

The Living Church

VOL. XXXIII.

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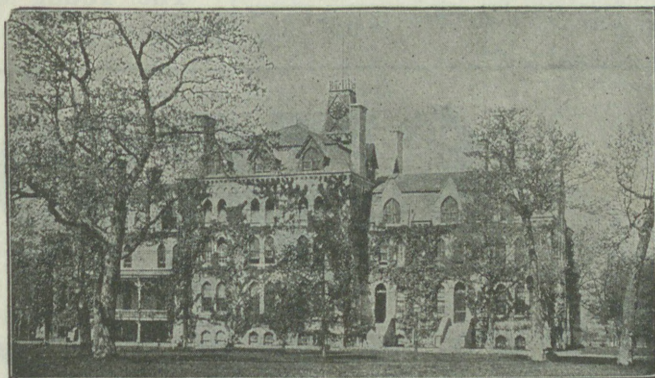
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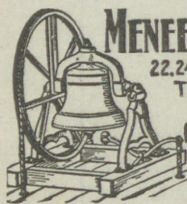
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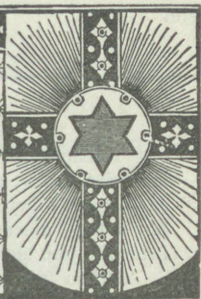
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Editorials and Comments

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

Published by THE YOUNG CHURCHMAN Co., 412 Milwaukee St., Milwaukee, Wis. Editor, FREDERIC COOK MOREHOUSE.

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GOOD MANNERS is the art of making those people easy with whom we converse.—Dean Swift.

FOR THE FIRST SUNDAY AFTER TRINITY.

THE parable of to-day's Gospel might well be called "The Parable of a Selfish Life." It was not spoken primarily to give information concerning "the beyond" and "the hereafter." Its purpose, we may safely say, was to convince men of the inherent ugliness and wrong, in this world, of the self-centered life. Nearly the whole of our Blessed Lord's revelation concerning the world to come, was made known for a moral purpose within the sphere of this life. When He lighted up the future, it was, in almost every case, that the illumination might shine back upon the present, to guide men along the devious pathway of the life that now is. Herein is a sufficient explanation of the fact that the parable of to-day's Gospel, though a parable of "the beyond," may not be read appropriately either by the bedside of the dying or at the burial of the dead.

Dives is not punished because he has been rich. Lazarus is not rewarded because he has been poor. The purple, the fine linen, the sumptuous fare, the rags, the sores, are but the outward setting of the tragedy. The fatal antithesis, the decisive difference, is in the characters of the two men. They might easily have exchanged destinies, had distress fallen upon Dives, and had Lazarus in his rags closed his heart against an opportunity to help.

One does not need to be what the world calls positively wicked, in order to condemn himself in the sight of God. We are not told that Dives had outraged decency, that he was profane or lewd or drunken. He merely did what is easy for anyone to do; he so fixed his thought upon his own personal enjoyment, as to have no heart of pity for other men's misery.

This temptation probably had closed in upon Dives gradually. Doubtless in early years he had possessed those tender sensibilities which move to pity. He may often have helped men like Lazarus. But riches had increased, to multiply the dangers of his probation; and little by little he had withdrawn from helpful contact with the world, in order to keep up with the exacting demands of a self-indulgent life.

At last this tragedy came to its inevitable crisis. God, who had been looking on all the while and had sought in vain to rouse this perishing man, permitted Lazarus to slip by the keepers of the gate and to sink exhausted upon the doorstep of Dives. With this pitiable sight before his eyes, Dives was forced to know, for once, the conditions which exist in the world.

Dives saw—the parable is pointless except he saw—but the sight of the suffering Lazarus did not appeal to him, nor stay his preparation for the sumptuous fare of another day. Let the feast go on; let the groan of Lazarus upon the doorstep be drowned by the noisy mirth, the music of the harp and the viol within.

This earthly scene is in itself so terrible, so tragic, that it seems scarcely to need the lurid light thrown back upon it from the other world. But so determined was our Lord that men should fully know "the bitter all" of selfishness, that for once He drew back the veil from "the beyond," and revealed a picture that ought long ago to have banished the selfish life utterly from the earth.

And yet—and yet—men hear but heed not. The tragedy of the self-centered life still repeats itself: Dives feasts within, while at his door Lazarus suffers and dies neglected.

B.

AD CLERUM.

"Presbyter, in Christi mensa quid agis, bene pensa; aut tibi vita datur, aut mors aeterna paratur. Dum candela luit se destruit officiendo, presbyter ita ruit, si sit reus, celebrando. Mors tua, mors Christi, fraus mundi, gloria coeli, et dolor inferni, sunt memoranda tibi."—*Missale ad usum Sarum.*

"Proba teipsum, et quanta charitate, et quale fervore accedis; non solum enim mortalia vitanda, sed etiam venalia per negligentiam, et otium multiplicata, et etiam per inconsiderationem, ac per distractionem dissolutae vitae, et malae consuetudinis, quae licet non occidant animam, tamen reddunt hominem tepidum, gravem, et obnubilatum, et indispositum, et ineptum ad celebrandum."—*St. Bonar. de praep. ad Mis.*

MARQUETTE AND MISSIONS.

FOR the most important and most significant action of any of our diocesan Conventions of this present year, we must, we believe, turn to that of one of the weakest and least known of our Dioceses—the Diocese of Marquette.

The Diocese of Marquette embraces the northern peninsula of the state of Michigan. It is wholly separated from the remainder of the state by the waters that flow from Lake Michigan through the straits of Mackinac into Lake Huron. Lake Superior bounds it on the north. It adjoins northeastern Wisconsin on its own southwestern border, and except through the lakes, touches no other state or land. In isolation and extent it is an empire in itself. It has a population of 275,000, largely occupied in lumbering and in mining. Its cities are small, and their people are principally engaged in shipping the vast mineral wealth of the peninsula to eastern ports. As a Diocese, Marquette began its ecclesiastical existence in 1895, having for three years previously been a Missionary District without a Bishop (owing to the declination of several successive Bishops-elect), and before that, a part of the Diocese of Michigan.

Marquette declines longer to receive its annual appropriation of \$800 from the general Board of Missions, and declines also to accept any further relationship to the general apportionment. The plain reasons for this action are stated elsewhere in this issue by the Bishop of Marquette, and we need not recapitulate them.

And what does it mean?

It means that in the heart of the paramount missionary field of the American Church, there is despair of any possibility of administering the work through the medium of the machinery which the Church has constituted for the purpose.

The Church has thousands of dollars (but none too much) for work among 65,000 people in Alaska where we have 439 communicants; and \$800, with counter demands against the Diocese for a greater sum than that, for work among 275,000 people in Marquette, where we have 2,471 communicants.

Now the Bishop and the Church people of Marquette would be justly liable to censure if they were unimpressed by the splendid work the Church is doing in Alaska; nowhere is better work being done.

But what about Marquette?

The Diocese of Michigan was permitted to cede the northern peninsula to the national Church, thus relieving the missionary treasury of Michigan of any claim upon it for work therein. The American Church assumed the responsibility for the support of Northern Michigan. A part of that responsibility was the annual appropriation of \$3,500 for the salary and expenses of a Missionary Bishop, in addition to the support of the missionary work within the District. Later, the Church in that Missionary District voluntarily relieved the Board of Missions of the support of its Bishop by organizing a Diocese. The Bishop elected coöperated with this expression of self-respect and missionary vigor of his people, by accepting a salary very much less than that of a Missionary Bishop.

Five domestic Missionary Districts, whose Bishops receive stipends from general funds, have a greater number of communicants than has the Diocese of Marquette. Only one of these is weaker in any of the elements that go to make up Churchly strength. Every one of them receives from general funds several times the amount appropriated to the Diocese of Marquette.

Did the Church ever show any appreciation of the assumption of the support of its own episcopate by the Diocese of Marquette? Did it accord greater liberality to it in appropriations for its work? Did it ask for less, through its apportionment, in return? Not at all.

And this is not an isolated case.

In our general missionary work there is the most depressing absence of any sense of due perspective. There is the most distressing neglect of those who, by organizing Dioceses out of Missionary Districts, try to help themselves.

"The field is the world." But the portion of the field in which the duty of this American Church is paramount, is the United States of America. And it is here, and particularly in those parts of the country that have sought to be most helpful by relieving the Board of Missions of the support of a Missionary Bishop, that the work is least thoroughly done.

A right perspective of the missionary duty incumbent upon the Church would shower her greatest liberality upon those home fields where the greatest number of people are without the ministrations of the Church—people of heterogeneous birth, gathered from all lands, and now undergoing an evolution into American citizens. Patriotism no less than Churchmanship suggests this paramount duty. Gratitude adds that in making selection, greater appreciation should be shown to the Church in those sections that have shown the greatest disposition to help themselves.

The reverse has been the policy of our Board of Missions. Those who do not support their local running expenses receive far greater aid than those who do. On the other hand, those who have the greatest local burden, are apportioned a larger sum for general missions, since the apportionment is made upon the basis of local expenses.

The rector of a moderately wealthy parish of 665 communicants in Massachusetts recently accepted the rectorship of a moderately wealthy parish of 451 communicants in Wisconsin. His Massachusetts parish had been accustomed to raise about a thousand dollars annually for extra-parochial purposes. Of that amount, the several diocesan requirements amounted to \$220, and the remainder went to general purposes. The apportionment for general missions was always overpaid, and there was a balance for "specials."

With only two-thirds as many communicants in his Wisconsin parish, he might yet reasonably expect it to raise, likewise, a thousand dollars a year for extra-parochial purposes. Of this amount, however, the diocesan funds require \$900, leaving only \$100—very much less than the general apportionment—for general missions.

Yet the Diocese of Massachusetts spends upon its own administrative and missionary work much more than *twice as much as both Wisconsin Dioceses together expend*. And the disproportion is even greater than this; for if the Wisconsin Dioceses attempted diocesan missionary work on the scale that it is carried on in Massachusetts, the Wisconsin parish referred to would need to contribute from \$2,000 to \$3,000 annually for diocesan missions alone. Yet every cent expended in Massachusetts is thoroughly justifiable, and a like amount expended in Wisconsin, were it forthcoming, would be much more so.

DOES IT NOT SEEM incredible that facts such as these are not taken into consideration in framing the apportionment for general missions, and in making appropriations from such funds?

Does it not seem incredible that because the legitimate expenses of a Wisconsin parish for diocesan purposes are so much in excess of those of Eastern parishes, the former should be asked—not for like contributions for general work, but also *pro rata* on the greater local expense?

Does it not seem incredible that no allowance should be made for the vast areas of Western Dioceses and the enormous hordes of heterogeneous people that must be fused into American citizenship and Churchmanship by these Dioceses, if at all?

Nowhere do Churchmen try more truly to be loyal to the Church than in the West; but nowhere is loyalty to our own beloved national Church more difficult. The Church at large has never understood the Church in the West, nor given intelligent appreciation to Western difficulties. And never has there been more egregious evidence of this fact than in the present missionary apportionment. If that apportionment was levied on the lines of common fairness, we venture to say that *fully eighty per cent. of the total amount would be asked for from the Dioceses of New York, Long Island, Pennsylvania, and Massachusetts alone*. So long as no effort is made to obtain adequate subscriptions from the men who have the money, that long will our apportionment be a travesty upon justice and a blight upon missions.

We would not have these Western and other missionary Dioceses exempted from any responsibility for general missions.

They are not nearly fulfilling their duty. We should simply try to discover a right perspective in estimating responsibility. We should then be confident that the weakest spot in the administration of the American Church—its missionary work—would cease to be a perpetual source of discord. Our missionary work would then give promise of more adequate realization.

If common sense prevailed in drawing up an apportionment, the plan adopted would be somewhat like this:

The parish of ——— is reasonably able to raise \$—— for extra-parochial purposes. Of that sum, the Diocese requires for its work —— per cent.; the general Board of Missions asks for —— per cent., leaving —— per cent., the remainder, for special purposes. Then a systematic effort would be made to raise, and afterward to exceed, that total amount; there would be a broad perspective that embraced the full measure of the duty of the parish in all directions; and we should be spared the present humiliation of apportionments for general missions that absolutely ignore diocesan and other local requirements and conditions.

Do we speak too plainly? We shall certainly wound the sensibilities of godly men who have given the best efforts of their lives in unselfish work to promote the missionary cause within the Church. To wound them is to wound ourselves more severely.

We have done our utmost for general missions. No subject has more frequently been upon our pen's end. But it has always been with a profound sense of the hopelessness of success under present methods; of the inevitable certainty of annually recurring missionary deficits; of the inherent injustice underlying our system.

We speak because the Church must some day realize that our missionary policy, founded as it is on colossal though unintended injustice, is bringing our missionary treasury upon the verge of bankruptcy and is so discouraging large sections of Churchmen in the Church's missions, as to stimulate local selfishness and diocesanism. If the Church insists upon the centralization of her missionary administration in a local Board modelled upon the Roman Curia, has not the Church the right to insist also that there shall be a broader intelligence evinced upon missionary conditions, and a wiser distribution both of missionary appropriations and missionary apportionments?

When the missionary field finds itself no longer able to work in harmony with the missionary administration, as in the case of the Diocese of Marquette, it would be treason to the best interests of the Church to remain silent.

IN electing to the episcopate as Bishop Coadjutor of Oregon the Rev. Dr. F. E. J. Lloyd, that Diocese has chosen one who has been especially successful in spiritual work through the missions that he has preached in many places. He is moreover a thorough Catholic Churchman. It is a pleasure to know that these characteristics are recognized as paramount requirements in the choice of a Bishop, where too often secular considerations are permitted to crowd out the spiritual qualifications that ought primarily to characterize our fathers in God of the Episcopate.

ANSWERS TO CORRESPONDENTS.

MRS. G. B.—In restoring an old Colonial church, the original style of architecture should be continued so far as possible. In your instance we should reshingle the church, and then replaster on the old laths. An open-timbered roof would be an anachronism, and a steel roof cannot be recommended.

N. J.—Where parties have been divorced by civil action, remarriage is necessary to rehabilitate them as husband and wife under the civil law. The Church is ready to cooperate in thus bringing together those whose separation she has not canonically recognized, and thus her clergy are empowered to remarry in such instances; but the Marriage Service in the Prayer Book should not be used for the purpose.

HALF our difficulty in doing anything worthy of our high calling, is the shrinking anticipation of its possible after-consequences. But if Peter had tarried, and cast up all that was to come, the poverty, and wandering, and solitude, and lonely old age, the outcast life, and chance of a fearful death, it may be he would have been neither an Apostle nor a Christian.—*Henry Edward Manning.*

SOME MEN will follow Christ on certain conditions—if He will not lead them through rough roads—if He will not enjoin them any painful tasks—if the sun and wind do not annoy them—if He will remit a part of His plan and order. But the true Christian, who has the spirit of Jesus, will say, as Ruth said to Naomi, "Whither thou goest I will go," whatever difficulties and dangers may be in the way.—*Richard Cecil.*

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Arguments Adduced in Favor of the Continuance of Present Conditions

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The Living Church News Bureau,
London, June 6, 1905

THE annual meeting of the General Committee for what is called Church Defence and Church Instruction, held at the Church House, Westminster, last week, was the occasion of an important utterance from both the Archbishop of Canterbury and Lord Hugh Cecil, M.P., on Disestablishment. The Primate, who presided, said that what the society desired to do was to reduce to the smallest possible dimensions the number of persons who were likely to be influenced by the misstatements made by those who wished to trade upon their ignorance. The country was approaching a general election, which might come on more or less speedily, and he had frequently heard people relying upon the fact that the official programme put forth by those candidates who would be standing in what was called the Liberal interest was not likely to contain an official pronouncement in favor of disestablishment:

"That might be true, but, nevertheless, Church people must not forget that pledges of various kinds were secured throughout the country from candidates for constituencies, and pledges in the direction of disestablishment might be very lightly given by men who had really never thought adequately about the subject. In addition to the danger from without, the Church was undoubtedly face to face, to a degree which did not exist in former years, with a danger which came from within, from men who were prepared either to go in for disestablishment or to refrain from resisting it because of the limitations and restraints which they felt imposed upon them within the Church by the condition of things which now existed. He was convinced that a great deal of the attitude of mind of these men was due to what an eminent Churchman of the last century, Dean Church, had described as 'temper,' by which he meant the recurring impatience and irritation produced by a state of facts which opposed their wishes and baffled their practical efforts. Such a condition of mind, as Dean Church had said, clouded their judgment and disabled their capacity for fairness and truth." The Primate believed that persons who imagined that their best course in the circumstances was to cut the knot, might learn from what he believed to be the exceedingly profitable object lesson which had been afforded by the case of the Presbyterian establishment of Scotland during the last sixty years.

Lord Hugh Cecil thought there was reason to apprehend dangers in the future. In the event of a Liberal majority in the next Parliament, that majority would have to deal undoubtedly with the education question; but he believed that the settlement of that question, owing to the position of both the Irish Romanist and the extreme Protestant Dissenter would fall considerably short of what was desired:

"Probably the obvious resource of the Nonconformist would be to revive the attack on the Church, at any rate in Wales, and he thought that the trend of political events was very strongly in that direction. The value of an Established Church was that it involved the recognition by the State of the truth of Christianity according to a particular form. As long as there was an Established Church they retained the great security that England would be a Christian State. They recognized upon all official occasions, by national acts of religious devotion, the reality of religion; and the recognition reacted, he could not doubt, upon the national conscience and reminded them very powerfully that as a nation we were responsible to an unseen Tribunal and an unseen Judge. To substitute some undenominational system of religion for the Established Church would be, as he believed, to lower all the religious life of the people."

A stone, inscribed in Latin, has been placed on the grave of Archbishop Usher in St. Paul's chapel at the "Abbey." This tribute to his memory is due to the late Provost of Trinity College, Dublin, Dr. Salmon. That great scholar prelate of the Irish Church, resided for some time in Westminster, during the troubles in Ireland, and for a short period he had, through Archbishop Laud's intervention, the use of the Deanery house, while Dean Williams was in the Tower.

A memorial to the "4,300 brave sons of Britain beyond the seas," as the inscription reads, who laid down their lives during the late South African War for the Empire, has recently been unveiled at St. Paul's by the Prince of Wales. The memorial,

which is of bronze, and a worthy product of the singularly artistic talent of Princess Louise (Duchess of Argyll), represents the Angel of the Passion, with outspread wings, uplifting from the Cross our crucified Lord.

S. P. C. K. ANNIVERSARY.

The annual meeting of the S. P. C. K. was held last Thursday week at the Church House, the Bishop of Winchester presiding. The Archbishop of Canterbury (the President) was unable to attend. A summary of the annual report was read, which began with a reference to the visit of the Primate to Canada and the United States last year, and turned next to the Society's financial statement. It was noted that, in comparison with the previous year, there had been an increase in legacies and in benefactions, but the subscriptions were less than ever before. The total income was £43,324, of which £1,527 had been expended for the maintenance of the Society's College for Lay Workers at Stepney. The chairman said that this the most ancient society in connection with the English Church, witnessed to the whole world that the mind of the Church in this country was "in accord with the movement of the Holy Spirit operating on the lines of the civilized world." Mr. Lawrence Hardy, M.P., was of the opinion that the struggle on the question of Undenominationalism was close at hand. They should prepare for it, and be ready to use the very best weapons "in asserting a principle which was really the *raison d'être* of a society like this." The Bishop of Western Equatorial Africa, speaking as a representative of the C. M. S., wished to emphasize the value of the assistance given by the S. P. C. K. in printing the Prayer Book in the vernacular languages of distant mission fields. The Bishops of Natal and Newcastle also spoke; the latter urging that the good and cheap publications of the Society in defence of the Faith ought to be found at railway bookstalls, side by side with those supplied by the Rationalist propaganda.

DEAN ROBINSON'S MANIFESTO.

The Dean of Winchester, whose name unfortunately stands first of the 101 signatories to the recent manifesto in favor of Neologian New Testament Criticism, has communicated with the public press in reference to the manifesto. This mischievous document originated, it appears, with a few parish clergy, and was on the tapis so long ago as last summer, though, for reasons which are not mentioned, its issue was delayed until the spring of this year. Some 30,000 copies were sent out for signature. All replies have not yet come in; enough, however, as the Dean thinks, to justify a report. The total number of signatories so far is 1,694—surely not such a muster as would indicate brilliant success for the movement. Of these, 1,372 are home clergy (in England, Wales, Scotland, and Ireland); 322 are clergy in the Colonies, and elsewhere abroad. To the Bishops no copies with request for signature, were addressed; but a copy, with a short summary of results of the canvass and a plea for consideration of the manifesto, has been sent to each Bishop. To the many animadversions and inquiries only a general answer can be made by the signatories:

"The signatories of the Declaration hold strictly to the document. It attacks nothing. That is not its purpose. Its purpose is positive, not negative. It calls attention to a momentous intellectual movement of our time, named Biblical Criticism." Then after setting out the position of the manifesto in relation to the movement, the Dean writes: "Though no man, looking a generation or two ahead, can foresee the results of criticism, or can say to the critical movement, 'Thus far shalt thou go, and no farther,' still the Declaration holds that the Faith of the Church will remain strengthened and secure."

In that prediction surely we all can agree with the manifesto.

BISHOPS CONSECRATED.

The first consecrations of Bishops in the new Cathedral Church of Southwark (old St. Saviour's) took place on Ascension day, on the occasion of the elevation to the episcopate of Dr. Gibson, vicar of Leeds, in the see of Gloucester, and of the Rev. J. P. Hughes, vicar of Llantrisant, in the see of Llandaff. The Archbishop of Canterbury, as Metropolitan of the Province, was the chief consecrator.

DEATH OF H. C. RICHARDS.

Mr. H. C. Richards, K.C., M.P., who was mentioned in my last letter as being seriously ill, has, during the past week, departed this life. Mr. Richards, who was of Cornish descent, was born in Hackney (London) in 1851. He forsook a commercial life for the legal profession, and arose to eminence at the bar. Although he did not succeed in attaining to equal prominence in the House of Commons, yet he was regarded by

the Whips of the Conservative Unionist party as one of their best speakers on the hustings, and his seat one of the securest among their constituencies. But above all, he was a strong and devout Churchman; from a boy his interest centered in Church affairs. He was employed in arguing the Incense case before the Archbishops at Lambeth, and was a frequent attendant at the Church Congress, to which he contributed many papers. In particular he was devoted to that form of Christian altruism which consists in affording pecuniary help to poor lads and young men who were seeking to fulfil their vocation for the priesthood; while his gifts to churches in Cornwall, to institutions in various parts of the country, were probably more numerous than was generally known. May he rest in peace!

THE ATHANASIAN CREED AND CANON LIDDON.

In the course of his recent speech in Convocation on the Athanasian Creed question, the Bishop of Birmingham, (Dr. Gore) quoted Dr. Liddon, in his letter to the Bishop of Winchester, 1872, in support of his "Local Option" resolution, subsequently passed by the Upper House of Canterbury Convocation, expressing a desire that each diocesan Bishop in the Province should be authorized, upon application by an incumbent, etc., to dispense with the public recitation of the Athanasian Creed. Lord Halifax, now writing to the *Guardian* and the *Church Times*, thinks it a pity—and well may he think so!—that the Bishop of Birmingham did not quote the most important part of Dr. Liddon's letter to Dr. Wilberforce.

"The paragraph the Bishop forgets to quote is the following. After discussing the *jus liturgicum* inherent in the episcopate, and the rights certainly enclosed in that power to deal with the contents of such a service as our 'Morning Prayer,' Dr. Liddon goes on to say:

"As far as this goes, the Bishops might, in their collective capacity, have advised the omission of the Creed in such a service; only they could not, as I believe, do so under the existing circumstances of our Church without being guilty of an act of conspicuous *unfaithfulness to Revealed Truth*."

"I will suppose that the Bishop of Birmingham believes Dr. Liddon's words to recognize a distinction between the act of an individual Bishop in an exceptional case, and the action of the Bishops in their collective capacity that the Bishop of Birmingham is seeking to influence, nor can it be denied that he has used Dr. Liddon's great name and authority on behalf of a course our dear friend deprecated in itself, and was only discussing as one less fraught with danger than others which had been suggested, and that too in regard to a proposal which the Bishop of Birmingham expressly says he does not regard as final, and which is not to prejudice some more fundamental remedy hereafter. . . . Dr. Liddon's friends may well exclaim, 'Truly he is wounded in the house of his friends!' It is inexpressibly painful to me to differ in public from one whom I love and revere as I do the Bishop of Birmingham; but Dr. Liddon was the dearest and most intimate friend I ever had; he would have thought it intolerable that his name should be used to disarm those who are endeavoring to fight the battle he fought; and I am compelled to say on his behalf what I know full well he would have felt compelled to say himself, had he been still on earth."

J. G. HALL.

LOVE IS LIFE, and lovelessness is death. As the grace of God changes a man's heart and cleanses and sanctifies him, this is the great evidence of the change, this is the great difference which it makes; that he begins to grow in love, to lay aside self-seeking, and to live for others—and so he may know that he has passed from death unto life. He may know it even here and now—yes, that great discovery of love, that learning to live for others and finding the grace and gentleness that God is keeping up all over the world—even now it is the way from death to life. Even now it changes homes, it lightens every burden, it brings peace and gladness into the hardest days; it alters even the tone of a man's voice and the very look of his face. But all this, blessed and surpassing as it is, far above all else in the world, still is but the beginning. For that life into which we pass, as God's dear grace of love comes in us and about us, is the very life of heaven.—*Francis Paget*.

EVERY YEAR has been to me a softening of the impressible nature, and a clearing of the eye in all the fields of divine goodness, quite irrespective of the hard, hot, choking work of the external world and its attacks. I feel more and more how all right spirit life is a gladness and a glory increasing; how divine goodness is speaking in all tones that reach the heart with joy or sorrow, awe or ecstasy, everywhere and in all things, if we can but hear it; how completely the spirit within can be in communion with light, independent of external circumstances; and yet how external circumstances and creation are the medium through which God speaks. And if it is indeed a speech of God, an ever present incarnation of the divine mind, then the power of reading the divine mind can only exist for those who are in accordance with it.—*Edward Thring*.

ST. ANDREW'S CROSSES FASTENED TO THE TREES

How Bronx Brotherhood Men Directed Members to their Place of Meeting

ENORMOUS GROWTH OF BRONX BOROUGH IN NEW YORK

Warren's Concerts at St. Nicholas' Garden

The Living Church News Bureau
New York, June 19, 1905

THE June meeting of the New York Local Assembly B. S. A. was held on Saturday evening of last week at the Chapel of the Atonement, in the Bronx. Some idea of the section in which the Bronx missions are being established may be gained from the fact that for this Brotherhood meeting, notices were sent around directing the men how they might most easily reach the chapel. From the nearest trolley point they were directed to follow the St. Andrew's crosses fastened to the trees. This in New York, and in a section that is not far from the geographical center of the city! That this condition will not long hold in any section of the Bronx is shown by the records of the Building Department of the Borough. For the first five months of the current year the estimated cost of the new buildings in the Bronx, plans for which were filed with the Building Department, reached \$15,000,000. It is to be noted that in the months of January and February the cost of the buildings, from the plans, was over two millions of dollars each month. Figures for both March and April ran, each month, over three millions of dollars; and for the fifth month, May, the figures topped \$4,000,000. All of which indicates the rapidity with which the Borough is building up. The principal speaker at the Brotherhood meeting was the Rev. John Campbell of the Church of the Mediator, Kingsbridge.

WARREN'S GARDEN CONCERTS.

There was commenced this week a series of orchestral concerts, planned to continue through the summer months, under the direction of Mr. Richard Henry Warren, who was until recently organist at St. Bartholomew's Church. The concerts have the support of Bishops Potter and Greer and a number of rectors and prominent laymen of the Church, and this has given rise to some discussion, because the concerts are given in what is known as the St. Nicholas Garden, the scene of similar enterprises in past summers. The garden is conducted on the plan of the German gardens, with drinks and light refreshments served to such patrons as choose to call for them. It has been held by some that Church people should not countenance a place where intoxicants can be obtained. Others point to the fact that the St. Nicholas Garden has never been a place where anything save the lightest beers and wines are called for, regardless of the fact that stronger stimulants may be obtained if wanted, and that the place has always borne the most "respectable" character both because of the entertainments it provided, and the class of people which patronized it.

The discussion has been lively, but Mr. Warren's friends have stood by him loyally, apparently undisturbed by the clamor. The first concert was given last Thursday evening, with an audience which crowded the hall. Mr. Warren has a capable orchestra and showed that he knew how to handle it. The music presented was of an excellent class, but sufficiently light for a summer audience looking for entertainment rather than study. It is remarked in connection with the opening of this concert series that Mr. Warren is a son and pupil of the distinguished organist, George William Warren. He was born in Albany, N. Y., and has several times gone abroad for study and observation. From 1880 to 1886 he was organist at All Souls' Church, and from the latter date until this spring was at St. Bartholomew's. He is the organizer and conductor of the Church Choral Society, which, with chorus and orchestra, has rendered a number of important religious compositions, some of them new to this country. Mr. Warren has composed a great deal of Church music, including two services.

NEW CHAPEL FOR GOVERNOR'S ISLAND.

It was announced last Sunday that Trinity parish is to build a new stone chapel costing \$50,000 for St. Paulina chapel on Governor's Island. The present frame chapel is too small. It seats only 150, and there are 800 officers and men at the military post. The vicar is the Rev. Edmund Banks Smith, who was appointed last year. Since 1868 Trinity has appointed the chaplains of this post, the appointments being confirmed by army officials.

A. C. M. S. MONEY PAID OVER

Board of Missions Receives the Settlement Agreed Upon
MISSIONS HOUSE EXPENSES HAVE REACHED MINIMUM PERCENTAGE

June Meeting of the Board of Missions

AT the June meeting of the Board of Missions the Treasurer reported that there has been a cash settlement with the American Church Missionary Society under the recent agreement between the two societies with regard to the foreign missionary work of the former in Cuba and Brazil; the amount of money received being in accordance with the resolutions of the former Society adopted January 23d last. The Treasurer added that so soon as the books were audited and the securities had been turned over he would assume the position as proposed, as Treasurer of the American Church Missionary Society. Immediately after, the agreement between the two societies in the form of a legal instrument which had already been executed on the part of the American Church Missionary Society was read in full and ordered to be executed by the proper officers, which was done.

The Treasurer also reported an increase in the Sunday School Lenten offerings paid in prior to June 1st, of \$56,071.69 as compared with June 1st of last year. The receipts from Sunday Schools, brought down to the day of the meeting, were very nearly \$100,000. The Board adopted a resolution expressing appreciation for this increase.

NO OPPORTUNITY FOR RETRENCHMENT IN EXPENSES.

