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The Living Church

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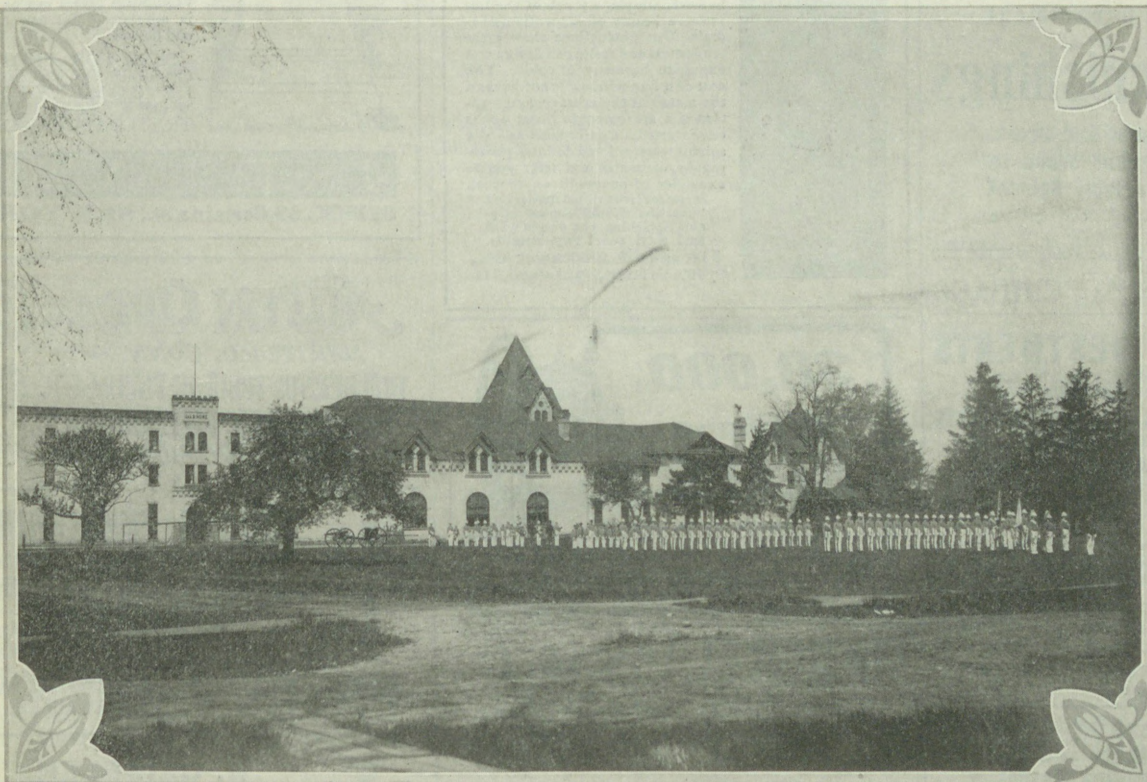
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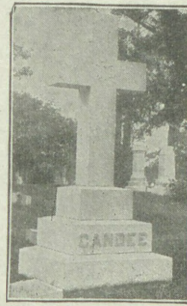
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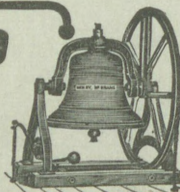
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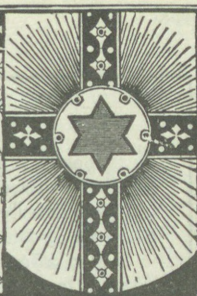


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Editorials and Comments

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FOR EXPECTATION SUNDAY.

WHEN St. Luke, in the Acts, wrote concerning St Paul, that "he hastened, if it were possible for him, to be at Jerusalem the day of Pentecost," words were inscribed which may well arrest our attention on Expectation Sunday.

We stand now in the midst of great festivals, monumental landmarks of the Christian Year. Ascension Day has just gone by, and we are hurrying on to Whitsunday.

Our Blessed Lord took infinite pains to lead the hearts of His apostles, with a suitable preparation, from the Triumphant Entry to Calvary, from Calvary to Easter, from Easter to the Ascension, from the Ascension to Pentecost. So, we may believe, it is His will concerning us that we shall follow carefully and connectedly the mysteries which have to do with our Redemption; and that, to be more specific, the great festival of Whitsunday shall not come upon us unawares, or find us unprepared for the appreciation of its solemnities.

Therefore we have in the Church what are called "the Days of Expectation"; the true spirit of which was well exhibited by St. Paul in his anxiety "to be at Jerusalem the day of Pentecost."

Long before, weeks and perhaps months, St. Paul had begun his journey from Corinth, aflame with the desire, if possible, to keep the feast in the Holy City. He brooked no unreasonable delay; he sailed past Ephesus, not venturing to tarry there, lest Pentecost should overtake him elsewhere than amid those hallowed surroundings which might enable him to celebrate this festival gloriously, to the highest advantage, and with large measure of personal edification.

How many things would combine to make "Pentecost at Jerusalem" an experience to be supremely appreciated by one so enthusiastic and so spiritually-minded as St. Paul. As a Jew, and even more as a Christian, it was but following a heavenly impulse, that over the waters, and past cities to which he could not be indifferent, "he hastened, if it were possible for him, to be at Jerusalem the day of Pentecost."

Here is an example for us, and here an inspiration that should move us to grasp with devotion the true spirit of the Expectation days.

For the Churchman, alas too often, Whitsunday is shorn of glory, practically ruined, through sheer lack of that expectant forethought which the Church enjoins.

"Yes, we were in church; but not until the service was under way did it dawn upon us that 'Pentecost was fully come,' or had come at all." "We did not go to church last Sunday—an invitation to go elsewhere tempted us—we did not realize till too late that we were missing the Whitsun feast."

How different the spirit which makes possible such damaging confession, from the spirit which moved St. Paul to journey in expectant haste from Corinth, to pass by cities and homes and friends that were dear to him, impelled by the eager hope that he might keep Pentecost amid surroundings that would lift devotion to its greatest height, upon the very spot perhaps where the band of believers had been assembled, when "the Holy Ghost came down from heaven, with a sudden great sound and in the likeness of fiery tongues."

Then, too, was not the expectant readiness of the apostles, on the first Whitsunday, a model for the Christians of each succeeding age: "They were all with one accord in one place"?

B.

AD CLERUM.

"Oportet enim ut illuc sequamur corde, ubi Christum corpore ascendisse credimus. Desideria terrena fugiamus, nihil nos jam delectet in infimis, qui Patrem habemus in coelis."—*St. Greg., hom. 29.*

"Ipsa affectu pariter et profectu ascendamus post Dominum, etiam per vitia et passiones nostras. Si utique unusquisque nostrum subdere eas sibi studeat ac super eas stare consuecat, ex ipsis sibi gradum construit, quo possit ad superiora conscendere. Elevabunt nos, si fuerint infra nos; de vitiis nostris scalam nobis facimus, si vitia ipsa calcamus."—*In App. St. Aug., serm. 176.*

"Serva cor liberum, et ad Deum sursum erectum, quia non habes hic manentem civitatem."—*Thom. à Kemp., lib. 1, c. 23.*

THE AMERICAN PRAYER BOOK AS VIEWED BY A RUSSIAN CRITIC—I.

IN pursuance of its very kindly endeavors to bring closer together the Churches of the Oriental and the Anglican communions, the Russian Holy Synod, as is well known, has appointed a committee to deal with the relations between the two communions, and in particular, to consider Anglican formularies and the extent to which these may be reconciled with those of the Orthodox communion.

A specially interesting paper presented to the Holy Synod in connection with this laudable purpose, is a report, apparently by one of their own experts though the author is not named, on the American Book of Common Prayer. This report, translated into English, is published as a supplement to the *Russian Orthodox American Messenger* for April. It is a pleasure to recognize the very conciliatory tone of the Russian writer. He very clearly intends to be perfectly just to American Churchmen. He raises some questions that we believe can easily be answered to the entire satisfaction of his fellow-Churchmen. Beyond that, he discusses to some extent the abstract questions involved in the sacramental and other doctrinal positions of both communions. It is impossible for us to go so fully into the matter in the brief space at our command as to treat of the latter in any satisfactory degree, but we desire, though briefly, to submit a few suggestions as to the questions raised. Thus we may, first, show our appreciation of the report itself, and secondly, if possible, clear up some difficulties that have been presented to the Russian Synod.

The first subject treated is that of the Holy Communion. The critic believes the American Order for Holy Communion to be deficient in not giving sufficient expression to "the belief in the transubstantiation of the consecrated gifts into the Body and Blood of Christ—the very corner stone of the Orthodox Liturgy." Our friends forget the history, in Western Christendom, of the term "transubstantiation," which as commonly used in the West, implies that which is not implied in the term as commonly used in the East. The Anglican communion, in its several Churches, purposely avoids the use of the term mentioned, while yet we think it not difficult to show that it does not imply by such disuse a condemnation of the doctrine that is expressed by Eastern Churchmen in the same term. This is also assumed by our critic. His difficulties, of which several are stated, resolve themselves into the fundamental objection raised that our own Office contains no passage "concerning the sacrificial significance of this offering."

Now we beg to say in reply that our office is not so interpreted by Anglican Churchmen. Thus, in the year 1832 our American House of Bishops officially set forth a declaration that "The Holy Communion is of a spiritually sacrificial character" (Perry's *Half Century*, ii. 451). We direct attention to the fact that this declaration was made before the Oxford Movement had begun even in England, so that it may not be affirmed that it is purely a latter-day conception of Tractarians. The declaration made in 1832 was afterward reaffirmed by the Bishops in 1844, at the time when the eucharistic controversy that was started by the Oxford Movement, was warmly in debate. Anglican theologians certainly maintain the sacrificial nature of the Holy Communion. If the personal idea be too exclusively pressed by giving the title *Holy Communion* to the entire office and to the sacrament, it is to be remembered that the Prayer Book also uses the term *Holy Eucharist* as synonymous. It is true that the expression "sacrifice of praise and

thanksgiving" is not used in the Prayer Book exclusively to denote the Eucharistic sacrifice; but it is also true that that sacrifice is preëminently the "sacrifice of praise and thanksgiving," as indeed is recognized in the same prayer where the "sacrifice" is termed "our bounden duty and service."

And when this objection is treated, in the Russian report, in connection with specific passages of the American eucharistic office, we think it not difficult to show that our Russian friends wholly misunderstand the language used. Thus the Russian report says:

"As to the transubstantiation it is mentioned in the vaguest way, which allows many interpretations: 'that we, receiving them according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood.' Once the transubstantiation took place and the gifts have become the Body and Blood of Christ, it becomes obvious that an Orthodox person could not pray, when receiving the gifts, that together with them he should also receive the Body of Christ, which has already been given to him. Therefore, he prays for the fruits of the partaking of the Body and Blood: the sobering of the soul, the forgiveness of sins, the consecration. He also prays that the partaking of the Body and Blood should not become for him the cause of his being judged and condemned. This is what we find in all Liturgies. Yet the Book of Common Prayer prays for the partaking of the Body and Blood as if it was something which was to follow the partaking of the gifts. It seems as if this would imply that the gifts and the Body and Blood are by no means identical for the communicant."

We are quite surprised that this misunderstanding should have arisen among our Russian friends, since it was the example of the Eastern communion that led to the insertion of this criticised passage in the American Prayer Book.

It will be remembered that Eastern theologians have commonly taught that the "transubstantiation"* is effected in the Invocation of the Holy Spirit, while Western teaching has connected it with the recital of the words of our Lord in the consecration. In accordance with this Western teaching, neither the Latin nor the English eucharistic office contains a direct invocation of the Holy Spirit. The increased study of Eastern theology that was happily current in England in the seventeenth century, led to the perception of this discrepancy between Eastern and Western missals. Accordingly, when the Scottish Communion service, commonly (though probably not very accurately) attributed to Archbishop Laud, was set forth, a form of Oblation and Invocation was inserted immediately after the Prayer of Consecration. This recognized the Eastern teaching; and with a caution that might possibly be criticised by Romans but ought certainly to be appreciated by Easterns, the Invocation was so worded as neither to affirm (with Latins) nor to deny (with Easterns) that the consecration was already completed. Slightly changed in its phraseology, that Invocation was transferred from the Scottish to the American office, thus giving forever an Oriental setting to this American liturgy, in place of the distinctly Western setting of the Latin and English rites.

There can be no question, we observe, that the language of the American eucharistic office changes immediately from this petition for the presence of the Body and Blood of our Lord in the Sacrament, to the expression of the fact that after the prayer of consecration and the Invocation have been completed, that Presence in fact has descended to the "gifts and creatures of bread and wine." Thus the prayer in the American service beginning immediately after the Invocation, prays that "we and all others who shall be partakers of this Holy Communion may worthily receive the most precious Body and Blood of Thy Son Jesus Christ." There is no longer the prayer that the Body and Blood of our Lord may be present, for that Presence is an actual fact; but the prayer is for worthiness in the immediately impending reception of that "most precious Body and Blood." Equally setting forth the certainty of this Presence is the language of the priest in communicating the people: "The Body of our Lord Jesus Christ," "The Blood of our Lord Jesus Christ," etc. There is no element of question or of doubt. Whatever question may be raised as between Latins and Easterns, as to whether the consecration is effected in the Canon or in the Invocation, the American Office is rightly susceptible of no other interpretation than that after both have been completed, that

* We use this term since it is that that is used in the Russian report, and we have no desire to divert attention from the questions therein raised. For a full discussion of the subject, showing the reasons why the term was rejected by the Church of England and the eucharistic doctrine taught by that Church, see McGarvey's excellent brochure, *Doctrine of the Church of England on the Real Presence.*

Presence is there. Quite as true with the American as with the Oriental is it, then, that after this point the priest "prays for the fruits of the partaking of the Body and Blood."

COMING to the Ordinal, the Russian report frankly admits that the question of the validity of Anglican Orders "has been made clear enough by a whole literature that was written concerning it in Russia and abroad, and an affirmative answer can be considered well founded." This is a witness to what was inevitable; there could be no doubt on the subject in the mind of unprejudiced witnesses who were willing to examine the question without that interested bias that led the Roman Curia to take an opposite view. We thank our Russian friends for this frank avowal, while yet it was impossible that they could come to any other conclusion.

But we are disappointed that our Russian friends can only observe that the Anglican Ordinals satisfy "the *minimum* of our requests established on the grounds of the comparative study of the Orders of Consecration, which the Church considers satisfactory." We are criticised for "defining the priesthood as the service of *the word and the sacraments*, or the placing of the preaching of the word of God above all other functions, expressed by the handling of the Bible during ordinations of all the degrees."

Examining our Ordinal, we do not find that this criticism is well made. In the laying on of hands there is the commission in direct language of the priesthood, or what has lately been known as "the *sacerdotium*." The first of the gifts of the priesthood referred to is the forgiveness or retention of sins. After that, the phrase "And be thou a faithful Dispenser of the Word of God and of His holy Sacraments," combines the two faculties of preaching and administration of the Sacraments. It would seem to us that the exact order of these functions of the priesthood is wholly immaterial, since, first of all, they are involved in the character of the priesthood itself, which is distinctly conveyed, and, second, it is obvious that no attempt is made either to specify exhaustively all the functions of the priesthood or even to state the chief functions in exact order of their importance. Surely, since each of the functions was conferred by our Lord Himself, we need not, and perhaps ought not to engage in the unprofitable discussion of which of these functions is more important than the others. It is sufficient that the Christian priest ordained under the American or the English Ordinal is vested with precisely the same powers and attributes that clothe the priests of the Catholic Church in all places and in all ages. Our Russian friends, misled, evidently, though perhaps unconsciously, by the papal bull of Leo XIII. on Anglican Orders, are wholly mistaken in saying that in Anglican Ordinals there is "not even an allusion similar to the one contained in the expression *sacerdotium*, when the altar is mentioned." Translated into English, the *sacerdotium* is simply the *priesthood*, and since Anglican formularies are in the English rather than in the Latin language, the *sacerdotium* is always expressed by that English word which is itself an exact equivalent. Particular views of Archbishop Cranmer or his contemporaries are really not germane to the controversy, since it was after all weight had been given to all pleas to the contrary, that the Church of England deliberately resolved that the three-fold order of Bishops, priests, and deacons, "that from the Apostles' time" had continuously been present in the Church in all its branches, should "be continued and reverently used and esteemed in this Church."

We frankly acknowledge, however, that though the Church of England laid great stress upon the fact that the historic ministry must and should be continued in the Church, it did not in explicit terms reject from its ministry those who were willing to conform to the requirement but yet did not altogether accept the belief in its necessity. This was particularly shown in the year 1662, when, after the suppression of the Church, with her ministry and Prayer Book, and its being superseded by the Presbyterian establishment during the Commonwealth regime, the Church, restored to her own, made the conciliatory proffer to the Presbyterian ministers whom she found intruded into her cures, that such of them as should consent to receive holy orders from the Bishop should be permitted to retain their cures. She did not require of them a statement of their belief in the necessity of such episcopal ordination. From that day until this there has been in the Church of England, and in the American Church since its organization, a party that did not and does not hold that episcopal ordination is absolutely essential to the being of the Church. Notwithstanding that party,

the voice of the Church itself in requiring the historic ministry, and its practice in giving episcopal ordination to those dissenting ministers who seek to enter holy orders in the Church while not re-ordaining those who come from the Roman and Eastern communions, bears unquestionable testimony to her own corporate teaching on the subject. All the Churches of the Anglican communion hold, and always have held rigorously, that only episcopally ordained priests and deacons should be admitted as such into the Church, and the most that can be said is, that she has not repelled from her ministry those who, while willing to conform, are not convinced of the absolute necessity for such conformity. If Russians would thoroughly study the English history that gave rise to this somewhat peculiar and anomalous condition, we think they will generally agree with us that the Church wisely chose the kernel even though divested of somewhat that might be desired; but whether wise or unwise, the fact cannot invalidate the orders thus conferred. Holy Orders conferred by a Bishop who does not believe in their absolutely essential nature are at worst on no lower plane than those conferred by a Talleyrand or other apostate Bishop, of whom there have been no lack in all ages of the Church and in each of her several communions. Whatever may be said for or against the spirit of toleration that has thus characterised the Anglican communion since the period of the Reformation, it must be maintained absolutely that she has preserved inviolably her holy orders of Bishop, priest, and deacon in the ancient and historic sense. Our Russian friend somewhat illogically suggests that the historical views of Martin Bucer with respect to the ministry may have shown their impress in the Ordinal, when he also admits that Bucer saw no essential difference between the three grades, and provided "only one formula" for the consecration of all the three. It is obvious that when the Church of England had the Bucerian view presented, and rejected it in favor of the historical view which was impressed upon its Ordinal, it cannot be said that the influence of Bucer was paramount or that it contaminated the ordinal.

We must, however, hasten much more rapidly than we should like to do, thereby passing over many of the lesser but important criticisms and objections that could easily be met. Next week we shall take up other criticisms that are made in the same report.

SACERDOTALISM OR AGNOSTICISM.

UNDER the heading "Sacerdotalism and Ritual," *The Churchman* criticises a lay speaker at the Church Congress for saying "that for himself there was no middle ground between sacerdotalism and agnosticism." Our contemporary believes that "the expression is one which suggests both scepticism and the cause of scepticism." "The instant you try to make the sacramental or sacerdotal element exclusive, that instant sacerdotalism becomes an evil." Drifting then into the subject of "Ritual," our contemporary urges in language as true as it is obvious that "It is not wise to force an unnatural growth in ritual."

Just why the two considerations of "Sacerdotalism and Ritual" should have been joined together in a criticism of the expression quoted, does not appear. The layman criticised did not, remotely or immediately, allude, in his address, to the subject of Ritual. We should certainly feel bound to express disagreement with him if he had pressed Ritual into a place so exalted as to join it, as the *Churchman* has done, with sacerdotalism. Happily he did nothing of the kind.

Sacerdotalism is the teaching that God touches man by means of the priesthood of His own appointment. It in no way contests the correlative teaching of the presence of the Holy Spirit within the human breast, nor yet that of the immanence of God in nature and in the world. Sacerdotalism, however, implies a closer touch of God to man, and a far more intimate relationship of man to the Incarnation and the Atonement. Only by a proper apprehension of the sacramental relation of man to the great sacrifice upon Calvary, does the momentous importance of the Atonement appear. Haziness of belief in the sacramental system, which system, in fact, is what is involved in the teaching of sacerdotalism, means simply haziness in a conception of the Atonement; and it is beyond question that where the Church's doctrine of the Priesthood is surrendered or but weakly held, the Atonement quickly sinks, no matter what the stress laid upon it, to a distinctly illogical position, in which no vital connection with the life of the individual soul appears. Few things in religious history have been more

pathetic than the earnest but illogical preaching of the Atonement that characterised the Evangelical pulpit of a century ago.

When one fully digests this wealth of sacramental teaching, he perceives what an essential part of the structure of Christianity it forms. Christianity divested of it would, to his instructed mind, be so wholly illogical as to throw the mind back into a hopeless agnosticism. Yet one gladly recognizes that there are thousands of earnest, prayerful, devoted Christians who totally reject the Church's sacramental system, and all that goes popularly by the (not very satisfactory) name of sacerdotalism. One would not therefore press the statement so far as to force these revered Christians themselves into agnosticism. One would not wish to go beyond the cautious statement of the speaker criticised by the *Churchman*, that "for himself there [is] no middle ground between sacerdotalism and agnosticism."

Fully agreeing, as we do, with the *Churchman* that "It is not wise to force an unnatural growth in ritual," we are wholly unable to discover what connection that proposition, which the *Churchman* discusses at some length, has with the statement of the layman which our contemporary takes for the text of its consideration; nor why the combination "Sacerdotalism and Ritual" should have been deemed an appropriate heading for that criticism.

LAST week's editorial leader in the *Church Standard* was devoted to a consideration of the legality of a certain deposition that has recently been pronounced in one of the Dioceses of the Middle West. If we are right in believing that the case referred to is one with the circumstances of which we are quite familiar, we deem it unfortunate that our excellent contemporary has treated the matter from the standpoint of what is frankly explained to be an *ex parte* statement representing the version of the defendant only. It is perhaps sufficient for us to say now that the canonical question can easily be cleared up; but it would, in our judgment, be unfortunate for conditions to make it necessary for the Church press to review the proceedings in a case that is most unhappy. Of course we agree with our contemporary in the abstract proposition that there ought to be some canonical appeal from a sentence of deposition pronounced by a Bishop, and we look forward to the time when a properly devised Provincial System shall furnish the machinery for such an appeal. Both the defendant and the Bishop pronouncing a sentence of deposition are singularly defenceless under our present arrangement. This particular incident, however, is not one that we should select as an illustration for the need of provision for appeal.

As to the exact phraseology of the deposition in question (assuming that we are right in our identification of the case, which is quite notorious in the Middle West), we understand that it was that which is found in the *Book of Other Rites and Ceremonies*, set forth by the Bishop of Milwaukee, and said to have been composed by Bishop Armitage, whose forms for various occasions have been very largely copied by other Bishops to the present day. We think a defence of that form can hardly be necessary.

IT was a gracious act of Christian comity on the part of the trustees of Nashotah, to confer the degree of D.D., at last week's commencement, upon the Most Reverend Tikhon, Russian Archbishop in America. No representative of a foreign communion in this country has heretofore won such marks of friendship among American Churchmen as those which are commonly accorded Dr. Tikhon. His services in bringing Russians and Anglicans closer to each other have been largely successful; and his own unflinching courtesy and spirit of comity, mingled always with thorough loyalty to his national Church, have been no small elements in the kindlier sentiments that animate the two communions to-day. Oxford set an example in conferring her degree upon the illustrious Antonius, soon, we may hope, to be elevated to the Patriarchate, and Nashotah voices the sentiment of the entire American Church in extending her honors to this notable representative in America, of the Eastern communion.

IT is a pleasure to learn that arrangements for the summer conferences at Richfield Springs, N. Y., are being carried out very successfully. The speakers announced ensure the certainty of intellectual enjoyment, while the beautiful Catskill scenery is sufficient to promise delight to the seeker for quiet

and rest as well as for the artist. Already enough reservations of accommodations have been made to ensure a good attendance.

Church people could not spend summer vacations more pleasantly or profitably than by going to Richfield Springs.

THE BISHOP OF LONG ISLAND ON SUNDAY OBSERVANCE.

IN his annual address, after presenting a record of the work of the year, Bishop Burgess spoke at some length on Sunday observance, or the lack of it, in which he said that "Long Island is fast becoming the play-ground of the greatest city in the Union. Race courses, golf links, ball fields, shooting clubs, fishing clubs, hunting clubs, abound within our limits. In this hunting for pleasure the Sunday has been seized upon as the one day in the week most convenient for sport. All the morning the crowds flock out into the country and until late in the night the trains are filled with weary people returning to their homes.

"I have no intention to be either severe or satirical," said the Bishop, after he had commented upon the fact that the villas of the well to do were filled every Sunday with young people who might observe Sunday if they were at home, but who spend the day in sport and even racing and gambling when away from it; "for I know something of all these classes of people and know how cordially hospitable are the wealthy. I know that if their guests wanted to go to church, every auto, drag, or other vehicle would be placed at their disposal; but if the guests prefer sport and amusement, the facilities of their hosts are equally at their service.

"And on the other hand I can sympathize with humbler amusements. Heaven forbid that those who have to toil all the week in dismal city shops or offices should be deprived of any wholesome excitement or healthful exercise which can come into their lives. . . . The Sunday question confronts us all the time, but especially at this season of the year. I ask no change in the laws; indeed I deprecate the constant appeal to the state for laws, which, after they are passed, cannot be enforced. The present Sunday laws are strong enough. When you take into account the 700,000 Jews in New York, and the enormous number of immigrants, you wonder that the present laws are allowed to remain on the statute books. But the laws are evaded with impunity. Saloons are open practically all of Sunday, theatrical entertainments are held with the knowledge of the police, ball games are held, and I fear that the same kind of sentiment will soon demand that our race tracks shall be opened on Sunday, for it is hard to see what argument can condemn one form of amusement and not condemn the other.

"The time has come for Church people to show themselves true to their Church and her laws. What we must do is to cultivate a sane and reasonable view of Sunday, and also recognize the changed conditions of our modern life. If the people in our Church would but live true to the Church's ideal, the whole Sunday problem would be near solution. Our duty lies in two directions. The first is that of education. The United States is the only great Christian country that has tried the experiment of abolishing religious teaching from the public schools, and I doubt if that policy would have been followed if it had not been recognized that Sunday was to be used as a day of religious education for the young. The State owes the Church its Sunday on this account.

"No one wants to stop all Sunday recreation, but we are bound to claim that when recreation and exercise is carried on in such a way as to injure the chances of a religious education for the young, or to destroy the peculiar sacredness of this day, a halt should be called. It is, for example, harmless for the youth to play ball in our parks or vacant lots; but to attract a crowd by advertised games and club rivalries is, to my mind, something which the law should condemn. It is not wrong for a woman to take herself and her family to the seashore, but it is wrong for the city to permit all sorts of loose and secular entertainments to go on at the seashore to attract the crowd. I do not know that I would insist on the closing of golf clubs, but I should insist that caddies be excluded on the Lord's Day. I know no more deplorable sight than that of a strong, able-bodied man, who calls himself a Christian and who says he needs exercise, walking over his course with two boys to carry his bag and find his ball; boys whom he is helping to keep from any chance of religious training.

"The other line of duty is worship. This for the Churchman will be the prime duty of the Lord's Day. It will not result in the going to some early service so that the rest of Sunday may be spent in picnicing and frivolity, or in law studies, or finance. Sunday will be recognized by us as a day for worship and worship will be a form of education. The man will not be content with Church services; he will, if he is earnest, set apart one or two hours for study of the Bible. The business man must study his business if he is to build it up; the lawyer must read and think; but somehow the Churchman seems to think he can understand the principles of Christianity without thought, and succeed in the Christian life without care. The country church is just as important as the city church; the summer Sunday is just as sacred as the winter one. The ideal vacation must center around the Sunday."

EVERY position in life, great or small, can be made as great or as little as we desire to make it.—Dean Stanley.

ENGLISH CONVOCATIONS IN SESSION

Subjects under Discussion in the Province of Canterbury

ATHANASIAN CREED THE SUBJECT OF SEVERAL RESOLUTIONS

Harvard Memorial Windows Given by Mr. Choate

TWO BISHOPS SUFFRAGAN APPOINTED FOR THE DIOCESE OF SOUTHWARK

Hartlebury Castle to be Occupied by the Bishop of Worcester

The Living Church News Bureau }
London, May 16, 1905 }

BOTH the Convocations assembled last week—Canterbury on Tuesday and the three following days at the Church House, Westminster, and York on Wednesday and Thursday, at York Minster. In the Upper House of the Southern Province, the Archbishop presiding, the Bishop of St. Alban's moved a resolution to the effect that, with a view to the extension of the episcopate from time to time, and to the avoidance of continual applications to Parliament, it is expedient that legislative action should be taken for enabling new Dioceses to be created with due consents by Order in Council; and that it is expedient, in view of the approaching vacancy in the see of Ely, that two new Dioceses be formed, one for the County of Suffolk, and one for the County of Essex, the Diocese of St. Alban's to consist of Hertfordshire and Bedfordshire. His lordship made out a strong case to justify the subdivision of the Diocese of St. Alban's. At present it includes Essex, which in that portion called "London-over-the-Border" increased in population in the last ten years rather more than 300,000 souls. The Bishop of Ely—whose Diocese, under the proposed scheme for new Dioceses in East Anglia, will consist of Cambridgeshire and Huntingdonshire—seconded the resolution.

The President wished carefully to guard himself against adherence to the opinion expressed in the course of the discussion in regard to getting rid of the ancient episcopal palaces; some of them were "wrought into the whole story of the Church of England." He invited their lordships to test the feeling on the subject of the "well-informed American." The resolution was adopted.

The Bishop of Salisbury proposed a series of resolutions as they stood in the report of the joint committee of the two Houses and House of Laymen, adopting the form in which they were sent back to the Upper House by the Lower House in July, 1904, relating to the Order of Readers and Sub-Deacons and to the employment of laymen as readers, catechists, and evangelists in consecrated buildings; and their lordships adopted without amendment the first two resolutions—which ran to the effect that it was undesirable, under present circumstances, to restore the order either of Reader or Sub-Deacon as a minor order in the English Church or to restore the title of Sub-Deacon in this country as the name of the holder of a distinct office in the Church. The Bishop of Birmingham thought that it would be very undesirable that anything should be done which would suggest that the House had any hostile intention to any distinct person acting as epistoler; they should not excite opposition in certain quarters when there was no need for it. This criticism of a certain remark made by the Bishop of Salisbury drew from his lordship the explanation that the terms of the second resolution did not preclude deputing a minister to act as Sub-Deacon at a celebration of the Holy Mysteries; but what they wished to prevent was the habitual use of the title by any one person. Eventually the other three resolutions, for the employment of lay readers, catechists, and evangelists, were adopted in an amended form.

On Wednesday their lordships of the Upper House devoted themselves entirely to the consideration of the Athanasian Creed question, the House sitting consecutively from 11 o'clock to 6:15 p. m., with the exception of half an hour's adjournment for lunch. The president pointed out that in May of last year the Bishops of Bristol and Worcester (now of Birmingham) introduced into the House a discussion on the question whether any change was desirable in regard to the public recitation of the Athanasian Creed. The matter was referred to a committee of the whole House, and that committee now submitted a report, and the resolutions which they put forward would now be considered. The following resolutions were then discussed in detail by the House:

"(1) That, as recorded in the resolution of May 5th, 1904, this House is resolved to maintain unimpaired the Catholic Faith in the

Holy Trinity and in the Incarnation, as contained in the Apostles' and Nicene Creeds and in the *Quicumque vult*, and regards the faith thus presented, both in statements of doctrine and in statements of fact, as the necessary basis on which the teaching of the Church reposes.

"(2) That this House, while it recognizes the truth, often overlooked, that every man is responsible before God for the faith which he holds, and while it believes that the Scriptural truth is what the minatory clauses of the *Quicumque vult* were primarily intended to express, acknowledges, nevertheless, that in their *prima facie* meaning, and in the mind of many who hear them, those clauses convey a more unqualified statement than Scripture warrants, and one which is not consonant with the language of the greatest teachers of the Church.

"(3) That, accordingly, a majority of the Bishops present in Convocation on May 5th, 1904, were in favor of modifying the present use of the *Quicumque vult*, while retaining the document itself in the formularies of the Church as an authoritative statement of the Church's faith."