The Special Committee "appointed to make careful investigation and ascertain if any retrenchment is advisable, in their judgment, with respect to the matter of Central Expenses," met May 18th at the Church Missions House; present, the Rev. Drs. Huntington, Vibbert, Storrs, and Anstice and Messrs. Mills, Mansfield, and Morris.

A large mass of detailed figures and facts which had been prepared to facilitate the work of the committee, at the instance of several of its members, was presented and fully considered.

The conclusion reached by the Committee is expressed in the following preamble and resolution:

"Forasmuch as an accurate comparison of the central expenses of the leading Missionary Societies of English-speaking Christendom with those of our own, has disclosed the fact that the administrative costs of the Domestic and Foreign Missionary Society of the P. E. C. stand to the aggregate receipts of the said Society in a smaller ratio than appears in the case of any other similar Society, and whereas, a careful investigation of the details of our own executive methods has brought to light no instance of excessive outlay, therefore,

"Resolved, That the committee be discharged from the further consideration of the subject."

TWO DIOCESES RELINQUISH MISSIONARY AID.

The Bishop of West Virginia informed the Board that the recent session of the Council of that Diocese had resolved to decline further assistance from the General Board for work therein, except for work among the Negroes and from the Woman's Auxiliary United Offering—from and after September 1st next. A message of congratulations and hearty appreciation on behalf of the members of the Board was extended to the Bishop of West Virginia and to his Diocese upon the occasion of this step forward in relinquishing any outside appropriations for ordinary domestic missionary work. [Since the meeting a despatch has been received from the Bishop of Marquette that his Tenth Annual Convention unanimously surrendered appropriations to the Diocese after September 1st.]

REPORTS FROM THE FIELD.

The letters presented from the different portions of the field mostly pertained to routine work. At the request of the Bishop of Minnesota, the appropriation for next year for that Diocese was changed so that it would apply only to Swedish, Indian, and work among the Negroes; leaving all the Anglo-Saxon work to be supported by the Diocese. The Bishop of Porto Rico had found it necessary to add to the church building at Vieques to accommodate worshippers, at an expense of about \$2,000. The Rev. Leonard Reed, recently ordained, succeeds the blind clergyman, the Rev. Mr. Bean, in charge of this work. In Manila the Columbia Club has been organized in connection with the Cathedral, and with 300 young men as members is self-sustaining. At Easter Bishop McKim consecrated the Church at Sendai, Japan, recently erected by Specials from the Woman's Auxiliary. On April 29th the Bishops in Japan (English and American) met in conference and discussed a number of questions incident to the development of the Church there, after which followed the triennial Synod of the Nippon Sei Ko Kwai (the Japan Church). The matter of the greatest importance before both bodies was that of the future diocesan episcopate and its relation to the foreign missionary societies. The Japanese are raising a fund for an endowment of an episcopate and will ask at least for one Japanese Bishop and guarantee his support within ten years. When ten or more self-supporting churches in any district ask to be set apart as such Diocese they will be given permission to elect.

The Alumni Association of the Episcopal Theological School,

Cambridge, has undertaken for the period of three years from June 6th to provide the salary of two men, alumni of the school, working under Bishop Roots in the Missionary District of Hankow. Doubtless Mr. Rich, recently appointed, will be one of the two. The Board gratefully received this offer.

From Cape Palmas the Board was advised that the interior station which is supported, at a cost of \$700 annually, by St. Mark's parish, Harper, the Rev. G. W. Gibson, Jr., rector, is in a most healthful condition. They have nearly completed the building of the Mission house. They have twelve boarding pupils, four have been baptized and three others will soon receive that sacrament. Besides which an old man has been won over to Christianity by Mr. Brooks, the teacher.

From the Church in Haiti, Bishop Holly informed the Board of the death of the Rev. Isaac C. Cadiche on May 23d after a brief illness. He had very nearly finished his ninetieth year. The Bishop reported that he had just completed a visitation in the mountains of Leogane, during which journey he dedicated a new chapel at Des Landes and confirmed eleven persons.

A letter from the Bishop of Brazil gives information that since his return to the field after the General Convention he has confirmed nearly one hundred candidates and on the 26th of March he ordered four priests. There are at present ten theological students, doing most creditable work.

A report from the Bishop of Cuba stated that, on the appointment of the Presiding Bishop, he had taken charge of work in the Isle of Pines, which was not included by the General Convention in the Missionary District of Cuba. Services are held at four points, at two of which there are chapels and the Rev. W. W. Steel of Havana gives about half his time to this work, which is technically domestic missions, as it is under the United States flag.

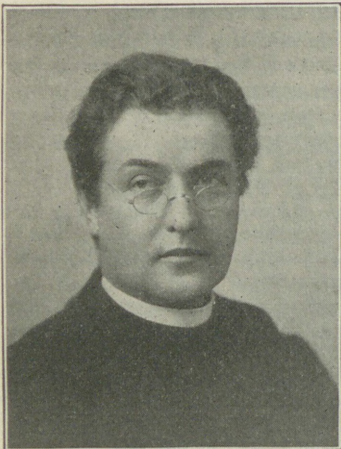
DEPARTMENT MISSIONARY CONFERENCES.

The Board's Committee on Missionary Meetings, in conference with the District Secretaries, have arranged for Department Missionary conferences in October and November to be held in Worcester, Mass., Utica, N. Y., Nashville, Tenn., Atlanta, Ga., and Dallas, Tex. Details concerning these will be published hereafter. The Rev. Dr. Clark, Department Secretary of the Fifth Missionary Department, addressed the Board upon his experiences, especially dwelling upon the Laymen's Forward Movement in the Middle West.

BISHOP COADJUTOR ELECTED IN OREGON.

PORTLAND, OREGON, June 17.—The Rev. F. E. J. Lloyd, D.D., of Uniontown, Pa., has been elected Bishop Coadjutor of Oregon.

The Rev. Frederic Ebenezer John Lloyd, D.D., is an Englishman by birth, and a graduate of Dorchester Missionary College, Oxford (1882), in which latter year he was ordained deacon by Bishop Mackarness of Oxford. Immediately after his ordination he took up work on the bleak coasts of Labrador and Newfoundland, where he spent three years in the most difficult missionary labor. In 1885 he became rector of Holy Trinity Church, Levis, P. Q., and in 1886 was advanced to the priesthood by Bishop Williams of Quebec. After that he was successively missionary at Shigawake, P. Q., rector of Georgetown and Cherry Valley and assistant at St. Peter's Pro-Cathedral, Charlottetown, P. E. I., and priest in charge of Summerside, P. E. I. He first took



REV. F. E. J. LLOYD, D.D.

work in the United States in 1884 as rector of St. Matthew's Church, Bloomington, Ill., in the Diocese of Springfield, and after a short tenure of that cure took the rectorship of Trinity Church, Hamilton, Ohio, with the charge of Holy Trinity, Oxford, Ohio. He became rector of St. Mark's, Cleveland, in 1898, and relinquished that work in 1903 to accept his present rectorship of St. Peter's, Uniontown, Pa. It was at this time that Dr. Lloyd founded the Society of St. Philip the Apostle for the training of priests to preach missions, and he remains director general of that society. He himself has been especially successful as a mission preacher. Dr. Lloyd is a D.D. of Rutherford College in North Carolina. He is editor of the *American Church Directory*.

IN MARRIAGE, as in other states, contentment is better than riches.—*Moliere*.

MARQUETTE RELINQUISHES ITS MISSIONARY AID.

VERY important action was taken by the Convention of the Diocese of Marquette at its session last week. On the recommendation of the Bishop, and after some little debate, the Diocese resolved to relinquish its annual appropriation from the Board of Missions. This was not due to the fact that the Diocese is able to perform the missionary work that ought to be done within the 21,000 square miles and the 275,000 people of the northern peninsula of Michigan. It was due rather to the fact that has growingly impressed itself upon those interested in the work, that it was absolutely necessary that more should be done for work within the borders of the Diocese of Marquette than the Church at large was enabling the Diocese to do; that some means of carrying on the work other than those provided by the official machinery of the Church were necessary if it were to be done at all.

The Bishop spoke as follows concerning the matter in his annual address:

The Apportionment plan now in operation under the Board of Missions continues to be a good deal criticised and is yet yielding larger returns in missionary offerings than we have ever had before. The results, however, are not yet commensurate with our needs nor with our undoubted resources. They are also very uneven in many respects. The active heads of all departments at the Church Missions House are beyond question men and women of remarkable ability, devotion, and enterprise. But compared with what ought to be expected the figures produced are exceedingly small. In my opinion, however, the Church suffers a great injustice in the constant publication of these small figures which take no account of the vast sums of money raised in separate Dioceses for city and country missions, just because the money does not pass through the hands of the General Board. We are not so niggardly as we seem. It is not in human nature to be so much interested in missions impersonally stated as in particular works and workers. The distribution of undesignated offerings sent to the General Board is governed by considerations we cannot always appreciate. It is often hard to understand just why ten times as much money proportionately should go to one field as to another, where the Church is relatively weaker. I have always preached loyalty to the Church's general obligations rather than to special interests, but I am now wavering. Half as much money has sometimes gone to Alaska for work among fifty thousand people as the General Board appropriates for work among eight million colored people. In other words, while we have been advocating the Church's general work rather than the special, that general work has itself become specialized, and certain Bishops seem to have the inside track for appropriations for sentimental reasons. Why therefore may not our own sentiment be allowed to assert itself in its own direction?

I feel a little inclined to give up all work for the apportionment and to assume not merely part but the whole of the advisory responsibility for the expenditure of our diocesan contributions.

We are allowed by the Board of Managers the sum of \$800 a year for our diocesan work. Our apportionment that we are supposed to meet is \$700 for our parishes, \$75 for our Woman's Auxiliary, besides the children's Sunday School offering. If we send them all the Board expects, we will send them more than we receive. The Board knows that we need to spend a great deal more than we receive, because I have told them so. I have made no secret of my belief that we need money more than some of the so-called Missionary Districts, and are better entitled to it, because we can make it go further, do more with it, and also because we do more for self-support. I consider this whole field just as much missionary territory as any domestic field in the Church. We have a constantly shifting population which, because it is shifting, cannot be expected to assume much local responsibility. We have representatives among us of all peoples, nations, and languages. We are not in the least equipped to influence them. We are rapidly losing by removal all our people of independent means and local interest. We are not only a dumping ground for foreign labor, but a banking house to honor drafts from the great financial interests of the country. Northern Michigan copper and iron sustain good works everywhere else more than in Northern Michigan. We have a good sentimental case to present to the general Church in freely advertising a mission to miners, lumbermen, and homesteaders. We will only be free to do this by first becoming independent of the General Board. The appropriation we have seen is now a sort of ball and chain. It represents the measure of what the Board has proposed to do for it. By accepting it we are cut off from making a general appeal without special permission. We would gain in freedom and might gain in income by a change of policy. I am sure we could intensify interest in our own work. If we give up our appropriation from the General Board, we might decline to work under the apportionment and send to the Board only our free-will offerings, designated for weak spots in the Church's work. If we chose out one missionary in the foreign field and one among the colored people of the South, and succeeded in supporting them, we would be doing really more than we are now. When we were able fully to support one, we might begin working for another.

VENTURE not on the precipice of temptation; the ground is deceitful, and a false step, or a sudden blast, may bring about your destruction.—*Old Humphrey*.

OTHER DIOCESAN CONVENTIONS.

IN CENTRAL NEW YORK a committee, consisting of three clergymen and two laymen, was appointed by the Bishop to prepare a canon providing for the change of the missionary system of the Diocese from the present convocational, to that of the archdeaconry system, to include that of salaried Archdeacons who shall give their entire time to the work. A resolution was passed providing for future meetings of the Convention to be held alternately in the two cities of Utica and Syracuse, the entertainment of the clergy to be paid for by the Diocese. The following important changes were made in the Constitution and Canons, providing for the election of four clergymen and four laymen as provisional deputies to the General Convention, to hold their office during the term of three years; allowing the trustees of the fund for the support of the episcopate to loan moneys upon securities on real estate to an amount not exceeding seventy per cent. of the appraised value of the property, inclusive of buildings, with proper insurance on the buildings, or invested in securities of this state or of the United States, or in any securities in which savings banks are authorized to invest the moneys deposited with them under the laws of this state; changing the canon "On the Retirement of a Minister from Active Duties of his Office" to read as follows: "Any clergyman of this Diocese, in good standing, who has reached the age of sixty-five years, and desires to retire from the active duties of the ministry by reason of disability shall, on the recommendation of the Bishop, be entitled upon his retirement, to receive a pension of \$500 per annum, payable quarterly by the Treasurer; *Provided*, he has been engaged twenty years in the work of the ministry in this Diocese. The amount needed for such pension shall be added to the Diocesan Expense Fund"; regulating the membership of the Convention as follows: The members of any Convention shall be the Bishop, the Bishop Coadjutor, if there be one, and all clergymen canonically resident in the Diocese, not under discipline, and lay delegates from the several parishes, provided, however, that no clergyman shall be entitled to vote for a Bishop, unless he has been canonically resident in the Diocese for at least one year. A committee reported favorably on merging the diocesan fund for clergy relief with the General Fund, but the report was referred to the committee on Constitution and Canons for examination and report to the next Convention. The Convention recommended the adoption as its standard "The Clergyman's Card Index System" recently adopted by the Diocese of Southern Ohio, with a view to encouraging a uniform system throughout the parishes of the United States. Financial reports were very encouraging, and the sum of \$11,700 was appropriated for diocesan missions. The subject of Sunday Schools was brought before the Convention by a report from a special committee appointed for that purpose, and the Bishop was requested to appoint a Sunday School Commission, to consist of eight clergymen and six laymen, who shall undertake the work belonging to such commission, and report the same from time to time to the Convention, the sum of \$100 being appropriated for the incidental expenses of such commission. A resolution was adopted by the Convention, directing the Secretary, in case of the death of a clergyman of the Diocese, to notify all other clergy of the Diocese of the death, and date of burial. It was recommended that it would be an advantage in many ways to have the business meetings of the Convention held in a hall or rooms other than a place used for public worship, and that the committee of arrangements be requested, when practicable, to have the business session so held. A resolution was adopted, urging upon the various parishes to refrain from employing ways and means for raising money for religious uses which reflect on the dignity and character of the Church. An expression of sympathy was ordered sent to the Rev. Dr. Geo. H. McKnight and the Rev. Dr. John Brainard, who were absent from their accustomed places through illness.

In CONNECTICUT the business was largely routine. The Bishop of Kentucky and the Bishop-elect recently chosen by the House of Bishops to assist the Bishop of South Dakota, both of whom are sons of Connecticut, were presented to the Convention and both spoke briefly. The Convention, learning that the Bishop was intending to spend his coming vacation with his family in travel abroad, passed resolutions, on motion of the Rev. Dr. Hart, expressing its hope that the Bishop's "vacation may be one of great pleasure and profit, and that he will extend it as long as he shall desire, and prays that God's good providence may guard and protect him and bring him and his family safely back to his Diocese." Eleven thousand five hundred dollars was voted for diocesan missions for the coming year. Several changes were made in the canons of the Diocese. The most important provides for the organization of new missions by the Bishop, with the advice and consent of the directors of the Missionary Society, and providing that if the said mission be within the limits of an existing parish or parishes, the rector and vestry of said parish or parishes shall be notified of application being made for the formation of the mission. Another provision was for dropping the name of a parishioner from the parish register after non-attendance at parish meetings for five years, should such action be authorized by vote of the parish at its annual meeting. It was provided that no parish shall elect as warden for the first time a person who is not a communicant. A clergyman may be presented for trial by presentment in writing to the Standing Committee, signed by at least two communicants of the Diocese, one of whom shall be a presbyter. Greet-

ings were sent to the new Diocese of Harrisburg, the Convention of which was in session at the same time. Near the close of the Convention, the Bishop announced the death of the Rev. John Townsend of Middletown.

HARRISBURG gave to St. Stephen's Church in the see city the honor of entertaining its first annual Convention, which opened on Tuesday evening in Whitsun-week with 44 clerical and 55 lay deputies in attendance. The Church was filled to its utmost capacity for Evensong, with which the Convention opened, and the procession was solemn and dignified, the bishop being preceded by his chaplain, who carried the crozier, and attended by the Right Rev. Frederick Courtney, D.D., D.C.L., sometime Bishop of Nova Scotia, who was the preacher. Bishop Darlington established a record by delivering an annual address lasting just ten minutes. On the convening of the business session, Mr. James M. Lamberton, Treasurer of St. Stephen's parish, presented the Convention with a gavel made of wood from the burned capitol and handsomely carved by Mr. I. C. Buckholder. A telegram was received from the Convention of the Diocese of Connecticut, which read: "The oldest Diocese of the American Church sends greeting to her youngest sister"; to which was sent the following reply: "The youngest Diocese of the American Church derives highest inspiration to holy endeavor from the example of her oldest sister." The Convention adopted a seal, to consist of a Celtic Cross, with the combined armorial designs of William Penn and John Harris, founder of Harrisburg; and the roses of York and Lancaster. The remaining hours of Convention were spent in adopting a constitution and canons. Every one was pleased with the easy, capable, and impartial manner in which Bishop Darlington conducted the business of the Convention.

THE ELECTIONS.

HARRISBURG elected its Standing Committee as follows: The Rev. Messrs. L. F. Baker, W. R. Breed, W. F. Shero, George I. Brown, Chas. Morison; Messrs. I. S. Huber, H. M. North, H. B. Meredith, B. F. Meyers, C. La Rue Munson.

Two vacancies in the Standing Committee of CENTRAL NEW YORK, caused by the death of the Rev. Dr. Babcock and of Hon. A. H. Sawyer were filled by the election of the Rev. E. H. Coley and Mr. E. C. Emerson. Mr. Frank L. Lyman succeeds, as treasurer of the Diocese, Mr. Seymour H. Stone, who had resigned. As examining chaplains, the Bishop appointed the Rev. Drs. Egar and Beauchamp, and Rev. Messrs. Harding, Wilson, and Hyde. Vacancies as trustees of the fund for the support of the episcopate, caused by the death of Bishop Huntington and of Mr. H. W. Miller, were filled by the election of Bishop Olmsted and Mr. F. T. Proctor.

ADDRESSES OF THE BISHOPS.

The Bishop of CENTRAL NEW YORK noted the particular loss to the Diocese through the death of Bishop Huntington and of others, clerical and lay, who had died within the year. He felt that the tone of discouragement which seems to pervade some parishes might frequently be reversed if rector and people would more energetically go to work. "The Church," he said, "is the Kingdom, or household, of God, into which men are born by the operation of the Holy Ghost in a divinely appointed Sacrament, that therein they may grow in the grace and likeness of God; and church buildings are erected in each community that this Family of God may assemble there on the Lord's day to worship Him, to be instructed in His Word, and to be fed with the spiritual food of the Body and Blood of Christ; and since the Lord Himself hath ordained that they who preach the Gospel should live of the Gospel, and that they who minister at the altar should be partakers with the altar, it is an essential element of the Church's constitution that the man who ministers must be assured his support."

The Bishop of MARQUETTE said: "The principal notes of diocesan interest during the year are the handsome improvements in St. Stephen's Church, De Tour, the purchase of lots at Munising, the large reduction in debt at Sault Ste. Marie, besides much debt-paying elsewhere, and the very great improvement in the number of persons presented for Confirmation. The number confirmed this year will be more than double what it was last year. St. John's Church, Negaunee, has been practically rebuilt, at the expense of a member of the congregation, and is now complete, commodious, and well equipped piece of Church property." He criticised the "growing disposition to regard everything in the Church as the creature of the General Convention. The General Convention is a body of very able men, but is not an able body. It can only act after long debate, and is extremely difficult to secure agreement upon matters actually proposed, and equally difficult to get many practical matters under consideration at all. It is a large, unwieldy, unpractical body. Many opportunities slip by us because we fear to do anything until our slow legislative body explicitly authorizes it. What does the General Convention know about a Provincial system? Why, nothing whatever. It has no American precedents to go upon. The Church in the various Dioceses could advance far toward forming practical working provinces were it not for forgetting that we still have some freedom left us. Laws that grow out of theories need to be changed from time to time. Other laws merely register the results of observed action. We need not be nearly so much hampered as we have made ourselves. Under our present laws great exertions are

often needed to produce small results. Only last week an assembly of all the Bishops came together in New York to elect an assistant to the Bishop of South Dakota. It cost the individual Bishops not less than \$2,500 to accomplish this election. The Church of England goes to no such enormous expense for such a matter. We could just as well arrange by canon for a nominating committee to nominate Missionary Bishops who have to be chosen between meetings of the General Convention."

CONVOICATIONS OF MISSIONARY DISTRICTS.

IF diocesan Conventions are important, the Convocations of Missionary Districts are both important and pleasant because, having very little of actual legislation which they can accomplish, they are enabled to devote more attention to considering the real work of the Church and to the developing of the intellectual and spiritual welfare of their own members. As with the diocesan Conventions, so with the Convocations of the Missionary Districts, May and June are the favorite months of assembly.

BOISE devoted the days from Ascension day through the intervening Sunday, to Monday inclusive, to the work of its Convocation, making thereby an exceptionally lengthy stay in the Cathedral city of Boise. Perhaps the "magnificent distances" in a Missionary District embracing an area of 112,800 square miles has something to do with this long period devoted to the Convocation, since missionaries and lay members from long distances are in attendance, and a sufficiently varied and extended programme is arranged for their profit to make the visit worth while.

At the Ascension day service which began the session, the Rev. H. G. Taylor was the preacher, and in the afternoon Mr. Taylor was elected secretary and Mr. D. D. Williams of Boise treasurer of the Convocation. Missionary matters were discussed in the afternoon, and Sunday School work in the evening. Next day was devoted to the Woman's Auxiliary, beginning with the Holy Communion celebrated by the Dean, with an address by the Rev. H. Stoy, and in the evening there was a stirring missionary meeting. The Bishop gave his annual address on Saturday morning. He stated that the growth was not large numerically, but was a healthy one. There was a demand for the services of the Church, and that meant more men and means; sites for churches had been offered in various places and he hoped to be able shortly to enlarge still further the cords and strengthen the stakes. He spoke with thankfulness of a gift of \$5,600 from a lady in New York for a nurses' home at Boise, adjacent to St. Luke's Hospital, and also of another of \$1,000 from two ladies in Philadelphia, for the purpose of establishing a clinical laboratory also at the Hospital. In speaking of the institutions under his care, he said St. Luke's Hospital had been self-sustaining, and the necessity had arisen for the construction of another wing to accommodate the increased patronage. Out of 275 patients treated during the past year, there had only been 6 deaths, and those from the failure of patients to rally after an operation. The Bishop and Mrs. Funsten tendered a reception to Church people in the evening at the episcopal residence, where they were assisted in receiving by the faculty of St. Margaret's School. There was an ordination service on Sunday morning, and a Sunday School rally in the afternoon, at which the Rev. Sherman Coolidge, an Indian missionary, told of the work among his own people, and the Rev. E. R. Jones also spoke. At the evening service the choir and clergy were followed in the procession by graduates, teachers, and pupils of St. Margaret's School, and the Rev. E. R. Jones preached the baccalaureate sermon to the graduates, who were five in number. Afterward the Bishop presented their diplomas to these young ladies and made the gift of a Bible and a Prayer Book and Hymnal to each. The Convocation held its final session on Monday, when a gratifying report of progress was made by the committee on the State of the Church. The work in the District of Boise is one of peculiar phases. The immense distances to be traversed to fill appointments, and the cost of travel render the work peculiarly hard, the trip of the Rev. S. Coolidge costing for fare alone \$125 and he rode 200 miles in a wagon, camping out one night in the sage brush. The Bishop in his last visitation to Fort Washakie rode 300 miles by stage.

NORTH DAKOTA held its Convocation on Rogation Sunday and the two days following. Reports showed missionary apportionments to be paid in full and a splendid advance made in the Lenten offerings of the Sunday Schools. The District paper, the *North Dakota Sheaf*, was reported as being self-supporting. The Bishop held an ordination at the opening service, and on the Sunday afternoon there was a meeting under the direction of the District Sunday School Commission, at which time the banner was presented to the school which had made the largest offering per capita. The successful school was that of All Saints' Church, Valley City, which gave \$1.89 for each pyramid. The Woman's Auxiliary listened with pleasure to an address by Miss Julia C. Emery, general secretary, and chose the following officers: President, Mrs. Cameron Mann, of Fargo; Vice-Presidents, Mrs. J. B. Wineman, of Grand Forks, Miss Florence Prinyer, of Langdon, and Mrs. A. Hilliard, of Dickinson; Secretary, Mrs. J. P. Birchall, of Fargo; Treasurer, Mrs. Charles Turner, of Larimore.

THE SUBWAY TAVERN AS IT IS.

THE report that Bishop Potter is promoting a beer garden has moved R. W. Ingersoll, a student of social problems, to observe the Subway tavern's every-day workings under the normal conditions which have prevailed since the novelty of opening it with the episcopal benediction has worn off. The results were given in last Sunday's *Inter Ocean*.

As compared with neighboring saloons, the Subway is clean, comfortable, and orderly, sells better liquor, and has no gambling devices. Furthermore, its management does not permit customers to get noisily or helplessly drunk. To that extent the Subway is an improvement on its neighbors. However, they were so easily improved on that the Subway's achievement cannot be called brilliant.

There is no effort in the Subway to reduce drinking to a minimum, except to stop it when it becomes disorderly. In fact, the Subway invites to drinking, short of the point of disorder, with its clean and comfortable surroundings. It does nothing to lessen the drink evil. It merely protects itself against one of its consequences by compelling customers who insist on getting very drunk to go elsewhere for the purpose.

Though saloons which thus draw the line may be scarce about the Subway, there are plenty of them in New York and Chicago. Many saloon-keepers, simply as a business policy, refuse to sell liquor to a man who has all he can carry without being noisy or helpless. Many saloon-keepers do for a liberal patron what the Subway does not pretend to do. They see that he is taken safely home or bestowed elsewhere to sleep off his liquor without danger of robbery.

In the light of these facts, it is apparent that the Subway is working no revolution in saloon-keeping methods or manners. It is merely doing, with episcopal sanction, about what other well-kept saloons are doing without the aid of any Bishop. It is just a common dramshop.

What, then, was the gain to temperance, to Christianity, or to the Church when Bishop Potter took an interest in the Subway and gave it his episcopal benediction? Absolutely nothing, it is quite plain—absolutely nothing!

What was the loss to temperance, Christianity, and the Church when Bishop Potter concerned himself in the Subway's welfare? Evidently great and abiding.

Preaching temperance, the Church says to men through Bishop Potter that here is a place where they may, with its sanction, drink right up to the point of getting drunk, and do so comfortably and without loss of social standing in the eyes of a chief of the Church.

What an invitation to the skeptic's sneer the Subway is! What a stone of stumbling it is to the poor man battling against the temptation of drink and trying to be a Christian!

For here is the Subway, saving social decency by refusing to make men wholly drunk within its consecrated walls, but inviting them to get half drunk with the benediction of a Christian Bishop.—*Chicago Inter-Ocean*.

THE SPIRIT of prayer is a pressing forth of the soul out of this earthly life, it is a stretching with all its desire after the life of God, it is a leaving, as far as it can, all its own spirit, to receive a spirit from above, to be one life, one love, one spirit with Christ in God. For the love which God bears to the soul, His eternal, never-ceasing desire to enter into it, and to dwell in it, stays no longer than till the door of the heart opens for Him. For nothing does, or can keep God out of the soul, or hinder His holy union with it, but the desire of the heart turned from Him.—*William Lav*.

HOLINESS is the beauty of the Lord God of hosts. Thou canst not separate the one from the other. To have it, thou must have Him. Nor will it be hard to obtain either; for He longs to enter into thy being. Thy longing is the faint response of thy heart to His call.—*F. B. Meyer*.

LET YOUR RELIGION make you more considerate, more loving and attractive, more able to think of and enter into the pleasure and interests of others.—*Arthur C. A. Hall*.

IT IS FAITH in something, and enthusiasm for something, that makes a life worth looking at.—*Oliver Wendell Holmes*.

CHARLES KINGSLEY once wrote: "I am not horrified or shocked at the sight of the man who dies on the field of battle."

BISHOP MANN'S MISSIONARY POLICY.

FROM THE CONVOCATION ADDRESS OF THE BISHOP OF
NORTH DAKOTA.

TASK you to listen to me—with approval if you do approve, with frank disapproval if you disapprove—while I outline what I think should be the plan of the Church's campaign in this District; what each of us should urge and further by any means in his power.

Let us honestly and generously recognize the existing facts.

Which are, first, that there are very few nominal and professed heathen in our territory, that is, very few people who do not know the Gospel and assert some respect for it. Most of our citizens have been brought up under some kind of Christian teaching. In each little village there quickly arises some sort of edifice devoted to the preaching of Jesus Christ.

Secondly, the great majority of our towns are unable to support more than one religious edifice with its minister and its various expenses. There is not enough available money to decently maintain two sets of services, and there are not enough people to require two pastors.

Thirdly, in most of these towns our Church has at present no building, no organization, no clergyman, and no regular worship.

But, fourthly, in nearly all of them are some people who were baptized and confirmed in our Church, and who retain affection and loyalty for it. Often these people have children for whom they desire the teachings and the rites, so familiar and so hallowed, of their own earlier days. And often, also, these people greatly yearn for the worship and the sacraments of their spiritual mother.

In the face of all these facts, what should be our aim?

I give you my own convictions, which have been deepening each year of my ministry here.

First, we ought not to attempt the building of churches, with money derived from foreign sources, in places where the residents are unable or unwilling to erect such churches for themselves. For, if they are unable, this indicates that there is not a congregation of sufficient size to need a church—or at least to support the services in one. And if they are able but unwilling, this certainly shows that they do not deserve and would not properly use a church. So I see no reason for, and I see many reasons against, our invading each small town of this state with begged or borrowed money, and forcing one more cheap edifice to compete with the three or four already decaying there. To my mind the only justification for building an Episcopal church in almost any North Dakota town is that the people of the town are willing to pay for its construction. And I shall not hereafter—save in some very exceptional emergency—ask from Church folk outside this state large contributions for this kind of work.

But, secondly, this does not mean that I think our Church should ignore or neglect the places where we do not undertake to create parishes or to construct buildings. Far from it! I am certain that it is our bounden duty to provide our own people with services and with sacraments. It would be a shameful stigma upon us if any child should go unbaptized, if any sick person should go without the Eucharist, if any dead body should be laid in an unblest grave, because—through our carelessness or stinginess—no minister of our Church could be had to perform the pious duty. It would be a disgrace and a sin if any man or woman who might have been won to the worship of Christ by Christianity as set forth in the Prayer Book, should live and die not a Christian, because—through our indifference or neglect—that man or woman never heard the voice of the Prayer Book Church.

Therefore I believe it is our imperative duty, as well as our glad-some privilege, to furnish the services of our Church in every place in North Dakota where we can get a congregation of "two or three";—to have those services regularly, and as frequently as possible. This of course means that while we may be very sparing with buildings, we should be very lavish with men.

And that is indeed my high ambition—that we should have enough clergy to officiate with reasonable punctuality throughout the whole length and breadth of the state—to do for all its regions what the Rev. Mr. Watson is doing so effectively for one region.

For such work and its financial requirements I am ready and eager to solicit funds from anybody, anywhere, who I think may respond to the solicitation. I feel that we have a right to make such solicitations, and I am confident that when they are made they will meet with sympathy and generosity.

And—while I would never follow any course in religious matters from motives of mere policy—yet I am confident that this course is really the most politic one, at home as well as abroad. Let us confront the people of North Dakota, not as a sect which wishes to grow at their expense, but as a Church which wishes to bestow her gifts. Let us say "We demand nothing of you for ourselves, not even a house; we push nothing upon you from ourselves, not even a minister; we simply offer you our services; and we are confident that there are a few of you at least who will be glad to have them." Let us enter the various communities thus saying and thus doing, and we shall win their instant respect, and, as the years go on, their strong support.

WHEN nothing is enjoyed, can there be greater waste?—Thornton.

THE NATURE OF THE PRIESTHOOD.

SUBSTANCE OF A CHARGE DELIVERED BY THE BISHOP OF CONNECTICUT.

THE Bishop of Connecticut delivered an address on the subject of the Priesthood. He expounded first what is the Church's doctrine of the priesthood of the whole body in the Church, showing the reality of the priesthood of the laity, and at the same time showing wherein it differed from the ministerial priesthood of the clergy. "The latter," he said, "is not vicarious, that is to say, the ministrations of the clergy is not a substitute for, and instead of, the priesthood of the rest of the Church. It is not that the clergy come near to God because the rest of the Church cannot. But it is that through their ministrations all come near. The ministerial priesthood is not vicarious, but it is representative and instrumental. In the ordained ministry, for certain purposes, the priesthood of all is represented and has its appropriate instrument and organ. For the body of the Church is an organism, and in order to the discharge of certain functions it has the proper organs. As to the mouth belongs the function of speech, to speak for the body, so to the ministry are appointed special functions, so for certain corporate purposes the priesthood of the whole body is gathered up, as it were, into certain organs. The ordained priest is the organic mouthpiece, to speak for the body of the people before the altar of God. He speaks, but not for himself alone. He speaks, but he speaks as representing all. He speaks, but through him all speak. He says not 'I.' Never, in the public services of the Church does the priest say 'I,' save at that moment when he with everyone in the congregation stands up to say, each one for himself, 'I believe in God the Father Almighty.' Everywhere else in the services the priest says 'we'—'we offer,' 'we present.' His ministry is not exclusive or vicarious instead of the people, but instrumental and representative of their priesthood." At this point he gave expression to a caution that it should not be understood that because the ministerial priesthood is representative of the priesthood of the whole body, it derives its special powers and gifts only from the body at large. At some length, he treated of the priesthood of the laity, urging that as "priesthood must have somewhat to offer," that lay priesthood had the high privilege of offering worship to the Most High. "The priesthood which has in Confirmation its seal of conveyance, has its highest expression in the Holy Eucharist. I doubt whether we adequately appreciate the character of the Eucharist as throughout, a truly popular service with continual recognition of the part therein belonging to the people. At the offertory are received 'the alms for the poor and other devotions of the people.' After the Bread and Wine are placed upon the Holy Table we beseech God 'to accept our alms and oblations.' It is 'this our sacrifice of praise and thanksgiving,' that is, of all the faithful. The sacrificial commemoration is a memorial which 'we, thy humble servants, do celebrate and make here before Thy divine majesty, with these, Thy holy gifts, which we now offer unto Thee.' It is a sacrifice, and it is a communion of the people as well as the priest.

The Christian conception of the priesthood means not only the offering of alms and worship and of the commanded memorial, but also the offering of self. Life and all therein is consecrated as material for sacrifice. And so we pass from the Divine Service to our life service." He treated then of the duties of the laity in connection with the Church, showing that citizenship in the whole commonwealth of God carries with it duties corresponding to civic duties in the state. "Perhaps," he said, "the chief thing to be desired for the Church to-day is the Churchmanship which shall mean an adequate conviction of what membership in the body implies, a conviction that shall prize the preciousness of its privileges and enter into the fulness of those privileges, in Holy Communion finding a key to the joyous realization of Church membership in its privileges of fellowship, of worship, of sacrifice, of service. In this serious yet inspiring conviction of Church membership I would ask the laymen to take up the duties before him." At this point he emphasized the necessity for the application of business methods to the temporal affairs of the Church. The care of the fabric and of parochial finance were particularly treated. He believed that there was no justification for letting the rector's salary be the last debt paid. "Ministries of promise have been marred and ruined through a disregard of contract as to salary. 'The man with the hoe' is not the only sufferer of injustice. The men I have in mind are suffering in silence. In regard to the general subject of clerical salaries time allows me now only to refer to considerations I have before this urged. The parish gains as its rector is adequately paid." He came then to methods of raising money. The priesthood of the whole Church involved a financial responsibility upon each member according to his ability. Where that responsibility was not realized, resort was sometimes had "to fairs and sales. Certainly the proceeds of labor may legitimately be sold for the benefit of the Church. It should, however, be always at prices that are fair and honest. Moreover no Churchman will countenance money-getting devices which are illegal or which are in bad taste and demoralizing. I am constrained to call your attention to certain considerations in regard to the method of raising money for the Church by entertainments. This question is not to be confused with the social gathering of our people." He spoke of the social aspect of the Church as a brotherhood, and recalled parishes "whose high character and noble traditions may be traced to some one layman who realized his priesthood." Continuing on the line of the duties of the layman, he said: "The layman is the priest of his

own house. The headship of the household involves the responsibility for that moral and religious training now largely relegated to the Sunday School teacher, and for the family worship now so generally neglected. Imperative to-day is the call for this domestic priesthood, to defend the family as an institution and to consecrate the home to its high purpose as the primary school for Church and State.

"The loyal layman will rise above not only a petty parochialism but also a provincial diocesanism. He will prize the privileges of his priestly citizenship in the august commonwealth of the Catholic Church for all the nations. Those privileges imply the responsibility of being informed as to its history and its present affairs and of intelligently participating in its chief business, Christian Missions.

"In missions we have only one manifestation of the essential characteristic of Christianity that while it is very personal it is in no sense individualistic. It involves a personal priesthood which, taking one out of self, applies to all the relations of life. Citizenship in the republic of God ought to furnish influences to elevate and inspire our political citizenship. Politics, glorious pursuit in the ancient classic states, must not be threatened with degradation in a Christian democracy, without effort on the part of Christians against such result. If it be true that in this historic state prevail practices which tend to degrade, and debauch our political life, it will not avail to excuse ourselves on the score of the influx of foreign-born population. Our fellow-citizens of foreign birth often shame us by their devotion to American ideals and by their spirit of sacrifice. In one of our Connecticut towns recently a Syrian, a workingman, offered his services as a nightwatchman and desired, without remuneration to give for that purpose a whole night every fortnight, 'because,' as he said 'he loved the town.' The real danger lies in our degenerate men of American birth. It is they who, to use the words of one of them, 'want to know what there is in it for me.' It will not do feebly to acquiesce and say nothing can be done. The recent experience of a large city has furnished a lesson of encouragement as to what may be accomplished in stirring the public conscience to the overthrow of seemingly triumphant wrong. If there be here insidious wrong rotting out our political fibre, the time will come when something must be done to avert the threatened shame of our goodly commonwealth, the peril for our children. It is for Churchmen to inform themselves as to these things. It is for Churchmen to show how much they 'love the town' and love the state. Churchmen ought never to be wanting in public spirit, in devotion to the interests of town or city, state and nation, in devoted care for civic righteousness and in genuine courage on its behalf."

DEFLECTIONS FROM THE FAITH.

FROM THE CONVENTION ADDRESS OF THE BISHOP OF
CENTRAL NEW YORK.

THE Church at large has been recently much disturbed by defections from the Christian Faith as contained in the Apostles' Creed, on the part of some of the clergy. It has heretofore been publicly proclaimed that the "ethical" thing for a clergyman to do, if he loses his faith, is to stay where he is, and let the Church put him out if it can. I believe that most men will find it impossible to understand the state of mind which such a position discloses. We live in a free country, where men can preach what they please, provided they do not instigate rebellion, provided also they have not solemnly bound themselves to preach a certain form of truth. But when a man stands up before God and the Church and promises to conform to the doctrine of Christ as this Church hath received the same, and when he constantly repeats his adherence to that faith in the service of the Prayer Book, and then goes into his pulpit and denies the simplest, plainest, most incontrovertible statements of that doctrine, and tries to induce other people, the people whom the Church has committed to his care, to make the same denial, and still holds on to the position which he gained by his promise of conformity—the law of the land may not touch him—the Church in the laxity of her discipline may let him go on—but he may rest assured that the large majority of his fellow citizens will fail to recognize the honesty of such a proceeding. And there is no need of any man putting himself in such a compromising position, in a country where there is a sect ready-made for every intellectual vagary. The Protestant Episcopal Church believes the Apostles' Creed in its natural sense—if any man does not believe it he can easily go where he will find those that agree with him, and need not wear a livery which proclaims him false. And if the Church herself cannot preserve the faith once for all delivered to the saints, she becomes recreant to her trust, she loses her character, and is no longer worthy of our allegiance.

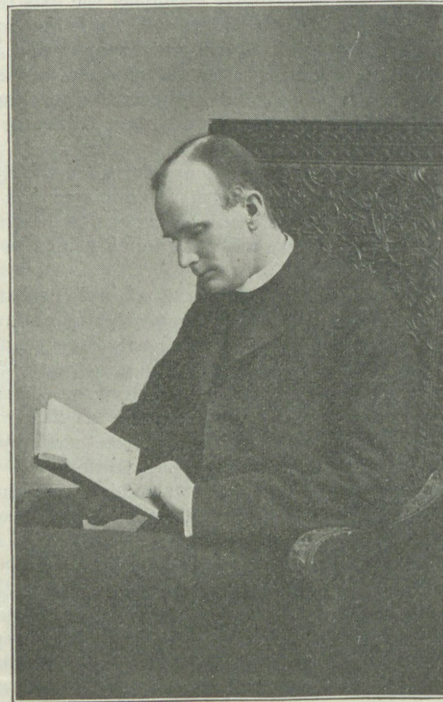
LIFE is a wrestle with the devil, and only the frivolous think to throw him without taking off their coats.—*J. M. Barrie.*

IF A MAN is not handsome at twenty, strong at thirty, learned at forty, and rich at fifty, he will never be handsome, strong, learned, or rich in this world.—*Martin Luther.*

NO TRUE VIRTUE was ever buffeted, condemned, crucified by the injustice of opinion, without the certainty of a coming resurrection.—*Selected.*

THE BISHOP-ELECT TO ASSIST IN SOUTH DAKOTA.

THE Rev. Frederick Foote Johnson, who has been chosen by the House of Bishops as Missionary Bishop to assist the venerable Bishop Hare in South Dakota, is the son of Ezra L. and Jane E. Johnson. He was born in Newtown, Conn., 39 years ago. The first years of his life were spent on a farm,



REV. FREDERICK F. JOHNSON.

which he finally left to go into business. After two or three years of business and teaching, he decided to go to college, and prepared privately for Trinity College, Hartford. He entered Trinity in 1890, graduating four years later. From there he went to Berkeley Divinity School, Middletown, Conn., from which institution he was graduated in 1897.

While still a student in the Divinity School, November 18, 1896, he was ordained a deacon, and in October, 1897, was ordained priest.

Mr. Johnson's first work in the ministry was a summer charge in western Colorado. From that he was called to the curacy of St. Stephen's Church in Colorado Springs, where he assisted the Rev. Philip Washburn. After a year in Colorado Springs, he went to Boulder as rector of St. John's Church in that city.

In 1899 he was married to Miss Susan L. Beers of Newtown, Conn. After a few months of life in Boulder, it was seen that Mrs. Johnson's ill health demanded a change of climate, and Mr. Johnson therefore removed to southern California, where he was shortly appointed rector of Trinity Church, Redlands, in the Diocese of Los Angeles. While he was rector of Trinity Church, Mrs. Johnson died.

One year ago the Right Rev. A. H. Vinton, Bishop of Western Massachusetts, called Mr. Johnson to the office of diocesan missionary of that Diocese, in which capacity he is still engaged. He has also had charge for the past few months of the mission at North Brookfield that was turned over to the Church by the Congregationalists.

TO SPEAK with the tongues of men or angels on religious matters, is a much less thing than to know how to stay the mind upon God, and abide with Him in the closet of our hearts, observing, loving, and obeying His holy power within us.—*William Law.*

LOVE is higher than duty. But the reason is that love in reality contains duty in itself. Love without a sense of duty is a mere delusion, from which we cannot too soon set ourselves free. Love is duty and something more.—*Frederick Temple.*

FAITH draws the poison from every grief, takes the sting from every loss, and quenches the fire of every pain; and only faith can do it.—*J. G. Holland.*

NO MAN can be provident of his time who is not prudent in the choice of his company.—*Jeremy Taylor.*

GOD IN OUR SISTERS' LIVES.

BY A DAUGHTER OF THE KING.

THE rise of an organization like that of the Daughters of the King in an age open to the charge of being supremely luxurious, pleasure seeking, pleasure-loving, even when not frankly atheistic and materialistic, is a fact full of the utmost significance. When we come to look into it, what do we see? Nothing less than a fresh and vigorous shoot from an unseen Root—the Root whence not only “mercy ever flows,” but everything else that is eternal, immutable, good, and beautiful—the Root of Jesse which has blossomed afresh as miraculously as Aaron’s rod under conditions not only utterly unfavorable to its development and growth, but inimical to its very existence. The Rose of Sharon was its most perfect blossom among women, and throughout all the ages she will remain the exquisite and enduring type and model of all holy womanhood, of all that are “blessed” among women, blessed in that they bless. As it was in the beginning, so is it now and so will it be, world without end.

The woman who is a blessing will—must—in her place and degree, be conformed to the image and likeness of the Judean maid, the Mother of God, in humility, meekness, faith, self-renouncing, self-sacrificing love, and patient suffering according to the will and word of the Lord.

Other types and models were set forth for admiration and imitation among men in her day; very different ones are applauded and commended in ours; and others still more unlike and divergent, perhaps, will be lauded and copied in the centuries to come.

But the essential characteristic of the fashions of this world is that they pass away, while the fashion of this woman shall never pass away—“all generations” shall be blessed through her and shall call her “blessed”—and so shall every other good woman, and so alone shall each saintly woman in every generation “be magnified,” for it is along these lines that women are naturally, inherently, essentially strong.

A Semiramis conquering the world as a soldier would not be as mighty as a “pure virgin,” and it has been said that a woman’s smile is the greatest of earthly forces; that it can draw a man from one end of the world to the other as by a steel cable. If she could devise a code of laws more perfect than any in existence, she could not do as much toward the good government of the world in all right living and well-doing as if she were simply a good mother. And if she knew all the systems and philosophies of all the schoolmen and schools, she could not reach, teach, influence, or benefit her fellowmen as she does by her love and prayers and example as a good wife, sister, daughter, neighbor, or friend.

What is it, then, that our Order and similar ones are showing to our generation? This: That set like a wheel within the wheel of a larger society preëminently self-indulgent, here is a body of women vowed to self-denial; in a society liking show and ostentation and glitter, and eager to advance itself by almost every means lawful and unlawful, thirsting for display and notoriety and excitement, here is a body of women who have set themselves to live the life that is hid with Christ in God.

In a society which is avowedly Christian one day of the week, but which openly adores riches and worldly success on the other six and preaches the gospel of getting-on from the housetops and in every market-place, here is a band of women united to each other and all others for no personal gain whatever—not to *get* anything, but to *give* all that they possess—time, talents, means, advantages, benefit, blessings to others. In an age and country in which social ambition, the mean devotion to a mean end, is rampant; in which social rivalries, social jealousies, social selfishness, with all their petty, belittling tendencies, are ensnaring and degrading, as they are filling the time and thought of so many, many women (no human being’s heart was ever yet satisfied by such dross and tinsel)—what do we see? Another body of women—the fine flower of a democracy so truly royal that it has but one ambition, and that the noblest, not seeking her own, but trying to advance her neighbor, and saying sweetly, “Friend, come up higher.” instead of “Who is lord over us?” or “We are they that ought to speak”—the *lilies* of Judea, owning but one as Lord over us all alike. In a society in which equivocal amusements are patronized, equivocal books read, immodest dresses worn, and vulgar witticisms repeated, what do we see? A body of women clean in heart and speech and life, about whom no scandals are rife, no stories told, who do not figure in the divorce courts and are rarely mentioned in the newspapers—the *violets* of Judea, showing the world that there is nothing sweeter in all the world than a sweet, pure, modest woman. In a society with such a passion, such a craze for notoriety that it would really seem as if some men would rather be hanged and get their names in the newspapers than not be noticed at all; in which some women would rather steal than never be mentioned in the society column of the nearest daily; and even children are having all the bloom of divine innocence rubbed off them by living in the full glare of the footlights—what do we see? A band of women whose lives are full of quiet days, whose paths are the quiet ways, paths of daily duties, courtesies, charities, amenities of life—not treading on flowers—oftener on red-hot ploughshares, but having their feet set in the path “that shineth more and more”—the *Roses of Sharon*, giving forth their perfume to every

passer-by, yet always the richer, and never the poorer for the charity.

In an age in which education has become a term perverted to one meaning, the gaining of all secular knowledge, without regard to that of the heart and soul, which is alone education in a true sense, what do we find? A body of women who do not “condescend to men of low estate,” but feel it a privilege and honor to teach the simple and ignorant anything and everything that can help bless or brighten lives and destinies so sad and so appealing that an angel would ask nothing better than to do the same work.

Are not such women blessed, then? Aye! truly; not happy as youth and inexperience count happiness, but blessed with the greatest blessedness that can come to any being breathing thoughtful breath in this “home of the sinful, doubting, suffering, dying.” Blessed in humility—in poverty of spirit.

The Emperor of China, I believe, calls himself the brother of the sun and moon and the grandfather of the fixed stars, and although we are supposed to have rid ourselves of all such frivolities, we do read in the Washington papers of Mrs. Assistant Fish Commissioner Higgs, and in the New York ones many columns of stuff about the doings and sayings, the comings and goings of Mrs. Montague Templeton Smith Jones-Jones. But is not the grand old Hebrew prophet right when he says, “The glory of sinful man is but the fading of the leaf”? He pours contempt upon human pride in this unsparing fashion, and our own consciences bear him out in it. Is not “*Homo sum*” the finest utterance of the ancients? Is it not better to be the brother of any human being possessing an immortal soul than to be related to the sun and moon and fixed stars? Can we not look at such an one and say,

“That eye shall be forever bright
When stars and suns are sunk in night”?

And is it not better to make such eyes brighter with some joy or pleasure of our giving than to be fifty emperors without love or thought for the people? What title can compare for grandeur with that of “Paul the servant of Jesus Christ,” or that of “Daniel the prophet of the living God”? To bring the matter home, who is the greater, the haughty, selfish woman, proud of her social position, her riches, her birth, her intellect, or the woman who takes voluntarily the lower place, who being, perhaps, or having all these things, or any of them, makes herself “the servant of all,” and chooses “to minister and not to be ministered unto”—who possesses all things in such a spirit, though she should have nothing—the woman who gives up her seat in a car to some tired, heavily-laden woman, or the woman who rolls through the park day after day in her luxurious landau and never dreams of giving an invalid the same pleasure, and cannot see anybody who does not belong to “her set.”

Rufus Choate has said that there are two kinds of democrats in this country: Those who say, “I am as good as you are,” he had the greatest possible objection to; those who say, “You are as good as I am,” he loved. The Daughter of the King is to be “all glorious within,” and belongs to the latter class distinctly. The more splendor there, the more honor and glory where honor and glory alone belong. Their only glory is to put themselves where God has put them, and that is on the common level and below it; not only on a level with the simplest, the most ignorant, but the most sinful and degraded; not stooping scornfully or carelessly to these last, but humbly and reverently, hoping by love and prayer to lift a soul up on the arms of the cross of Christ, knowing that she herself is a sinner and has no other support, plea, or refuge herself, however blameless in human sight. Are not such women blest in loving? There are none so blessed as those who love; the more truly, the more widely, the more loyally does any soul love, that much more is it blest. Solomon’s wisdom was but love. We are told that “his heart was like the sands of the sea for largeness” and he was a king indeed, being so royally gifted, and rich not with the gold of Ophir, though that was as the stones in the streets in his day, but in that same largeness. It is a thing that women especially need; the tendency of domestic life with its daily fret and fever of small occupations (great in end and aim, but in themselves not everything) being to narrow into pilulous proportions the hearts and minds and souls of many good women. Love ought to begin at home, and generally does; but no one has ever thought that it ought to stop there; and if it be love indeed it *cannot*. The most wonderful thing about love is its power of expansion and radiation. The more we love, the more we can love. It is no doubt the great reason why we are allowed to sin and suffer that, being emptied of self and sin, we may learn to love with the true comprehension and compassion that can only come with fellow-feeling. Blessing and blessed, then, are such women in every unselfish thought, word, and deed of love. “That my joy might be in them and that their joy might be full,” our Lord says. The unloving, the profoundly selfish (self-centered), are of all people the most miserable. What blessings, temporal and spiritual, have not such women carried into homes, and hearts, and lives so darkened by sin or sorrow that only through such pure mediums can any ray of the seven-hued light of the world, Christ Jesus, reach them—the consumptive, the Magdalen, the cancer patient, the sick stranger, the waif, the homeless, the outcast, the lonely, the aged, the bereaved, the prisoner. And how blessed is the reflex action of such deeds—how the woman grows in pity, in love, in respect for the poor, in sympathy for all. How tactful she grows, how self-denying, how humble as she treads this way. How she not only treats, but thinks of the poor with re-

spect. How she learns proportion in sorrow, and measuring her own with that of others, realizes that she has many mercies for which to be grateful, and learns to "suffer patiently according to the will of God." How puerile the complaints of peevish and undisciplined souls over a wet day or a pleasure postponed or some trifling annoyance sound in her ears, accustomed to hear such sad histories, the sorrowful annals of the poor and wretched. How her mental eyes turn from some luxurious home, some costly banquet, to another home so terribly different; to thoughts of the needy. How she grows in self-denial and does more and more with less and less of self-satisfaction and self-glorification. Love is indeed the fulfilling of the law, and there is no teacher like it. Love is a thing we all need—that we can all give. O! how little, how little we give; how little we get in consequence. O! how poorly, how meanly, how selfishly do we give; how freely have we received. O! to be emptied of sin and self and filled with this divine spirit of unselfish love. We have but drunk a few drops from this divine source of joy, the most earnest, the most devoted of us. If we would but *freely* give ourselves to those about us in love, how blessed we should be—blessed above anything that we have imagined or dreamed, in being "feet to the lame," and "eyes to the blind," "in drawing out our souls to the afflicted." The promise is that we should sing as we never sang in the days of our youth when all life was joy to us, and all our thoughts of it were an ecstasy of anticipation. We are so rooted and grounded in self-love that we cannot realize the intense happiness of giving happiness. If we at all comprehended the divine command, "Give and it shall be given to you, good measure, pressed down, running over," we would from sheer selfishness do these deeds of love, for as Jeannie Deans said to the queen: "It's no' what we do for oursel's, but what we do for ithers that we like to think of." It is just love, love, LOVE, that we lack. For we have all got something to give—the poorest, the humblest; a word, a smile, a book, a flower, and love therewith; somebody's birthday remembered which would otherwise be unnoticed, unremembered, save by one sad, lonely heart; somebody's joy or grief shared and thereby doubled or lightened; somebody's burden shifted ever so little and made more bearable. Is it not want of thought, want of sympathetic insight into the lives, the needs, sorrows, wants of others that makes this a heart-breaking world to live in? We can all do one unselfish, loving thing every day, however placed, and in a year, in ten, twenty years what a beautiful result! How much put in what dear George Herbert beautifully calls "the privy purse." "Give all thou canst. High Heaven respects the love of nicely calculated less or more," says Wordsworth, and giving is like loving; it is *love in action*; the more we give the more we can give. We never can get enough if we set ourselves to get wealth of any kind, love or money or fame. Avarice is like jealousy, a bottomless pit of a passion, insatiable, and the grave of all godliness, because the death of love. For we are so much greater, thank God! than anything we possess that the contents of the whole world being poured into us would leave us empty and unsatisfied. We cannot enjoy anything except by sharing it, for "happiness was born a twin," consequently the more we give and share the happier we are. If you have much it will amount to precious little unless you do share it, as anybody can testify who has tried it—ask any rich man you know if this is not so. If you have little, you can make it much by dividing it. In moral arithmetic, division and multiplication are one and the same process always. It is only because this is not understood that the rich are so often very, very poor; that any are spiritual paupers. For we cannot eat with two spoons. We can eat, drink, and wear just so much, and no more; after that comes satiety, ennui, repletion, disgust, despair. It is related of an enormously rich English earl, who had led a life of perfect self-indulgence, that he used to stand at the window of his castle and curse the beautiful river that ran through his grounds because "it always went the same way." How different from Mr. Foxwell Buxton, who never left his lovely place for any length of time without asking some four or five people to enjoy all its pleasure, who would otherwise have had no rest or refreshment at all! How unlike Archbishop Tait, whose large-hearted benevolence caused his palace to be called "the Sanitarium," because he was always asking invalids to come and convalesce there. Any house which is not big enough to entertain such guests is too small for God's blessing to rest upon it, somebody has said, since the Lord does not sit at that table, and is not sheltered by that roof.

We have all heard of a great lady in Europe who had three thousand dresses in her wardrobes, and there is another who has several thousand pairs of shoes, and that in a city in which it is estimated that there are over a hundred thousand homeless people sleeping in the streets year in and year out! Could there be a greater sin, a greater shame? In one of our own cities a friend of mine last year found several cancer patients doing the same thing, and by her personal exertions and that of her friends, she succeeded in establishing a cancer ward in one of the hospitals, and so provided for the most pitiable and sorrowful of outcasts, rejected by every other institution in the city as soon as they were pronounced incurable. That was the result of her "season"—would that every lovely girl like her might be able to point to something of the kind accomplished, instead of summing up six months of social dissipation and mental wear and tear, as is commonly the case, in "vanity and vexation of spirit." She found also, at the poorhouse hospital,

some desolate creatures into whom she put heart and hope and life. One of them had been lying for two years with her Bible by her side, unable to read it for the lack of a pair of fifty-cent spectacles. Another had been reading the only newspaper the place boasted for a year daily. When asked what she needed in that gloomy, wretched place, she said, "A friend; I want a FRIEND." O how much good every woman could do in this sad world of ours if she did the smallest, least, nearest thing that came in her way day by day. It has been said that Berlin would fall if the invisible infusoria of the soil on which it is built should all agree to turn over at the same moment. And if every woman in that city, absorbed heart and soul in worldly pursuits, could have seen that hospital on the days when that young girl came, like the ray of God's sunshine that she was, bringing flowers, fruit, books, papers, rocking chairs—all unheard of luxuries—if she could have seen the old German Frau who pounced on her pot of growing violets as if she were a starved creature—as she was—and it was bread—as it was for a soul hungry for beauty and sweetness, I am sure not one of them could have gone back home content to live a life of selfish ease, and the world would not be what it is now. One of them said, "You are too good to me—it breaks my heart." Think of it; a heart that had borne the weight of eighty years of hardship, and toil, and sorrow. Let us then thank God, who has given us this work to do, and call ourselves blessed. Is she not blessed who, sitting down to her own comfortable table, can remember the sick, the starving? who, seeing the blind groping his way, runs to guide him across the street; who, buying her own clothing, denies herself some elegance that she may weave her robe of wrought gold and clothe her poor sister? Is not the woman blessed who puts an inexpensive monument above her cherished dead, even, that she may be able to minister to the living, or provide a grave for some one whose friends cannot even do that for him? Is not the woman blessed who has "a heart at leisure from itself to soothe and sympathize"; who, seeing a troubled face, can secretly lift up her heart and say, "Lord, help her"? Who, marking the tired, lagging steps of the heavy-laden or sinful, can pray, "Kind Shepherd, turn their weary steps to Thee," or, "Lord, forgive and save her"? Is not the woman blessed who can see in a colored man something beside a "nigger"; and, seeing the stranger in our midst, the Japanese or Arab, or German or Spaniard, can remember that "of one blood all the nations of the earth are made"; who can see in a governess a lady set in a peculiarly trying position—in, but never of a family—and show her especial loving-kindness? Is she not blessed who weeps with those who weep, and rejoices with those who rejoice; who can lay a lovely wreath on a dead baby's coffin, giving her best because she gives to those who can never repay, and therefore to the Lord, and feels herself richly rewarded by a mother's heartfelt gratitude; who can remember a humble marriage like that of Cana of Galilee and show that Jesus and His disciples are still present at such? Is she not blessed who, in her parish, loyally loves, and supports, and obeys her pastor, holding up his hands by her labors and prayers, who does not find fault with him or criticise him as if he were an opera singer or a noted actor, but remembers that it is written, "He is holy to Me, therefore shall he be holy to thee"? Is she not blessed who, in the world, is such a beautiful influence—so full of courtesy, kindness, ready sympathy, good-will, so modest of mien and dress, so ready to forget and forgive slights, real or imaginary, walking in "the daily round" with calm cheerfulness, "fulfilling the common task" with faithfulness, in all her employments, amusements, and even her jests, a Daughter of the King. Aye! blessed, blessed among women! Many a woman has entered upon this life fresh from some dead sorrow, and has found in it a precious balm for her grief; many find in it a solace for some living sorrow which would otherwise be intolerable—casting a heart of stone into it, to find the circle of her usefulness and sympathy widening continually, and a strange peace slowly growing up within her. Many a woman in it feels that she has only herself to give, and feels discouraged by the thought; but, as St. Theresa said, she finds that "Theresa and the sou are nothing, but Theresa, the sou, and God can do anything."

May every one of us "magnify the Lord and rejoice in God our Saviour" and find how He "fillet the hungry with good things" and the selfish rich alone sends "empty away." And may each one of us bear her cross "with great-souled faith" as our prayer puts it, and so following, following, following, on, and on, and on, "waiting until puzzle and till pain are spent, and the sweet thing made plain which the Lord meant"—more and more "be cleansed from every spot and wrinkle and blemish, through Jesus Christ our Lord."

INTELLECT and industry are never incompatible. There is more wisdom, and will be more benefit, in combining them than scholars like to believe, or than the common world imagine; life has time enough for both, and its happiness will be increased by the union.—Selected.

IF YOU think twice before you speak once, you will speak twice the better for it.—Selected.