Resolution No. 1 was adopted practically without discussion. On the second resolution arose a prolonged and animated debate, revealing clearly a sharp cleavage of opinion among their lordships. The Bishop of Salisbury moved, as an amendment, the deletion of the words "in their *prima facie* meaning, and in the mind of many who hear them, those clauses" and the substitution for them of the following words: "they are understood by many who hear them to." The Bishop of Ely seconded; and the amendment was supported by the Bishops of Norwich and Truro. The Bishop of London deplored the introduction of the general question at the present time, when they had so much unsettlement of faith and so many declarations put forth. There were probably few more difficult Dioceses than his own, and he was able to say that the London Diocese was at peace at last. But what had been the result of bringing forward that question? The very next election of proctors for his Diocese was to be fought on that question and on that alone. He did not think anything had increased his difficulties more than that question had. The Bishop of Winchester's speech was notable for its frank disclosure of the true *animus* of the movement for silencing the Creed. His lordship said (to quote from the *Standard* newspaper) it was unreasonable to reproach anyone for bringing the subject forward, "seeing that the present was a time in which historical research was being carried on with such vigor." It would be a grievous thing, he thought, if in this age "they should imply that it was not their deepest desire to let the people understand that the Gospel which was preached by the Church was most wide, and that the multiplication of difficult tests was not in accordance with the desire of the Church." The Bishop of Rochester (Designate of Southwark) strongly supported the resolution. Among those who also took part in the debate were Oxford, Birmingham, Chichester, Exeter, and Bath and Wells. The amendment was rejected by 15 votes to 8. The resolution was carried by 18 votes to 6.

The Bishop of Bristol then moved for the removal from the Creed, when ordered to be recited, those portions of it which its assailants persist, though wrongfully, in calling the "minatory clauses." The Bishop of St. Alban's seconded *pro forma*. The Bishop of Birmingham said it was of the greatest importance that when they had admitted, as they had so far, "the reality of the grievance that had been expressed," they should earnestly seek to find some mode of practical action in order to secure "a solution of the difficulty." He felt that the opposition to the Bishop of Bristol's "remedy" would be so widespread as to prevent its being adopted. The Bishop of St. Alban's said it was "bad taste" on their part to deal with the matter at present. He urged that they should wait "until public opinion had ripened." After further discussion, joined in by their lordships of Norwich, Bangor, Oxford, Chichester, Lichfield, London, Hereford, Rochester, and St. Asaph, the Bishop of Bristol's motion was defeated by a large majority. The Bishop of Birmingham then proposed, and the Bishop of Bath and Wells seconded, the following motion:

"That, in view of the distress and alienation of mind which the public recitation of the minatory clauses causes to many serious Churchmen, this House, without expressing or implying by their resolution a judgment on any further questions raised as to the form, position, or use of the *Quicumque vult*, desires that each diocesan Bishop should be authorized, upon application from an incumbent, with sufficient reason shown, to dispense with the public recitation of the *Quicumque vult*, either on all or on some of the days when the Rubric orders its recitation."

The president pointed out, in regard to the reference in this motion, that it was undoubtedly true that constitutionally they were in a condition of some uncertainty as to the precise limits

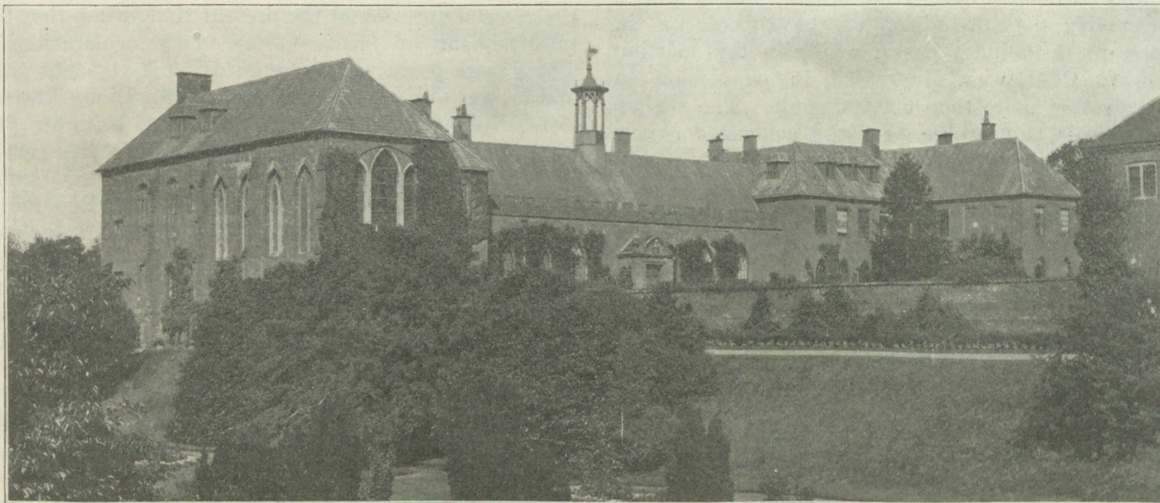
which belonged to a Bishop's power in matters of ritual detail. What his Most Rev. Lordship went on to say would seem to indicate that, in his view, the Royal Commission had some voice on the subject of the *Jus Liturgicum* of the Bishops. The motion was carried by 14 votes to 6. It was subsequently pointed out by more than one Bishop (according to the *Times*' report) that the Bishop of Birmingham's motion did not carry them much further than they were before. It did not "authorize" them to "dispense" with the use of the Creed when application was made to them, but simply said it was desirable that they should have authority to do so. It was also resolved, on the motion of the Bishop of St. Alban's, seconded by the Bishop of St. Asaph:

"That, having regard to the wide divergence of opinion in the Church as to the best permanent solution of the difficulties connected with the use of the *Quicumque vult*, and the expediency of the action finally taken representing as far as possible the deliberate opinion of the Church, including those other portions of the Anglican communion with their own, this House desires to defer its final judgment until after the Lambeth Conference in 1908."

It is understood (according to the *Standard*) that among the six Bishops who voted against the second resolution presented by the committee of the whole House and the Bishop of Birmingham's motion—surely, in this connection, worthy spiritual descendants of the famous Seven Bishops—were their Lordships of London, Chichester, Ely, Lincoln, and Oxford. As

forward by the Bishop of Leicester, who moved a resolution which *passim* ran to the effect that such custom is of great value, and that it cannot be stopped by civil authority "without a serious breach of the liberty of Churchmen." Canon Cruttwell seconded. Prebendary Villiers said it would be traitorous to the Church to be indifferent to this question. The Dean of Lincoln moved, as an amendment, the omission of the words after the preamble and the substitution of the words that it is of great importance that in any attempt to carry out this principle, every effort should be made to ensure the consent of the Local Authority. Canon Knox Little hoped they would remember that there was opportunism in accepting the terms offered by Local Authorities. To adopt the amendment would be to "stereotype opportunism." The amendment was rejected, and the resolution, with a few slight verbal alterations, was adopted. The Dean's amendment was subsequently agreed to as a rider to the resolution. Consideration was also given to the resolutions passed by the Upper House as to the expediency of legislative action being taken for enabling fresh Dioceses to be created with due consents by Order in Council, and of creating two new Dioceses for Suffolk and Essex. After considerable discussion, the House adopted in their entirety both resolutions.

The Prolocutor reported to the House the handing to him of the resolutions passed by the Upper House on the Athanasian Creed question. Canon Knox Little asked by what authority



HARTLEBURY CASTLE (ANCIENT RESIDENCE OF THE BISHOPS OF WORCESTER).

to the other Bishop among the group, he must have been, I think, either Norwich, Salisbury, or Truro.

On the resumption of the sittings of the Upper House of Canterbury Convocation, the following day, the president referred to Wednesday's debate on the Athanasian Creed and the resolutions passed. He said he had considered the question of what ought to be done with the resolutions. Eventually it was decided to send them to the Lower House for the information of the House. Notice was given to consider the resolutions at the July group of sessions, with a view to clearing up what might not be clearly understood. The Prolocutor of the Lower House and his assessors were summoned before the Upper House, and the president handed them the resolutions.

The Prolocutor.—"Are these resolutions for concurrence?"

The President.—"No; for information."

In the Lower House of Canterbury Convocation, the Dean of Windsor (the Prolocutor) presiding, a discussion ensued on a motion, proposed by Canon Proctor, for a proposed authorized Hymn Book. The Bishop of Colchester seconded. The Dean of Canterbury thought it would be unwise, and hardly fair, to press forward a motion of this kind before the last editions of *Church Hymns* and *Hymns Ancient and Modern* had had time to be duly weighed by Church people. The Archdeacon of Bedford thought it would be an advantage to have before them information as to the experience of Churches which have authorized hymn books. He proposed that a committee of the House be appointed to consider whether the possession of an authorized hymn book would be an advantage to the Church in this country. The original resolution having been withdrawn, the Archdeacon's resolution was carried by 38 votes to 19.

The momentous question of the attendance of Church children of Church schools at church during school hours was brought

Bishops would be allowed dispensing power in connection with anything which was in the Prayer Book.

The Prolocutor.—"I cannot give you any information as to what was in the minds of their lordships."

HARVARD MEMORIAL WINDOW.

The *Times* newspaper states that the stained glass window given by Mr. Choate, the retiring United States Ambassador, as a memorial to John Harvard, has recently been placed in position in St. John the Divine's chapel, Southwark Cathedral. The glass of the window was specially made in the United States, under the direction of Mr. Charles F. McKimm, architect, while the artist was Mr. La Farge of New York. The subjects illustrate the baptism of John Harvard, the principal founder of the College, now University, bearing his name, which took place in what was then St. Saviour's parish church, Southwark, on November 29, 1603. The memorial will be formally unveiled next Monday afternoon by Mr. Choate, and the Primate will take part in the proceedings.

NEW SUFFRAGAN BISHOPS FOR SOUTHWARK.

The names of the new Suffragan Bishops for the new Diocese of Southwark are announced to-day. They are the following: The Rev. John Cox Leake, vicar of St. Mark's, Plumstead, Hon. Canon of Rochester, and Rural Dean of Woolwich, to be Bishop Suffragan of Woolwich. The Rev. Cecil Hook, vicar of All Saints', Leamington Spa, and Hon. Canon of Worcester, who will take the title of Bishop Suffragan of Kingston-on-Thames. Canon Leake, who was born in 1843, was educated at Trinity College, Cambridge, and was ordained in 1867. Canon Hook, who is son of the celebrated vicar of Leeds (Dr. Hook), is a graduate of Christ Church, Oxford, and was ordained in 1868. Before being appointed vicar of Leamington Spa in

1896, he was sometime vicar of All Souls' (Hook Memorial Church), Leeds.

HARTLEBURY CASTLE TO BE OCCUPIED.

The Bishop of Worcester (Dr. Yeatman-Biggs), after due deliberation, and not without having received advice of a widely representative character urging him to go to Hartlebury, has now taken up his residence at that ancient home of the Bishops of Worcester, and thus reversed the policy of his immediate predecessor, Dr. Gore, who had deliberately abandoned Hartlebury Castle to reside in Worcester. Upon the day of the Bishop's arrival at Hartlebury station, which was decorated, his lordship was welcomed (the *Times* says) by the rector of Hartlebury (the Rev. D. Robertson), and by the school children, who made a pretty display with bouquets, Maypoles, and banners. The Bishop drove to the castle in a carriage, the procession being headed by the school children and passing under several floral arches bearing mottos of welcome. At the castle gates the children sang "Home, Sweet Home." The Bishop addressing the gathering, said the decorations and charming arrangement of flowers reminded him of those old May Day festivals which were the glory of England in days gone by. He hoped they would become dear friends and neighbors in the highest and most Christian sense of the word. Amid hearty cheers the Bishop drove up to the castle, where his Lordship

THE ECUMENICAL PATRIARCHATE OF CONSTANTINOPLE.

FROM AN OCCASIONAL CORRESPONDENT.

THE policy of the Ecumenical Patriarchate has undergone, or rather been subjected to a complete change. It is now the organ of Pan-Germanism with Austria at its head, where once it was the tool of Pan-Slavism. The sudden change has been brought about by the situation in Macedonia.

Briefly, the war in the Far East has diverted the attention of Russia, the hitherto potent factor in the Balkans, and Austria has obtained the predominance. Bulgaria is prepared for eventualities, and Turkey and Greece are making common cause against a common foe, not that they especially love one another, but because they mutually hate the Bulgar more than they hate one another. Roumania, which has long been at enmity with the Ecumenical Patriarchate, has set up for herself an independent National Church within the Ottoman border, and the town of Monastir is a centre of intrigue and political riot. With such a number of antagonistic interests sunk in the soil, it is easy to appreciate one thing, namely, the great importance to all concerned of the patronage of the Ecumenical Patriarchate, the most important Christian community in the Near East.

Through Russian influence, Joachim III. was exiled, and after a lapse of fifteen years, reelected to the Patriarchal throne. Now that that influence can no longer be exercised, and that he



CHARLTON POOL. HARTLEBURY CASTLE IN THE DISTANCE.

offered prayer, beginning with the words "Peace be on this house and all that dwell in it." It should be added (the *Guardian* says) that the Bishop intends to restore the chapel and to make Hartlebury Castle of real service to the Diocese. He hopes to have some of his clergy residing there, and to set apart a wing for those engaged in philanthropic as well as spiritual work in the Diocese.

Hartlebury Castle, with a park of 80 acres (11 miles to the north of Worcester), has belonged to the See of Worcester for more than 1,000 years; as this ancient baronial hall now is, it is mainly the work of Bishop Hough, *temp.* James II. Formerly the Bishops of Worcester had no fewer than ten residences. Early, however, in the last century, the value of the Bishopric was reduced and the various residences were sold, with the exception of the ancient palace at Worcester, now the Deanery house and the castle at Hartlebury. To Hartlebury Castle George III. intended to have retired with his family in the event of Napoleon invading England.

J. G. HALL.

EVERY furrow in the Book of Psalms is sown with the seed of thanksgiving.

WASTE not time by trampling upon thistles because they have yielded us no figs. Here are books, and we have brains to read them; there is a whole Earth, and a whole Heaven, and we have eyes to look on them.—*Carlyle*.

BEYOND all wealth, honor, or even health, is the attachment we form to noble souls; because to become one with the good, generous, and true, is to become in a measure good, generous, and true ourselves.—*Dr. Arnold*.

feels himself strong enough to make a change more favorable to the National than the Church party, Joachim has accepted the support of the Pan-Germans, Germans, Austrians, British, and even Swedes, as against the Slav elements. The change has been rapid, but it has been equally effective, and it has been brought about by the weakening of the Slav influence in Macedonia. In that part of the country the situation may be compared to a battlefield with the Patriarchists and Exarchists waging bitter war on one another, burning churches and murdering priests, or else converting them and their flock to their own form of faith, while the neighboring Powers are calmly looking on, now and then pulling the wires as it suits them. Amongst this group of spectators is your unhappy Turk, who is no little concerned at the way in which the Bulgarian is pulling his own bit of string, and he is therefore determined to join with the Greek, and anyone who will help him in the Tug of War. It is easy to understand his anxiety, for he knows only too well what these so-called religious questions mean and lead to, as only the map of Turkey in Europe—a very lean Turkey now—shows. It is his main object to obtain the support of the Patriarchate, and therefore of Hellenism, wherewith to prevent the formation of those heretical sects, or the conversion of the Orthodox to Heterodox communities, which are so harmful to his power in the European Vilayets.

Thus the recent crisis in the Patriarchate arising out of the antagonism of Joachim III. and his clerical subordinates, who are opposed to him, owing to his strict notions of discipline, was a matter of no little concern to the Imperial Government, which has labored hard to bring about peace amongst the distracted Synod. That gloomy period has passed; the Clerical

party, who were doubtless the agents of the Russian Government, have been beaten; the Orthodox party have found fresh support, and, despite the earthquake, Joachim III. still occupies the Episcopal throne of Constantinople.