I SLANDER no one, nor do I allow backbiters to come near me; my eyes pry not into the actions of other men, nor have I any impertinent curiosity to know the secrets of their lives.—Cervantes.

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 AND NATHAN'S PARABLE.

FOR THE SECOND SUNDAY AFTER TRINITY.

Catechism: IV., Obligations. Text: II. Sam. xii. 13.
Scripture: II. Sam. xii. 1-10.

KING DAVID had committed a great sin. The king whom the Lord who judgeth not by the outward appearance had chosen because he was a “man after God’s own heart,” had acted like a “man of Belial.” A great temptation swept away the king on a wave of passion, and before he was done with that sin and the train of sins which came sweeping in its train, he was a murderer as well as an adulterer. The whole revolting story is given us (II. Sam. xi.) as an example of how a man who aimed to be good, can fail miserably at times.

At the beginning of our lesson we find King David in the most dangerous moral condition in which a man may be. One sin indulged had led him into others to hide the one, and he knew not that he was a sinner. He was in extreme danger of becoming a moral suicide. What he had done was perhaps not far contrary to moral conditions of the time, but it was against what might fairly be expected of King David, who sat as the representative of the government of the Lord God. It gave great occasion to the enemies of the Lord to blaspheme. And yet he was not conscious of the greatness of his sin. When Nathan says, after David’s profession of repentance, “The Lord also hath put away thy sin, thou shalt not die,” he does not refer to physical death, as the monarch stood in no danger of suffering such a penalty for his crime. He did stand, however, in danger of the death of the soul, of spiritual and moral death; and it is this that he is spared because of his true repentance. Had he not repented, had he been angry with the prophet and persisted in his sins, he would have become deaf to the voice of conscience and lost his desire to be good.

The parable with which the prophet of the Lord awakens the sleeping conscience of the king is perfect as to its literary form. To paraphrase it is impossible and unnecessary. Its perfect phrases tell the story so that the simplest mind must understand. It was a skilful stroke that secured the king’s condemnation for the lesser crime, that he might stand self-condemned of the greater. We may also learn from the king’s indignation at the heartless rich man of the parable, how much easier it is to see and condemn sin in others than in ourselves. Until he heard his sins plainly named by the prophet, the king had evidently thought that his action in indirectly causing the death of Uriah had, instead of adding to his crime, cleared up the sin already committed, by enabling him to take Bathsheba in legal marriage. The prophet made him see things as they were when he told him plainly that he had killed Uriah the Hittite as truly as though he had held the sword himself.

Bring out the fact that it was the true love of God for David, that sent the prophet Nathan to him. We are tempted sometimes to have a feeling of resentment at being called to account for our sins; but it is the true love of the Father that does not spare us pain, if so we may be aroused out of our sinful condition. David suffered for his sin, but it was forgiven him. He remained still a good man, instead of going on to a wicked and faithless old age, as King Saul before him had done. He was saved from spiritual death.

David’s experience is a good example of how one sin leads to another and another until there is danger of moral death. The first sin may not be as bad as was this of David’s, but it will still lead on to further sin, especially if it is one that needs to be concealed. Judas Iscariot began with the sin of covetousness. He stole. He lied. He betrayed his Master and Saviour. The character of Tito in *Romola* is a true character study, and shows how a beautiful and attractive young man may fail of a high destiny by the results of one unrepented sin. The lie with which he began, drove him helplessly on until after a long chain of sins he sank as a suicide in the hurrying Arno. It is true that “whosoever committeth sin, the same is the servant of sin.” It is dangerous even to entertain a sinful desire.

“Never let man be bold to say
Thus and no farther shall my passions stray.
The first crime past compels us on to more,
And guilt proves fate, which was but choice before.”

There are two of the Psalms of David that are thought to have reference to the event about which we are studying. Psalm li. is supposed to have been written by him when he had first yielded himself to the rebuke of Nathan, and was repentant for this sin. Psalm xxxii. is thought to have been written as a companion piece not long afterwards, giving expression to his joy over being forgiven. It certainly adds interest to these psalms, and helps in their interpretation, to regard them so.

Some classes may be interested in noting how the promised punishment (vv. 10-12) came to the king. The retribution was according to his sin. His adultery was punished by the outrage committed by Absalom (xvi. 21, 22); to offset the murder, at least three sons of David, Ammon, Absalom, and Adonijah, came to death by violence (xiii. 28, 29; xviii. 9-15; I. Kings ii. 13-25).

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.

SUMMER SCHOOLS FOR MISSIONS.

To the Editor of *The Living Church*:

MAY I announce, through your columns, to leaders of mission study classes and others interested, that the basis of the Normal Mission Study Class, which I shall conduct at the Summer Conference at New Milford, Conn., from July 1st to 12th, will be the course recommended for the next year by the Secretaries of the Domestic and Foreign Missionary Society, namely, “Some Strategic Points in the United States”?

Leaders who have experienced the help that comes from studying in the summer, with other teachers, the course which they are planning to teach in the winter, will be surprised to find how such conferences and study will lessen the difficulties of teaching.

Clergy and all others who decide to attend this Conference will derive great profit from the daily Bible Study under the leadership of the Rev. Dr. Wright, lecturer on the Septuagint and Bampton lecturer in the University of Oxford.

Where parishes or other organizations send one or two workers as their delegates, they will find themselves amply repaid by the increased efficiency and spirituality of the next year’s work in the parish.

I should be very glad to correspond with all those who are interested particularly in the Mission Study Class, and would recommend that they and others, who are planning to attend, should write at once to Miss Lucy C. Jarvis, Brooklyn, Conn., for particulars in order that they may be sure of securing accommodations.

Sincerely yours,

EVERETT P. SMITH,

New York, June 13, 1905.

Educational Secretary.

CONGREGATIONAL PLAINSONG.

To the Editor of *The Living Church*:

ON page 182 in your issue of June 10th, I read Mr. Lacey Baker’s criticism of ancient ecclesiastical music. His similes of “the three-toed horse and the bat with thumbs on its hind feet” seem lacking in reverence when applied to the traditional worship of the Church of God. A musical side-show is perhaps one of the attractions of up-to-date “harmony.” But seriously speaking, there is no more vital question before the Church than that of hearty congregational worship *versus* operatic choir performances.

The great power of the American Catholic Church is so far forth in its response to the divine command, twice repeated in the *Deus miseratur*:

“Let the people praise Thee, O God: yea, let all the people praise Thee.”

Now the inspired psalmist is not referring to the opera, where we expect “harmonized” emotionalism; but to “all the

people" whom *ecclesiastical* music allows to join in *unison*, viz., Plainsong or Gregorian.

However, the ideal of Mr. Baker apparently is not ecclesiastical music and a thousand worshippers joining in some magnificent Plainsong *Tantum ergo*, but rather an "audience," practically muzzled from worship, listening to a fascinating tenor, while the choirmaster gets over the pedals with a vehemence akin to David dancing before the Ark.

Christianity's great danger is not the time-honored bugaboo of the pulpit crowding out the altar, or *vice versa*; but of the choirmaster prolonging his craft so far beyond 12 o'clock, that time for the Word of God seems tiresome compared with the profane opera selection, and the musically wearied congregation stampede for their Sunday dinners, while THE LORD'S SERVICE is only half-way commenced.

It is rather suggestive that where "Plainsong in the music of the Church" is sneered at, we see a nauseatingly "glorified Matins" and the traditions of men, making void the command of God: "Do this in remembrance of Me."

For three years the undersigned tried having a Plainsong Eucharist with hymns in *unison*, and no one ever went out till the service was finished. No one even thought of leaving, because no operatic choirmaster had "cornered" public (!) worship; and above all, the LORD'S SERVICE was over by 12 o'clock!!!

By way of illustration of a Plainsong Eucharist may be cited the Gregorian *Sursum Corda* rendered by the priest and entire congregation at "Old Trinity," New York, at their annual musical festival, Ascension day. The Gregorian *Sursum Corda* so sublimely sung by that vast gathering of worshippers, would have been sacrilegiously ruined if set to a four-part-choir-performance.

When the American Church follows the pious example of the present Pope in causing uneclesiastical *Harmony* to give place to religious *Unison*, we shall hear less criticism of ecclesiastical congregational Plainsong "and fossilized relics of Noah's Ark." But it is to be feared few rectors realize that for the choir to sing *Harmony* is absolutely destructive of the glorious final climax of the psalmist:

"Let everything that hath breath: praise the Lord."

The Holy Roman Church gathers in the masses by Masses. The Protestant sects gather multitudes by stirring congregational singing and, more and more, a responsive service. The American Catholic Church, with the latent power of both combined, sits esthetically frigid and unenthusiastic, so that a *human* service may be "glorified" by uneclesiastical choirmasters. "How can we sing the Lord's Song" when the LORD'S SERVICE on the LORD'S DAY is interrupted for a profane stampede, and 99 per cent. of the American people cannot recognize their thus disguised Mother Church? Rome and Geneva win mighty triumphs by our impious neglect of *congregational* Gregorian Eucharists. Consequently, until Jesus' parting command to His Church is obeyed, surely all who resent human substitutes for divine service, must perforce hang our harps on the willow, and for the robbery of "all the people," weep by the waters of Babylon. (Rev.) JOHN M. RICH.

CLERICAL STIPENDS.

To the Editor of The Living Church:

IN his Convention address, the Bishop of Massachusetts asks how an able priest with a family of three can work efficiently on a stipend of \$1,200 per year! The question is pertinent, indeed; but might he not have thought of an even *smaller* figure than \$1,200? If it be hard—I might say truly *impossible*—to support himself and family on \$1,200, in certain communities, then how can a clergyman do it on \$800 per year? The latter is the average American stipend, and for fifteen years the undersigned has received this, with a rectory in addition. Were it possible for a priest to stay in one parish for many years, with rectory free, then it would be possible to live on \$800 (\$66 per month) and pay an annual insurance premium of say \$50. But in America, especially in the West, Church clergymen are obliged to *keep on the move*, thus entailing large moving expenses. I myself am glad that stipends are small, for thus nobody can hold us under suspicion of becoming priests for worldly gain. On a stipend of \$1,200 I could live nicely and pay an insurance premium of \$100. As it is, however, my \$800 is not even a living stipend, and without family help, fees, and presents, I would either be a bankrupt clergyman or engaged in secular work.

Yet the fault is not with the stipend, but with the Church's discipline, which permits any clergyman to marry at will, thus

laying the foundation for increased and burdensome family expenses early in life. Roman priests in American dioceses receive generally \$800 per year, not including fees. Now when their stipends are in arrears, as they are far more frequently than with us, why, what difference does it make? The Roman priest goes on with his work just the same, because there is no family to worry over! I never heard of a Roman priest complaining about his \$800 stipend, for it is all the same, paid or not!

If the clergy *will* marry, and so demand large and steady stipends, we cannot blame them under the circumstances; but instead of loading one's life with family weights of various kinds, why not give one's self wholly to the Church, so that, through "thick and thin," we may hold the fort?

There is nobody who enjoys family life more than I do, and I never lost a cent of my stipend yet in any of three or four parishes; but the load of constant calculation no doubt is worse for a priest than for a clerk, because the priest is expected always to wear a cheerful face for the sake of others. With all their burdens and small stipends, our clergy are the largest givers to their parishes; for in order to get \$800 per year they generally are found to be giving from \$100 to \$200 in various ways. Many a priest keeps a horse at an annual expense (in California, for instance) of \$125. He keeps up this expense just to help him cover certain ground, and in order to do it quickly, especially in country visiting. He could easily do without a horse, from a mere business point of view; but, being above mercenary motives, he bears the expense for Christ and his fellow-men, while the largest contributor in his parish is perhaps giving \$50 per year, and thinks it big!

I am not ashamed to give a few figures from my own experience, for others to compare:

RECEIVED IN 15 YEARS.		EXPENDED.	
Stipend	\$12,000	Living	\$15,000
Fees	1,500	Insurance	700
		Moving	1,500
Total	\$13,500	Total	\$17,200
			13,500
		Pecuniary Loss	\$3,700

The expense over Church income is, of course, a running, ever-renewed figure, and does not loom up all at once, and the above \$3,700 has been gradually provided for (with no favorable balance), by writing, by family help, by such ways as I have been able to evolve from time to time, and by personal gifts from liberal Church people and friends. Somehow it comes out all right in the end; but the struggle can be laid only at the door of the Church's discipline, in the *unrestricted* marriage of the clergy, and therefore we cannot complain over our own doings.

I look forward to the day when a stated parish salary will be a thing of the past, when it will be no longer needed by a celibate priesthood, and the priest will be found living, as of old, on the free-will offerings of the people at the altar. The struggle among our clergy is so continuous, under present conditions, as to warrant entering secular life sometimes, which is nobler than complaining. A. K. GLOVER.

HOLY ORDER AND ITS NEGATION.

To the Editor of The Living Church:

THERE was an editorial in THE LIVING CHURCH of March 18th called "Why Home Missions?" I think this editorial was epoch-making. I think it was the first time that such a ground for Home Missions was ever published in the history of the American Church. Things leading logically thereto have often been taught, but not this specific conclusion. This conclusion is that Christ sends a home missionary into a civilized and refined community of evangelical sectarians with superabundant room in its places of worship, essentially to establish and lead up to a valid Eucharist. All other things are only pleasant and not essential.

If this be so, and it undoubtedly is so, then debating about it is equivalent to debating about the Trinity or the Life Everlasting; and I do not think it wise to go to any assembly where such points are admitted to be debatable. If I go thither, my words or my countenance or my manner must involuntarily betray contempt and aversion to the heretics who make so considerable a portion of the gathering; but then the thought arises in my and others' mind. If you think thus of these people, why do you go? What business has one who is a Jew among those whom he looks upon as Samaritans?

But does the American Catholic Church sanction the notion

that Holy Order is only a proper ceremony and has nothing supernatural about it? She has come perilously near doing it; but she has never actually so done. She teaches that Presbyterian orders are so dangerous that she won't have them. Now if any Presbyterian were really an active believer in his 'ism, he would refuse to come under a Prayer Book which speaks thus of everything outside of the Apostolical Succession. We say to the heretic: "You must act as if you were orthodox even if you are not so." This objectionable permission, moreover, has never been formally given in the Prayer Book or anywhere else authoritatively; only it has long been the custom for us to present for Confirmation and Ordination those whom we know to be simply untechnical heretics. It has been done for hundreds of years, but I hope that gradually it will come to be done less and less, until finally this bad blood will die out of our veins. We have never technically made a compromise with heresy on the subject of Holy Order, but we have long done so in practice. If this be not heresy, then recognize fully at once the perfect equality of sectarian ministers with our own.

I cannot wonder that the Russian Church, when it sees our practice, should hesitate for a while to acknowledge us. Would those who thus talk heresy in Church Congresses venture the same in any body of the Holy Orthodox Eastern Church? I generally believe in everybody's sincerity, but these men are enemies of an essential part of the Apostles' and Nicene Creeds. He who is not shocked by them is a sympathizer with them.

WILBERFORCE WELLS.

Lebanon Springs, N. Y., June 15th, 1905.

MINSTRELS FOR CHURCH SUPPORT.

To the Editor of *The Living Church*:

PRIESTS of the Church and others who, having put on Christ in Baptism, are ready to adopt Apostolic methods of raising money for the purchase of sacred vestments or vessels, for the erection of a rood-screen, a reredos, or an altar, or for the redemption of Africa and the regeneration of Japan, are referred to the appended letter that has just come into my hands through the mails:

"June 5.

"DEAR _____:

"I would like to interest you in giving under your auspices this coming fall or winter our 'Society Minstrels.' We have an innovation in the minstrel line and can offer you a novelty in every sense of the word.

"We put on an entertainment using all ladies—or a mixed chorus—part ladies and part gentlemen—the ladies blacking or not, as they see fit.

"We make a social as well as financial success of our affairs; and have always been able to enlist the service of the most prominent people in the different cities and towns. I do not ask you to take my word as regards the merit of our work, but will consider it a favor, if you will consult some of our references. In _____, we gave four performances—two for King's Daughters and two for another cause, playing to 6,000 people. I refer to _____. In Portland, three performances, our receipts were \$1,736; _____. In _____, Mass., one night for the Episcopal Society, to 1,400 people, the capacity of the theatre; _____. In _____, Conn., two packed houses; _____, Unitarian church. In New Haven for _____, two big houses; _____; and these are only a few out of many.

"Our minstrels are made up of an Overture full of varied Superior and Dramatic Action, Songs—with character and costumes—Conversation and jokes—such as is used in the big shows and which amateurs cannot obtain, we getting it through personal acquaintance with the leading comedians and paying a big price for it. Our after part consists of Sextettes and Iotettes selected from the latest musical successes—pretty things, such as young people like to do. Sketches, after pieces, a pickaninny act, which is original with us, and which is the funniest act ever put on a stage; and a Cake Walk, which is our great card. Nothing like this last feature has ever been attempted—four couples, each walking five minutes, really compete for a cake, no two walk alike, no steps repeated, all pretty, dainty, and graceful. Have made a study of this for 8 years and defy competition.

"Our terms are reasonable: One-half proceeds, *after expenses are deducted*. Expenses are rent of theatre, 2 performances, advertising, orchestra, and board for husband and self at nice private place, during time of preparation, about 2½ weeks. We furnish all songs with orchestra party, bones, tambos, wigs, make-up, and large photos for advertising cake-walk.

"You ought to clear a couple of hundred dollars easily, and with little work on your parts. Will you talk this over at once and let me hear from you? An early reply will oblige.

Trusting that I have interested you and that it may result in an engagement, I am,

Very truly yours,

"_____."

Hearing of this letter, the Convention of the Diocese of Central New York, just adjourned, committed itself to the following position:

"Resolved, That it is the sense of this Convention that the clergy and parishes of this Diocese refrain from employing ways and means for raising money for religious uses that reflect on the dignity and character of the Church."

Watertown, N. Y.,

Yours truly,

Whitsuntide, 1905.

J. SANDERS REED.

THE WORD "MASS."

To the Editor of *The Living Church*:

PERPETUALLY we find obloquy attached to this term, especially by our Protestant brethren. Perhaps if its meaning were not so universally associated with "*Missa est*" in the ancient direction to catechumens in the office of the Holy Eucharist, people would be more reconciled to its use.

My own impression is that it has always meant a "feast"; and that in connection with the Eucharist, "Mass" signifies "The Feast."

In terminology, we have *Christmas* (Christ's Feast), *Candlemas*, *Lammas*, and many other instances.

Prescott, Arizona,

Sincerely yours,

June 14th, 1905.

FRED T. BENNETT.

AN EXCELLENT PRECEDENT SET IN FOND DU LAC.

To the Editor of *The Living Church*:

AS a visitor from another Diocese, I was much impressed, recently, with an annual feature connected with the diocesan Council of the Diocese of Fond du Lac.

At the conclusion of the Council the clergy of the Diocese remained over in the Cathedral city for an additional day, the morning of which was given up to a clerical conference of the Bishops and priests of the Diocese.

The conference was opened with a plain Eucharist, interspersed with hymns, after which, the Bishop of Fond du Lac taking the chair, supported by his Coadjutor, the following topics were discussed:

- (1) Duty of Collections for the General Board of Missions.
- (2) Attendance at the diocesan Council.
- (3) Free Sittings or Rented Pews.
- (4) Changes Which Ought Not to be Made in the Fabric and Ornaments of Mission Churches without the Bishop's Consent; and the General Care of Property Belonging to the Diocese by Priests in Charge of Missions.
- (5) How to Get Hold of the People.
- (6) How to Build Up the Diocese.
- (7) Spiritual Life of the Clergy.
- (8) Religious Revival in the Diocese.

The Bishop led off the discussion of each topic at some length, and then the subject was thrown open to the most informal discussion from the floor. The first and third topics, for instance, provoked the most interesting discussion, the debate on the question of free sittings or rented pews being exceedingly lively, and developing diverse points of view, which were very ably supported.

I can imagine nothing of yearly occurrence more likely to produce mutual understanding and sympathy between a Bishop and his clergy, and unity of purpose in the whole clerical body of a Diocese, than such a Conference. The Conference brought out an intimate and fatherly aspect of the episcopate, which is, perhaps, too rarely in evidence, and resembled a family conclave much more than would be possible for a diocesan Convention with its parliamentary procedure and its pressure of business to be transacted.

Desirable as the presence of laymen in the synods of the Church may be, it seems to me at least very advantageous for a Bishop to meet the whole body of the clergy in his Diocese for the discussion of matters which are of the greatest moment to all, without the presence of the laity. Such a Conference enables a Bishop to say to his priests certain things which very much need to be said, but which, perhaps, could not be said in the presence of the lay order, without seeming to reflect upon the clergy in an undesirable way.

Thinking, possibly, that this notice of a good custom of one Diocese may serve as a suggestion elsewhere, I have taken the liberty of calling the attention of your readers to this most interesting feature of the annual Convention of the Diocese of Fond du Lac.

RUSSELL J. WILBUR.

The Cathedral, Chicago, June 17, 1905.

Literary

Religious.

Some Thoughts on Inspiration. By J. Armitage Robinson, D.D., Dean of Westminster. London, New York, and Bombay: Longmans, Green & Co.

We have here three lectures delivered by Dean Robinson in Westminster Abbey. They are full of persuasive power, and are charged with abundant reverence for Holy Scripture. The point of view is of one who believes in the current modern views in biblical criticism. The purpose is to show that these views do not reduce the spiritual value of the Bible, but rather enhance it.

We agree with much that is said, and have no hesitation in acknowledging that the truth touching critical questions must in the end work for good, and enhance the value of Scripture. Our difficulty is scientific. We do not share in Dr. Robinson's assurance as to "secure results" attained by higher criticism.

He thinks that the Church is committed to no definition of Inspiration. We believe that this is a mistake. Our Nicene Creed tells us that the Holy Ghost "spake by the prophets." Divine authority of the Scriptures is thus the work of inspiration given by ecclesiastical definition. This inspiration may *in cases*, as Dr. Robinson thinks, be due to an operation of the Spirit on the writers. But, as he practically concedes on page 16, this is not apparently the case everywhere. Literature which was not written by inspired persons is treated as inspired by the Church.

The fact is, two inspirations (we speak here of method, not of ultimate nature) appear in Scripture:—one pertaining to some of the writers, the other characterizing the whole of the resulting Scriptures themselves. All Holy Scripture, in its resulting form and context, has Divine authority for the purposes of its inspiration. The purposes of each part must be ascertained by devout study. So far as the fulfilment of these purposes is concerned, the Bible must be reckoned inerrant. Whether errors can exist in Scripture that do not lie in line with the Divine purpose, must be determined by a study of Scripture—not by *a priori* assumptions. These purposes must be ascertained in the light of the finished result—the Faith and religion to which they look. This is but another way of saying that the Scriptures must be interpreted in accordance with the Faith of the Catholic Church. From such a standpoint, critical conclusions, however interesting, touch only the husk. It is the isolation of Scripture from ecclesiastical teaching that makes modern criticism seem dangerous.

FRANCIS J. HALL.

The Grace of Sacraments. Being treatises on Baptism and the Eucharist. By Alexander Knox. Edited, with a preface, by William Dalrymple MacLagan, Archbishop of York. London: Longmans, Green & Co.

A republication of two sets of essays on Baptism and the Eucharist, selected from the voluminous works of a devout layman of the Irish Church, who wrote in the days of the early Tractarians, and seems to have considered himself at least partly in sympathy with them. This volume may not be entirely without interest as a picture of the author's character, which must have been an attractive one. Otherwise it is difficult to understand why this selection should have been made at the present day, since theologically it is too colorless to be of any value.

Moral Discipline in the Christian Church. Being Lectures delivered during Lent, 1904, in Westminster Abbey. By H. Hensley Henson, B.D., Canon of Westminster and Rector of St. Margaret's, Westminster; sometime Fellow of All Souls' College, Oxford. London: Longmans, Green & Co.

A rationalistic attack upon the power of absolution through the priesthood, and its application in the Sacrament of Penance. Simply the familiar protest against "Jesuitism," without the zest of its Continental models.

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

The new psychology has produced nothing more noteworthy than this volume in which the author traces the history of the emotional phenomena of revivalism and shows that it is all reducible to that strange and little understood form of hypnotic suggestion which produces mental epidemics and which he calls "sympathetic like-mindedness," and treats under the caption of "The Psychology of the Crowd."

The primitive traits which survive in recent revivals may be traced back to the religious and emotional experiences of every nation and inhere in the mind of primitive man. They are exhibited not only in Christian revivalism but equally among the people of eastern Asia, the savages of Africa, and the North American Indians. The author sketches the Scotch-Irish revivals in Kentucky in 1800 and in Ulster in 1859, the Great Awakening in New England, the

work of Wesley and his associates, and that of more recent workers in the same field. Incidentally he throws light upon the phenomena of Christian Science and kindred systems.

In noting the changing conditions which are rendering our people less susceptible to the violent emotionalism of the past, the author says: "The great growth in knowledge through public education, the enormously increased facilities for communication, the very struggle and competition of modern life especially in the great centres, have developed in the average man an intelligence, a self-control, a power of rational inhibition, that makes him far less suggestible, less nervously unstable, less imitative, less liable to be swept away by great gusts of passion or emotion. He is in many respects less of a primitive and more of a highly civilized man, and over him the old revival method has correspondingly lost its power. They who are preaching a revival of old-time revivalism in the highly developed sections of America are fighting against the stars in their courses. Recurring tides of faith there may be for generations to come, but they will steadily change in character from those of the old regime. It will require a more rational method to win men in the modern age."

The book deserves careful study and is commended to the clergy and to all others interested in the problems of religious education.

The Training of the Twig (Religious Education of Children). By the Rev. C. L. Drawbridge, M.A. London and Bombay: Longmans, Green & Co.

This book is intended as an aid to parents and teachers in the religious training of children.

Starting from the truth that "childhood is the seed-time of life," the author proceeds to show how that seed-time can be utilized to the best advantage. In doing this he makes many suggestions of practical value to those for whom his book is intended. Running through the whole book is the underlying principle of all true education, viz., that the teacher must begin with the known in order to implant a knowledge of the unknown.

It is worth while to call attention to the fact which our book brings out very clearly, that education is only a means for the training of character. Too many teachers forget this fact and load the mind of children with details of Biblical history, etc., which have little or nothing to do with character formation. In this connection we may well quote the author's definition of teaching as the "taking of one living idea at a time out of one's own mind, and planting it so that it will grow in the mind of another."

The proper emphasis is laid upon the preparation and personal influence of the teacher; and the use of illustrative material of every kind.

From what has been written, it can be seen that this book serves the purpose for which it was intended and deserves the attention of those to whom the spiritual care of children is committed.

F. A. McELWAIN.

THOMAS WHITTAKER has re-issued *The Gospel of Common Sense*, by the late Rev. Dr. Deems, of the Church of The Strangers, New York. It is a series of practical essays on the Epistle of St. James and bears a unique dedication to Bishop Potter and Rabbi Gottheil, as representative types of that Saint.

Travel.

Italian Backgrounds. By Edith Wharton. New York: Charles Scribner's Sons. Price, \$2.50.

In this volume of *Italian Backgrounds*, Edith Wharton has added another to the many interesting books on picturesque Italy; but she has also given, as few of her predecessors have done, a glimpse into unfrequented paths, away from the ordinary line of Italian travel.

There seem to be still scattered through the country many art treasures not yet brought to public notice, and Mrs. Wharton, with her artistic training and cultivated eye, has recognized the value of some of these, and has been instrumental in bringing them into notice, and giving them their proper place in Italian art.

But it is not alone in unbeaten paths that Mrs. Wharton has found her artistic backgrounds, for in some of the larger cities she brings to our attention many things overlooked by the ordinary tourist. She points out many picturesque places and many beautiful examples of architecture, painting, and sculpture, where the traveller may linger and admire at his will, without being hurried along by the conventional guide, as in the usual show places.

And so, throughout all Italy, it has been the author's endeavor to point out the beauties of the background, or in other words, to gather up the fragments of art that are usually overlooked, so that nothing of value to the student and art lover may be lost, even though it has not attained to the distinction of a star in the guide book.

This book has numerous illustrations, and will give equal pleasure to the stay-at-home reader who enjoys the picturesque in travel and in art.

Topics of the Day

SHOULD THE WIFE PROMISE TO OBEY?

Question.—Why should the Church insist upon the promise of the wife to obey the husband, as she does in the Marriage Service of the Prayer Book? Is not this a relic of the days when women were kept in an inferior place?

Answer.—We have recently in our Church services been considering the doctrine of the Trinity. People usually think of it merely as expressing the fact of the existence of three Persons in the Godhead. There is much more than that, however, in the doctrine. Not only does it tell us that there are three Persons in the Godhead; it tells us of subordination there, a moral living each in and for the others. The Son, though the equal of the Father, receives His life from Him; the Holy Ghost proceeds from both. The Father is the Fount of Deity, the Head; and the Son and the Spirit are no less equal with Him because they are subordinate to Him.

Perhaps you will have guessed already that the human family is designed to be the earthly counterpart of the divine. As in the Godhead, there is unity and equality and yet there is also subordination, so in the family, with father, mother, and children, there should be a real unity, with perfect love and reverence, perfect oneness of desire and will. And as in the Godhead the Father is the Fount of Deity, so in the family there must be a head—the husband and father. It is no dishonor to the wife to be subordinate, nor to the children to obey; and in the ideal relationship he will not ask them to do aught that they cannot willingly undertake. The husband, as head, has a peculiar place, but the wife, too, has a dignity and a glory all her own; and though her sphere is a different one, in it she is as honored and as necessary as the man in his. Someone *must* be the head of the home, and this part belongs to the man as the stronger and therefore naturally the leader; but he is the head of the home ideally, and his authority is exercised only in love and perfect concord, and so the wife can look up to him as head and yet be on an equality with him, an *help meet* for him. Just so, the child, without loss of dignity or real liberty, is subordinate to both father and mother, and in his life of subordination finds the Son of God offering an eternal example of the very virtues and graces which are set before him to strive for in love.

You will see that the point of all this is, that the marriage relation as set forth in the Prayer Book service is presented *ideally*. It shows us what the family life ought to be—and if it asks the wife to obey, it asks her, not in the sense that she is to yield a servile subjection, but only as implying that the will of herself and her husband will become so absolutely one that while she ministers in gentler things, he will, as the stronger, bear the brunt of leading. In other words, the husband is head of the wife, as Christ is of the Church—and therefore he can rule only as he rules in Christ's way; he is head of the family, but he is so for the advantage and benefit of those for whom he ministers and who minister in turn to him.

If it be asked *why* there must be a head in the home, the answer is that authority and subordination are necessary everywhere. In society, in the state, in the Church, in business, everywhere there must be responsibility, and everywhere responsibility implies authority. It is always a *balanced* authority, and not therefore absolute and arbitrary; but authority there must be, even though it be checked and controlled. In the family it is natural that this should rest with the man, because there is an essential difference between the sexes that runs down deeper than mere surface qualities. The woman is by nature gentler, quieter, more retiring; it is her part to comfort, succor, minister in a hundred delicate ways; while the man, by nature, is the one to guard, protect, support, to give strength, to direct and sustain.

The point we are making here, however, is that though the wife must undertake the womanly obligations, the husband is equally obligated on his part—it is a mutual giving of self, and the wife's promise of subordination is a conditional one, with the proviso understood if not expressed that she shall "obey" only when obedience would be rightful and necessary. This is true of all obedience to authority—there can be no rule that must force us to act against what conscience would dictate.

To sum up the matter then:

The wife is subordinate, as being in the nature of things

the one who ministers in more quiet and gentle and delicate ways; the husband is the head as being the natural leader and protector. The wife's subordination, however, is perfectly consistent with equality, and she never obeys where to obey would be wrong or degrading. The husband, in the ideal relationship, would never ask what she would not gladly and willingly give or do; the wife would always give what the husband asked, as ideally consenting before the request was made—just as in the Godhead (and we may use the illustration without irreverence) the Father *sends* the Son, but the Son *goes* of His own accord.

Looking at the matter in this light, it will be seen why the Church should not drop the word "obey" from her marriage service. Its presence there is a constant reminder of the ideal of the family life, where though husband and wife recognize their different characteristics and positions they are so perfectly one that there can be no clashing of authority. It holds before us not only the ideal of manly service, but the equally important ideal of womanly gentleness. It holds up the promise of loving self-sacrifice on either side. It bids the woman remember her womanhood, and tells her that she need only be true to her nature to receive her due honor. It summons the man to the most reverent chivalry, and tells him how sacred is the trust which is imposed on him in his strength. It tells men and women alike that while to rule is godlike, to be subordinate is no less divine.

C. F.

SILENCE.

Silence; I love the tender, thrilling silence
That holds and means far more than any word,
Which struggling from the heart, to find expression
For some deep thought, is only faintly heard.
For, when the heart is stirred by deepest passion,
Whether by crushing pain or gladness brought,
There is no word in all the tongues of nations
That can give proper robing to the thought.

When, by a strain of sweet, entrancing music
The sense of hearing has been strangely stirred;
Or by some vision, so replete with beauty
The eyes have e'en beheld its radiance blurred,
Was there a word to speak? Nay, only Silence,
To hear the catching of the deep-drawn breath.
And so did Silence hold thy wond'ring spirit,
When first, thou knew'st the power of grim Death.

And when thine heart was like to break within thee,
Then didst thou cry aloud thy grief and pain?
Nay, but in Silence didst thou bear thy burden,
And told but by thine eyes, the mighty strain.

One comes to thee in whom thy soul delighteth;
Whose touch is balm to thee, and wine whose voice:
And canst thou frame the gladness of the greeting?
Only in Silence dost thou dare rejoice.
Clasping of hands, and lips in silent meeting,
Carry the message, and the shining eye
Bears and receives it in a pulsing Silence,
Stronger than mighty thunders from the sky.

Look higher still: 'tis not in noise and clamor,
That to thy soul come visions of the Light;
But from the peaceful beauty of some dim-lit altar,
Or in the Silence of the starry night.
E'en in The Vision, we are told that Silence
Held for a space throughout the Courts of Heaven.
And through the ages, by His mighty power,
God doth His universe with Silence leaven.
Think'st thou the passing soul that, at His bidding,
Has from the body forced its full release,
Yet strives to speak? I tell thee, Nay; in Silence,
Methinks, it bows before the Prince of Peace.

And thus in Silence God doth wield His power;
So man to man in deepest sympathy
Speaks; and in Silence comes the wondrous knowledge
To waiting hearts of Love's affinity.
In Silence does the mother clasp her infant,
With strange, new wonder to her thrilling heart.
Through childhood's dreams, youth's hopes, and prime of vigor,
Through age to death, doth Silence hold its part.

So think with me of Silence, tender Silence
That speaks of things unknown to common ears;
That tells of longings, of remorse, and sorrow,
Of struggles and of thrilling hopes and fears.
So, take the passing touch in Silence given,
The shy caress, as they were words most fair;
For with them may go forth the heart's affection:
Into the Silence, may be breathed a prayer.
Find there a friendship and a sweet communion.
Like silent blendings of the tints above.
God speak to thee in it, and thy heart ever,
Find in the tender Silence, Friendship, Love.

Longwood, Fla.

ELIZABETH H. RAND.

The Family Fireside

MR. BOWNE'S MAIDEN AUNT.

BY RUTH HALL.

II.

THIS was true to a certain limited extent.

Mrs. Howe remained firm in her not unnatural conviction that Worthington Bowne was no fitting mate for her daughter. Yet, to his supreme amazement, she did so far unbend as to issue her first, long-coveted summons to a whist party, made up of those other boarders with whom she was less pointedly at variance. By this time Worthington was trained in humility, accepting such good as was vouchsafed, with thankfulness. That was an evening for remembrance! After it was all over, he whistled jubilantly through his teeth, lighting the gas in his room. He had lost every game he played, but he had, as well, taken Madelon's hand for almost a second, in parting.

A letter was thrust into one corner of his mirror. Charles often brought the last mail up to the boarders, with their pitchers of ice-water. This had arrived in Worthington's absence.

He opened it with a tempered curiosity. It was from his mother. Such communications were usually dedicated to the small events in the family supplemented by what might take place in the tiny Schoharie County village. But, whatever the shortcomings of Mrs. Bowne's present epistle, a lack of interest was not among them. She stated with a wealth of detail befitting its importance, the fact that Aunt Mary had at last saved sufficient of her egg and butter money to buy the black silk gown which bounded her ambitions. "She is determined to go to New York and make her own selection right there on the spot," this was what he read. "Nothing we can say or do will get her out of the notion. You know just how she is. Father told her she would be robbed, or else she would be lost. But she has it all planned out. We are to take her in to Albany, and you must meet her at the station in New York. Of course she will have to come where you are. Would your landlady rent her a room? She is willing to pay well. I never saw Aunt Mary so set on anything. Telegraph if you can arrange to have her there. She has it all settled that she is to start on the tenth, which is only three days off, so remember the time is short. Now, my dear son—" thus the letter ran on.

Worthington Bowne stood before the mirror, gazing in on himself. He nodded at the man in the glass:

"Well, I am up against it," said he. "I am up against it hard."

For, when he had, by what he thought a mysterious stroke of luck, not only won forgiveness but advanced the first step in his painfully fought progress, he must be thrust back again and into fetters from which there should be no release. A picture of two women rose before his mind. Little as his imagination had ever achieved, it was equal to this task. It showed him Madelon's mother, portly, pretentious, overbearing, well gowned. He saw her large, white hands glistening with rings, her frosty laces, her gold-rimmed lorgnette. By all his standards she was the fine flower of ladyhood. Beside her stood his Aunt Mary, wrinkled, spectacled owlishly, her gentle hands gnarled with unselfish toil, her shoulders bent. She wore her best black alpaca gown, made after an obsolete style, shining at the seams with long service. He recalled her quaint excess of manner that had striven to form his childish deportment. Even her punctilious formality was out of date and odd.

Facts were in excess of speech. Worthington could but repeat to the man in the mirror: "I'm up against it. I'm up against it hard."

Thus once again did duty turn her face upon him to be welcomed or refused. Should he deny the patient family drudge that holiday toward which she had been hoarding the pittance of years and years? It was all quite simple. He might telegraph that Mrs. Kirby had no room. He might write discouragingly. Despite her high spirit, his great-aunt was too unwonted to travel, too ignorant of the city to venture forth unless he bade her come.

Worthington Bowne was tempted. What he called principle had presented itself to him at his first time of trial, in a

sweep of impulse. Now he had leisure to reflect. Even during the just past evening, when he sat beside Madelon and was happy, her mother had glanced at his finger-nails, and he felt her scrutiny turned upon his somewhat spectacular cuff-buttons. He remembered the lift of her eyebrows as he inadvertently alluded to his father's harness shop. No; although unexpectedly and for some reason inexplicable to Worthington, she had given him a chance, the slenderest chance, to woo her daughter, it was still without approval. Should Aunt Mary appear upon the scene Madelon never would be won. His quickened memory swept forward a thousand instances of the dear old lady's blunt speeches, her provincial habits, her guilelessness.

"She'll queer the whole business," he accepted the fact. "Trust Aunt Mary."

Yet she was to come. This was his decision. So rapidly of late had Worthington Bowne been growing to the full stature of a man. Whatever befell him—and Madelon never seemed dearer—he should not deprive his great-aunt of her treat. The matter was settled before he slept.

The next morning after breakfast he crossed over to Mrs. Kirby's table and held a whispered conference with that worried, hurried woman. Her troubled eyes were roving even while she assured him he could have the third floor front hall, if that gentleman—you know the one that wears the arctic overshoes—should leave to-morrow as he threatened. There was, it appeared, a difference of opinion regarding breakfast food.

"They're driving me to my grave, those breakfast foods," quoth Mrs. Kirby, wandering, as was her wont, from the subject in hand and punctuating her complaint with asides to boarders coming and going: "If any two could agree on a cereal, or any one wanted the same, two weeks in succession—but all these health notions are hard on us landladies, Mr. Bowne."

"Sure," Worthington assented. "And I can have the room?"

"The room? Oh, of course. You want to let the lady know. Yes, I think I can promise it. Tell her to come, and we'll tuck her in somewhere. I'm certain to find a bed."

If Worthington had cherished one mean, flickering hope that, without his intervention, no place might be made for Miss Caylor, he forthwith accepted the situation, departing to telegraph to Berne. An answer arrived fast as the wires could carry it. Two days later he met his aunt at the station.

She was not the country-woman of comedy, and yet, to his sharpened sensibilities, her aspect was scarcely less peculiar. He saw with new eyes every worn thread in her woollen gloves, her dolman, long cherished and "as good as new." He marked the flap of her rubbers when she walked. But he recognized, as a wholesale milliner might, each pathetic effort to refurbish her costume for this visit. His heart was touched more acutely even than his pride. He determined she should have a good time.

It was rather a task to convey her many parcels and her nervous self, by way of a packed street-car, to the neighborhood of Number 32. When, however, they started across town on their short walk, his arms piled high with her small luggage and yet Miss Caylor finding a bit of sleeve by which to attach her fingers to his person, when her tongue ran on in the garrulity of excitement, imparting the most recent intelligence of the very cow and the hens, it must indeed have been a churlish soul that grudged her this delight. Worthington did hope he might reach the house without encountering a fellow boarder. Beyond this he neither planned nor looked.

Mrs. Kirby was in the basement, making dessert for dinner. Rhena, the chambermaid, received Miss Caylor and untied her bonnet-strings—an unnecessary act that pleased all three of them.

"Here's where I get busy," said the young man, after he had disencumbered Aunt Mary of her rubbers, and taken her pitcher of hot water from the willing Rhena: "You draw right up and make yourself at home. I'll be in again about six, but now I must break into a brisk canter."

Miss Caylor peered distressfully up at him through her spectacles: "You shouldn't talk slang."

Worthington tapped his teeth with the brim of his stiff hat: "Sure," said he gently. "I've got to be more careful. I do talk slang."

He seemed so abashed that his aunt forgave him, and stood on the tips of her gaiters to kiss him in farewell. Worthington had already been publicly caressed at the station, nor had he winced. Now he hurried away with the parting words: "You'll have time, while I'm gone, to get on your glad rags—fix up,

you know, for dinner, if you should be so inclined." But the wistfulness in his voice was too subtle for his ample relative:

"My dear, a lady understands what is suitable in dress far better than any young man," said she.

Quite confident of this, upon being left alone, she made a leisurely toilet, to her complete satisfaction, pinning at her throat a cameo brooch set in twisted greenish gold, to fasten the ends of a yellowed barb. Over her smoothly brushed hair she secured a tiny cap edged with Valenciennes: "It isn't every one nowadays owns real lace," she reflected complacently: "To be sure my grandmother never would have worn it with alpaca. Velvet and lace, she used to say: velvet and lace were meant for each other. But then—I do look tidy. And there is no use wishing the black silk frock was bought and made up. It isn't."

She was so nimble of body, so accustomed to waiting on herself, that these preparations took but little time. She glanced about the tiny room for possible diversion. Even with the narrow bed folded back behind its silkolene curtains, space was so contracted that one unused to its limitations could find no place to sit: "I shall be obliged to seek the drawing-room," soliloquized the little old lady.

She knew how to take care of herself. Not without resultant independence had she lost wealth and home and followed her family's sinking fortunes over-seas. There she reared two generations in proud poverty, dauntless, confident, despite (or, rather, because of) her strait environment. She opened her door and, with country candor, leaving it ajar, walked briskly along the passage to the stairs, investigating her whereabouts.

It so happened that Mrs. Howe and Madelon occupied what, in the language of Number 32, was known as the parlor suite. Miss Caylor's was a natural blunder that, in coming to a door where she expected the drawing-room to be, she should open it wide and enter.

Nor was she at once undeceived. The excess of ornamentation that spent itself on brocatelle and carved rosewood, on gilt framed crayons of Mona Lisa and the Sistine Madonna, the mauve tinted walls, and the smothering curtains all fulfilled Miss Caylor's idea of what a public reception room should be. But before the coal fire burning under an ugly marble mantel, in a Morris chair of hideous device, sat a large woman, richly clad, important: the mistress of the apartment. She did not turn her head:—

"Is that you, Madelon?"

"I beg your pardon," Miss Caylor began.

Mrs. Howe adjusted her lorgnette. This seemed an occasion for the lorgnette: "Really, madam—"

She never finished that sentence.

The little countrywoman on the threshold, the self-assertive Mrs. Howe, stared across the hearth rug at each other for a long, full moment.

"You!" they said.

Miss Caylor stretched back an arm to close the door. She took another step forward: "Jane Shepherd," she exclaimed, "how dare you sit in my presence?"

The other stumbled hurriedly to her feet. She was speechless who had ever been so ready of speech, and stood before the quaint, old figure, her eyes fallen, her white hands fumbling with a pleat of her silken gown as if it were an apron hem: "I'm sure I offer my respectful duty, ma'am," at last she muttered.

"That will do, Jane," in a kinder tone. "You meant no harm. I was not brought up to such ways. You know that. But here in the States everything is topsy-turvey."

"Yes, ma'am, that's true," Mrs. Howe agreed.

She followed the course of the critical gaze as it ran down her dress. She quailed beneath the superior smile levelled on her jewelled fingers and the sparkle of pins in her bodice: "I married well, Miss Mary," she hastened to explain. "He was a laboring man. I didn't look above me. But you know how that class rise out here. They're as good as the best. He made his fortune fast. And he was ambitious for his girl. He was like the Americans, Miss Mary, though Edinburgh born. The Americans are all for elevating themselves. They've no idea of station."

"Quite so," Miss Caylor made assent. "And where is your good man, Jane Shepherd?"

"Dead, ma'am, if you please. He died of a lingering illness, three years come Michaelmas. He left about £20,000 well invested and every penny in my hands. I've given our daughter advantages, Miss Mary, as Stephen wished I should. She's very genteel."

Miss Caylor observed the painstaking inflection that drew

breath before its h's and was watchful not to substitute one i for an a. She would have been in entire sympathy with this woman, struggling toward improvement on her child's behalf, were it possible to forgive the silk gown and the diamonds. No one who was ever parlor-maid in her mother's service had prospective right to fine raiment. Such was Miss Caylor's creed. It was unbecoming. It betokened a dangerous lowering of rank. She had heard her father say that on these doctrines the French Revolution came to pass. And they cut off heads in the French Revolution.

To Jane Howe, gazing into the little face implacable in its wrinkles, all the world for which she cared—and that means literally all the world to each of us—hung trembling on Miss Caylor's mercy: "I had lost track of you," she continued in her cringing manner. "Often and often I've wondered what became of you and Miss Emeline—such a fine young lady she was! And the times I've spoken of your family and the Manor House! County people, the Caylor's were. I've always said, they may talk of their smart set here, but there's no real gentleman could hold a candle to county people like—like those I was brought up among. I've said so many and many's the time. Only Tuesday night as ever was a young man here playing whist—he sat in that chair back by the cabinet—I said to him, said I (he's very fond of my Madelon; not that she'd notice him, you understand, miss), I said to him, said I: 'No, Mr. Bowne, it's all very well—'"

"Mr. Bowne!" echoed Worthington's aunt: "Was my great-nephew here, in this room, sitting in that chair back by the cabinet, playing whist with his grandmother's parlor-maid?"

Poor Miss Caylor, shut away in her Schoharie County village from many of the infinite changes in our social existence, saw the woman before her, a girl once more, in print frock and decent cap, dipping a curtsy to Worthington Bowne's mother, a toddling child in abbreviated petticoats. She stood aghast at the impertinence which could approach her nephew as an equal. And yet Mrs. Howe, while her head sank beneath the horror of that outcry, took courage from its intelligence. With the quickness of one who had fought her way through life, she seized fast hold of her one chance: "He loves my girl," she said.

"Your girl!"

"Oh, Miss Mary, I am lowly and dutiful. I mean to be." She advanced on the prim, small figure. "But it is right, isn't it, I should want my girl to be happy? And she loves him. They love each other true."

Miss Caylor was silent. Never far removed, save in the innocent eyes of those to whom pretence was all-sufficient, the other had more and more, as her agitation increased, reverted to the original type. Before Aunt Mary, in all her mockery of rich attire, she changed to the image of Jane Shepherd, one-time servant. The bare mention of a possible alliance between their families struck resistance from the undying aristocracy in her soul. Yet first and last she was a woman, and her nephew was dear to her. Mrs. Howe saw and pressed her advantage: "You won't tell on me?" she implored. "You won't interfere? They love each other true."

It was the vulnerable joint in that armor of tradition. Miss Caylor wavered—a trifle, but enough that Jane Howe swayed her hesitation: "You won't tell? She's a good girl, Madelon is. You won't tell on her mother?"

Still Miss Caylor's gaze was wide with doubt. Still she said no word. And then—she drew herself up in a gesture of dignified surrender:

"I protest," she affirmed. "Privately, as you are a witness, I protest. But in public—"

"Yes, miss? Yes, Miss Mary?"

"I give my consent," said Worthington's aunt, and Jane Howe murmured her gratitude.

[THE END.]

EXACTNESS OVERDONE.

A TALE is told of a Kansas minister, a great precisionist in the use of words, whose exactness sometimes destroyed the force of what he was saying. On one occasion, in the course of an eloquent prayer, he pleaded:

"O Lord! waken Thy cause in the hearts of this congregation and give them new eyes to see and new impulse to do. Send down Thy lever or leever, according to Webster's or Worcester's dictionary, whichever Thou usest, and pry them into activity."—*"Under the Spreading Chestnut Tree," Everybody's Magazine.*

ZEAL is thought set on fire by the heart.—*Selected.*

Church Calendar.



June 24—Saturday. Nativity St. John Baptist.
 " 25—First Sunday after Trinity.
 " 29—Thursday. St. Peter Apostle.
 July 2—Second Sunday after Trinity.
 " 9—Third Sunday after Trinity.
 " 16—Fourth Sunday after Trinity.
 " 23—Fifth Sunday after Trinity.
 " 25—Tuesday. St. James, Apostle.
 " 30—Sixth Sunday after Trinity.

CALENDAR OF COMING EVENTS.

July 1-12—Summer School for Missions, New Milford, Conn.
 " 20-Aug. 27—Summer Conferences, Richfield Springs, N. Y., divided as follows:
 " 20-30—Woman's Conference.
 " 30-Aug. 6—Men's Conference.
 Aug. 8-20—Workers' Conference.
 " 20-27—Sunday School Conference.

Personal Mention.

THE REV. LE ROY S. BATES has been appointed missionary at Torreon, Mexico.

THE address of the Rev. MAURICE W. BRITTON of St. Catharine's, Ontario, Canada, will be, until September 13th, Trinity Clergy House, 61 Church St., New York City.

THE REV. CHARLES F. CARSON, curate at the Cathedral at Faribault, Minn., has accepted a call to the rectorship of All Saints' Church, Nevada, Mo.

THE REV. C. T. COERR, rector at Alliance, Neb., has accepted the assistant rectorship of Trinity Church, Marshall, Texas.

THE REV. THOMAS W. COOKE of Dayton, Ky., has been appointed Archdeacon of the Diocese of Lexington, and will enter upon the duties of that office October 1st. Mr. Cooke will reside in Dayton.

THE REV. S. W. FAY, JR., of Fond du Lac, Wis., has gone East for the summer. His address is Deal, New Jersey.

THE address of the Rev. F. J. HALL D.D., until September 15th, is Onekama, Manistee County, Mich.

THE address of the Rev. WILLIAM WHITE HANCE for the summer will be Palenville, N. Y.

THE address of the Rev. W. M. JEFFERIS, D.D., until the early part of August, will be care Club Hotel, 5 Bund, Yokohama, Japan.

THE REV. C. J. KETCHUM, rector of the Church of Our Saviour, Middleboro, Mass., will spend July and August in Europe. His address will be Care of Coultts & Co., 440 Strand, London, W. C.

THE address of the Rev. T. B. LEE, rector of St. David's, Austin, Texas, until September 1st, will be 619 N. Tejon St., Colorado Springs, Colo.

THE REV. R. M. MARSHALL, rector of St. Matthias Church, Summerton, has received a call to the Church of Our Saviour, Rock Hill, S. C.

THE address of the Rt. Rev. CHARLES T. OLMSTED, D.D., Bishop of Central New York, is changed to 159 Park Ave., Utica, N. Y.

THE REV. F. C. ROBERTS of St. Mark's Church, South Milwaukee, has accepted a call to become rector of St. Alban's Church, Sussex, Wis., and will enter upon his new duties July 2nd.

THE REV. W. P. TEN BROECK, D.D., professor of Church History at Seabury Divinity School, Faribault, has resigned the rectorship of the Church of the Holy Cross, Dundas, Minn.

THE REV. DR. VAN ALLEN, rector of the Church of the Advent, Boston, sails from New York June 28th, on the *Sardegna*, for Naples, to be abroad 4 months. His address will be care of Brown, Shipley & Co., 123 Pall Mall, London, W. C.

DEGREES CONFERRED.

COLUMBIA UNIVERSITY.—D.D. upon the Rev. WILLIAM THOMAS MANNING, assistant rector of Trinity Church, New York.

BALDWIN UNIVERSITY, Berea, Ohio.—D.D. upon the Rev. C. E. MACKENZIE, Archdeacon of Columbus, Diocese of Southern Ohio.

ORDINATIONS.

DEACONS.

CALIFORNIA.—On June 14th, in the Church of St. Matthew, San Mateo, the Bishop of the Diocese admitted to the diaconate, HUBERT FLORIAN CARROLL, WILLIAM HARDIN WHEELER, and BRITTON DAY WEIGLE, who were presented by Professor James Otis Lincoln of the Divinity School. The Rev. F. W. Clampett, D.D., preached the sermon from Acts i. 8. Mr. Carroll will continue his work in the missions of Tulare and Visalia; Mr. Wheeler returns to his home in New York state for a three months' vacation, after which he will return for work in California, or go as missionary to China; Mr. Weigle will be connected with the work of Trinity Church San Francisco.

CENTRAL NEW YORK.—In Calvary Church, Utica, on Trinity Sunday, June 18th, the Bishop of the Diocese ordained to the diaconate Messrs. CHARLES KENDALL GILBERT, GEORGE ASHTON OLDHAM, and EDWARD WILSON PARMELEE. Mr. Parmelee was presented by the Rev. Francis Curtis Smith, and Messrs. Gilbert and Oldham by the Rev. Edward Huntington Coley, rector of the parish, who also preached the sermon, his text being Acts vi. 3.

MARQUETTE.—On Wednesday morning, June 14th, at the opening of the diocesan Convention, the Bishop ordained Mr. REGINALD HICKS to the diaconate. The Rev. C. D. Atwell presented the candidate and the Bishop preached.

NEWARK.—On Whitsunday, in St. John's Church, Passaic, Bishop Lines ordained to the diaconate, Mr. IRVING ANGELL MCGREW; and on Trinity Sunday, in Christ Church, Bloomfield, Mr. THOMAS ALFRED HYDE. At the former of these services the sermon was preached by Professor Denslow. Mr. McGrew goes to be an assistant in Trinity Church, Buffalo.

NEW JERSEY.—Mr. LATTI GRISWOLD was ordained to the diaconate in Trinity Church, Princeton, on Friday, June 16th, by the Bishop of New Jersey. The candidate was presented by the Rev. Alfred B. Baker, D.D., rector of Princeton and Rural Dean of New Brunswick. The sermon was preached by the Rev. Alexander James Miller, rector of Whitmarsh. Mr. Griswold begins work immediately as assistant minister of Trinity Church, Newport, Rhode Island.

NORTH DAKOTA.—On the Fifth Sunday after Easter, May 28th, in connection with the 18th Convocation of the District, NELSON E. ELSWORTH and CHARLES S. MOOK, graduates of the class of 1905 at Seabury Divinity School, were admitted to the diaconate by the Bishop of North Dakota. The sermon was preached by the Rev. Dr. Poole, acting warden of Seabury, and the candidates were presented by the Rev. J. K. Burleson, rector of Grand Forks, and the Rev. L. G. Moultrie of Valley City. Mr. Elsworth takes charge of the missionary field which centers at Minot and Mr. Mook will be placed for the present at Lakota.

QUINCY.—At the Cathedral, on Trinity Sunday, HENRY L. ANDERSON, recently a Methodist minister, and GEORGE MCKAY, of the class of 1905 at Nashotah, by the Bishop of the Diocese.

DEACONS AND PRIESTS.

FOND DU LAC.—On Whitsunday, at St. Peter's Church, Ripon, by the Bishop Coadjutor: to the priesthood, the Rev. LOUIS LOVEY, for sixteen years a member of the "Brothers of Nazareth"; to the diaconate, Mr. J. BOYD COX, a recent graduate of Nashotah. The candidates were presented by the Ven. Archdeacon Fay, and the sermon preached by the Rev. Herbert Parrish, O.S.B.

LONG ISLAND.—On Trinity Sunday, in the Cathedral of the Incarnation, Garden City, Bishop Burgess ordained to the diaconate Mr. BENJAMIN MOTTRAM and Mr. NORMAN O. HUTTON; and, acting for the Bishop of New York, Mr. THOMAS BURGESS. At the same time and place, he advanced to the priesthood the Rev. WALTER F. PRINCE, Ph.D., and the Rev. H. E. PAYNE.

NEW YORK.—On Trinity Sunday, in the crypt of the Cathedral of St. John the Divine, Bishop Greer ordained to the diaconate the following: Messrs. RAYMOND C. KNOX, FREDERICK A. COLEMAN, ARCHIBALD S. WINSLOW, HAROLD E. FORD, JAMES BANCROFT, EDWARD W. HALL, GEORGE D.

HADLEY, CULBERT MCGAY, and ERIC F. TOLL; and for the Bishop of Washington, Mr. MARSHALL B. STEWART. At the same time and place, Bishop Greer advanced to the priesthood: the Rev. Messrs. ALBERT R. PARKER, JOHN A. WADE, GEORGE H. H. BUTLER, ALLEYNE C. HOWELL, WILLIAM A. BRAITHEWAITE, and EUGENE N. CURTIS.

PENNSYLVANIA.—On Whitsunday, at Holy Trinity Church, Philadelphia, by Bishop Whitaker, to the diaconate: Messrs. F. T. H. FINN, H. SHAFFER, A. M. SMITH, R. K. YERKES, W. P. REMINGTON; and (on behalf of the Bishop of Washington), E. EVERETT; and to the priesthood, the Rev. Messrs. R. J. McFETRIDGE, A. L. MILLETT, and P. J. STEINMETZ. The sermon was preached by the Rev. Floyd W. Tomkins, D.D.

PRIESTS.

BOISE.—On the Sunday after Ascension, at the Cathedral, the Bishop advanced to the priesthood the Rev. R. A. CURTIS and the Rev. P. W. REED, both being presented by the Rev. H. G. Taylor. The Bishop was the preacher.

NEWARK.—On the Sunday after Ascension, in All Saints' Church, Orange (the Bishop of the Diocese ordained to the priesthood, the Rev. HENRY A. McNULTY and Rev. AUBREY H. DERBY. The sermon was preached by the Rev. Professor Denslow of the General Theological Seminary. Mr. McNulty remains in the service of the Church Students' Missionary Association, and Mr. Derby becomes an assistant at Grace Church, Brooklyn.

VERMONT.—On Friday in the Whitsun Ember week, Bishop Hall advanced to the priesthood the Rev. ARTHUR PAUL KELLEY, recently transferred from the Diocese of Maryland. The service was held in St. Paul's Church, Burlington. The Bishop was assisted by his chaplain, the Rev. G. B. Johnson, the Rev. Dr. Bliss, rector of the parish, and the Rev. C. H. Wells of Woodstock, a cousin of the ordinand. Four other priests and a deacon were present in the chancel.

WASHINGTON.—On June 6th, Bishop Randolph, acting for Bishop Satterlee, advanced to the sacred order of priests, the Rev. R. W. BAGNALL. The candidate was presented by the Rev. F. G. Scott. The clergy assisting the Bishop in the ordination were the Rev. F. G. Scott, the Rev. F. G. Ribble, the Rev. C. B. Byram, D.D., the Rev. Wm. K. Burke, and the Rev. E. E. Miller. Mr. Bagnall will return to his work at Croome, Md., as priest in charge of St. Simon's chapel, and Principal of Croome Agricultural and Industrial Institute.

OFFICIAL.

DIocese OF ALABAMA.

Diocesan Secretaries and others accustomed to send documents to the Secretary of the Diocese of Alabama, are requested to note change of address, and to send them to

Rev. JAMES G. GLASS,
 Secretary Diocese of Alabama.
 Anniston, Ala.

MARRIED.

CAMERON-BIELBY.—On June 1st, Ascension day, in St. Barnabas' Church, De Land Fla., Miss VIOLET WILLARD BIELBY of De Land to the Rev. DWIGHT CAMERON of Miami, Fla., the Rt. Rev. Wm. Crane Gray, D.D., officiating.

DIED.

BERARD.—On June 14th, 1905, EUPHELIA BERARD, daughter of the late Professor Claudius and May Nichols Berard, U. S. M. A. Interment in St. Gabriel's Cemetery, Cole's Creek, Pa.

MOORE.—Entered into life eternal, on Trinity Sunday, at her home in Delavan, Wisconsin, SUSAN ALLYN, wife of the Rev. Harry T. Moore. "The strife is o'er, the battle done, The victory of life is won."

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.

WANTED.

POSITIONS OFFERED.

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.

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.

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-three 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.

SUMMER CAMP FOR BOYS.