The history of this recent crisis dates from the autumn of last year when, in late October, a stormy scene took place in the Holy Synod, in the course of which the Metropolitan of Ephesus, Joachim, after criticising in no respectful terms the policy of the Patriarch, went to the extreme of adding insult to the injury. The Patriarch immediately ordered him out of the Synod, and seven other members who also sided with the discharged Bishop also left their seats, which they felt they could not retain owing to their attitude. After a certain delay in which to prepare their plans, the eight oppositional members, headed by Joachim of Ephesus, went to Macrikeui, a suburb of the city not far from San Stefano, and sent an appeal, by telegraph, to the Sultan, requesting the intervention of his Majesty in their behalf. The appeal was not answered, but was communicated to the Patriarch, and the Minister of Public Worship in showing the telegram to the Patriarch recommended his Holiness to settle the dispute in a legal fashion. This was on the 25th of November. As the result of the minister's recommendation, and evidently at his instigation—for he is no friend of Joachim's—the eight Bishops appeared before the Patriarch, and declared themselves ready to submit, as desired by the Minister of Public Worship, and resume their seats in the Synod. This request the Patriarch rejected, declaring that after their attacks further coöperation was impossible, even if the Lay Council accepted them. His Holiness further offered to submit their request to that Council, which however, took little notice of it. The eight retiring members were Joachim of Ephesus, the Metropolitans of Mitylene, Rhodes, Eleutheropolis, Dyrrachium, Srrae, Belegrad, and Dercus. They have been replaced by Photius of Nicomedia, Constantinos of Ghano Hora, who were appointed in 1905; Athanasius of Cyzikus, Canstantino of Trebizond, Constantino of Scio, the Bishop of Drynoupolis, who were appointed during the crisis; and Gerasimos of Pisidia (Smyrna), Stephanas of Methymne (Mitylene), Athanasios of Silivri, Seraphion of Sisanium, Polycarp of Colonia (Epirus), and Constantinos of Bellas and Koritza, who were appointed on March 7th. Their order of precedence is as follows: Cyzikus, Nicomedia, Pisidia, Trebizond, Scio, Methymne, Silivri, Gano Hora, Sisanium, Drynoupolis, Colonia, Bellas and Koritza.

On Monday, March 27th, the Minister of Public Worship notified the Patriarch of a Tezkereh sanctioning the action of the Patriarch, who, on his part, declared the action of the Holy Synod to be unprecedented and uncanonical, and assuring the Government that in future the canon would be observed. The statement by the Patriarch that the Synod's action was uncanonical, alluding, therefore, although not intended, to all the members of the Synod, naturally reflected on the four remaining members, and Photius of Nicomedia censured the matter at a recent sitting. On April 10th the Bishops went to the Patriarch, some say to take farewell, others to signify their protest before leaving for their Dioceses.

"I WISH that I might say something to make the clergy and people think more of reverent and hearty common worship. It has been a glory and strength of this Church, and while other Christian people about us are trying to cultivate it, we are not maintaining it as becomes us. Worshipping, not listening, congregations are needed in our churches. The people need more instruction concerning the history and contents of the Book of Common Prayer and more exhortations concerning its use. When feeble and listless responses come back from our congregations it is a sign of lost power, and of lack of appreciation of their inheritance. Devout people will be drawn to churches where reverence and devotional feeling mark the services. We sacrifice a great source of power in the loss of spirited common worship."—*From the Convention Address of the Bishop of Newark.*

WISE WORK is briefly work with God; foolish work is work against God. And work done with God, which He will help, may be briefly described as "putting in order,"—that is, enforcing God's law of order, spiritual and material, over men and things. The first thing you have to do essentially, the real good work, is, with respect to man, to enforce justice, and with respect to things, to enforce tidiness and fruitfulness. . . . All wise work is mainly threefold in character: it is honest, useful, and cheerful.—*John Ruskin.*

WISE SAYINGS are the guiding oracles which man has found out for himself, in that great business of ours, of learning to be, to do, to do without, and to depart.—*John Morley.*

ARRANGEMENTS FOR G. T. S. COMMENCEMENT

Expected That Many Bishops Will be Present

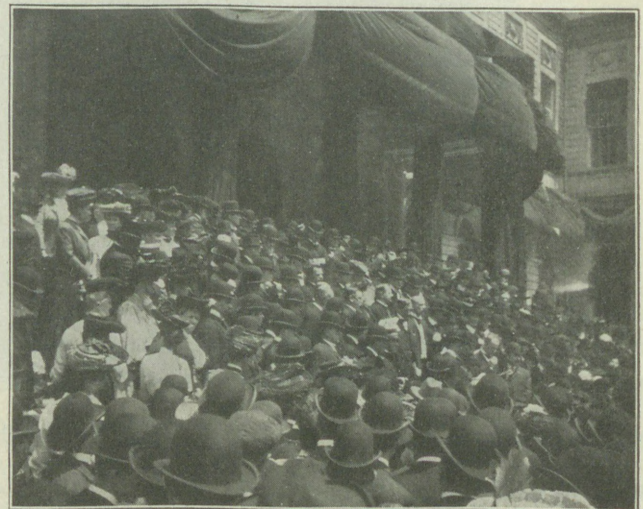
CROWDS OF MEN AT OPEN-AIR EVANGELISTIC MEETINGS

Improvements of Churches to be Made this Summer

The Living Church News Bureau
New York, May 29, 1905

A FEATURE of the graduation exercises of the General Theological Seminary this year promises to be the presence of an unusual number of Bishops. The commencement occurs on the Wednesday before Whitsunday, which is the day before the special meeting of the House of Bishops, to be held at the Church Missions House. In all, the Seminary will this year graduate 34 students, 26 having completed the regular course. Three have completed the course except in Hebrew and will receive certificates accordingly, and five have completed special courses. The meetings in connection with commencement begin on Monday, June 5th, with the baccalaureate sermon by the Bishop of Connecticut, and the Dean's reception. On Tuesday will be the business meeting of the Alumni Association, the reading of the Alumni essay by the Rev. Robert E. Wright (1885), the annual meeting of the trustees, and the Alumni dinner. Commencement day begins with a celebration of the Holy Communion at seven in the morning, and there follow Morning Prayer at 8:30 and the commencement exercises at eleven. The essayists in the graduating class are to be Mr. John Homer Deis and Mr. Marshall Bowyer Stewart, both of the Diocese of Washington, and Mr. Andrew Edward Scott of the Diocese of Massachusetts.

There is wide interest here in the summer evangelistic movement which has just commenced and of which the first open air meeting was held on Monday of last week on the steps



MASS MEETING, CITY HALL STEPS, NEW YORK.

of the City Hall. There were several thousand people at the meeting—all who could by any possibility hear the speakers—and it was remarked by all that there was a larger proportion of men present than at any similar meeting that could be recalled. Photographs of the crowd show hardly any but men. Similar meetings are planned for this week in front of the Custom House and the Stock Exchange. Last Sunday afternoon, at the Academy of Music there was a great meeting at which Bishop Courtney, rector of St. James' Church, was a principal speaker, and the music was by the combined choirs of several parishes, under the direction of Mr. Homer Norris, choirmaster of St. George's Church.

The will of the late Elizabeth Ann Cartwright of Ossining was filed for probate last week. By its terms \$4,000 is bequeathed to the Rev. Irving Spencer, to be used by him in missionary work in the Philippines, where he is located under Bishop Brent, and \$1,000 is to go to Knowlton Spencer on condition that he goes to the Philippines as a missionary, otherwise the amount is to be used to send some other missionary to the islands.

Plans have been accepted for a considerable altering of St. Thomas' parish church, the principal object of the changes being to provide better entrance to and exit from the north and south galleries. The stairs now leading to the galleries are inadequate, especially on occasions when the church is crowded.

From the north gallery will be built a fire-proof stairway of iron and marble, which will lead to a new exit on the Fifth Avenue front of the church. The new entrance will be designed architecturally to be in keeping with the whole structure, and will give direct entrance to the chantry, which has heretofore had to be entered from the main doorway at the centre of the front of the church. From the south gallery there will also be a new stairway, which will lead to a tower room on the ground floor, now used as a sexton's room but to be made into a vestibule. A door in the tower will be used as exit from this stairway and the gallery.

The rectory of the Church of the Incarnation, which adjoins the parish church on Madison Avenue, is to be entirely remodelled during the coming summer and changed into a modern residence. The house will be made into what is termed the "American basement" type, and it will have a new façade of brick and limestone, as well as entirely new interior trimmings and fittings. The cost of the improvements is estimated at \$20,000.

There is talk of closing the Church of the Epiphany for a month this summer in order to make needed changes in the interior. Final decision has not been reached by the vestry, but it is said to be likely that the chancel will be widened to make more room than there is now between the choir stalls, and that the chancel and vestibule will be laid in tile. A number of other repairs are talked of.

CONVOICATIONS OF MISSIONARY DISTRICTS.

CHAT of SALINA met at the see city, May 15th to 17th. There was first a conference of the clergy, with papers by the Very Rev. W. R. McKim on "The Reformation in England"; by the Rev. H. C. Plum on "Teaching the Incarnation"; and by the Rev. A. M. Griffin, Ph.D., on "Some Methods of Parish Work," and a Clerical Association was afterward organized. A missionary meeting was held in the evening. The Bishop's address was read next day and gave a concise record of work, with many improvements throughout the Diocese. Sunday School work was carefully reported upon and a Sunday School Commission was established. There was an afternoon meeting of the Woman's Auxiliary, and the sessions closed with a Quiet Day for the clergy, conducted by the Bishop at St. John's School.

The HONOLULU Convocation held its session during the first three days of May. The Standing Committee appointed consists of the Rev. Canons Alex. MacIntosh and William Ault, the Rev. Messrs. John Usborn and W. E. Potwine, and Messrs. T. C. Davies, Edmund Stiles, Gen. Edward Davis, and H. M. Von Holt. An amendment to the canons, extending to women communicants the right to vote at parish meetings for members of the vestry, was favorably acted upon; but general revision of the Canons and Constitution, recommended by the committee on the same, was postponed, after long discussion.

The OKLAHOMA Convocation began with a devotional session of the clergy on a Saturday night, when the Bishop addressed them in regard to the proper reception of the Holy Eucharist. Next day were the several Sunday services, the Bishop of Arkansas celebrating early, preaching at the High celebration, and delivering an address to the clergy in the afternoon on "Some elements of Success in a Pastor's Life." The Convocation opened on Monday, when the Bishop delivered his address. He said the gains in Church property and equipment in the District have been less than the average, and the number confirmed and baptized, compared with the places occupied and the work employed, is less than in any of the past half dozen years. The Indian work had suffered greatly from the damage to the chapel and mission house by a flood early in October. The Indian day school is one of the most hopeful features of the work.

"If hostile Government employees are not permitted to thwart us, there is good prospect of more steady work for both children and adults in that field than we have had for several years." With respect to the statistics which the Bishop presented, he said: "We cannot congratulate ourselves on the increase. They do not represent forward steps, I grieve to say. We must indeed be concerned at this, but let us not be cast down." The Bishop appointed as the Standing Committee the Rev. Messrs. A. B. Perry and C. W. Cook, and Messrs. W. M. Mellette and D. M. Kelsey, all of whom were newly appointed.

MAMMON is a Chaldee word signifying wealth or riches. It is personified by Jesus, in the parable of the Unjust Steward and elsewhere, as a power opposed to God. "Ye cannot serve God and Mammon."—*Selected.*

THE SIX DAYS chain you as captives to earth and do their best to keep the prison doors shut, that you may forget the way out. The Lord's Day sets before you an open door, and bids you look forth into your immortality.—*Pulsford.*

THERE CAN BE no religion without public worship, and there can be no public worship without Sunday.—*Montalembert.*

FURTHER REPORTS OF MAY DIOCESAN CONVENTIONS.

CONTINUING our report of the Diocesan Conventions held during the month of May which was commenced in last week's issue, we are enabled to show concisely the work of several held in the latter part of the month. These reported in this issue appear to have had before them more important questions than were generally discussed in the Conventions reported last week. The important legislation with respect to Negro work in the Dioceses of North Carolina and Georgia is separately treated by reason of the greater fulness that the subject seems to require. Georgia also determined that the division of the Diocese should be brought about, and will complete the arrangements therefore in time to present the matter to the next General Convention in detailed form. Central Pennsylvania, strangely enough, refused to change the name of the Diocese, which was always unwieldy and is now, since the creation of the Diocese of Harrisburg, misleading, as not comprising the central part of the state. Missouri likewise rejected the proposed name of St. Louis. It begins to seem as though Protestant Episcopalians loved names in proportion to their inappropriateness, and that the "inexpediency" of correcting names strikes the average legislator in the most conservative portion of his anatomy.

Happily, it is increasingly the business of Diocesan Conventions to give their attention to the real work of the Church rather than to spend their time in discussion of distinctly constitutional or canonical questions. The day has gone by when these bodies were content primarily to frame laws. They now give a large amount of attention to the better carrying on of the work of the Church and of Christendom in general. The call of the Bishop of Los Angeles to realize present conditions was both timely and vigorous. So valuable a report on religious conditions was presented to the Diocese of Massachusetts by its committee on the State of the Church that, in large part, the report is printed in this issue. Sunday School matters have been considered in these Conventions as fully as in those of last week, notably in Massachusetts, where a Sunday School Commission of fifteen members was appointed by virtue of a resolution requesting the Bishop to make the appointment.

Missionary matters were of necessity the paramount consideration in a number of these Dioceses. In Central Pennsylvania it was shown that, in spite of the division, there must still be nearly as much missionary money raised by the old Diocese as was required in the undivided Diocese. The Bishop of Chicago urged that at least \$25,000 be raised annually for diocesan missions, and appealed to the wealthy parishes to take it upon themselves to build and sustain churches in districts where they are very much needed. In North Carolina the Bishop was able to report that the apportionment for general missions had been exceeded.

Treating the Conventions in detail and leaving the more important matters of race legislation in North Carolina and Georgia for separate reports, we find that perhaps the most important consideration was that of the division of the Diocese of GEORGIA. Upon that subject the Bishop said:

"I ask you to observe that both the number of my visits, my mileage, and my official acts have varied but little from year to year. Since October 1903, I have devoted all but fifteen or twenty days to the occupations of my office. With the doubling of the number of church stations and a communicant roll increasing in nearly the same ratio, there has come upon the Bishop in office a volume of business of which no one is fully cognizant except himself. . . . Wanting a coadjutor or an affirmation of our need and ability to make two Dioceses out of this imperial territory, I have fallen back upon the alternative of making visits strictly for official acts and not as general missionary or merely to 'get around' once a year. Observation and experience have convinced me that no arrangement of agents, archdeacon or coadjutor will ever satisfy the demands among these people who are most amenable when brought into direct touch with the authoritative head of affairs, but do not heed an intermediary. When, therefore, you proceed to secure additional episcopal oversight and administration, as well as ministration, there is but one way to effect it. That is by division, upon which question my mind has undergone no change as to either its wisdom or practicability.

A *modus vivendi* is open to you in the use of the entire amount yearly contributed for diocesan missions (with the consent, of course, of those who pledge it) than which no better application could be made in the interest of diocesan missions, while the three several trusts for this same purpose with specific gifts can be relied upon for salaries, clergy and teachers. In ten years this course would be abundantly justified by both the spiritual and financial results of what is simply the principle of concentration of effort. I really

know none but sentimental reasons that prevent division of the Diocese, and it seems that even the strength of a very noble sentiment should not be allowed to interpose between us and the growth and the success of the Church. I refer the following memoranda to your committee, if appointed: The divisional line should, in my opinion, follow the north and west line of Columbia, McDuffie, Glascock, Washington, Wilkinson, Twiggs, Pulaski, Dooley, Sumter, Webster, and Stewart counties. The expenses of the Diocese may be estimated at \$5,000 for each of the two Dioceses. The income may be found as follows:

	N. W.	S. E.
From permanent fund.....	\$ 900	\$ 900
Assessments as per report of finance committee of 1904	2,508	2,499
8,000 communicants at 15c. per capita.....	600	600
Pledges for diocesan missions in the two sections.	1,868	1,355
	\$5,876	\$5,354
Georgia mission fund.....		\$5,000
Clinch fund and others.....	\$3,700	
"Other funds to be equally divided."		

The subject, being referred to the committee on the State of the Church, was reported favorably from that committee, and the Convention resolved by unanimous vote that the time was ripe for such division, and that a committee consisting of four clergymen and four laymen be appointed to prepare and present a full report in all details at the next Convention. From the statement of the Bishop it is evident that the financial conditions are such that two Dioceses can be supported, and it is believed that all questions can be settled in such satisfactory way at the next Convention, that the consent for division will be asked and given from the next General Convention of the Church.

In MASSACHUSETTS, the more important subjects treated were a scheme for a Cathedral foundation; the wider canonical recognition of women in the work of the Church; and the acceptance of the report of the committee on the State of the Church. The Convention opened under some difficulties. The Knights Templar, who were holding a centennial celebration in Boston on the same day, were passing in procession through Copley Square in front of Trinity chapel where the sessions were being held, during the greater part of the forenoon. There was, however, a note of harmony, as the marching bands frequently struck such notes as the appropriate hymn of "Onward, Christian Soldiers," that might well have served, and possibly did serve, as a stimulus to the Churchmen engaged in their work within.

One of the first reports to be presented from the special committee was that on Religious Education in the Public Schools, read by the Rev. Samuel H. Hilliard, in which it was recommended that a commission on religious and moral training in the public schools be appointed by the President of the Convention, which shall confer with representatives of other religious bodies to consider the wisdom and the possibility of preparing a graded series of Bible readings for use in schools. The Rev. J. W. Suter suggested an amendment at the end of this to read, "or such other plans as in their judgment would tend to improvement in the religious and moral training of the children in our public schools." This was readily agreed to by the Convention.

The important report of this session was that on the Cathedral, which was read by the Rev. John McGaw Foster, secretary of the committee. The report is not of an encouraging nature so far as getting St. Paul's Church for Pro-Cathedral purposes. The report recites that the Diocese has reached a point in its history and development where a Cathedral has become a natural and essential part of its future organization and administration, and the time has come when the Diocese may set its face definitely towards the establishment of a Cathedral system. The fact is noted that by the terms of Miss Walker's will the property may be accepted any time within ten years of her death. The report continues:

"The position of St. Paul's in the city and its accessibility to the metropolitan district would make it a centre of worship and work. As a free and open church, belonging to the whole people, it would meet the spiritual needs of thousands who do not enter our parish churches. Its services, sermons, and instructions on week days would be available to people from over the whole Diocese. It would be the centre of missionary and educational work. In time there would rise before the people the vision of a Cathedral, which, whether on the present site of St. Paul's or in some other central position, would be worthy of the dignity and strength of this Diocese. And in case another site is deemed advisable in the future, the value of the property would be of great help in the construction of a noble Cathedral. As the proprietors of St. Paul's are divided in their opinion as to the desirability of devoting the church to such purpose, further action for the present is deemed inadvisable by your committee.

"Your committee, therefore, proposes these resolutions:

"1. The Diocese of Massachusetts, as represented in this Convention, anticipates with gratitude the creation of a Cathedral, and pledges itself to enter upon the development of a Cathedral system as soon as it is deemed advisable. The people of the Diocese, con-

fidant in the realization of this hope, may now make gifts and write bequests for the Cathedral.

"2. The subject be again referred to a committee.

The report was accepted by the Convention with an amendment at the end of the second resolution, reading, "with instructions to prepare for submission to the Convention a scheme for a Cathedral foundation."

Life insurance for the clergy had been under consideration by a committee, which reported that it had been unable to devise a satisfactory plan, and asked to be discharged. The Convention resolved, however, to recommit the matter, in the hope that some satisfactory system might be devised by the committee. The committee on Christian Unity included in its suggestions the following: "Why should not all the churches in a community combine to engage one person, who, as the representative of all Christians, may call upon the new comers, welcome them and direct them and their children toward the churches of their affiliation?" The report was adopted.

The Rev. Dr. George Hodges presented the report of the committee on the coöperation of laymen, recommending the employment of laymen in every line of activity except preaching. Upon motion of the Rev. Mr. Sprague, the committee was instructed to consider whether the services of laymen might not also be employed in preaching. This report was recommitted.

Suggestions for a religious revival during the Lenten season of 1906, made by a special committee, were submitted. The report was adopted. The plans outlined by the committee, which advises that the clergy of each parish anticipate the revival by preaching special sermons during the Advent season of the present year, has been referred to in detail in a previous issue of THE LIVING CHURCH.

NORTH CAROLINA was able to congratulate its Bishop on work in the interest of better civic morals through efforts which he had made to secure better legislation in connection with the divorce laws of the state. The Bishop and other members of a committee of the Convention had appeared personally or by letter before the legislative bodies of the denominations where they were cordially received and their proposal heartily endorsed. A large number of representatives of the sentiment waited upon the proper committee of the Legislature, in February, but with the happy result that all amendments relaxing the code of 1883 were abolished and the one cause of adultery alone will henceforth be allowed as the ground of an application for divorce.

In CHICAGO the sermon at the opening of the Convention was preached by the Rev. William E. Toll as memorial to the late Bishop. There was important financial legislation during the Convention. Provision was made for granting to Mrs. McLaren an annuity of \$1,200, for the payment to her in full of the Bishop's salary to June 1st, and for a fund to cover perpetual care of the Bishop's grave in Rose Hill Cemetery. Bishop Anderson reported the purchase of the new episcopal residence on Prairie Avenue, and it was voted that the Diocese assume all responsibility for the interest on the mortgage and for interest and taxes, which charges the Bishop had voluntarily taken upon himself. It was also voted to increase the salary of the diocesan treasurer by \$200.

CENTRAL PENNSYLVANIA received from its Bishop the recommendation that the diocesan name be changed to Bethlehem, but by a vote of 47 to 80 the Convention declined to make the change. A resolution of respect was sent to the Rev. John Long, a priest of the Church, now ninety years old, residing in Reading. A committee was named to designate cities in which the Convention shall be held during the next twelve years.

In MINNESOTA, canonical legislation was enacted, giving the Bishop power to establish a mission within the limits of a defunct parish, or a parish unable or unwilling to meet its financial obligations. A spirited debate took place over the mode of the election of members of the Standing Committee and deputies to the General Convention. The present article of the constitution provides that each order shall choose its own members, subject to the approval of the other order. A motion was introduced that they should be elected by a concurrent vote of each order voting separately. The proposition was laid over for another year. A committee was appointed to consider and undertake some special Church work among students at the State University.

In LOS ANGELES, the Bishop presented to the Convention some facts showing the serious religious condition of the day. He said that in Los Angeles the ratio of growth in the Church is no greater now than in the year 1884, and he thought the same was true of every other religious body. Moreover, speaking of the year 1904, he said:

"Of the 171 confirmed, 90 had received training in our own Church and 72 in religious bodies outside of our communion. The 1,290 families of our Church in the city of Los Angeles trained and presented for Confirmation just 99 persons—one for every 13 families. By eliminating this element from our population, we find that in securing the other 72 persons, one came from every 2,700 persons not trained in our own Church. Are not the figures startling?"

He felt that we are too much inclined "to accept small things from God." "I am amazed," he said, "by the disposition which men show to be satisfied with meager gifts at His hands. If we have

believed and prayed aright, is the one child out of 13 families and the one man out of 2,700 souls such an answer as we have a right to expect?" He confessed that he did not know what remedy to suggest for the condition that appeared to him most serious. "Our parochial system," he said, "should justify itself by active work. I know of but few places where parish lines are justified by results. Let us make a great venture—let us cultivate the evangelistic spirit. Let us have a little of the enthusiasm that goes out into the highways and hedges and by loving spiritual force compels men to come unto the marriage of the King's Son."

The subject was quite generally discussed in the Convention, after it had been considered and reported upon by a committee, of which the Rev. M. C. Doten was chairman. It was finally resolved that the great problem confronting the Church to-day, "that of overcoming its present inertia," was to be solved mainly by a deeper sense of prayer and self-consecration on the part of the clergy and laity and the reaching out of the clergy "for the heart of the community."

Numerous resolutions were adopted, among them being one providing for a sum of money to be used for the "perpetual care" of the grave of the Rev. Elias Birdsall, the first resident clergyman in Los Angeles, whose remains rest in Evergreen cemetery. Other resolutions referred to the appointment of a committee to look into conditions preparatory to the establishment of a Sailors' Relief Home on the coast of Southern California; and that arrangements be made for the proper observance of the anniversary of the establishment of the Diocese.

In Los Angeles, the Convention week opened with a mass meeting of Sunday School teachers and children, at which more than 700 were present. The Bishop's banner, presented annually to the school showing the largest percentage of attendance, went this year to St. Andrew's mission Sunday School, where an average of 89 per cent. had been attained. Next day, the Sunday School Institute of the Diocese was in session, and arrangements were made to appoint four Sunday School commissioners, one of whom should visit each school at least once during the year.

The OHIO Convention received from the Bishop the interesting information that the new Cathedral building is now so far advanced that they might look for its consecration at the next Convention. Legislation in this Diocese was only routine, except that a committee was appointed to urge upon the Bar Association and the State Legislature some considerable reform in laws pertaining to marriage and divorce, and consent was given to the trustees of Kenyon College to add not to exceed six new members to their body, to be chosen at large and without restriction.

The MISSOURI Convention was in session in the new parish house of St. Peter's, which was found to be well fitted for such occasions, and the greater suitability of such a hall as compared with a church for business sessions was a matter of general comment. The Convention refused, by a vote of 20 to 38, to change the name of the Diocese from Missouri to St. Louis. The Diocese assumed direct responsibility for the diocesan paper, *The Church News*, and ordered that it be sent gratuitously to every family in the Diocese. Arrangements were made for the appointment of an Archdeacon, and his salary was raised in part by special subscriptions.

In MARYLAND the apportionment for general missions was considered at some length, first, on a motion to request the Board of Missions to reduce the apportionment against the Diocese to a sum not exceeding \$11,000. It appears that last year the Diocese fell short about \$5,000 of meeting the amount asked for. Another proposition debated at length was a declaration that in the opinion of this Convention the offerings of the Woman's Auxiliary and the Sunday Schools should be included in the general scheme of Apportionment. All these propositions were negatived, and a committee was appointed to excite and increase interest in the amount asked for from the Diocese. It was stated that Emmanuel Church, Baltimore, was the banner parish for the year, having given \$2,300 to general missions, being more than twice what was asked from it, and Old St. Paul's came second with contributions of \$1,200. The diocesan schools received some attention. Warfield College for boys has been closed during the past year, and it was said that if arrangements could not be made to put a capable teacher in charge so as to reopen the school next year, the property would be returned to the heirs of the donor.

THE ELECTIONS.

In the Conventions reported in this issue, almost no changes were made in diocesan officials except to fill vacancies. That in the MASSACHUSETTS Standing Committee caused by the death of the Rev. Morton Stone was filled by the election of the Rev. Wm. G. Thayer; a vacancy in that of GEORGIA by the election of the Rev. Wm. Bohler Walker. In LOS ANGELES the Rev. M. C. Doten and Dr. J. A. Cowles succeed respectively the Rev. L. B. Ridgely and Mr. Daniel Cleveland on the Standing Committee. There were several new officials chosen in CENTRAL PENNSYLVANIA to supply the places of members who now belong to the new Diocese. Mr. Oscar D. Foster of West Pittston becomes secretary of the Diocese, and the Rev. J. D. Johnson assistant secretary. The new chancellor is Mr. Rodney E. Mercur of Towanda. New members of the Standing Committee are the Rev. F. R. Bateman

and Mr. H. Z. Russell. There were no changes in CHICAGO or in MINNESOTA.

ADDRESSES OF THE BISHOPS.

Matters treated of by the Bishops, in addition to those already mentioned, may now be noted. The Bishop of MINNESOTA contrasted the Church idea of the Divine origin of the Church with the later idea, which he called the congregational or town meeting theory, in such wise as practically to make his address a charge on the important subject. The Bishop of CHICAGO said he had always endeavored to carry out the policy of chief while he was Coadjutor, and while there might now be some changes in methods, he would refrain at this time from outlining any policy. He called attention to the endowment of the Diocese and asked for an increase in it, saying there was no Diocese with so small an endowment. He asked for business methods in finance, and deplored the cheap, vulgar, and undignified methods of raising money so often resorted to, and said that it was an indignity to the clergy that their stipends be raised in such manner. The Bishop of CENTRAL PENNSYLVANIA wished he might be able to establish an associate mission, comprising if possible 15 or 20 young men under one roof, including all the deacons and candidates for orders within the Diocese, from which centre he would be able to carry on the missionary work of the Diocese under his personal direction and with greater economy of resources, and he believed with better results.

The Bishop of MARYLAND deplored the small size of present-day Confirmation classes, reminding the clergy that a year ago he had "spoken very warmly on this point, but what I said seems to have been little heeded and to have had little effect. Yet I meant it, and I mean it now, and I mean it strongly!" To emphasize this he repeated largely what he said last year, dwelling upon the thought that "little or nothing is done to make those think who have as yet had no direct thought about Confirmation." Voicing his feeling in regard to this matter he said: "I am disappointed and I think the dear Lord is disappointed." The Bishop also made a strong plea for the simplest and most direct appeal and personal application when preaching. The pulpit is not the place for the discussion of themes of philosophy, theories of sociology, or disputes of learned criticisms, but the place where men come to hear the unquestioned Gospel which their souls need.

WOMAN'S AUXILIARY.

IN many places the Woman's Auxiliary holds its diocesan session at the same time as the diocesan Convention. That of LOS ANGELES listened to reports of work successfully accomplished. Mrs. P. G. Hubert, the indefatigable president, was presented with a handsome gavel as a slight recognition of her services, the Bishop making the presentation address. In CENTRAL NEW YORK the annual meeting was held at St. Paul's Church, Syracuse, and was preceded by a Quiet Hour, conducted by the Rev. Dr. Lloyd of the Missions House. The Bishop delivered the morning address, and Mrs. Knickerbocker presided at the business sessions. Addresses were given by the Rev. Mr. Bishop of New York on the "Colored Work in the South," and by the Rev. Mr. Jones, formerly of Oklahoma, on the work in that field. The Rev. Mr. Rasay of Little Falls, N. Y., spoke of "Woman's Work in the Auxiliary." On Thursday the Juniors held their annual session, with Mrs. Westcott, the superintendent, in the chair.

The Auxiliary in the HONOLULU Mission also had a splendid gathering in connection with the Convocation. Under the leadership of the efficient president, Mrs. John Usborn, and the devoted secretary, Miss Castle, a most interesting meeting was held, at which addresses were made by the Bishop, the Rev. Mr. Usborn, Mr. Shim Yin Chin, and others. Papers of unusual merit were read by various members of the Auxiliary, tending in thought to stimulate interest in the splendid work being done throughout the Church by this organization. A practical evidence of the value of this work of women was furnished when, under the suggestion of the Rev. Mr. Usborn, a subscription was started at once for collecting funds with which to build a much-needed house for Mr. Shim Yin Chin, and resulted in gathering more than \$600 for this worthy purpose. Here, as elsewhere, the Woman's Auxiliary is a *working* organization, and *accomplishes* things.

IMPORTANT MATTERS CONSIDERED BY THE GENERAL CONVENTION OF THE CHURCH IN JAPAN.

M EAGRE reports from the General Convention of the Church of Japan, comprising both the English and the American missions, state that a proposition to amend the constitution so that the three orders of the ministry would be said to come from "ancient" instead of "apostolic" times, was negatived by the laity. The laity, however, also voted against the prohibition of remarriage to the third degree of affinity ("deceased wife's sister") and to *all* divorced people, so the Bishops threw the canon out as passed by the Lower House, and the Japan Church continues as formerly without a canon on the important subject of marriage and divorce.

NORTH CAROLINA CONSIDERS WORK AMONG NEGROES.

CHARLOTTE, N. C., May 19.

CHIEF among the matters of special interest discussed by the Convention of the Diocese of North Carolina at the session which opened at Charlotte on the 17th inst., was the relation of the Church to the Negro race—a subject which was brought by the Bishop before the Convention of 1904 and which he desired its members to study carefully in all its bearings. A committee was appointed to consider the matter and to correspond with the authorities of other Dioceses with a view to the maturing of some general principle of action.

The committee reported to the recent convention, and recommended the immediate action of this Diocese in an independent way; suggesting that the colored people of the Diocese should be organized into a Missionary Jurisdiction, similar in all respects to a Missionary District of white people, having all its duties and all its rights, and on an exact equality with *e.g.*, the District of Asheville, lately set apart from this Diocese; that is, having its own Council, for the present under the Bishop and Code of North Carolina, but allowed to legislate for itself within the prescribed limits, preserving intact, however, the unity of the Diocese.

This report was signed by four out of seven of the committee, who believed that the effect would be to relieve a strain which certainly exists between the races in view of complications of a social character which may arise, and affording to the colored people a fuller scope for the exercise of independence and self-reliance.

The matter was fully and freely discussed, and the colored clergy were urged to express their own views and convictions. This they did, and on neither side was said a word of unkindness or of other ill feeling. The Negroes looked upon the measure as involving a degree of separation from their white brethren, which they deprecated. On the other hand, some of the white members of the Convention believed that the removal of any possibility of an approach to social equality would allay apprehension and incite among Churchmen of the Diocese a greater readiness to assist the work of the Church among the weaker race.