ON THE SEA, NEAR NEWPORT; fine sailing, fishing, and swimming; tutoring if required; a master of St. Paul's, Concord, will take a few boys into his family. Address REV. J. P. CONOVER, St. Paul's School, Concord, N. H.

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.

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.

Velasquez. By Auguste Bréal, author of *Rembrandt*. The Popular Library of Art. Price, 75 cts. net.

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

On the We-a Trail. A Story of the Great

Wilderness. By Caroline Brown. Macmillan's Paper Novels.

LONGMANS, GREEN & CO. New York.

The Ceremonies of the Mass. Arranged Conformably to the Rubrics of the Book of Common Prayer. The Ceremonies of Low Mass. By the Rev. William McGarvey, D.D. rector of St. Elisabeth's Church, Philadelphia, author of *Liturgiae Americanae*. The Ceremonies of High Mass. By the Rev. Chas. P. A. Burnett, B.D., curate of St. Ignatius' Church, New York. Price, \$2.00 net; by mail, \$2.14.

GINN & COMPANY. Boston.

The Ethics of Force. By H. E. Warner. Published for the International Union.

THE APPLE OF DISCORD CO, Buffalo, N. Y. 1905.

The Apple of Discord, or *Temporal Power* in the Catholic Church. By a Roman Catholic.

CHARLES SCRIBNER'S SONS. New York.

Israel's Historical and Biographical Narratives from the Establishment of the Hebrew Kingdom to the End of the Maccabean Struggle. By Charles Foster Kent, Ph.D., Woolsey Professor of Biblical Literature in Yale University. With Maps and Chronological Charts. The Student's Old Testament. Price, \$2.75 net.

FLEMING H. REVELL CO. Chicago.

Inter-Communion With God. An exploration of Spiritual Power as manifested in intercourse and coöperation between God and man. By the Rev. Marshall P. Talling, B.A., Ph.D., author of *Extempore Prayer*. Price, \$1.00 net.

Christianity as Taught by Christ. A Series of Discourses on the Teachings of Jesus. By Henry Stiles Bradley, D.D., Pastor of Trinity Church, Atlanta, Georgia; Formerly Vice-President and Professor of Geology and Biology in Emory College. Price, \$1.25.

PAMPHLETS.

The Seventh Annual Report of the Sisterhood of the Transfiguration, Glendale, Ohio. June, 1905.

CATALOGUES.

Hamilton Institute, Lafayette Square, Washington, D. C. A Select Boarding and Day School for Girls and Young Ladies. Long Distance Telephone, Main 2742, Washington, D. C. Mrs. Phoebe Hamilton Seabrook, Principal.

The Annual Register of St. Mary's School. Rev. C. W. Leffingwell, D.D., Rector and Founder, Knoxville, Ill. Thirty-Eighth Year. Record of the Year Ending June 7, 1905. Prospectus for the Year Beginning Wednesday, September 20, 1905, Ending Wednesday, June 6, 1906. Christmas Holidays, December 21 to January 2, inclusive. Mid-Lent Recess, March 24 to April 2, inclusive. The Mail Printing Company, Galesburg, Ill.

The Church at Work

ST. BARNABAS' GUILD ANNIVERSARIES.

ST. BARNABAS' DAY, being the name day of the Guild of St. Barnabas for Nurses, is annually the date of the anniversary services of that organization. Falling this year on Whitsunday, the anniversaries were held on and near that day. In Boston there was a service on the evening of Tuesday in Whitsun-week at St. Stephen's Church, when the preacher was the Rev. William Brewster Stoskopf, curate at the Advent. In Pittsburgh on the evening of Whitsunday the annual sermon was preached at Trinity Church by the Rev. Pascal Harrower of New York, and the annual meeting was held on the following Tuesday at the Eye and Ear Hos-

pital, the chaplain, the Rev. E. M. Paddock, presiding. In Charleston, S. C., the Rev. L. G. Wood, rector of St. Luke's Church, held a special service for the Guild in that church on the evening of the festival. The sermon was preached by the Rev. S. Cary Beckwith of Allendale. The anniversary meeting of the Guild was held the following afternoon on Sullivan's Island, Charleston Harbor, where Mr. Wood is spending the early part of the summer.

At Orange, N. J., the branch of the Guild met for the annual service at Christ Church, Bloomfield, on Saturday morning, June 10th. The sermon was preached by the rector, the Rev. E. A. White, and the chaplain, the Rev. Alexander Mann, celebrated the Holy Com-

munion. There was a large attendance of nurses and associates. After the service, the business session was held, presided over by the chaplain. The annual report showed much prosperity financially and otherwise. The Rev. Dr. Mann resigned the chaplaincy, because of his removal to Trinity Church, Boston, and the Rev. E. A. White was chosen and appointed in his place. The departure of the Rev. Dr. Mann is a great loss to the Orange branch, as he has been connected with it from its organization, and to his zeal and wise leadership is due the remarkable prosperity which has made this branch *facile princeps* among the many branches throughout the country. In behalf of the members and associates, the Chaplain General, the

Rt. Rev. Bishop Whitehead, who was present, made an appreciative address and presented to the retiring chaplain a copy of the Guild Manual, beautifully bound, with solid gold corners and clasp, and a gold medal of the

Dr. Stires, and a most helpful and instructive sermon was preached by the Rt. Rev. T. F. Gailor, D.D., Bishop of Tennessee, from the text: "Barnabas exhorted them all, that with purpose of heart, they would cleave unto the

degree of D.D. conferred upon him by Nashotah House:

"RUSSIAN ST. NICHOLAS CATHEDRAL,
"15 E. 97th St., New York.
"To the Hon. Board of Trustees of Nashotah House:

"DEAR SIR:—Permit me to express my sincere gratitude for the great honor and confidence you have shown toward me by your generous act of conferring a Degree of Doctor of Divinity upon me. It is especial pleasure to receive this sign of fraternal kindness from your noble institution, which preaches and defends the most sacred principles of Christian Catholicity and leads the science to its glorious and right destination with such success and ability.

"May our Good Shepherd and Master bless your hard work and help your House to progress still more and fulfil true purposes of Christian Theological Seminary!

"May He show us the nearest way to the Union which we so earnestly, mutually desire!

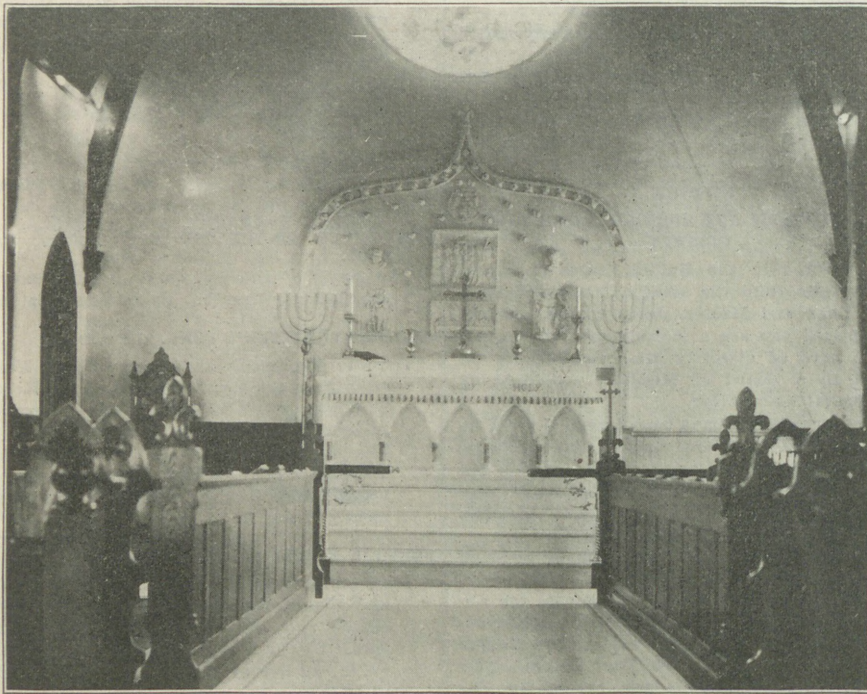
"I will be exceedingly happy if the Providence sends me a possibility and power to make one smallest step towards this end, and to bring personally to your Hon. Body my esteem, with which I beg to remain

"Faithfully yours in Christ,

"TIKHON,

"Archbishop of Russian Orthodox Church in North America.

"June 12, 1905."



ALTAR OF ST. MARY'S CHURCH, ROLAND AVENUE, BALTIMORE.

Guild on the front cover. After the business session, a photograph was taken of the company and luncheon was served in the parish house. A letter of greeting was received from the Bishop of the Diocese, the Rt. Rev. Dr. Lines, who is an Episcopal Associate of the Guild.

An informal conference in behalf of the Guild was held on the eve of the feast of St. Barnabas, at St. Thomas' Church, New York. The Chaplain General, Bishop Whitehead, presided and made an address, and was followed by the Rev. Dr. Stires, the newly appointed chaplain of the New York branch, and by the Rev. Dr. Wasson, curate at St. Thomas' Church. There were a considerable number of nurses and associates present, and representatives from the branches of the Guild in Orange and Brooklyn, also several clergymen of the city who are interested in the work among nurses. The New York branch starts out with renewed zeal and encouragement under the care of the Rev. Dr. Stires as chaplain, Mrs. W. G. Gardner as secretary, and Miss Carson as treasurer. On Whitsunday afternoon (St. Barnabas' Day) in St. Thomas' Church was held a largely attended service, at which the Chaplain General presided. Short addresses were made by him and by the rector and chaplain, the Rev.

Lord." The offerings were made for the treasury of the New York branch.

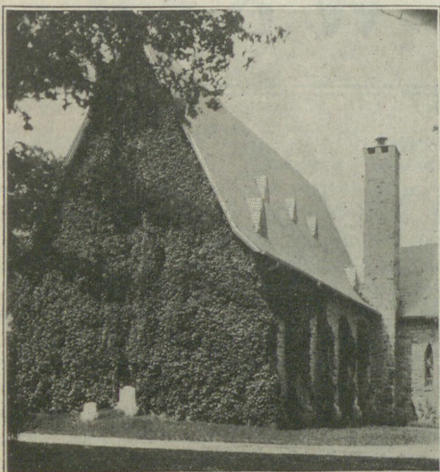
The annual Council of the Guild is to be held at Charleston, S. C., in November, and delegates will be chosen by all the branches to represent them at that Council.

JUBILEE OF BALTIMORE PARISH.

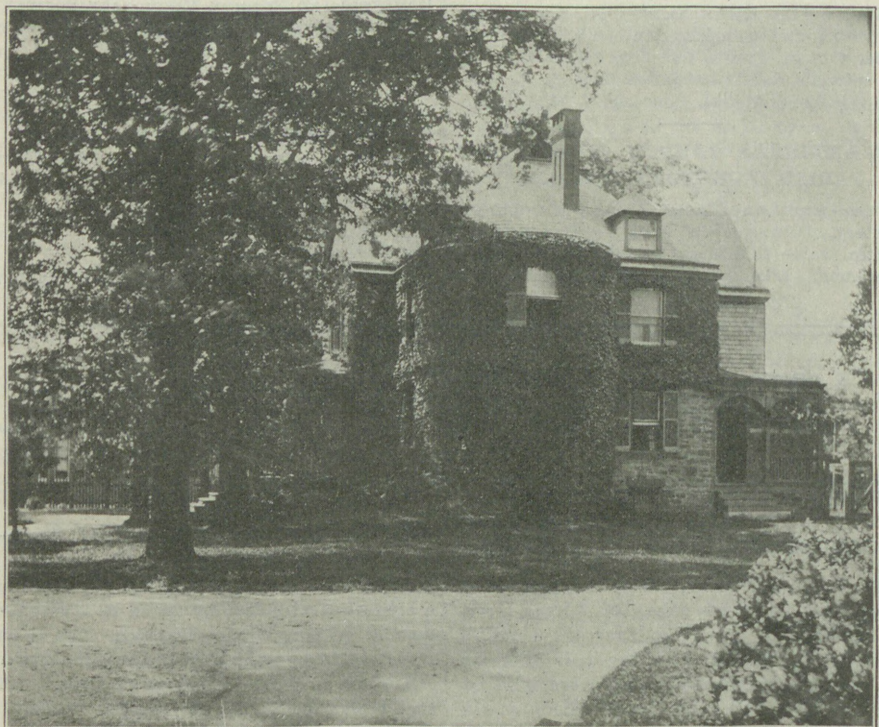
THE FUNCTIONS in connection with the jubilee of St. Mary's Church, Roland Ave., Baltimore, have already been chronicled. Appropriate views of the church fabric are given in this issue.

WARDEN BUTLER'S RESIGNATION.

THE REV. DR. BUTLER some months ago resigned the wardenship of Seabury Divinity School, to take effect at the close of his tenth year of service. At the request of the board of trustees he did not relinquish his position as professor. He has, however, now resigned from the faculty also. His term of office, marked by the most cordial relations between the trustees and himself, is the longest in the history of Seabury; exceeding by one year the wardenship of Dr. Breck, the founder of the school. Dr. Butler is still abroad, but expects soon to return to this country, and to educational work.



ST. MARY'S CHURCH,
ROLAND AVENUE, BALTIMORE.



RECTORY OF ST. MARY'S CHURCH, ROLAND AVENUE, BALTIMORE.

ARCHBISHOP TIKHON ACCEPTS HIS NASHOTAH D. D.

THE RUSSIAN ARCHBISHOP in North America, the Most Rev. Tikhon, has forwarded the following letter in accepting the

DEATH OF REV. R. E. G. HUNTING- TON, D. D.

AN AGED PRIEST of the District of Laramie, the Rev. R. E. G. Huntington, D.D., passed to his rest on May 25th. He had

been living a retired life at Rawlins, Wyo., and was 85 years of age. Dr. Huntington was ordained deacon in 1874 and priest in 1877, both by Bishop Robertson of Missouri, and had spent his entire ministry in missionary work in the West.

SUMMER SCHOOL AT NEW MILFORD, CONN.

THE SUMMER SCHOOL for Missions and Bible Study at New Milford, Conn., will hold its session from July 1st to 12th. There will be daily addresses by the Rev. Dr. Wright, lecturer on the Septuagint and Bampton lecturer in the University of Oxford, on "Bible Study"; by the rector of the school, the Rev. Dr. Hart of the Berkeley Divinity School, on "Church History," with History of the Eastern Church included; by the Rev. E. P. Smith, Educational Secretary of the Board of Missions will be conducted a Normal Missions Study Class. There will be a missionary review of the world by a number of active missionaries from various lands; instruction in Church embroidery and altar guild work by the Sisters of St. Margaret's, Boston; and daily Bible meditations given by various competent Bishops and priests. On Sunday, July 2nd, there will be a special children's service in All Saints' Church with an address by Father Sill, O.H.C., and on Sunday, July 9th, there will be an open air service on Mrs. Black's lawn, with the Rev. Harvey Officer, Rt. Rev. Dr. Brooke, Rev. Dr. Hart, and others as speakers.

WESTERN MASSACHUSETTS NEEDS AN EPISCOPAL RESIDENCE.

AN EFFORT is being made in the Diocese of Western Massachusetts to raise sufficient funds for the erection or purchase of an episcopal residence in Springfield. The Rev. R. P. Kreitler, rector of St. George's Church, Lee, has been delegated as a special agent to collect funds for the purpose. There has already been secured about \$16,000, of which sum \$5,000 has been raised since the recent diocesan Convention.

FESTIVITIES AT ST. PETER'S, CHICAGO.

LARGE CONGREGATIONS have been in attendance upon the various services in connection with the celebration marking the payment of the debt upon and consecration of St. Peter's Church, Chicago (Rev. Frank Du Moulin, rector). On Thursday night of last week there was an especially large and enthusiastic gathering, when the mortgage was burned. Bishop Edsall, first rector of the parish, was present and spoke of "The Past." He gave the story of the beginning of the work, eighteen years before, and was followed by Bishop White of Michigan City, who had for his subject "The Future of St. Peter's." The rector, speaking of the work being done, announced that the St. Peter's "Fresh Air" house at Lake Bluff, a new departure, would be opened on June 29th. This house will be maintained during the summer for the benefit of any parishioners who desire a day's outing on the north shore. Mr. Du Moulin also spoke of his intention to build a Church settlement near the river on the north, and expressed his faith in the ability of the congregation to raise the necessary amount, which would be about \$60,000.

CHURCH CONSECRATED AT LAKE FOREST, ILL.

ON WHITSUNDAY the Bishop of Chicago had the pleasure of consecrating the Church of the Holy Spirit, Lake Forest, Ill. Mr. Alfred H. Granger, on behalf of the vestry, read the instrument of donation, and the rector, the Rev. A. G. Richards, read the sentence of consecration on behalf of the Bishop. Bishop Anderson was the preacher, and the

Rev. P. C. Wolcott, who held the first service, assisted in the service.

The first Church service in Lake Forest was held by the Rev. P. C. Wolcott, rector of Trinity Church, Highland Park, on Palm Sunday, 1898. The services were begun by him in a public hall, and continued first in a room at the hotel and later in the library room in the City Hall, either by himself or by the Rev. F. E. Brandt, acting under his supervision. This was continued for the space of almost three years, when the Rev. E. S. Barkdull was appointed priest in charge in January 1901. The mission grew



CHURCH OF THE HOLY SPIRIT, LAKE FOREST, ILL.

rapidly and prospered, so that a large lot on the corner of Westminster and Hazel Avenues was soon purchased at a cost of \$4,000, for the purpose of erecting a church upon it. Subscriptions were taken, and about \$13,000 was raised for the building fund. Starting with this fund a beautiful stone church in the English village Gothic style was erected, and \$8,000 was borrowed to complete the payment on the cost of the building. Mr. Alfred H. Granger was the architect, and the church was formally opened June 28th, 1902.

The mission was admitted as a parish in union with the Convention in May 1902, and the Rev. O. J. Davies was elected as the first rector, and took charge of the parish July 1st, 1902. His rectorship continued until May 1904, when serious illness compelled his resignation. During his rectorship, \$2,000 of the debt on the church was paid off. The Rev. Professor Fosbroke of Nashotah Seminary served the parish during the summer of 1904 and did an excellent work. In October of the same year the Rev. A. G. Richards was elected as the second rector, and began his duties on All Saints' day.

Plans were then made to raise the remaining debt on the church, with its interest, by Easter. The Easter offering and pledges amounted to \$6,250, and the church was thereby freed from all encumbrances.

Among the many valuable gifts received by the parish in the recent past may be mentioned a beautiful four-panel east window over the altar, representing the descent of the Holy Ghost upon the Apostles, presented by Mr. and Mrs. John H. Dwight. Mr. George S. McReynolds gave a stone altar, beautiful brass cross, and silver Communion vessels in memory of his father, Matthew W. McReynolds. Mrs. McReynolds gave altar linen and a handsomely embroidered silk chalice veil and burse. Mr. Alfred H. Granger gave all the side windows of leaded Cathedral glass. Misses Elizabeth and Barbara Granger gave two brass alms basons. Miss Catherine and Masters Hibbard and William E. Cassel-

bery, Jr., gave a large brass receiving bason in memory of their grandfather, Wm. G. Hibbard. Mr. Henry G. Watson gave three sets of Prayer Books and Hymnals for the chancel, and books for the altar and litany desk. The Misses May, Dorothy, and Jean Stirling gave a brass book rest for the altar. The Sunday School gave two brass candlesticks, two brass vases, and a Bedford stone font. Miss Diantha Belle Harvey gave a large lectern Bible, Mrs. Miles Nixon a hymn board, Miss Howard a carved oak cover for the font, and Mrs. John H. Dwight a credence table of stone to match the altar.

Mrs. Lydia B. Hibbard gave a brass ewer for the font, in memory of Mrs. Frank Hibbard, and Mr. Frank Hibbard presented the parish with a large two-manual pipe organ, one of the best of Lyon & Healy's make, in memory of his wife, Martha Harlin Hibbard. These all together constitute a church property valued at \$35,000, all of which has been acquired in the past four years.

NEW HAMPSHIRE CHOIR FESTIVAL.

THE SEVENTH annual service of the Choir Guild of the Diocese of New Hampshire was held in St. James' Church, Keene, on the octave of the Ascension, June 8th. In the afternoon a public rehearsal was held at 2:30, and Mr. Claude P. Laudi, who is a licentiate of the Royal Academy of Music, England, and organist of St. Paul's Church, Concord, gave an organ recital after the rehearsal, in the First Congregational church, on their new organ, which gave him a better opportunity to show his skill, and which was very much appreciated by a large audience.

About 180 boys and men took part in the service, which was, as usual, choral Evensong with *Te Deum*. The choirs were from Concord, Manchester, Nashua, Portsmouth, Claremont, Hanover, Milford, and Keene. The Rev. Chas. LeV. Brine of Portsmouth intoned the service very acceptably and also sang the alternate verses of the Psalter. The choir was very well balanced and the soprano section particularly attracted the admiration of the large congregation which completely filled the church. The processional, "Forward be our Watchword," was very impressive, and the long procession a very beautiful sight, particularly to those who had not had a chance to be present at a service so finely rendered. The rector, the Rev. A. H. Wheeler, and the warden of the Choir Guild, Dr. Roberts of Concord, were vested in copes, and quite a number of very beautiful banners were carried. Canon Bryan of the Cathedral at Garden City, who was present, pronounced it "a very complete service." The choirs were under the direction of Mr. Laudi, and

Mr. Henry H. Halstead of Portsmouth presided at the organ.

DR. NORTH'S ANNIVERSARY AS A BUFFALO RECTOR.

THE 30TH ANNIVERSARY of the Rev. Walter North, L.H.D., as rector of St. Luke's Church, Buffalo, was celebrated in the church on Whitsunday with elaborate services both morning and evening. Bishop Walker was present at the evening service and in his address congratulated both people and rector on the unusually long rectorship of Dr. North.

On the following evening a reception to Dr. North was held in St. Luke's parish house, which was attended not only by the parishioners but by Dr. North's friends in the city and by the local clergy. In the course of the evening Col. Frederick Montgomery, on behalf of the wardens and vestrymen and as a token of their esteem and loyalty, presented to Dr. North a handsome gold watch, suitably inscribed; and on behalf of the congregation and friends, a silver dish filled with gold coins to a considerable amount. Dr. North was so overcome by these marks of love and appreciation that he was able to return only brief thanks to the givers. The members of St. Margaret's Guild served refreshments during the evening.

WORK OF ST. MARGARET'S ALUMNAE.

ON SATURDAY, June 10th, a party of fifty persons, consisting of members of St. Margaret's Alumnae Association and friends, left Buffalo for Angola, the purpose of the journey being the dedication of St. Margaret's Convalescent Cottage, built and furnished by the Alumnae Association of St. Margaret's School, Buffalo. The cottage, surrounded by broad verandas, is located on a hill on the shore of Lake Erie near the Cradle Beach grounds, fronting a stretch of woods with the lake near by. The building is most conveniently arranged for the use of convalescent children of the poor, not strong enough to take part in general out-of-door activities, yet needing rest and fresh air.

The simple service of dedication was conducted by the Rev. Geo. B. Richards, rector of the Ascension, Buffalo. Miss Grace B. Clark, the president of St. Margaret's Alumnae Association, made an address, giving the history of the undertaking and, on behalf of the Alumnae, turned the building over to Mr. Frederick Almy, representing the Buffalo Fresh Air Mission, who, in accepting it, made a feeling response.

The cottage, with furnishings, represents an outlay of about \$4,200. The Alumnae still have a balance in bank and also about \$830 toward an endowment fund which they hope to increase through the continued interest and gifts of friends. The cottage is a one-story building and contains a living-room with cheery open fireplace, a bedroom for a nurse and another for the matron, two long, airy dormitories with ten regulation hospital beds in each, two bathrooms, lavatory, kitchen, and linen closet. The architect was Mr. Jack Lyman. Mrs. Robt. M. Harding was chairman of the building committee and Mrs. Edwin S. Miller, chairman of the furnishing committee.

VALLEY FORGE MEMORIAL.

ON JUNE 19th, Bishop Scarborough of New Jersey dedicated the New Jersey bay of the cloister of the colonies at the Washington Memorial Chapel, Valley Forge, Pa., the occasion being the 127th anniversary of the evacuation of Valley Forge by the American army.

DEATH OF REV. JOHN TOWNSEND.

THE DEATH of the Rev. John Townsend, an aged and retired priest of the Diocese of Connecticut, residing at Middletown, occurred

last week. Mr. Townsend gave a ministry of nearly half a century to the Church, and was a man of wide learning. He was graduated at Union College with the degree of B.A. in 1851, taking afterward a course at Trinity College with the degree of M.A., and then a theological course at Berkeley Divinity School, from which latter he was graduated in 1856, and in the same year was ordained deacon by Bishop John Williams. A year later he was advanced to the priesthood. He was successively rector of St. Paul's Church, Wallingford, Conn.; Trinity Church, West Troy, N. Y.; St. Paul's (now the Cathedral), Fond du Lac, Wis.; and Christ Church, Middletown, Conn. It was in the latter parish that the larger part of his ministry was spent, and he retired from the rectorship in 1899.

CONDITION OF THE BISHOP OF MILWAUKEE.

BISHOP NICHOLSON continues slowly to improve in health. It is still uncertain whether or not he will be able to carry out the plan of going abroad, but if it should be possible for him to do so, he will leave Milwaukee next Monday, and will sail on the North German Lloyd steamer *Princess Alice*, from New York, June 29th.

RICHFIELD SPRINGS CONFERENCES.

NEW NAMES are being added to the Richfield Springs Conference programme. Probably the most successful conductor of mission study classes is Dr. T. H. P. Sailer, a special secretary of the Presbyterian Foreign Board, and author of the standard book on the subject. He will be at the Woman's Conference for three days. Accompanying his addresses will be distribution of his book to those who intend to take up conduct of such classes. A strong feature of the Workers' Conference will be illustrated lectures, given in the tent. This tent is to be very large, for a tent, and will have three poles. The sides can be removed in pleasant weather, to admit air. The illustrated lectures will be by Dr. Thomas Darlington, Health Commissioner of New York, on "New York City, the greatest of Foreign Mission Fields"; Rev. Charles Scadding, Chicago, on "The Church in America"; Rev. James G. Cameron, formerly of Alaska, on "Work in Alaska"; Mr. William B. Millar, Army and Navy Y. M. C. A. Secretary, on "Manila and Work under Bishop Brent"; and the Rev. Dr. A. W. Halsey, Secretary of the Presbyterian Foreign Board, just returned from six months on the west coast of Africa. It is expected that Governor Higgins of New York will preside at one of the Sunday afternoon meetings to be held in the park, besides speaking at one of the week-day tent meetings. The date of Booker T. Washington's visit is August 11th. The Rev. Dr. A. A. Butler, late of Seabury Divinity School, who has been abroad several months, comes home in July and will attend the Workers' and the Sunday School Conferences. One morning is to be given to work by men, when Judge Wahle of New York, president of the General Church Club of the Bronx, Rev. P. G. Snow of Kinderhook, N. Y., and representatives of the Laymen's Forward Movement and of the Leagues of Buffalo, Pittsburgh, New York, and elsewhere will be heard. Mr. M. J. Kalaidjian, who comes from Cappadocia, will tell about the Church now at Ephesus to which St. Paul wrote his epistle.

While room registration has far outstripped that of last year, there are plenty of accommodations to be had. There are, of course, hotels where one may pay any price he desires, but excellent quarters can be had at \$9 and \$10 a week. Those who are looking up railroad time cards are reminded that on June 18th new schedules went into effect, with far more trains than are shown on the winter schedules.

WORK OF ST. JOHNLAND EXPANDED.

IMPORTANT DEVELOPMENTS are planned for the institution maintained at Kings Park, Long Island, N. Y., by the Society of St. Johnland. Two new buildings are proposed, with possibly a third. A home for aged women, a hospital, and a new schoolhouse are the projected structures. Two buildings have just been opened—one for aged couples and another for small children. Extensive in character, the Society has now nearly thirty cottages and other buildings on the grounds. A feature of future development is institutional work. Definite occupation is projected for all those living under the care of the Society. St. Johnland is a beautiful place, comprising over three hundred acres. There are as inmates, forty-four men, twenty-two women, fifty-four boys and fifty-four girls.

NEW PROFESSOR AT PHILADELPHIA.

THE REV. JOSEPH CULLEN AYER, JR., Ph.D., has accepted his appointment to the chair of Ecclesiastical History in the Philadelphia Divinity School. Dr. Ayer has been lecturer in Canon Law at the Episcopal Theological School of Cambridge, of which he is a graduate, and is also rector of the Church of the Redeemer, Lexington, Mass.

FINE CHURCH PROPERTY IN TEXAS.

ST. CLEMENT'S CHURCH, El Paso, Texas, has purchased five lots as the site for a new church, which will be erected as soon as the present property can be sold. The present edifice has already been enlarged once, but is still inadequate for the use of the congregation, and its location in the heart of the business section is no longer desirable. It is expected, however, that enough can be received for the present valuable site to enable the erection of a handsome structure on the newly acquired property.

DAUGHTERS OF THE KING IN NEW YORK.

A LOCAL ASSEMBLY of the Order of the Daughters of the King in New York was held at St. Augustine's, Trinity parish (the Rev. Dr. Kimber, vicar), on Saturday, June 10th. The day began with a celebration of the Holy Eucharist at 11 A. M., the Rev. G. N. Deyo being celebrant. The preacher was the Rev. A. H. Judge, rector of St. Matthew's. The subject of the sermon was "Sincerity." We shall hope to give a synopsis of the excellent address in a later issue. The conference, being opened by Dr. Kimber, was turned over to the officers of the Local Assembly, Mrs. M. Washington Larendon being president. The meeting was very well attended, and an invitation from the chapter of St. John the Evangelist's for the fall Assembly was accepted, as were invitations for succeeding meetings from chapters at the Messiah and Holy Trinity. After disposing of certain business, an address was made in the interest of the Strongwold Sanitarium by one of the Lady Directors.

A resolution of sympathy was passed to the Local Assembly of Pittsburgh in their recent loss by the death of Mrs. McCandless, who had for many years served faithfully in the Order and in her own parish.

The day was brought to a conclusion by a Quiet Hour conducted by the rector of the Church of the Beloved Disciple, the Rev. Henry M. Barbour. The subject was: The Office and Work of the Holy Spirit: I., In the Church; II., In the Individual Soul. Mr. Barbour spoke most impressively and appropriately. The peace and calm of the Whitsun-vigil seemed to be felt by all present, making the very service itself, with its helpful inspiration, a fitting benediction to the day and its proceedings.

ALBANY.

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

Archdeaconry at Hudson—Troy.