A minority report complained that the committee had gone beyond the purpose of their appointment, and urged delay until correspondence and consultation, contemplated in the resolutions of the previous Convention, should be had. After long discussion and mutual explanation, in which only the best spirit prevailed, the minority report was rejected by the vote of the laity, and the majority report by that of the clergy. The matter is not likely to rest there, but the opportunity for further consideration and wider consultation will doubtless prepare the way for a solution of the question.

ORGANIZATION OF NEGRO WORK IN GEORGIA.

THE Diocese of Georgia enacted an important piece of legislation in the constitution of what will be known as the Georgia Council of Colored Churchmen. There has heretofore been no separate organization for Negro work in Georgia, although the success of that work has far exceeded that in other Dioceses of the South, and there are now within the Diocese 11 colored congregations, with a number of additional mission stations, and eight clergymen and about 1,200 communicants of that race. A number of colored Churchmen were in conference in Savannah on May 3d, under the Bishop's presidency, and resolved to memorialize the diocesan Convention in Macon to grant the privilege of organizing a Georgia Council of Colored Churchmen, to have a constitution and canons based on those of the Diocese, and to be coördinate with the Convention; to have power to legislate, in the interests of the colored people, in all matters not affecting fundamental laws; that the present constitution and canons of the Diocese shall remain unchanged as to the rights now accorded clergymen and delegates without respect to color, and that all constitutional enactments of said council shall be approved by the diocesan Convention before they have the force of law.

In his address before the Convention, Bishop Nelson said:

"Of matters eminently practical, I commend to your earnest and careful attention a memorial to be presented to this body by a committee of the conference over which I presided May 3d. It is obvious that the Negro clergy and laity entitled to seats and votes in this house are aware of a tension which we have happily undergone without any immediate consequences of evil. They realize, I am sure, that their modesty has been rewarded by the courtesy of their white brethren, and they appreciate, they have told me, the difficulty and delicate situation of your chairman. We cannot complain of obtrusiveness and they see that no efforts have been made to thrust them out. The segregation felt to be necessary in churches and schools has come into the Conventions of several Dioceses and has been completed by the formation of convocations which have not met the necessities of the case. They come to you now by a committee and ask permission to meet as a Council of colored Churchmen with power to legislate for themselves in coördination with this Convention in matters which are not fundamental to the unity of the Church. They do not wish to organize a separate Church, to create a sect or sever themselves from your interest and sympathy; but to do what they believe can be better accomplished under the impetus of free and full discussion of their own people coming together under proper rules, and yet, if you please, to conserve their privileges as

members of this body and not to be evicted from their relationship and connection with the whole Church. It is my conviction that an opportunity is presented to you of dealing in a statesmanlike, and yet considerate and conservative manner with a question that involves perils and cannot be dismissed with a wave of the hand. I am of the opinion that the time has not arrived, if it ever will come, when it is either necessary or wise to resume the appointment of racial Bishops acting in the same territory which did exist in, but did not outlive, apostolic days, but there does not appear to me any risk in or valid reason against two separate assemblies, meeting, it may be, at different dates and places, presided over by one and the same Bishop, who is thus the connecting bond between two departments of the same, and one Diocese."

The memorial was referred to a committee of three—Rev. Charles H. Strong, Rev. C. B. Wilmer, and Capt. Henry C. Cunningham. They unanimously reported that the petition of the memorialists be granted, and the Convention voted unanimously to adopt that report. This report permits the Council to be free and independent in all except as above stated, but each year its members may join the Convention to elect a Standing Committee, every third year to choose clerical and lay deputies to the General Convention, and whenever a Bishop or Bishop Coadjutor is to be chosen. They will, however, be under the administration of the same Bishop, who will preside over their deliberations.

It is hoped and believed that this legislation will prevent any friction that might otherwise arise within the Diocese.

GEORGIA REPORT ON EDUCATIONAL WORK.

THE Rev. C. B. Wilmer read a report of the committee on Education, in the Convention, which, in part, is as follows:

There has probably never been a time in the history of the world when the subject of education received the attention now given to it. Education is the watchword of the age. It is more and more coming to be relied on as the panacea for all our ills; and in many states is compulsory. This condition of things renders it but the more imperative that we have clear and correct ideas of what education ought to mean. The greater reliance is placed upon our all going along a particular road, the more important it becomes to be sure that road is the right one.

When we come then to ask what it is that education is ordinarily understood to mean not only by people in general, but by persons entitled to be called educators, it is apparent that the word is used as the practical equivalent of some sort of intellectual training. Now no difficult analysis is necessary in order to enable us to see that from education as thus understood, two essential elements are conspicuously lacking; the one is industrial the other moral and religious training. Industrial training is not only necessary in order that our boys and girls may be trained to honest and efficient methods of gaining a livelihood, but also, as experience shows, is a distinct value in the coördination of thought, will, and action, and so of the development of character.

But most important of all, is guiding the developed powers which mental training brings toward their proper end, the glory of God—the triumphs of righteousness, and the welfare of mankind. When such a man as the late Prof. Huxley, the eminent scientist and father of the term agnostic, who certainly had no bias in favor of divine revelation, still less in favor of human theology—when such a man felt impelled to advocate the use of the Bible in the public schools of Great Britain on the confessed ground of the insufficiency of secular ethics; and when the same writer went so far as to say that while he regarded theology as comparable to the nine-tenths of wood in cinchona bark and religion to the remaining one-tenth, the quinine, the only element available for medicinal purposes, and while if he had to choose for a boy of his between two schools, one a theological school without science and the other a school of science minus theology or religion, he would unhesitatingly choose the theological, non-scientific school—then surely Christian men need have no hesitation in urging the necessity not only of moral but of distinctively Christian training. The education which is given in our public schools not only does not supersede the necessity of distinctive religious instruction, but renders such instruction the more imperative.

In the discharge of this responsibility there are three lines in particular along which we must work—through more extensive and efficient Sunday School instruction, supplementing home training, we must do all we can for the young. We must endeavor to Christianize as many teachers as possible, that their personal influence may be for Christian ideals of life; and we Churchmen must more largely take the field of education ourselves. In a word we need institutions of learning of our own.

It may be that in some periods of Church history, education under the auspices of the Church has been narrow; but the Church in the long run has been the friend, not the foe, of knowledge; and the rights of science and of the liberty of the intelligent are to-day too firmly established both within and without the Church for any trouble to arise on either score in Church schools. And as to distinctive doctrines of our Church, if they are not worth teaching, they are not worth holding. We cannot withhold a tribute of admiration for those religious bodies, however one-sided and inadequate we must regard their theological systems, who sincerely believe in

and zealously teach their distinctive doctrines. And if we are Catholic and not sectarian; if we are broad enough to contain all theology consistent with the Nicene Creed, that, surely, is a doctrinal characteristic worth witnessing to; and if we, furthermore, believe in our Lord Jesus Christ as the Incarnate Logos, or Reason of God and in the Pre-Incarnate Logos of God as the light, intellectual and moral, that lighteth every man, then surely for us there is no question of the right of the human intellect to freedom and education; for us there is no conflict between science and religion—between the respective kingdoms of Nature and of Grace, since God is the author of both.

We offer, therefore, the following resolutions:

First, that the Church in Georgia pledges anew its fealty and support both moral and financial to the University of the South.

Second, that in the opinion of this Convention, our Diocese should establish, as soon as practicable, three schools: one girls' school of high grade, perhaps in Atlanta; one girls' school and one boys' school, conducted on as inexpensive plan as possible and located at suitable points in the state, in order that parents of moderate means may be enabled to obtain for their children adequate training for life.

Third, that our Church in Georgia should take steps to establish dormitories under Church control, as soon as practicable, in connection with our state institutions of learning.

Fourth, that our Churchmen be recommended to establish scholarships for Church youth at the state schools of Milledgeville and Athens.

Fifth, that a boarding school for girls be established at once in some portion of the state, to be agreed on by the Convention.

Sixth, that the Bishop be requested to appoint a committee of clergymen and laymen, the latter not necessarily members of the Convention, who shall undertake the task of raising the necessary funds for making the beginning recommended in resolutions four and five, provided that no expense incurred hereunder shall devolve upon this Convention until positively assumed by resolution thereof.

MASSACHUSETTS REPORT ON RELIGIOUS CONDITIONS.

THE Rev. Philo W. Sprague of Charlestown reported for the committee on the State of the Church, which was of an exhaustive character in that it gave general information and statistics which necessitated very deep study of the subject by the committee. The report says in part:

Your committee have endeavored to obtain light on the following questions: 1. What is the attitude of the more thoughtful classes in our communities (lawyers, doctors, teachers, and other men in positions of influence), toward the institutions of religion? 2. Are such men more or less apt than they were a generation ago to attend the services of some church and give it their sympathy, support, and coöperation? 3. If there is a change in this regard, what are the reasons for it?

To gain information for intelligent answers to these questions, circulars were sent to a large number of the clergy of the Diocese, requesting their coöperation and that of their laymen. Though some failed to return any answer, a most gratifying number responded, and the Committee would hereby beg leave to thank all such for their help. The answers received may be divided into two classes—those which give impressions, and those which give facts. The impressions given vary in the extreme. Some are strongly optimistic. In their judgment, "more professional men attend church than ever before." "On the whole the attitude of the more thoughtful is decidedly in favor of religion." "I believe there never was a time in the history of the world, when men were so favorable toward Christianity as they are to-day." "In forty years' experience I see no decline or departure in the more thoughtful classes." The large majority, however, of those who gave their impressions, take a much less hopeful view. They shade down from those who think that the attitude of the more thoughtful classes toward religion is "friendly but not enthusiastic," to those who think it is one of indifference. No one believed that it was hostile. Almost all of them believed that such men are not so likely to attend some church and give it their support, as they were a generation ago.

The reasons assigned for this change are exceedingly interesting. They may be roughly divided into two classes: 1. Those which concern the conditions of our modern life. For example, take the following: "The stress of life is so great six days of the week that they crave recreation and exercise on the seventh day." "The number of things that make appeal to the present-day intellectual man." "The Church used to be the only social centre, now there are many." "Attendance at Church no longer needed for respectability and patronage." "The higher education of women." "Education is more general and of a higher character, and as literature is far more extensive and accessible, people do more reading and thinking for themselves." 2. Others find the causes of the change in the Church and its method of work. These may be taken as examples: "Abandonment of the Orthodox position." "Higher criticism." "Individual interpretation of the Christian Scriptures." "Whittling down the bulk of our religion as to its demands of faith and love, and the exercise of devotional acts." "Change in the character of the preaching. In earlier days the minister attended to the purely spiritual part of the welfare of the community. To-day the minister,

in far too many cases, attempts to discuss business or social problems." Over against these we have such impressions as this: "The more rational use of the Bible and the foregoing of conventional religious phrases is tending to draw the more thoughtful classes."

Leaving impressions and coming to facts given, your committee regret that they have not been able to collect a larger number of data, but those they have collected seem to them significant. From a number of localities, definite information has been obtained as to doctors, lawyers, and teachers. The figures given underestimate rather than overestimate the proportion of those who may be classed as supporters of the institutions of religion, as in many cases the reports state that all the teachers or all the doctors of the place belong to this class. In no case of the kind could any figures be used because no definite figures were given. Had they been given, the numbers would have been much larger, and the proportion much more favorable. Of course women as well as men are included in the summary.

	Doctors.	Lawyers.	Teachers.	Total.
Total number reported.....	91	164	782	1,037
Known Church supporters.....	71	131	728	930
Known as not Church supporters.	20	33	54	107

That is of the class referred to out of 1,037 individuals, 930, or almost exactly 90 per cent. were known supporters of the institutions of religion. The most significant item in the summary is that with reference to the teachers, 728 out of 782, or more than 93 per cent.

THE INDIAN EARTHQUAKE.

THE following extracts from a letter by the Bishop of Lahore on the effects of the recent Indian earthquake will be read with interest:

"BISHOPSBOURNE, Lahore, April 13, 1905.

" When I wrote last week I little knew the extent of the disaster which had befallen the Diocese. Indeed, one of the things which illustrates most forcibly the magnitude of it in the district actually affected was that full information reached headquarters here, not, I suppose, more than 200 miles from the centre of the disturbance, so slowly. The ruin was so complete that there was scarcely anyone left to send or bring news to the rail-head, about 60 miles from Kangra. Even now, more than a week after, we have by no means full information as to the more remote parts—e.g., beautiful Kulu, through which I have walked several times, and the adjoining districts.

. It is plain that Kangra itself, even more than Dharmsala, was at the centre of the shock. Dr. Browne, an excellent C. M. S. doctor, who went up to Kangra at once to render such help as he could and inter the bodies of the three missionaries who were killed there, says the ruin there is inconceivably great—that scarcely one stone is left upon another in the whole place.

"The Lieutenant-Governor told me that so far as he could estimate, out of a total population of about 4,500, not more than 500 were left alive. Of the total number of lives lost we have not yet got the faintest idea, and shall perhaps have to wait still some time for that, but I imagine not less than 20,000—very likely more—and all gone in five minutes! One shudders to think what it would have meant if the centre of disturbance had been nearer any of the large towns.

"Of churches, Dharmsala (in some ways one of the prettiest and most English looking in the Diocese), Kangra, and Palampur are wholly gone, and a little C. M. S. one at Sidhpur, near Kangra. In Amritsar, the churches and many other buildings were a great deal injured, but not at all irremediably. Amballa (I consider the most beautiful church in the Diocese) was badly shaken, but nothing very serious. The Cathedral here has escaped marvellously. Some of the high public buildings have been much injured, one or two nearly wrecked, and a great solid building like the Cathedral might have suffered very badly. It was violently wrenched in several places, one small pinnacle came down and one brick dropped in the strangest way out of the solid masonry vaulting which is the inner roof of the nave. We had a memorial service in the Cathedral on Tuesday evening, which I think was impressive, and has certainly been much appreciated."—*Church of Ireland Gazette.*

TRUSTING JESUS.

"Come unto Me, ye weary ones,
And I will give you rest,"
How many souls the Saviour's words
Have comforted and blest.

Then let us ever trust in Him,
And comfort He will give;
And teach our ever-seeking souls
The truest way to live.

Moorestown, N. J. MARTHA SHEPARD LIPPINCOTT.

Helps on the Sunday School Lessons

Joint Diocesan Series

SUBJECT—"The Mighty Works of Our Lord and Saviour Jesus Christ.—Part I.

By the Rev. ELMER E. LOFSTROM

THE GIFT OF THE HOLY SPIRIT.

FOR WHITSUNDAY.

Catechism: XXV., Requirements. Text: Acts i. 8.
Scripture: Acts ii. 1-21.

AS preliminary to this lesson, consider the great power of invisible things. The Holy Spirit was not seen when He came to the waiting Apostles. Signs of His coming, there were, and results of His Presence, but Him they did not see. Spiritual things, however, are not the only things which are known only by the signs and effects of their presence. The wind bloweth where it listeth, and we see and feel the effect of it. Farmers use it to pump water for the stock, and make it do the work of many men, but no one sees the wind, or knows when it is coming. Tons upon tons of water fall to the earth in a heavy rain. It would require the use of great power to elevate such an amount of water by artificial means, but no one sees the subtle power of evaporation which does the work without being either seen or heard.

Men have learned of late years to use some of the invisible forces of the universe. Electricity was here with the first man, but only of late have men been able to use it. You cannot tell the difference between a live wire and a dead one by the eye or ear, yet we can see the wonderful effects accomplished by the one, while the other is powerless.

To the assembled disciples came the Holy Spirit, as Jesus had promised that He would come. There was a sound, as of the rush of a mighty wind. There was seen a strange, awe-inspiring sight. A blaze of light like unto fire came upon them. The fire divided and rested upon the head of each one present. The flame upon the head of each seemed to St. Luke like a tongue. We do not know just what the appearance of the flame was like. The tongues were not "cloven", as in the A. V., but rather the original flame was "parted asunder" and so came to each one as a tongue of fire.

Even more remarkable than the signs of His coming which were seen and heard, was the effect of the presence of the Holy Spirit upon the disciples. The first and most noticeable result was that they were enabled to "speak with other tongues, as the Spirit gave them utterance". At Pentecost, Jerusalem was filled with Jews who would come from all over the civilized world to keep the feast. "From every nation under heaven" they came, and all heard in their own language the wonderful story of the Incarnation. It is a prophecy of the world-wide scope of that wonderful work. It also served at the time to draw the attention of the people there assembled to the message they heard in such a strange manner. It thus served all the purposes of a "wonder" in the N. T. use of the term. We may be well assured that those who heard the Gospel story under such startling circumstances would remember it as long as they lived, and would also be curious to know more. Scattering once more to their homes, this first sowing of the seed would be strewn afar. Of its fruit bearing, who can tell?