AT THE Albany Archdeaconry, which met at Christ Church, Hudson, on June 13th and 14th, the subject of The Mission Work of the Church was discussed by sub-topics: The Motive, by the Rev. Harold Arrowsmith, rector of Trinity Church, Lenox, Mass.; The Opportunity, by the Rev. B. W. R. Tayler, rector of St. George's Church, Schenectady; How We Can Help, by the Rev. St. Clair Hester, rector of Church of the Messiah, Brooklyn; and Concluding Address, by Archdeacon Battershall. There was a sermon by the Rt. Rev. Sheldon Munson Griswold, D.D., Bishop of Salina, and an essay by the Rev. Elmer P. Miller, rector of St. Luke's, Catskill, The Reformation. Thirty-four of the clergy were in attendance.

A HAPPY INCIDENT characterized a recent rehearsal of the choir of the Church of the Holy Cross, Troy, when Mr. J. E. Schoonmaker, a member of the choir for many years, with a few words presented a beautiful purse of gold to Miss Sarah Elizabeth Stewart, who has just completed a half century of faithful service with the Mary Warren Free Institute and with the choir of the Holy Cross Church. The purse had been especially made for the occasion, and also carried out the idea of the golden anniversary. There was afterward a supper, at which there were many souvenirs of the occasion, one especially being little gold bells tied with white satin ribbon, having on one end in gold letters "1855" and on the other "1905."

CALIFORNIA.

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

Cathedral Mission—The Bishop's Anniversary to be Celebrated.

ON WHITSUNDAY, the Cathedral mission of the Good Samaritan, San Francisco, commemorated the eleventh anniversary of its first service. Bishop Nichols, the founder of the mission, preached a most helpful and stirring sermon. The Rev. William Ingraham Kip, a grandson of the first Bishop of California, was the first to take up the work of the mission. After Mr. Kip's health failed completely and he was forced to give up active work, the present incumbent, the Rev. J. P. Turner, became priest in charge.

In the course of his sermon, the Bishop referred to the time when he and Major Hooper tramped the streets south of Market, in search of a place to establish a mission, but with not a dollar to begin the work. Since that time the present building has been erected, then enlarged and improved, and many branches of charitable work started and successfully carried on; notable among these being a home for working boys, a day nursery, a dispensary, and sewing schools. An endowment fund of nearly \$7,000 has been gathered in. The Church in California is gradually realizing that the work is diocesan rather than parochial.

ON ST. JOHN THE BAPTIST'S DAY, 1890, the Rev. Wm. Ford Nichols, D.D., was consecrated Bishop, and now the Diocese of California proposes to celebrate in fitting manner the completion of the fifteenth year of the episcopate of their beloved and revered Bishop. There will be a celebration of the Holy Eucharist at the Cathedral mission of the Good Samaritan at 10:30 A.M., the Bishop being celebrant. It is expected that most of the clergy will be present. Various reports will be read and an address made in behalf of the clergy. It is requested that all living whom the Bishop has confirmed, remember him on that day, and if possible attend the service.

CHICAGO.

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

Anniversary at Edgewater—Evanston—Ravenswood—New Church for Woodlawn—Boys' Home.

ON TRINITY SUNDAY the congregation of the parish of the Atonement, Edgewater, Chicago (Rev. C. E. Deuel, rector), observed the fifteenth anniversary of the occupation of the present church building. Special services were arranged for both morning and evening. The Rev. J. H. Hopkins, rector of the Church of the Epiphany, preached in the morning, and at the evening service the choir rendered Gounod's *Gallia*.

THE MEN'S CLUB of St. Mark's Church, Evanston, enjoyed a very pleasant dinner and entertainment on Tuesday evening, June 13th. Music was furnished by the "Harmony Four," a quartette from the choir, and some excellent lantern slides of Yellowstone Park, made by one of the members, were shown. The men of St. Mark's have responded splendidly to the club movement and the new organization promises to be one of the most active and efficient in the parish.

IN THE BASEMENT of the new clergy house at All Saints' Church, Ravenswood, Chicago, there will be built a chapel under the dedication of "All Souls." The new work will be paid for by memorial subscriptions and a commemorative tablet will be set upon the walls of the chapel.

THE REV. AND MRS. C. E. DEUEL of the Church of the Atonement are being congratulated on the birth of a daughter.

PLANS are being drawn for a new church for Christ parish (Rev. C. H. Young, rector), Woodlawn Park, Chicago. The congregation has quite outgrown the present church, which is part of the parish house. The new structure will occupy the ground already owned by the parish and adjoining the present buildings.

The two parishes, Christ and Redeemer, which adjoin each other, have been growing apace, and there are whisperings of a new church for the latter parish in the near future. When these plans are carried out, the Church in the vicinity of Chicago University, as represented by the near-by parishes of St. Paul's, Redeemer, and Christ, will be fittingly set forth architecturally and equipped to handle the important and increasing work in this locality.

THE CHAMPLIN HOME for Boys, which is under the efficient management of the Rev. J. M. Chattin, has been enlarged by the purchase of the fifth house in the block where the original building of the home is located. These five houses will all be thrown together in the interior. This shows a steady growth in this splendid work which was started but eight years ago.

CONNECTICUT.

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

Progress at Winsted.

AMONG other items of progress within the past year at St. James' parish, Winsted (Rev. S. W. Linsley, rector), may be noted the expenditure of some \$465 on repairs; \$500 added to the building fund; \$200 annually added to the rector's salary; and diocesan and general obligations paid and no parish debt. Whitsunday marked the close of three years of the present rectorship, and more communions were made on that day than on any previous day except Easter. In the afternoon the rector preached the baccalaureate sermon before the Gilbert High School.

FOND DU LAC.

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

Woman's Auxiliary—Progress at Ripon.

THE ANNUAL meeting of the Woman's Auxiliary was held in St. Peter's Church, Ripon, on June 8th. The usual missionary

meeting on the preceding evening was omitted owing to the late arrival of the trains on account of the high water in all parts of the Diocese.

The Holy Eucharist was celebrated by the rector of the parish at seven, and at 10 A.M. Bishop Weller celebrated at the choral Eucharist, sung by the choir of the parish to Alsop in E flat, at which incense was offered at the usual places according to the custom of the parish. There were some 30 delegates present at the business meeting, convened immediately after the service. Mrs. H. E. Mann of Marinette was reelected president; Mrs. B. F. Sanford, Sheboygan Falls, First Vice-President; Mrs. Clavie Foster, Green Bay, and Mrs. R. A. Cook, Stevens Point, Vice-Presidents; Mrs. C. H. De Groat, Fond du Lac, Recording Secretary; Mrs. F. E. Noyes, Marinette, Corresponding Secretary; Mrs. J. B. Perry, Fond du Lac, Treasurer. The meeting was most successful and showed the organization to be in a flourishing condition. The money contributed to the missions of the Diocese exceeded by half the amount pledged.

ST. PETER'S CHURCH, Ripon, is cleared of all indebtedness, the last amount being raised in the large Easter offering of \$1,575. The property is one of the finest in the Diocese, consisting of a half block of land, on which stand church, chapel, rectory, and janitor's lodge. The rector, the Rev. A. P. Curtis, has just completed the sixth successful year of his tenure. In this Church Bishop Weller conducted an ordination on the morning of Whitsunday, and in the evening at the Armory (the church being too small to accommodate the congregation) spoke on the subject of "Christian Education" before the Christian Association of Ripon College and in the presence of some 1,200 people.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

A Correction—Memorial Tablet.

THROUGH a typographical error, we substituted the name of the Rev. R. D. Pope, a former rector, for that of the present rector of St. Paul's Church, Brooklyn, in an item in last week's issue. The Rev. Warner E. L. Ward is the present rector of St. Paul's.

A MEMORIAL TABLET, commemorating the life and work of the late Rev. Dr. Samuel M. Haskins, for nearly sixty years rector of St. Mark's Church, Eastern District, Brooklyn, now St. Mark's, Eastern Parkway, has been placed in the new building. It has, in bas relief, a bust of the late rector and this inscription: "Pending the erection of the proposed memorial, this tablet is erected in memory of the Rev. Samuel Moody Haskins, D.D., Rector of this Church from 1839 to 1900."

MASSACHUSETTS.

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

Dr. Abbott Resigns—Boston Notes.

ONE OF THE MOST unexpected happenings locally has been the proffered resignation of the Rev. Dr. Edward Abbott from the rectorship of St. James' Church, Cambridge, after a continuous service of 27 years. Dr. Abbott is away at his summer home at Wilton, N. H., and sent his resignation from that place to the vestry. In his letter he says that he feels he has outlived his period of usefulness in the ministry and is anxious to enjoy a life of quiet, and he believes that a young man with new ideas and endless energy should assume the great work which is offered at St. James' parish. The resignation came unexpectedly to the vestry and parishioners, and at this writing it is understood that it will not be accepted. Dr. Abbott has been working single-handed for some time and it is possible that the parish may decide to make Dr. Abbott rector emeritus and appoint

another clergyman to perform the more active duties of the parish.

THE REV. DR. ALEXANDER MANN, the new rector of Trinity Church, and Mrs. Mann, arrived in Boston on the morning of the 14th to take up their permanent residence here. They were met by Mr. William V. Kellen, one of the vestrymen of Trinity, and Mr. Charles E. Chester, the sexton of the parish, who had previously had a busy time in superintending the arrival of Dr. Mann's goods and chattels. The rectory at the corner of Clarendon and Newbury Streets, which is but a block away from the church, has been put in thorough repair and now looks as though newly built. Dr. Mann preached twice on Trinity Sunday, and although a large percentage of Trinity's parishioners were out of town for the season, a number of them returned to give their new rector a welcome on the day of his first official connection with the parish.

BY THE TERMS of the will of Robert C. Winthrop, Jr., who died in Boston on June 5th, the Boston Episcopal Charitable Society will receive the sum of \$5,000.

THE REV. DR. VAN ALLEN, rector of the Church of the Advent, has been desirous of getting a complete set of portraits of the rectors of the parish, to hang in the rector's room, and he has just announced that through the generosity of Miss Mary F. Bolles of Cleveland a life-size portrait in oil of the Rev. Dr. James A. Bolles, her father, and the third rector of the Advent, has been received. It is also of interest to learn that the capital of the last pillar on the north aisle of the church has been carved; this as well as the carvings of the two other pillars on the same side, representing the thank offering of one of the Advent parishioners.

AT A RECENT MEETING of St. Ann's parish, Dorchester (the Rev. Brian C. Roberts, rector), the amount of money necessary to bridge over the summer months when contributions are small, was readily subscribed, so that the parish feels that under the new conditions it is in a more healthy state financially than for some years. The results were gratifying alike to rector, treasurer, and parishioners. St. Ann's is doing splendid work in a somewhat neglected neighborhood, and though Mr. Roberts has been rector less than six months, in that time there has been a rapid growth numerically and with no diminution in its devotion to a dignified and Catholic service. There is every prospect of much activity and usefulness in the parish's various guilds when they resume their parochial work in the fall.

DURING the absence of the Rev. Theodore Irving Reese in Europe this summer, his duties at St. Michael's Church, Milton, will be performed by the Rev. Carlton P. Mills, rector of St. Chrysostom's Church, Wollaston, and field secretary of the Sunday School Commission.

THE REV. FREDERICK ARTHUR REEVE, curate of the Church of the Advent, and Miss Mary Pope, daughter of Mr. and Mrs. Edward W. Pope, were married in that edifice Tuesday morning, June 20th. The ceremony was performed by the rector of the parish, the Rev. Dr. Van Allen, and at the nuptial Eucharist which followed, the Rev. William Brewster Stoskopf, also curate at the church, was celebrant. All those participating in the ceremony, maid of honor and bridesmaids, best man, and ushers, were selected from within the parish. With his wedding, Mr. Reeve completes his service of nearly two years as curate at the Advent, he having accepted a call to the rectorship of the Church of the Ascension, Waltham, where he begins his labors early in September.

IT IS ANNOUNCED that on June 28th the marriage will be solemnized of the Rev. Dr.

Maximilian Lindsay Kellner, professor of Old Testament Literature at the Episcopal Theological School, Cambridge, and Mrs. Arthur Brooks of the same city, widow of the Rev. Arthur Brooks, who up to the time of his death, some eight years ago was rector of the Church of the Incarnation, New York City. Dr. and Mrs. Kellner will sail almost immediately for England, where Prof. Kellner is to lecture before the Summer School at Oxford.

MARQUETTE.

G. MOTT WILLIAMS, D.D., Bishop.

Woman's Auxiliary.

THE WOMAN'S AUXILIARY met in St. Paul's Cathedral, Marquette, on the morning of June 14th, with an attendance of thirty-five delegates, representing some thirty parish branches. The reports showed a gratifying increase in the missionary activities of the diocesan Auxiliary; and plans were formulated for a vigorous campaign for the coming year. The following officers were elected: President, Mrs. E. B. Palmer; Vice-President, Mrs. William Sedgwick; Secretary-Treasurer, Miss Nina Stone. The Rev. Octavius Edglow of Mackinaw Island, preached the annual sermon before the Auxiliary at the opening service. He made a strong plea for greater consecration in the work of the Kingdom, and his words inspired all who heard them with longing for the time when the kingdom of the world shall become the Kingdom of our Lord and His Christ.

MILWAUKEE.

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

Retreat at Kemper Hall—Improvements at Janesville.

THERE WERE ninety ladies in attendance at the retreat given last week at Kemper Hall, Kenosha. The retreat was conducted by Fr. Huntington, O.H.C. His general subject was the Beatitudes as portrayed in the life of Christ, and how they should be an example to us in our daily life.

DELIGHTED CONGREGATIONS assembled for worship in Christ Church, Janesville (Rev. A. H. Barrington, rector), on Trinity Sunday. It was the first time the church was used after being newly carpeted and freshly decorated. The decorations were done by the Milwaukee firm of Panduro & Winkley and reflect great credit on them. The nave is done in green and the chancel in cream tints, the two colors having a very pleasing effect. There were two celebrations of the Holy Communion on the day with a large number receiving. The offering amounted to \$516.50.

The rector expects to spend the month of July in the East, in and near Boston.

MINNESOTA.

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

Minneapolis Notes.

MISS ELIZABETH ANDREWS, youngest niece of the Rev. C. D. Andrews, D.D., was married on Wednesday to Mr. Walter Mintie, in Christ Church, St. Paul, the uncle of the bride officiating. The ushers were the Rev. Messrs. E. W. Couper and Ernest Dray.

MR. ALFRED G. WHITE, a prominent business man in Minneapolis, vice-president and manager of a large manufacturing concern, has sent in his resignation in order that he may prepare for the priesthood. Mr. White is a vestryman and treasurer of Holy Trinity Church.

THE REV. S. B. PURVES has been appointed by the Bishop of Maine as priest in charge of St. James chapel, Prouts Neck, Maine, for the month of July. The Rev. John W. Prosser will take charge of Holy Trinity parish, Minneapolis, during the rector's absence.

NEWARK.

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

Anniversary at Passaic—Church for Nutley—Clericus at Summit.

ON WHITSUNDAY, the Rev. Mr. Stryker completed ten years of service as rector of St. John's Church, Passaic. Reference was made to it by the Bishop, who was present. Friends in the parish have marked the anniversary by providing a holiday for Mr. Stryker, in Europe.

THE SUBJECT of a new church is definitely before the people of Nutley, where the growth of the community makes a new church necessary. Christ Church, Ridgewood, has been enriched by a new reredos and other work is to be done to make the church more beautiful.

THE NEWARK CLERICUS had its sixteenth annual gathering in Calvary Church, Summit, on Thursday, June 15th. The Clericus was entertained by the rector of Calvary parish, the Rev. Walker Gwynne, at luncheon, immediately at the close of a brief business session. In the afternoon, through the courtesy of parishioners, Clericus members were shown about Summit, and in particular were taken to the Arthur Home, an institution having semi-official diocesan connection. These officers were elected at the annual meeting: President, the Rev. John Keller, Arlington; Vice-President, the Rev. S. A. Weikert, Paterson; Secretary-Treasurer, the Rev. W. T. Lipton, Newark. These executive-committeemen were named: the Rev. Dr. W. M. Hughes, Morristown; and the Rev. Henry M. Ladd, Rutherford.

NEW JERSEY.

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

THE SECRETARY of the Diocese, the Rev. Herbert S. Smith of Lambertville, has made a remarkable record in the publication of the diocesan Journal, a book of about 225 pages. The journal was ready for distribution within less than a month from the date of the annual convention, and its prompt issue has greatly increased its usefulness.

OHIO.

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

Cleveland Clericus—Convocation at Akron—Sunday Schools—B. S. A.

AT THE JUNE meeting of the Cleveland Clericus, an interesting paper, which elicited considerable discussion, was read by the Rev. Henry E. Cooke, rector of Christ Church, Warren. His subject was "The Sacramental Idea." The next meeting of the Clericus will be on the first Monday in October.

THE SUMMER meeting of the Cleveland Convocation was held at St. Paul's Church, Akron, June 5th and 6th. The general subject of the addresses Monday evening was "A Century of Missions." The Rev. Geo. P. Atwater spoke of "God's Seal upon the Workmen," and the Rev. Abner L. Frazer spoke of "The Harvest." A missionary from the Western field, Archdeacon Parker, of the District of Sacramento, drew a vivid picture of the need and the Church's opportunity in the far West. Next day, Mr. E. S. Page read a paper on "How Best to Raise Money for the Ohio Church and Rectory Building Fund," and Archdeacon Abbott spoke of some of the general characteristics of missionary work in the Diocese and of some of the changes of policy in its management. The subject under discussion Tuesday afternoon was "The Mission and Jurisdiction of the Clergy"; "In the Primitive Church," by the Rev. Charles C. Bubb, Jr.; "Present Methods in Filling Vacant Cures," by Archdeacon Abbott. A Sunday School session was held on Tuesday evening. "The Home Department" of the Sunday School was presented by Mrs. W. B. Porter of the Woodland Avenue Presbyterian Church of Cleveland, who has charge of one

of the most successful home departments in the state. A carefully-prepared paper, which aroused much discussion, was read by the Rev. Dr. G. H. McGrew, on the question, "Is it Desirable to Have a Uniform Diocesan System of Lessons?"

ON THE INVITATION of the Ohio Sunday School Commission, the Rev. William W. Smith, Secretary of the New York Commission, spent a week last month in this Diocese, addressing the Church Education Society of Cleveland at its annual meeting, the diocesan Convention, and meetings of Sunday School teachers in Toledo, Youngstown, and Warren. Many valuable ideas and much encouragement in the work came to us as the result.

AN INTERESTING feature of the annual meeting of the Church Education Society of Cleveland this year was the individual report made by a representative of each Sunday School of the city. The officers elected were the Rev. W. R. Stearly, President; Mr. H. C. Bragg, First Vice-President; Mrs. E. W. Worthington, Second Vice-President; the Rev. R. B. B. Foote, Secretary; and Mrs. G. C. Curtis, Treasurer. At the meeting of the executive committee and advisory council, held since this annual meeting, it was decided to hold a conference of Sunday School Workers of the city in the third week in September, and to follow this with a ten weeks' course of lessons for Sunday School teachers. Teachers may take two of the four suggested courses: "How We Got the Bible," "The Founding of the Church," "Old Testament Prophecy," or "Methods of Teaching." A popular lecture course will be given between Christmas and Lent, on "The Church and the Scriptures," "The Church and the Creeds," "The Church and Her Worship," "The Church and the Individual," "The Church and Society." The lecturers on these interesting and important subjects will be announced later.

THE ANNUAL state Convention of the Brotherhood of St. Andrew, which was recently held in Cleveland, was well attended, and showed an increased interest in the Brotherhood throughout the state. The addresses were all by laymen except at the Sunday morning and evening services, and were of a remarkably high character. The Brotherhood has entered vigorously on a forward movement in the state, and when the next state convention is held in Dayton in 1906, many more new and revived chapters are expected to report as actively at work. The travelling secretary, Mr. Geo. H. Randall, has begun his work in Ohio, Indiana, and Michigan. He has succeeded already in reviving the work in many places in Ohio. The new State Council of the Brotherhood is constituted as follows: President, Mr. H. D. Jones, Cleveland; Vice-President, Mr. Jos. P. Cleal, Dayton; Secretary, Mr. Geo. H. Randall, Cleveland; Treasurer, Mr. J. T. Pardee, Cleveland; Messrs. John B. Coleman and Wm. M. Allen of Cincinnati, R. M. Starr and John Zundell of Toledo, and Prof. W. T. Magruder of the State University at Columbus. Two others are to be elected by the Council.

PENNSYLVANIA.

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

Two Anniversaries—Mediator Transferred to St. Mark's—Philadelphia Notes.

THE REV. W. H. BURBANK, rector of St. Peter's parish, Phoenixville, kept his fifth anniversary on Whitsunday. The members of the parish were asked to make an offering in aid of General Missions, and the amount thus given was nearly \$1,150. The morning and evening addresses were largely historical and statistical.

During this period, St. Andrew's, West Vincent; St. Peter's-in-the-Great Valley, and Epiphany, Royersford, have been placed in

care of the rector and a vicar and a curate added to the clerical staff. A rectory and church, costing \$16,000, have been built at Royersford, towards which St. Peter's contributed \$5,000, and a beautiful chancel added to the old parish church, which is soon to give place to a new structure. A vested choir, a second weekly celebration of the Holy Communion, and daily services, have been introduced.

ON TRINITY SUNDAY, the Rev. Thomas J. Taylor, priest in charge of the Church of the Advent, Kennett Square, completed 47 years of active service in holy orders.

THE CHURCH OF THE MEDIATOR has conveyed to St. Mark's Church (the Rev. A. G. Mortimer, D.D., rector) the church property at the northwest corner of Nineteenth and Lombard Streets, on a lot 99x78, for \$40,000. On Whitsunday the last service of the congregation belonging to the Church of the Mediator was held and the mission chapel called St. Anna's, will become the Church of the Mediator at Fifty-sixth and Market Streets, West Philadelphia. This is a wooden chapel, and will probably be moved to some other location as the new elevated railway will pass entirely too near the church to make a permanent location there desirable. The priest in charge of St. Anna's (the Rev. Robert H. Wright) has resigned and will be in charge of the Free Church of St. John during the absence of the Rev. John P. Bagley in Europe. The old Church of the Mediator will be called the chapel of St. Michael and All Angels of St. Mark's Church.

There have been those who have deemed this a triumph of Catholics as against the Evangelicals. It is in no case to be viewed in this way. In years that are gone, the authorities of the Diocese allowed the then desirable section of the city to be too closely filled with what were deemed "fashionable" churches. St. Mark's Church and the Church of the Mediator were the first in the field in 1848. Then came St. Clement's in 1855 and Holy Trinity in 1857, with Holy Trinity chapel a few blocks away from St. James', which was moved from Seventh and Market Streets in 1871. In 1868 the Church of the Holy Apostles was admitted. Into the midst of these parishes the Chapel of Christ Church was permitted, just around the corner from the Church of the Mediator. In the course of time some of these parishes were bound to suffer because of the change of conditions in this section, and the Church of the Mediator was the first. It is a matter for thanksgiving that St. Mark's has solved the problem for the Church of the Mediator, and to be remembered that the prosperous parish of the Holy Apostles—a child of the Mediator—made it impossible for the latter to hold a Sunday School in the afternoon. In Philadelphia, at least, it has been proven that a school in the morning cannot hold the children to the Church.

THE VESTRY of St. Stephen's Church, Wissahickon (the Rev. S. M. Holden, rector), is hoping to improve the present church building and to spend about \$1,500. This parish is a mission from St. David's, Manayunk, and was admitted in 1887. The parish suffers a great loss in the removal of Mr. William J. Bassett and family to Coatesville, Pa. Mr. Bassett was the accounting warden for a number of years and superintendent of the Sunday School.

ON THE First Sunday after Trinity, Christ Church (old Swedes) Swedeland, Pa., will celebrate the 145th anniversary of its founding. Unlike the other two Swedish parishes in the Diocese, this church has never been admitted into union. For many years the church has been served by priests of our communion, but should the vestry see fit, there is nothing to prevent a call being extended to a minister of one of the denominations. The Rev. A. Augustus Marple, rec-

tor emeritus, and the Rev. John G. Bawn, Ph.D., will assist in the services.

THE REV. T. J. GARLAND, secretary of the Diocese of Pennsylvania; the Rev. John Fulton, D.D., LL.D., editor of the *Church Standard*; the Rev. Edgar Cope, rector of St. Simeon's, Philadelphia, and the Rev. E. J. Humes, rector of St. Paul's, Aramingo, all sailed for Europe on Saturday, June 17th.

THE CORNER STONE of a parish house for St. Luke's Church, Kensington (the Rev. Joseph Manuel, rector), was laid by the Bishop of the Diocese on Saturday afternoon, June 17th. The building will cost \$35,000. Very recently a beautiful stone church building has been erected.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

Clerical Union—Sunday School Rally.

THE LAST MEETING of the Clerical Union for the season of 1904-5 took place on Monday, June 12th, at St. Peter's parish house, when a paper was read by the Rev. E. M. Paddock of Emmanuel Church, Allegheny, who had for his subject, "The Origin of Israel." A spirited discussion followed the reading of the paper.

ON THE AFTERNOON of Whitsunday, at Trinity Church, Pittsburgh, under the auspices of the Sunday School Institute of the Diocese, a large Sunday School rally was held. Sunday Schools from all over the city and suburbs sent large representations; the church was filled, and even the galleries were pressed into service to accommodate the crowds. There was hearty singing of missionary hymns, led by the vested choir of the parish, and the meeting was presided over by the president of the Institute, the Rev. E. M. Paddock. The address was made by the Rev. Pascal Harrower. On Monday evening the same clergyman held a most delightful and helpful conference with the Sunday School teachers belonging to the Institute, at St. Peter's parish house, when announcement was made by the president that a course of six lectures had been arranged for the next season, to be delivered at four points, which would serve as convenient gathering places for the teachers living in different sections of the city. The speakers will be prominent clergymen of the Diocese, and the subjects will have to do with the geography of the Holy Land, the Bible as Literature, and kindred topics.

QUINCY.

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

Chimes at Cathedral—Rector Instituted at Peoria.

ON TRINITY SUNDAY, the Bishop blessed a chime of bells which has just been placed in the tower of the Cathedral. This chime of eleven bells has been given by Miss Theresa D. Woodruff as a memorial to her parents, the late Isaac O. and Anthusa D. Woodruff, who were among the first members of this parish at its organization in 1837. The bells were made by the E. W. Van Duzen Co., in Cincinnati. The tenor bell of 1,800 pounds weight bears the memorial inscription. The inscriptions upon the others repeat the *Sursum Corda*, Preface and *Sanctus*.

THE RECTOR of Trinity Church, Peoria, the Rev. Granville H. Sherwood, was recently instituted into the rectorship of that parish by the Bishop, the sermon being preached by the Rev. Dr. H. A. Percival.

RHODE ISLAND.

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

Woman's Auxiliary.

THE WOMAN'S AUXILIARY held their annual session at Emmanuel Church, Newport, early in June. Addresses were delivered by

the Bishop of Cuba and Mrs. Correll of the Japan mission, and by the Rev. A. N. Hilliker and Rev. L. B. Edwards from within the Diocese.

SOUTH CAROLINA.

ELLISON CAPERS, D.D., Bishop.

Death of Mrs. Henry Thomas—Charleston Convocation.

MRS. ROSALIE THOMAS, wife of the Rev. Henry Thomas, rector of the Church of the Epiphany, Laurens, died at the rectory in Laurens, June 12th. Mrs. Thomas had been in bad health for some time, but was critically ill for only a few days. Her remains were taken to her old home at Pooleville, Maryland, for burial.

AT THE RECENT session of the Charleston Convocation there was a sermon by the Rev. S. Carey Beckwith; a paper on the "Order of Deaconesses" by Rev. G. H. Johnstone; and an address on the Woman's Auxiliary by Miss Katie Lee, diocesan secretary of the Junior Auxiliary. On the second day, the members of the Convocation drove to the old Colonial Biggin Church (now in ruins) and listened to a most interesting open-air, historical address from the Rev. P. D. Hay, a former rector of the parish. On the last night, an address was made by the Rev. H. J. Mikell, a member of the "Ember Guild of Prayer for the Increase of the Ministry," the subject being "The Nature and Efficacy of Prayer."

TENNESSEE.

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

Death of Mrs. Baird.

ST. ANDREW'S CHURCH, Collierville, has recently suffered a severe loss in the death of Mrs. Laura E. Baird, an earnest and devoted communicant of that church. She was born in Marshall county, Miss., in 1837, confirmed in 1856 by Bishop Green, and married in 1859 to Robert J. Baird. Her life was given over to ceaseless thought and labor for her parish, from time to time making many personal gifts and attending to the proper care of the sanctuary.

TEXAS.

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

THE REV. E. H. J. ANDREWS, rector of St. Philip's, Palestine, with Mrs. Andrews, will spend the summer in England, and the parish will be in charge of Mr. H. A. Hodges, formerly a Methodist minister and now a candidate for holy orders, until the return of the rector early in October.

THE NEW MISSION church of St. Mary, Waskom, built through the efforts of the Dean of the North Convocation, will not be consecrated until the early fall.

WESTERN MASSACHUSETTS.

ALEX. H. VINTON, D.D., Bishop.

Memorial Service at Greenfield.

THE 50TH ANNIVERSARY of the death of the Rev. Dr. Titus Strong, for 41 years rector of St. James' Church, Greenfield, was kept by a memorial service at that church on Whitsunday. There is a memorial tablet to his memory in the church.

WESTERN NEW YORK.

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

Woman's Auxiliary—Notes.

THE WOMAN'S AUXILIARY held a sectional meeting in St. Stephen's Church, Olean (Rev. J. W. Ashton, D.D., rector), June 7th and 8th. Fifty-five delegates from thirty parishes were present. On Wednesday evening the Rev. Dr. Sill of Geneva and Mr. John W. Wood, Corresponding Secretary of the Board of Missions, made brief addresses. At the

business meeting on Thursday, Mr. Wood held a conference, at which were discussed The Use of the United Offering Fund; The Progress of Christianity in Japan; The Church in Panama and Liberia; The Summer Schools at Silver Bay and New Milford; *The Spirit of Missions* and how to increase its circulation. This conference was an innovation and proved most interesting and satisfactory. The formation of several new parochial branches during the year and the growth of interest and work of the older branches were reported. The delightful hospitality of the Church people of Olean added greatly to the decided success of the meetings.

BISHOP WALKER visited St. Andrew's Church, Buffalo, on the evening of Tuesday in Whitsuntide, preached, and confirmed 28 persons, presented by the rector, the Rev. Harry Ransome. Mr. Ransome will go to Oxford, England, early in July to attend the course of lectures to be given there this summer. During his absence in England the services at St. Andrew's will be in charge of the Rev. A. M. Sherman.

ON JUNE 6th, St. James' Church, Batavia, celebrated the 90th anniversary of its organization. On that date ninety years earlier a meeting was held at the court house by the Rev. Alanson W. Welton, and organization of a parish was effected.