There was another effect upon the disciples of the Presence with them of the Holy Spirit. It was not as striking an effect as the gift of tongues, but its results were as important. They were filled with energy and courage. They had been told by the Master to wait at Jerusalem for this very Gift. He had told them that with His coming, they would "receive power". The word used denotes the kind of power that accomplishes results. They already had been otherwise prepared. They had been with Him and had learned about the Way. They knew what they were to teach. They had received from Him the Authority necessary. But even as they had alone, on two occasions, fished all the night long and taken nothing, so alone, without the Divine Presence and direction, they could do nothing. The Holy Spirit came with the required force.

They had been timid and weak. They might be so sure of the righteousness of the Master's cause as to volunteer to die with Him, as did both Thomas and Peter (St. John xi. 16, xiii: 37), yet they had not the physical courage to carry out their good intentions. With the advent of the Comforter, all

is changed. They preach boldly. Neither prisons, nor beatings, nor judicial injunctions (Acts v. 40), could keep them from publishing their message. The change in the men themselves, made by the coming of the Spirit, was no less than a transformation.

The immediate effect of the coming of the Spirit was so striking that it was remarked by all who saw the disciples. Some mockingly declared that they were drunken. St. Peter took advantage of the attention which had thus been arrested, to preach to them the Gospel. He began with that which was in their minds, and explained the cause of the strange actions of the disciples. He referred them to the promise of the Father, recorded in the prophecy of Joel. He went on to preach the first Christian sermon. As a result there were added to the Church by Baptism, 3,000 souls. It was a fulfilment of the promise to St. Peter that to him should be given the keys of the Kingdom. Keys are used to unlock doors. St. Peter here opened the door to the Jews. At a later time this same apostle opened the door first to the Gentiles (Acts x. 24-48).

The question might be asked whether the Holy Spirit came upon the whole body of disciples, or upon the apostles alone. Both views have been held, but the greatest authorities agree that He came upon the whole hundred and twenty. There can scarcely be any doubt upon this point if we compare the time when He came upon the Gentiles (Acts x. 44-46). Our own lesson shows that the distinction still remained, however, between the twelve and the other disciples. When St. Peter stood up to preach, it was "with the eleven."

This first coming of the Holy Spirit was the beginning of a new dispensation, even as on this day of Pentecost the Law was given to Moses and that dispensation inaugurated. When a new order or dispensation is begun, even physical science assures us that we must look for extraordinary means and manifestations. This first coming was, of necessity, immediate, and therefore what we would call miraculous. After the new dispensation had been well inaugurated, the Holy Spirit was given to "them that obey" Jesus (Acts v. 32), by regularly established channels. As in the early days of the Church He was given by the laying on of the hands of the apostles (Acts vii. 14 ff., xix. 19 ff., etc), so we believe that He is still given by the laying on of hands in the apostolic rite of Confirmation.

It was the day of Pentecost upon which this Gift was given. The time of His coming is not without significance. As noted, it was an early Jewish tradition, and probably true, that it was upon this day that the Law was given to Moses. Now was fulfilled the promise: "I will put My law in their inward parts, and in their heart I will write it; and I will be their God, and they shall be My people" (Jer. xxxi. 33). The day on which the Saviour was to rise again from the dead had been marked by the Jews through the centuries, by the offering of the First Fruits on that day. On Pentecost, they offered again two loaves, made this time "with leaven," as signifying the completion of the wheat-harvest. It was the "feast of ingathering." As the unleavened cakes of the First Fruits typified the sinless One who became the First Fruits of them that slept, so the leavened cakes of the feast of ingathering typified the first fruit of that great harvest of humanity which follows.

SACRIFICIUM NOVI TESTAMENTI.*

Unum Sacrificium
Semel factum
Semper oblatum
Semel factum
Supercrucem
Semper oblatum
In coelo
et
In terra
In coelo
Ad patrem in persona propria et per se
In terra
Ad patrem sub speciabus sacramentalibus
et per manus ministrarum
Hostia
Una
Sacerdos
Unus.

* This is sent by a correspondent, who states that he has had it for many years and would be glad to know its origin if any can inform him.

PROFESSOR JOWETT was asked if he would tell a lie to save a man's life. His characteristic reply was, "Well, I daresay I would, but I would rather not think about it before or have to justify it afterwards."—*Selected.*

RICHFIELD SPRINGS AND ITS CONFERENCES.

BY EUGENE M. CAMP.

SUMMER conferences of missionary and educational interests, whether at Richfield, Northfield, Winona, or the numerous Chautauquas, are planned on the modern American ideas of utility and directness. While the Bible and mission study hours are on, there is nothing savoring of amusement, and while recreation hours are on, there is no suggestion of study. One must learn even how to get the most out of a fortnight vacation, for to that practical point has American push arrived. At Richfield the study hours are devoted to serious work. Speakers are asked not to argue, or to tell anecdotes, but to give information in such form that it can be written down, and then used as notes for addresses to be given next fall and winter. But the recreation hours are not less carefully devoted to their rightful purpose. Is this the ideal vacation? The answer is that almost all who were at Richfield Springs last year declare they are coming again this year.

So many inquiries reach the Seabury Society about fees that it seems necessary to say that at Richfield Springs there are no fees of any kind, save for those who enroll as regular pupils in the School of Church Singing. There the fee is \$1 only, and even in this some printed helps are thrown in. The fee is asked merely to compel regular attendance and system. In all other conferences those who attend simply pay their usual

Japanese soldiers which the Emperor of Japan has commended, and who returns from Manila loud in praise of Bishop Brent's statesmanship; Booker T. Washington of Tuskegee—these and other men of great affairs. There might be added a long list of missionaries and missionary workers, from the Rev. Dr. Arthur S. Lloyd down, all to prove that those who know at first hand have promised to speak, freely to give to those who come to the Richfield Conferences.

Some surprise has been expressed at the length of time covered by the Conference dates, and the question has been asked whether the interest can be maintained. There were two reasons for increase in time. Richfield Springs has ten large hotels, and about the same number of houses built especially for the accommodation of summer guests. Nevertheless there is of necessity a limit to the number of available rooms. If fewer people are there at a given time there is larger choice of desirable rooms. Some tents for sleeping will be introduced this year. The second reason, and principal one, was the fact that three Church interests wanted conferences of their own. They realized that their initial years might be small in attendance, but the only way to do is to begin. At Northfield there were 84 present the first year. Now there are four or five thousand. These three classes of workers were the women of the Auxiliaries, the Sunday School superintendents and teachers at work in the Commissions in various Dioceses, and finally



THE PARK AND THE BAND—RICHFIELD SPRINGS, N. Y.

expenses of railroad fares and board. There is nothing else asked of them.

The men of the Church are appealed to by the Seabury Society to attend the Conference for Men, July 30 to August 6. If the male reader of these lines cannot himself attend, will he not try to induce some other man to come? Women are doing their share, and more, for the Church and for missions. We men are behind. August is a vacation time. Here at Richfield Springs is an ideal place for a vacation to be spent. There will be offered instruction and inspiration. Nobody doubts that if we men take hold in earnest we can make Christ's cause go forward faster than it has been going forward. Let's take hold in earnest. There is "so little done, so much to do," as Cecil Rhodes put it. But the things to do are worth doing, and we who do them will be advantaged far more than will those for whom we do them.

There will be at Richfield Springs this summer, Bishops Leonard, Nelson, Knight, Van Buren, Hare, Burton, Darlington, and, possibly, Gailor and Burgess, the Rev. Dr. Floyd W. Tomkins, the Rev. Dr. James S. Stone, the Rev. Dr. John Henry Hopkins, the Rev. Samuel R. Colladay, the Rev. W. Northey Jones, the Rev. Dr. James W. Morris, the Rev. J. O. S. Huntington, the Rev. Cassius M. Roberts, the Rev. Dr. J. Sanders Reed, the Rev. John R. Matthews, the Rev. Charles Scadding, the Rev. Llewellyn N. Caley, the Rev. Lester Bradner, Ph.D., the Rev. Harvey Officer, Jr.—these and other spiritual and educational leaders of the Church's clergy. Among laymen there will be Hon. James S. Sherman, chairman of the House Committee on Indian Affairs, Hon. F. E. Leupp, United States Indian Commissioner, Governor Edwin Warfield of Maryland, Governor Frank W. Higgins of New York, Mr. S. Uchida, the Japanese Consul General at New York, who praises the Church's missions in Japan and contributes money to them; William B. Millar, the head of the religious work among the

some bold spirits who think it possible to bring men to a higher conception of their duty to missions. Hence, be there few or many in attendance, there are separate conferences for these different workers.

Richfield Springs has a sulphur spring in its park, the waters of which are famous for their cures. It was this spring that determined the location of the town. A bath house and park, costing a large sum, render convenient the use of this water, and there are baths both hot and cold, fresh and sulphur. From Richfield Springs to Mohawk by trolley is a delightful ride, with splendid views of the famous valley, and a fall of almost one thousand feet. In the other direction, towards Cooperstown, the line skirts Lake Canadarego, and there are excursions by boat and trolley, and a carriage ride from the head of Otsego Lake. Arrangements will probably be effected for an automobile or possibly two of them, in which single seats may be sold for tours around the lake. On four Friday afternoons there are to be concerts in the tent and there are lawn fetes scheduled for both Cooperstown and Richfield Springs. Of course there are golf, tennis, and other games.

The Seabury Society of New York aims at more than the holding of summer conferences. It may never be able to carry out its purposes, but it has a very definite plan for work, all the year through, for diocesan and general missions. Men who have undertaken to bear its burdens are profoundly impressed by the following facts:

1. The success of work undertaken by the same men in the Borough of the Bronx, upper New York City, is due in no small measure to methods employed.

2. The Bronx work has surpassed, in actual achievement, all of the air castles which men in it at the beginning constructed in their most hopeful moments. This may sound like exaggeration, but property, people, new parishes—all these are

in evidence, and any who like may go and see for themselves.

Men in the new Society argue, not that they can always overtop air castles, but that they are justified in trying to put into effect in the Church at large some of the methods, the value of which has been proven in local work. It is the Seabury Society of New York, not of all America. It is hoped that there may come into existence Seabury Societies of other cities, for the city and not the Diocese is the workable centre.

Will it do to let the public into the secret of one of the New York Society's air castles? It is to cooperate with others in holding, in Richmond during the General Convention of 1907, a mass meeting for men, similar to the one held by women in Tremont Temple, Boston, during the last General Convention.

AN ARMENIAN EASTER IN BOSTON.

By W. E. ENMAN.

SUNDAY, the 30th of April, was observed as Easter day in the Oriental churches. The Rev. Theodore Isaac, pastor of the Armenians in Boston and vicinity, invited the writer of this article to attend the services, and the invitation was gladly accepted.

Unfortunately the services of the Holy Apostolic Church of Armenia, in Boston, have to be held in a hall (837 Washington Street), which is used for many purposes other than sacred. In order to obtain revenue the congregation is obliged to rent it out during the week, which is a cause of much regret to the pastor, who said, in answer to an inquiry of the writer: "If I could only get \$300 a year I should at once stop the desecration of the spot where the Holy Mysteries are celebrated." It will probably be a long time before the Armenians of Boston will be able to build a church, for the continual cry for help which comes to them from Armenia is much greater than they are able to meet and there is practically nothing left for anything else. Even the sacred vestments and holy vessels used in Boston are borrowed from the Armenian church in Worcester.

The first service of the festival was held on Easter eve beginning at 7:30 P. M. It was opened by Father Isaac who was vested in a plain choir cope and assisted by a number of clerks wearing loose albs. The service consisted of the intoning of Psalms and long lessons from the Prophets and Gospels, each of the clerks taking turn in reading.

At the close of this service the curtain which screened the altar was withdrawn. The little altar was covered with flowers and lights, the priest wearing a eucharistic cope, for a cope without the back-piece or hood is the eucharistic vestment of the Armenian Church. An acolyte stood on the epistle side, swinging a censer while the pro-anaphora was intoned. The Holy Eucharist was to have been celebrated, but owing to the indisposition of the priest, who was unable to endure the long fast, the Mass had to be omitted, much to the disappointment of one poor man who had come from a distance to receive the Blessed Sacrament, and who had fasted all day.



REV. THEODORE ISAAC.

On the morning of Easter day, Holy Baptism was administered by immersion to several children, and this was immediately followed by the rite of Confirmation, which was administered with the holy chrism (blessed by the Catholicos of the Armenian Church) applied to various parts of the body, and the laying of the right hand of the priest upon the child's head with a prayer for the gift of the Holy Ghost.

Then the Holy Eucharist was celebrated. A feature peculiar to the greater festivals is a solemn procession when the oblations are carried around the church with acolytes bearing lights and incense while antiphons, versicles, and responses are being intoned by priest and clerks.

Another interesting feature is the kiss of peace, which consists of a slight embrace given by the celebrant to the deacon (or one of the clerks) and by him to the other clerks, and by them to the people until it passes to the entire congregation.

After the consecration and invocation the sermon was de-

livered, after which the Easter offering was collected, which amounted to \$60.

Then the priest proceeded with the Mass, and a large number, including the writer of this article, received the Holy Communion. The Blessed Sacrament is administered by intinction. One or more large wafers, bearing the stamp of the cross, are broken into pieces after the consecration and placed in the chalice, whence the priest takes a small portion and puts it into the mouth of each communicant. The newly baptized infants were given the Blessed Sacrament, and it was a touching sight to see other small children, some of them in their mothers' arms, receiving the Bread of Life; a custom which is said to date from at least the second century.

At the close of the Mass unleavened bread is distributed to those who have not received the Blessed Sacrament, as a token of fellowship. This is a remnant of the love feast of the early Church.

The Rev. Theodore Isaac has been pastor of the Boston Armenian parish for nearly a year. He is one of the most learned of the clergy of that ancient Church, a man of high intellectual and spiritual gifts, and is doing a noble work under many difficulties among the poor people who have been forced to leave their fatherland because of the terrible atrocities of the Turks. He was born in Persian-Armenia and received his primary education in the schools of that land and later at the Armenian monastery in Jerusalem. He is a graduate of Bonn University, Germany, and of Oxford University. He was ordained to the priesthood in the Cathedral of Etchmiadzin, near Mount Ararat, Russian-Armenia, in 1895, by Archbishop Lukias of Erevan.

WORK AMONG THE IGORROTES IN THE PHILIPPINES.

SAGADA, Lepanto-Bontoc Province, P. I.,
March 24, 1905.

MY DEAR _____:

I AM sending you herewith three snap-shots taken at our mission station. The mission has been at work for a little over six months and has been blessed with a measure of success. This is partly accounted for by the fact that Mrs. Staunton and I are the only Americans living in this section of the country, and therefore the absolute indifference of Americans, or positive hostility to missionary work, has not been a deterrent influence to the Igorrotes as yet. Doubtless this will come a little later. In the meanwhile I have baptized up to the present date, over one hundred and twenty men, women, and children, and the greater number of these come every Sunday, and frequently through the week, for service and instruction. In order to do this many of these people have to walk for several miles both going and returning. They come from the towns of Sagada, Bolungan, Alab, Tanulong, and Fidelesan. Temporarily I am occupying a little shack built of reeds and grass, which has to do duty for every purpose, although it is altogether inadequate. Here we eat and sleep and study; here Mrs. Staunton has her dispensary, where she has treated in the last three months over two hundred sick Igorrotes who have been brought from the surrounding towns, and here we have set up a temporary altar where the Christians can hear the divine service, although to do so they have to stand out of doors in the weather for the most part.

I am sending a picture (No. 1) of the people at church, which was taken last December. When you consider that the



NO. 1. IGORROTES ENTERING CHURCH.

greater part of these people whom you see listening so attentively (they did not know that their picture was being taken), are clothed, and that when they first came to me they had as little drapery as the Diana on the pinnacle of the Madison Square Garden, though perhaps more effectively arranged, you can know that the mission is accomplishing something. I already have a larger house half built, though of the same perishable materials, which I hope to be able to occupy soon. Also I hope to get a roof over the heads of my flock before the rains begin in July. Picture No. 2 is of boys at the mission who are types of these people. They are as yet unbaptized, though I hope to win them later. The larger of the two is in Mrs. Staunton's school, where she has over one hundred under sec-



II. UNBAPTIZED IGORROTES UNDER INSTRUCTION, WITH REV. JOHN A. STAUNTON, JR.

ular instruction. The other assists in the dispensary work, as may be inferred from the basin which he happened to hold at the time the picture was "snapped." In picture No. 3, you may see two other boys of the mission, both baptized, and under instruction. The one standing is an Ilocano who has been living with me for nearly two years. He never ran about naked as the natives do here, for he is of a Christianized race; but the other boy has on clothes, as you might say, for the occasion, for only a short time ago he was running about in the costume affected by the boys in the other picture. Pedro, the boy in the cap, speaks English well and in arithmetic has reached "Percentage." I am hoping that some opportunity will come by which I can send him to the States to continue an education which is very well begun. He is living as a member of our family now, and is very polite and well-mannered. Perhaps someone in the States, who has an interest in the field and is unable personally to enter it, would be glad to take Pedro into his family and give him the chance of going to school in the United States. An education in the States, under the right influences, might mean a great deal for the work here.