CANADA.

News of the Dioceses.

Diocese of Quebec.

THE DIOCESAN SYNOD opened in Quebec, June 13th, in the Cathedral, with a special Evensong, the headmaster of the boys' school, Lennoxville, the Rev. E. J. Bidwell, being the preacher. As the Synod only meets every two years, there were a number of subjects of interest to be taken up.—THE CHAPLAINS appointed for the summer for North Hatley, the very pretty watering place on Lake Massawippi so much frequented by visitors from the Southern States, are the Rev. Prof. Dunn, a son of the Bishop, the Rev. Harold Morse of Chicago, and the Rev. Canon Shreve of Sherbrooke.

Diocese of Niagara.

THE ANNUAL MEETING of the diocesan Synod opened June 7th. Bishop Dumoulin, in his charge, strongly condemned the gambling which takes place at the race track, which, he states, is in many ways more pronounced than it was a few years ago.—THE TOTAL amount now subscribed to the Century fund of the Diocese is \$47,737. It is the desire to collect over \$10,000 more. At present the fund pays \$600 a year to augment the aged and disabled clergy fund, which was to be increased by June 20th to \$1,000.—A change was made in the Widow and Orphan's fund. It was decided that when a clergyman fails to make his yearly payments he shall not forfeit his claims but shall be reinstated on his payment of a small fine.

Diocese of Nova Scotia.

A QUIET DAY for the clergy closes the *Encaenia* week of King's College, Windsor, June 23d, conducted by the Rev. W. H. Binney. The students, with Principal Hannah, did splendid work in painting the College in preparation for the closing for the summer vacation.—DEAN GILPIN, now in his 85th year has derived much benefit in the West Indies. He has returned to Halifax.

Diocese of Ottawa.

AT THE MEETING of the Clerical Guild, held in St. John's Church, Ottawa, June 12th, a letter was read from the Archbishop of Canterbury, respecting the coming visit of the Rev. R. T. Gardner to confer on Church matters with the clergy in Canada. Arrangements were made for the conference to be held June 23d. The clergy of the Diocese

and neighboring clergy will be invited to attend. Good results are hoped for.

Diocese of Fredericton.

A SUM of over \$3,600 has been raised for the new organ for Trinity Church, St. John.—DEAN PARTRIDGE has quite recovered from his recent severe attack of illness.—ST. LUKE'S CHURCH, St. John, has prospered far more during the past year, the first under the free pew system, than ever before. The free-will offerings of the people have not only been sufficient to meet all running expenses but to provide the sum needed for the completion of a new parish house and to pay off a deficit from former years' expenses.

Diocese of Niagara.

THE COMMITTEE on the Bishop's address reported to the diocesan Synod, June 8th, that "The Synod thoroughly endorses his lordship's clear utterance on the subject of prevailing carelessness and godlessness; that this Synod strongly supports the words of the Bishop on the prevalence of gambling on race-courses and other public places." The committee recommended that a memorial be addressed to the General Synod of the adoption of a canon on discipline adaptable to the whole Church in the Dominion and binding upon every Diocese therein. The matter of the increase in clerical stipends was also dwelt upon as one very seriously affecting the efficiency of the Church.

Educational

THE COMMENCEMENT exercises of Howe School were especially impressive this year. They began with the annual field meet on Saturday, June 3d, with the usual athletic contests. Sunday morning at 7 o'clock there was a most inspiring sight when the graduating class and St. Andrew's Guild made their corporate Communion, together with other students, making 96 boys in all to make their Communion. There is a larger percentage of communicants this year than ever before. At 10:30 there was a choral celebration of the Holy Eucharist, at which the Rev. John N. McCormick, D.D., of St. Mark's, Grand Rapids, Michigan, preached a most inspiring and helpful sermon. At the vesper service at 5:30 the rector gave his farewell address to the graduates. Monday evening the declamation contest for the James B. Howe gold medal was won by J. Couthou Norris of Chicago. Tuesday was commencement day proper. The exercises began with the celebration of the Holy Eucharist at 7 o'clock, at which the Bishop of Michigan City was celebrant. During the forenoon the visitors were entertained by military manœuvres. At 11 o'clock was the annual meeting of the Board of Trustees, at which meeting it was resolved to complete St. James' chapel, adding a crypt as a fitting monument to the Howe family. At noon was the annual meeting of the Alumni Association, at which it was resolved to share in raising the endowment of the school. Graduating exercises were held in Blake Hall. After invocation by the Rev. E. W. Averill of Fort Wayne, the annual address was delivered by the Rev. James S. Stone, D.D., rector of St. James', Chicago. The diplomas were awarded by the president of the board of trustees, Bishop White. The honors and medals were awarded by the rector. Charles L. Reid of Indianapolis was awarded Bishop Francis' medal for Christian Courtesy; Frank M. Little of Richland, Michigan, the prize for Most Trustworthy boy. The exercises concluded with vespers in St. James' chapel, at the conclusion of which the rector presented each member of the graduating class with a Bible and gave each his benediction. After these

formal exercises the visitors enjoyed the closing dress parade. In the evening was the rector's reception and a dance in honor of the graduates, given by the juniors.

The school has made a decided advance this year, in both Church and academic work and all the vacancies have been taken.

THE 53D ANNUAL commencement of the Racine College Grammar School was the "record breaker." The trustees announced that the year had been the most prosperous one in the entire history of the school.

The weather was ideal. The forenoon, as usual, was taken up with the military dress parade, and with an additional feature of an attack upon a fort by pirates landing from the lake. The fort was left unprotected by the soldiers, and the pirates had an easy victory, hauling down the American flag and running up the Pirates' ensign. Soon, however, the soldiers appeared from the valley at the west end, after a "fierce" fight, the fort was regained, but not until partially destroyed by fire set by the pirates. The rattle of musketry was kept up for an hour, and made a spectacular close to the year's hard work.

At 12:30 P. M. luncheon was served to the students and visitors in the refectory, after which the prizes were distributed to the winners in the athletic contests. The "Badgers" won most of the prizes, but the cup for cricket was saved to the "Clarksons." The Badger cup was presented by the Rev. Arthur P. Greenleaf of Massachusetts, himself a Racine boy of DeKoven's days. The Clarkson cup was presented by the Rev. John Williams of Omaha, whose son is a student there, with a record for scholarship that has placed him at the head of the school. The Badgers presented a memorial window, which was placed in the refectory.

For the first time in the history of the school, so far as any of the "old boys" can recall, there was no Bishop present at the commencement. The Bishop Coadjutor of Nebraska had been in attendance on the day previous at the trustee meeting, but was obliged to leave for home early on the morning of commencement day. The Bishop of Milwaukee was sick, and unable to leave his room, and the Bishop of Chicago was also prevented by illness. The Bishop of Indianapolis telegraphed his regrets from New York City, where he was in attendance at a meeting of the Board of Missions. The Rev. Thos. W. MacLean of Chicago, in the absence of the Bishops, was pressed into service, and with happy choice of language made the address to the graduating class. He impressed upon them the three virtues of duty, character, and loyalty. The warden bestowed the diplomas upon the six graduates.

A central heating plant and a gymnasium are planned, so soon as funds are in hand. They are to cost \$60,000, of which \$23,000 is still required to complete the sum. The friends of Racine should come forward promptly, and make this much needed addition at once. The prospect for next year promises a continuation of Racine's present prosperity.

Mr. A. H. Lance of Kenosha and Mr. A. D. Parker of Denver were added to the board of trustees. The Rev. Arthur Piper, D.D., was chosen dean of the college and, under the warden, will be in residence at the school.

BISHOP OSBORNE preached the baccalaureate sermon before the graduating class of the University of Illinois at Champaign, on the afternoon of the Sunday after Ascension, at the Armory Building.

ST. MARGARET'S SCHOOL, Buffalo, celebrated its coming of age, at its 21st annual commencement, Wednesday, June 14th. The class day exercises were held in the morning in Assembly Hall, when the honor roll was read and prizes distributed. In the evening the commencement office was said in Trinity Church (Rev. Cameron J. Davis, rector).

The Bishop of the Diocese preached the sermon from I. St. Peter ii. 17, in which he showed how the class motto, "Loyalty," was woven into the text. After the sermon, the Bishop presented the diplomas to the ten young lady graduates. A reception to the Bishop, and to Mrs. Walker, the lady principal, and the graduates was held afterward at the school.

ST. GABRIEL'S SCHOOL, Peekskill, N. Y., situated on a hillside with sloping lawn and gay flower beds in front, with rocks and woodland for a background, a level field for summer athletics, and a pond for safe winter sport, offered a programme for commencement week in variety and interest rivalling the natural beauties. The exercises began with "Little Commencement" on Saturday, June 3d, followed by the art and nature exhibit, a prominent feature of the latter being the children's gardens. On Sunday the sermon was by the chaplain, the Rev. Charles Mead. Monday was field day. The pupils showed good training in agility and precision, the point of meeting between mental and physical effort. On Tuesday the annual musicale was given in the lecture hall, under the direction of Prof. Hans T. Seifert, whose name always stands for a high degree of excellence. Shakespeare's "As You Like It" was given in the evening, and was voted as the best ever presented here. The closing exercises on June 7th were in St. Mary's Chapel. The Rev. W. T. Manning, D.D., of St. Agnes' Chapel, New York, addressed the graduating class and dealt most happily with the outcome of education in accuracy, application, and concentration, as summed up in St. Paul's words: "This one thing I do." Seven students received the testimonial of the school.

AN INTERESTING CLASS of ten was graduated from St. Mary's Hall, Burlington, N. J., on Wednesday, June 7th. The Rev. Percy S. Grant, rector of the Church of the Ascension, New York City, delivered a most helpful address on "Reading as an Aid in the Art of Expression." This was followed by the usual bright service in the chapel and the presentation of the diplomas by the Bishop of the Diocese. A large proportion of the pupils of the school are fitting themselves for college, the diplomas of St. Mary's Hall being accepted by Vassar and Wellesley. The com-

mencement exercises of the school hardly exceeded in interest the class day and founder's day festivities, held the week before, when the girls gave an open air presentation of the fourth act of "The Winter's Tale."

COMMENCEMENT WEEK at St. Katharine's Davenport, opened with the exercises of the Preparatory department, on Thursday, June 8th. This was followed on the next day by a demonstration of gymnastics in the gymnasium, under the direction of a graduate of the Boston Normal School of Gymnastics. The work here is based mainly on the Swedish method as developed by Prof. Ling. A pleasing feature of the day was the military drill on the school campus. This consisted of guard mounting, battalion drill, fancy drill, manual of arms, and dress parade; a large flag was awarded as a prize to the best drilled company. A United States army officer from the Rock Island Arsenal has been drilling the girls during the year. On the Saturday evening, the seniors creditably rendered a dramatization of Longfellow's "Miles Standish."

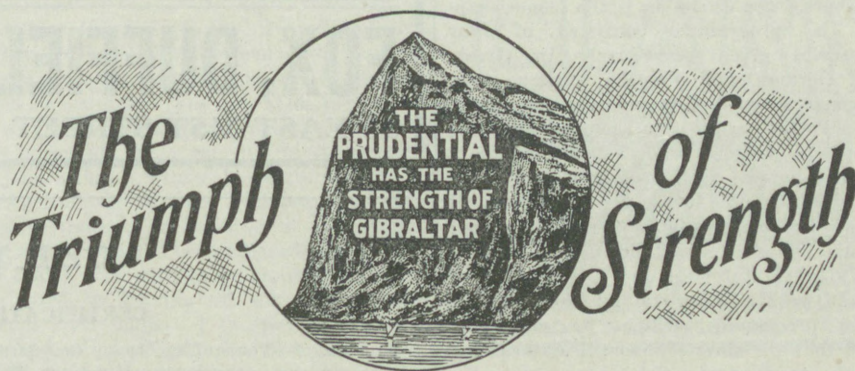
On Whitsunday, the Rev. Dr. Arthur W. Little of Evanston, Ill., preached the baccalaureate sermon to the graduating class, in the Cathedral. His subject was the Work of the Holy Spirit in developing and rounding character, based on the verse in Ezekiel: "Come from the four winds, O breath, and breathe upon these slain that they may live."

Special emphasis is laid on the course in music at St. Katharine's. The programme of the musicale on Monday was made up of selections from Schubert, Liszt, Weber, Chopin, Thomas, etc. Immediately after the musicale the annual business meeting of the Alumnae Association followed. About 45 members were present and were addressed by Bishop Morrison. The alumnae banquet was served in the school dining room.

Tuesday morning, fourteen girls were graduated in the general course, two in the college preparatory, and three in the music

4th of July.

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course. Mr. Chas. Zueblin, Ph.D., of the University of Chicago, was the orator of the day. His subject was Democratic Culture. After the presentation of the diplomas and prizes by the Bishop in the chapel, the procession, singing the hymn "Ancient of Days," and preceded by the cross bearer, moved to the front of the house, where the class stone was laid. This closed a very successful year in the history of St. Katharine's School.

COLUMBIA UNIVERSITY graduated at commencement last week, 1,147 students. A number of these were young women from Barnard College, and young men from the various schools affiliated with the great University. The exercises were held in the gymnasium, which was far too small to accommodate the friends of the students, and hundreds were unable to gain admittance. The address to the graduates was made by President Nicholas Murray Butler, who also conferred the degrees. Of the honorary degrees, there was but one conferred—that of Doctor of Sacred Theology. This went to the Rev. William Thomas Manning, assistant rector of Trinity Church, New York.

GRADUATION EXERCISES at the Long Island Cathedral school for boys—S. Paul's—Garden City, were held on June 14th. Fifty-five students were graduated. A reception was held on the previous evening, to which went nearly five hundred guests in a special train from Brooklyn. They were received by Dr. Frederick L. Gamage, the headmaster, and Mrs. Gamage. There were present many of the Long Island clergy. On the following day at the commencement the principal address was made by Mr. Martin Littleton, who is president of the borough of Brooklyn.

SATURDAY, May 27th, was commencement day at St. Mary's School, 8 East 46th Street, New York. There is a perennial interest in the white-veiled procession as it passes, singing, down the long staircase, through the lecture hall, into the chapel. The wide doors which separate the lecture hall from the chapel were pushed back, bringing the altar, glowing with lights and flowers, into full view of the large audience, all of whom could also hear distinctly the bright service of song and prayer. The service over, all returned to the lecture hall. On the platform were Bishop Potter, Bishop Courtney, Drs. Manning, Houghton, Clendenin, Christian, and others. Dr. Christian is the school chaplain. The programme consisted of four salutations given respectively in Greek, Latin, German, and French; a piano solo, two poems, a valedictory, and the class song. Bishop Potter's address to the graduates was a word of serious counsel—counsel for a life-time—happily lightened here and there, as is the Bishop's wont, with a touch of humor. He congratulated the Sisters that they still honored to good old custom of Greek and Latin salutations, and had a word of pleasant word of approval for each number of the programme, which, he said, had proved that St. Mary's was well maintaining its high standard of scholarship. As to the influence of this school for good in hearts and homes, he could safely say that it was felt not only in New York, but far beyond. Honors and diplomas, the singing of the *Magnificat*, and the benediction by the Bishop closed the exercises. There were thirteen graduates.

AT THE commencement of St. Mary's School, Memphis, the Rt. Rev. Theodore D. Bratton, D.D., preached the baccalaureate sermon in St. Mary's Cathedral, the school attending in a body. The graduating exercises took place the following Tuesday, when the Bishop of the Diocese made the address and awarded the diplomas. Preceding the musical programme and the awards, there was a short religious service which marked the distinctive character of the school. The stu-

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dents, over a hundred in number, went in procession to the school chapel, where they sang a short office of praise and thanksgiving. The exercises were closed after singing the *Magnificat* with the benediction by the Bishop. The school has had a most successful and prosperous year. The privilege of certification has been granted to St. Mary's by Vassar, in which college two of the graduates are doing good work, one of whom gained entrance last year by winning a competitive scholarship offered by the Memphis Intercollegiate Association.

THE ANNUAL commencement of Saint Katharine's School, Bolivar, Tenn., was held recently, the Rt. Rev. Theodore D. Bratton, D.D., Bishop of Mississippi, preaching the baccalaureate sermon in St. James' Church. The exhibition of the art work under the direction of Miss Bills added greatly to the exercises. Bishop Gailor delivered the address at graduation, and delivered the diplomas to the six graduates. A fine rendition of the *Midsummer Night's Dream* was given as part of the exercises.

AT THE commencement exercises at Sewanee which occur the last of the month, William Peterfield Trent will deliver the University oration, and the Rt. Rev. Robert Strange, D.D., Bishop of East Carolina, the commencement sermon. The Latin salutatory will be given by Thomas Ewing Dabney of Louisiana, and the valedictory oration by Wyatt Hunter Brown of Alabama. There are five graduates in Theology, two in law, and ten in the academic department. One of the features of the commencement will be the presentation in Greek by the classical department of Aristophanes' comedy, "The Frogs." The choruses will be given by the students of the University, who have been specially drilled.

THE COMMENCEMENT exercises at Grafton Hall, Fond du Lac, began on Whitsunday afternoon with the baccalaureate sermon in the Cathedral, preached by the Rev. S. B. Blunt of the Church of the Redeemer, Chicago. The class day exercises were held on Monday afternoon, and the class memorial was unveiled, consisting of a stone rail for the south terrace. The same evening the annual concert was given by the pupils of the music department, and was followed by the alumnae banquet. Tuesday morning, after service in the chapel, the commencement exercises were held in Study Hall, Miss Eliza Lamoreaux of Ashland being the valedictorian. The address was given by Bishop Grafton, and nine graduates received their diplomas. Miss Elizabeth Cone, of the music department, was given the degree of Bachelor in Music, and Miss Lamoreaux a diploma for the completion of the course in vocal music, and Miss Lapham for completion of the course in Designing in the art department. In the afternoon the alumnae held their annual business session, as did also the patronesses of the Hall. The class planted an ivy, sent from Morristown, Pa., a slip of the original plant that was presented by Sir Walter Scott to Washington Irving. The exercises concluded with the annual reception on Tuesday evening.

THE FINAL exercises of Kenyon Military Academy, Gambier, Ohio, took place June 7th and 8th. The annual field day contests were held on the Benson Athletic Field of Kenyon College, on Wednesday morning. The tennis tournament in the school, which had been in progress for about three weeks, was completed also on that day. The annual full-dress drill of the battalion was held on the Academy parade ground on Wednesday afternoon. A large number of spectators, many of them being visitors from a distance, were present and heartily applauded the music of the Cadet band and the well-executed drill by the boys, who presented a fine appearance in gray and white against the dark green

background of the distant woods. The final hop of the school year was held in the spacious Academy gymnasium. The commencement proper, which was the eighty-first of the school, was held in the Academy drill hall, Thursday morning. The certificates for the highest standing during the year in the various studies and the diplomas were awarded by the senior regent of the Academy, Mr. C. N. Wyant. The Rev. Dr. Wm. F. Peirce, President of Kenyon College, presented the commissions to the cadet officers. The address to the school, which was a masterly one, was delivered by the Rev. Dr. Davies of Bexley Seminary. There were nine graduates in the College preparatory courses and two in the business course.

ON SUNDAY, June 4th, for the twelfth time in annual succession, the Rev. Austin W. Mann preached the baccalaureate sermon at the State School for Deaf Mutes, Columbus, Ohio.

AT THE MEETING of the Board of Trustees of St. Mary's School, Knoxville, Ill., last week, Bishop Coadjutor Osborne, of Springfield, and Mr. Miles F. Gilbert, of Cairo, Ill., were elected to fill vacancies in the Board. Judge Sanford, the senior trustee, is still very ill and there is little hope of his recovery. At the meeting above noted the rector announced a subscription of \$1,000 to the Bishop Whitehouse scholarship, by Mr. Fitzhugh Whitehouse, son of the late Bishop of Illinois. The scholarship now has about \$3,600 in bank, more than half enough. When completed the interest will be used to aid in the education of daughters of the clergy.

THE VARIOUS commencement exercises of St. John's Military Academy, Delafield, Wis., were held last week, concluding a prosperous year for the institution. Dr. Smythe preached the baccalaureate sermon on Sunday afternoon, after the function of

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the reception to the colors and the singing of the National Anthem by the large vested choir. Monday was field day, which was devoted to various athletic contests. Tuesday was class day, and in the evening the Class Stone exercises were held. Wednesday was military day and the alumni reunion, the alumni oration being given in the evening by John Haselwood of Jefferson, Wis. Thursday was commencement day, when an exceptionally fine class of 33 was graduated. The Rev. Frederick Edwards, rector of St. James' Church, Milwaukee, delivered the commencement address. Dr. Smythe, the headmaster, presented the honors to a long list of students, and, in the evening, conferred the diplomas. General Charles King, who has been a friend of the school from the start, made an address. The commencement ball concluded the happy exercises.

THE ADDRESS to the graduates at Chatham Institute, Chatham, Va., was made by the Rev. John J. Lloyd, rector of Grace Memorial Church, Lynchburg.

THE EIGHTEENTH year of Harcourt Place Seminary at Gambier, Ohio, closed with exercises covering two days. Bishop Leonard, who always presides at the graduating exercises, was absent this year performing the marriage ceremony for two former Harcourt girls, and Bishop Brooke of Oklahoma filled his place. The commencement address was delivered by the Rev. Wilson R. Stearly of Emmanuel Church, Cleveland. Ten girls were graduated. On the second day the Alumnae Association held its annual meeting in the morning, electing the following officers for the ensuing year: President, Mary Hills Barkdull, Toledo; Vice-President, Rosalie Pendleton, Pittsburgh; Secretary, Ridell Angell, Columbus; Treasurer, Estelle Fish, Gambier. The annual Alumnae luncheon, an occasion of increasing enjoyment each year, was given on the lawn, the long table being set in the thick shade of the big trees in front of Bishop McIlvaine's historic old house. About fifty ladies were present, and for three hours they composed an unusually happy group, eating good things, making bright speeches, and renewing their ties of friendship with each other and associations with the school.

Miss Dewey and Miss Frisby, two successful and valued teachers of the school, have withdrawn from their positions in order to open this fall in Florence a home for American girls who wish to study in that Italian center of art and music. During the past year, a group of talented Harcourt girls have been pursuing their musical studies with distinguished teachers of Leipzig, Germany. Miss Marguerite Blake, one of the party, daughter of the late Rev. A. F. Blake of Cincinnati, has returned and is delighting her friends with her beautiful singing.

The Magazines

BLACKWOOD'S *Edinburgh Magazine* for May contains four articles on war topics. "A Retrograde Admiralty" (British), is a criticism of recent changes; "Sir James Browne and the Harnai Railway," by Col. G. K. Scott Moncrieff, describes military railroad building in India. Chasseur gives his fifth "Study of the Russo-Japanese War," describing the taking of Port Arthur; "The Creation of an Imperial Militia Service and the Reinforcement of India in Time of War," with map; Sir R. Hamilton Lang describes interestingly his "Archaeological Researches in Cyprus"; "Mountaineering of To-day" is written somewhat from a sportsman's point of view; "The Parson's Man" portrays a unique and useful character; "The Mystics," by Katherine Thurston, is concluded somewhat lamely; "Richard Hartley Prospector"

reaches its ninth chapter, and shows up the barbarities of a Boer prison; "A Radical Change," by J. K., is a poem on British politics; "Mr. Balfour and Lord Beaconsfield" is an attempt to show that Beaconsfield's prediction of the increasing discredit of Parliament is being hastened in fulfillment by the conduct of the opposition.

HELEN KELLER, who, with the most limited perceptions through the organs of sensation, has yet furnished her mind and discovered the sources of true human happiness, has a message in *The Youth's Companion* for June 8th, "To Girls Who Are Going to College." The thousands of girls who with small opportunities are yet striving to fit themselves for the widest fields of usefulness will take heart from this cheerful note of one who has surmounted obstacles of the most baffling and discouraging character. Margaret Johnson and Carroll Watson Rankin contribute good stories to the same issue.

THE LEADING article in the June *Atlantic* is a remarkably entertaining study by John Burroughs of the question of the protective coloration of birds, which has caused so much dispute among scientists. Writing, as he does, from a lifetime of study and observation, and with his characteristic humor, Mr. Burroughs has produced an outdoor scientific paper of the first importance. Timely and momentous issues are authoritatively considered in an article on Federal Rate Regulation, by Ray Morris, managing editor of the *Railroad Gazette*, in The Cause of the American Revolutions, by George A. Chamberlain, lately an American Consul in Brazil, and in A Letter from Paris, by Alvan F. Sanborn,

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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.

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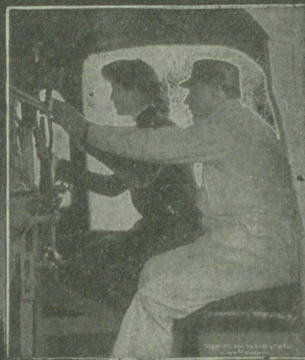
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the author of Paris and the Social Revolution. Particular interest attaches at the present time to a striking paper by George W. Alger of the New York bar, on Generosity and Corruption, in which the ethical and prudential aspects of public gifts from suspicious sources are very firmly handled. Miss Agnes Repplier furnishes the second of a series of delightful papers reminiscent of her childhood in a convent school.

THE JUNE issue of *Good Housekeeping* contains many contributions from college girls, upon topics relating to domestic life, and is entitled accordingly the *College Girls' Number*. The keen practical common sense with which the young women view the problems of home, their decidedly practical bent, will be a surprise to many readers. Among the topics with which they deal are house furnishing and decoration, pottery, money allowances, cookery in various phases, the ideal husband, the duty of the college graduate in the parental home, and many other

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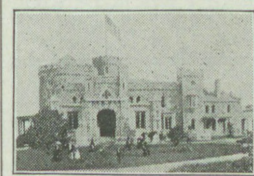
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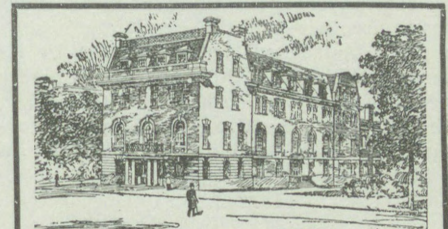
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vital matters. The June issue devotes not a little space to recreation, including travel in Europe and America, camping out, etc., with illustrations. Prof. Louis B. Allyn writes a timely warning concerning Summer Drinks, from laboratory tests; Robert Grier Cooke discusses The Etiquette of Correspondence Paper; "Pater Familias" speaks with breezy vigor of The Spoiling of Boys and Making of Men During the Summer Vacation; etc., etc.

AMONG other interesting papers in *The Century* for June is one by the Rev. Dr. Leighton Parks, rector of St. Bartholomew's Church, New York, on "What a Boy Saw of the Civil War." Dr. Parks was the boy, and his eyes served him to good advantage during the days when the Cumberland Valley was successively the foraging ground of either army. Another paper of special interest is on "The Associated Press," written by its manager, Melville E. Stone. It seems hardly necessary to say, as we have so often said in the past, that the entire contents of the magazine are of the highest order. There is a handsome colored frontispiece.

THE SPECIAL papers in the *American Monthly Illustrated Review of Reviews* for June include an appreciation of Joseph Jefferson by Joseph B. Gilder, and one of Madame Modjeska by an unnamed writer, while Count Cassini, Minister Takahira, and Admiral Togo are also the subjects of brief character sketches. Paul Nixon, a Rhodes scholar from Connecticut, writes on "The American Rhodes Scholars at Oxford," and there are other papers of value.

THE PUBLISHERS of the *Church Times*, London, have made a success of *The Treasury*, their illustrated monthly magazine, edited by Anthony Deane. In that periodical the difficult problem of treating Churchly matter without being controversial or technical has been solved, and both in matter and illustrations the magazine is of a high order. The issue for June contains a frontispiece portrait of Bishop Talbot, who has recently been translated to Southwark, and the first article is on the Cathedral of that Diocese, written by Arthur Reynolds and Hanslip Fletcher. The fiction and the short articles are up to their usual standard.

THE HEROIC PERIOD CELEBRATED BY THE LEWIS AND CLARK CENTENNIAL.

It is a mistake to regard the Portland Exposition as a celebration solely of the Lewis and Clark centennial. It celebrates very much more than the feat of the two great American explorers finding the way from the Missouri to the Pacific. The real significance of the exposition is a public and national observance of the heroic period in the history of the American West. And, however unheroic our practical commercialism has become, the exposition is a public reminder that all the prosperity, all the national achievement, in the great Northwest had its fountain sources in the chimerical dreams of enthusiasts, who were reckoned of small account in their own day, if not actually regarded as fools; but who, nevertheless, were made of the stuff to risk life and fortune to prove the faith that was in them. They asked no reward but to follow the light kindled by the fires of their own enthusiasm. It was to the great Northwest that light led.

England, France, and Spain were the actors in the hero-drama of the Atlantic coast. England, Spain, Russia, and the newly organized United States acted the hero rôles on the Pacific coast, with the important difference that, on the Pacific, the adventuring was nearly always a matter of individual and not of national effort.

Some one has said that there is no heroic period in American history similar to that

of the robber barons and the sea Vikings of the older lands; that in America there is only a history of the beaver. That is in one sense perfectly true. But the history of the beaver is heroic. It was the beaver that lured the French westward to the Rockies. It was the little sable that led Russian Cosacks across Siberia to the Pacific; and it was the rare sea-otter that brought Americans, English, and Russians around the world to the Pacific coast of America. Spain sought gold, but, like the prospector the world over, was discreetly secret about her findings, and if there was no precious metal, barely troubled to stake out a claim of first possession. Russia wanted furs; England, land; but on the west coast, the United States came into a heritage of all three.—From "What the Portland Exposition Really Celebrates," by Agnes C. Laut, in the *American Monthly Review of Reviews*.

PROMPTED by Dean Swift, a curate named Joseph, preached in St. Patrick's Cathedral, Dublin, nearly two centuries ago, before the viceroy, Butler, Duke of Ormond, a sermon on the text, "Yet did not the chief Butler remember Joseph, but forgat him." The Duke was so much impressed with the sermon or the witticism that he gave the curate a good living. When George II. was king of England, the Rt. Rev. Dr. Mountain was Bishop of Durham, and the king saw fit to consult him regarding the fittest person to be promoted to the vacant archiepiscopal see of York. The Bishop promptly replied by quoting Scripture. "Sir," he said, "hadst thou faith as a grain of mustard seed thou wouldst say to this Mountain [here he struck himself dramatically on the breast] 'Be thou removed and be thou cast into the see.'" In this case, as in the other, the jest prospered, for Bishop Mountain was made Archbishop of York.—*Evening Wisconsin*.

"The Original"

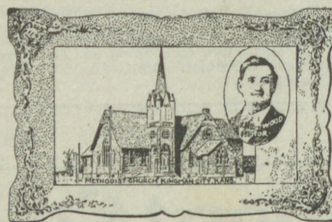
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