Very sincerely yours,
JOHN A. STAUNTON, JR.

THE ALTAR THE CENTRE OF WORSHIP.

BUT there is another thing to be said in any setting forth of loyalty to the Church's ideal of worship. It is most significant that in the most prominent place in our churches, standing in its beauty of material, of workmanship, of adornment, is the altar. It is most significant that the ordination of the priest is primarily that he may minister at the altar. It is most significant that while the Prayer Book provides an office for morning and evening prayer to be said daily throughout the year, the Prayer Book also provides an Eucharist Office and Order of Holy Communion, with collect,

epistle, and gospel, for every Sunday in the year. The Prayer Book carries us back to the testimony of the New Testament—the breaking of bread on every Lord's Day—back to the testimony of the eminent Christians of the first century, to the four great liturgies, to the unbroken practice of the Catholic Church in all ages. Probably there are few Churchmen who do not hold that a weekly celebration, with the attendance of all the faithful, is the ideal of the Prayer Book and of the Church.

In these great fundamental ideas I think most Churchmen are agreed, namely: That the Holy Eucharist, the Holy Communion is the great thank offering for redemption, that in it we plead the sacrifice of the death of Christ; that we offer Christ—not the dead Christ, but the living Christ—the Lamb slain from the foundation of the world, to God, and in so doing make, prior to receiving and independent of reception, before the divine majesty the memorial which the Lord commanded us to make; that then because the living Christ is present, Christ comes to commune with us and to give to each one the benefit and efficacy of His passion, washing and cleansing and renewing us and giving Himself to us as His presence is with us, His thought influencing our thought, His life quickening our life, His personality overshadowing our personality and dwelling with us as we go hence to live in a holy fellowship with Him and with the brethren.

Surely in this, if we will think it out, we are agreed, but when once it is realized, because the sacrament were nothing were He absent, how naturally come reverence and adoration and the sublime sense that earth and heaven are one in the holy sacrament of the altar, that we worship with angels and archangels about the Lamb as It had been slain.

Is it any wonder that in all ages the celebration of this sacra-



BAPTIZED IGORROTE AND ILOCANO, WITH REV. JOHN A. STAUNTON, JR.

ment, the offering to God of this oblation, the communion with God as incarnate Lord and Giver of life has been the great distinguishing act of Christian worship; that it has quickened the most exalted devotion of the understanding and of the heart; that architecture and the craftsman's art, the song of the poet, and the most thrilling music of the world have gathered about this tremendous yet most glorious mystery? Is it any wonder that it has a marvellous fascination and quickens devotion as no other service does, and that men will weary of sermon and entertainment and cease to go to church while still they find the altar drawing them with cords they cannot break?

The wonder is not this: the wonder is that a Church that has such an inheritance and such a sublime service as the order for the celebration of the Holy Communion can so long delay enthroning it as the great service of the Lord's Day. In every one of our churches stands the altar, on every Lord's Day the priest enters the sanctuary, the Prayer Book provides the office, all bear testimony to what we are, to what we are yet to be. We bide God's time.

Have you settled with yourself what the Church's ideal of worship is? We would do well to know and to haste the realization of the ideal in practice and in the devotions of the people.—From the Convention Address of the Bishop of Iowa.

Correspondence

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

THE CHURCH AND THE NEGRO.

To the Editor of *The Living Church*:

THE condensed account in the issue of THE LIVING CHURCH of Bishop Strange's paper on The Church and the Negro, contains sad reading. Can it be possible that the Gospel is no longer the power of God unto salvation to everyone that believeth? Are the negroes to-day worse morally than the Romans and Corinthians in the time of St. Paul?

When a little boy I went once to Lincoln Cathedral, England, and heard Bishop Samuel Crowther preach. The Cathedral was crowded on that occasion, and while much of the service has faded from my memory, I can still vividly recall the venerable Bishop as he stood that day in the pulpit. While a full-blooded negro, yet he showed all the marks of a refined Christian gentleman. Yet he was one who by birth would have been a fierce, lustful savage. The wonderful change wrought in him was due to the regenerating power of the Gospel. In him was clearly manifested the truth of St. Paul's words concerning the Gospel and that "if any man be in Christ he is a new creature; old things are passed away: behold all things are become new." The Gospel, as I understand from the Scriptures, can lift up the many as well as the few. There need not be any sloughing of any large element in any race before a few may be lifted up.

The Negro question is for the South to solve, aided by the North. The condition of the Negro in the South is due mainly to the South, so, the South should take the lead in remedying it. Here is a grand opportunity for Christian, patriotic young men to devote their energies and talents towards solving this momentous and pressing problem. The only way to solve it is by the power of the Gospel. While not disparaging or wishing to hinder in the least the call to China and other foreign lands, I wish to urge the young men at Alexandria and Sewanee to listen to this important call at home. And if the illiterate, semi-brutalized Negro be more discouraging than the heathen Chinese, his case becomes all the more important and imperative for consideration. The moral regeneration of the Negroes in the South by the power of the Gospel will do more than anything else in any land to promote the glory of God and revive faith in Him and in His Gospel all along the line.

La Grande, Ore., May 20, 1905.

UPTON H. GIBBS.

THE DUTY OF ISOLATED CHURCHMEN.

To the Editor of *The Living Church*:

I AM somewhat at a loss to understand (at least from any Catholic point of view), your reply to "M. M.," under "Answers to Correspondents" in last week's issue of THE LIVING CHURCH, regarding the duty of a "Churchwoman" in a place where only the services of the Roman Church and those of Congregationalists are maintained. It seems to me there can be no question as to the duty of any Catholic under such circumstances, namely, to attend on Sundays and other Holy Days of Obligation the one divinely appointed service, the Offering of the Holy Sacrifice; attendance upon which on each Lord's Day we are taught is the bounden duty of every Catholic Christian, unless *unavoidably* prevented.

I should be quite as emphatic as yourself in discouraging the attendance by Anglican Churchmen upon Mass or other services in the Roman Church as a substitute for, or in addition to, those of our own communion, where the latter may be had; but the case you cite is extraordinary and unusual, and I think under such circumstances the duty to God and His appointed worship to be the first consideration.

On the other hand, as to taking part with Congregationalists in their services, I do not see that it is a question of *wisdom*. How could it be else but actual sin on the part of any properly instructed member of the Anglican communion? I fail to see how there can be any possible alternative as between *any* part

of the Catholic Church and a human society, whose very existence is in opposition to the Church of Christ.

May I add one word more in reference to the exclusive use of the words "Churchman" and "Churchwoman" as applied to members of the Anglican communion: Are not Roman Catholics *Churchmen*?

I think this practice on our part as much to be condemned as the exclusive use of the word *Catholic* by those in the Roman communion.

If we are really to hope for reunion with other parts of the Catholic Church, we ought to begin with the correction of some of the errors of Anglicanism.

Yours very truly,

SEVERN R. ALLNUTT.

Baltimore, Md., May 20, 1905.

[This subject is not opened for further discussion, since a similar discussion from every point of view ran through our columns not many months since.—EDITOR L. C.]

THE RELATION OF THE BISHOP TO A RELIGIOUS ORDER.

To the Editor of *The Living Church*:

THE Bishop of California, in a late article, has touched on a most interesting point in connection with the relation of religious orders working in the Diocese to the diocesan authority. He quotes from the Constitution of the Diocese of California the following article: "The Bishop is the Ordinary of all religious or benevolent organizations of the Church within this Diocese, and as such may attend and preside at any of their meetings, and has appellate jurisdiction over their proceedings"; and draws from this that there must be the distinct integration of all orders with the diocesan life, and thus episcopal consent and approval to the founding or establishing of an order or monastery in this Diocese.

This statement, while local in its immediate bearing, bears on a principle of far-reaching importance and applicable to the Church at large.

The principle is this: that since the Reformation and the passing and acceptance of Article XXXII. of the Thirty-Nine Articles, the Church has surrendered her power over the private lives of her priests. They are free to live as they wish. If marriage is chosen, the ordinary or the diocesan convention has no authority; if re-marriage, they have again no authority; if priests choose to live together in community, they are free. If they elect to carry on a fruit orchard, living in community meanwhile, it is nobody's business. If they elect to preach missions, as well as have a fruit orchard, they come under ecclesiastical control *only as individual priests*, not as a community. Their private life is beyond episcopal control and outside the jurisdiction of a diocesan convention exactly as is the management and system of a married priest's home and domestic life. A convention could as well forbid a priest to keep a boarding-house or to live in one, as to regulate or exercise authority over a community.

But the question immediately arises: Are not priests, living in community, engaged in a public work in the name of the Church? And does this not bring them under authority of its convention? The objection fails when we try to apply it. For instance, a priest starts a school: It is a Church school from the fact that a priest heads and directs it. It is, too, in a way, a public work. Yet as one would claim that this school necessarily had to be integrated into the diocesan work with the Ordinary empowered to preside at any of its meetings. Or again, if a priest and his wife keep a boarding house for Church people, they do not necessarily have to integrate with the Diocese.

The point is, that priests, by their ordination, are set apart as official representatives of the Church. They are its representatives all the time, in whatever they do, in their pastime as well as in their work. In whatever they undertake they act in the name of the Church. Nevertheless, in their private lives the Church gives them entire freedom, making them independent of the convention and its regulations. If one priest, or a number together, choose to run a school or keep a boarding-house, their work is not a public work of the Church and does not become so unless the priests maintaining it want to put it, by voluntary, formal act, under control of ecclesiastical authority. The same reasoning applies to priests in communities.

If this reasoning holds good, we see that the legislation of the Constitution of the Convention of California could apply only to those monasteries which had voluntarily and formally

put themselves under the ecclesiastical authorities. Communities of priests who have not placed themselves under ecclesiastical control are in exactly the same relation to the Diocese as priest's families and private boarding-schools run by priests.

CHARLES N. LATHROP.

Church of the Advent,
San Francisco, Cal., May 19, 1905.

THE ROCKEFELLER GIFT.

To the Editor of *The Living Church*:

FROM the manner in which you treat the matter of the Rockefeller gift, it does not seem to me that you can have read "The Protest" which was published in *The Churchman* of April 15. The legal maxim on which you lay so much stress would hardly seem applicable where the dispute is not on the facts of the case, but on their ethical significance.

Yours truly,
SAMUEL EDSON.

Locust Grove, Md., Diocese of Easton.

Literary

The Messages of the Apocalyptic Writers. The Books of Daniel and Revelation and Some Uncanonical Apocalypses; with Historical Introductions and a Free Rendering in Paraphrase. By Frank Chamberlin Porter, Ph.D., D.D., Yale University. New York: Charles Scribner's Sons, 1905.

This is the eighth volume of "The Messages of the Bible Series," edited by Professors Sanders and Kent of Yale. It contains four principal parts: 1. Introduction touching apocalypses in general; 2. The Book of Daniel; 3. The Book of Revelation; 4. Uncanonical Apocalypses, including The Book of Enoch, The Assumption of Moses; The Secrets of Enoch; The Apocalypse of Ezra; The Apocalypse of Baruch; The Apocalypse of Peter. Two appendixes give Books of Reference and Index of Passages.

Dr. Porter considers it to be a mistake to treat the canonical apocalypses in the traditional manner as designed to portray a long future, and as containing predictions covering the course of all subsequent history. Rather he views them as symbolical representations of contemporary conditions and expressions of faith in Divine deliverance immediately impending. So far as they contain predictive elements he believes they are not justified by events.

He refers the Book of Daniel in agreement with the modern school of critics to the Maccabean period, and finds many indications in it of the conditions in Palestine under the Seleucidae. He dates the Book of Revelation about 93 A. D. and denies that it was written by the author of the fourth Gospel.

We have said enough to indicate the nature of the book, which is rationalistic in method, and not helpful to sound views. Yet it contains much interesting information; and the part which treats of uncanonical apocalypses gives materials not elsewhere so easily available.

F. J. H.

The Bible from the Standpoint of Higher Criticism. By Ramsden Balmforth. New York: E. P. Dutton & Co. Price, \$1.25 net.

Mr. Balmforth, in this series of fourteen discourses on the Old Testament, aims "to keep steadily in view the ethical and religious motive underlying this ancient literature," because this motive rather than an historical one is the supreme and permanent element in the Jewish scriptures. The author writes from the standpoint of the extreme school of Biblical critics accepting their conclusions as proved beyond peradventure. He has much to say about the "legendary elements," and the humanistic development of the Bible. The *supernatural* is waived aside as belonging to the worn out ideas of the past. The work is well and popularly written; virtues which characterize so much of current Latitudinarian and destructive writings.

J. A. C.

THOMAS WHITTAKER has become the publisher of the "Miniature Library of Devotion," which is being issued to supply popular demand for classics in small form. *Selections from Bishop Taylor*, *St. Augustine*, and *St. Chrysostom* are the three volumes of the series now ready. Mr. Whittaker has also just published new editions of *The Church Before the Court of Reason*, a concise historic argument on the claims of the Church, by the Rev. Dr. Edmund Guilbert of Southport, Conn.; and *Blessed Are Ye*, a popular treatise on the Beatitudes, by Dr. F. B. Meyer of London, who is now visiting this country.

What is History? Five Lectures on Modern Science of History. By Karl Lamprecht, Ph.D., LL.D., Professor of History in the University of Leipzig. Translated from the German by E. A. Andrews. The Macmillan Co., 1905. 227 pp. Price, \$1.25 net.

A characteristically German treatise on the philosophy of his-

tory. "History in itself," writes the author, "is nothing but applied psychology. Hence we must look to theoretical psychology to give us the clue to its true interpretation." History, he contends, must be written from the socio-psychological and not from the individualistic point of view. It is not so much a record of heroes as a study of the streams which tend to differentiate individuals and nations.

In early stages of civilization there is little consciousness of the conditions which are characteristic of the times, and of differences between their own and other stages of civilization. Consciousness of cultural periods is characteristic of modern civilization. These principles are applied in outline to German history and its cultural periods are defined with greater exactness, perhaps, than the facts warrant. In the final chapter the problems of general history are discussed.

The book is stimulating and suggestive.

Poverty. By Robert Hunter. New York: The Macmillan Co., 1904.

A strong book, and one that ought to be read by the citizens of the United States with studious care. We have been too optimistic, and have acquired the habit of thinking that all abuses will be abolished by the hand of progress, because men need to do away with the wrongs of others in order that their own enterprises may succeed. It was this way when competition was strong: the exposition of the evil deeds of competitors was part of the system, but now that competition has given place to combination, it is so no longer. We were not prepared, however, to have Mr. Hunter conclude that he "would not be surprised if the number of those in poverty in New York, as well as in other large cities and industrial centers, rarely fell below 25 per cent. of all the people." The poor we have always with us, but we need not have one-quarter of our inhabitants living in destitution. If such poverty be not checked it will lead inevitably to national decay. How much better would it be if our philanthropic rich, instead of providing libraries and universities, and endowing institutions for the benefit of the well-to-do (who will seek by means of such helps to become rich), should try to lift the heavy burden of industrial life from the backs of the poor and especially from off those of their wretched children! But it is an exceptional thing to see the wealthy attack the abuses out of which the greedy can gain riches for themselves and their kind. There seems to be but little fear of our Lord's words in the heart of the rich man of to-day.

Fiction.

The Vision of Elijah Berl. By Frank Lewis Nason. Boston: Little, Brown & Co. Price, \$1.50.

Mr. Nason's story is one of strong contrasts. Elijah Berl, an offshoot of Puritanism, really offers the contrasts in his own temperament, but his partner, Ralph Winston, is the actual contrasting figure. The story centers about the early days of orange culture in California, the vision of to-day's successes being that which Berl prophetically forecasts. There is a well-constructed plot in which the lives of real actors move and have their being. The author shows unusual power in the sympathy for Berl which he arouses in the reader, for the mental lack in Amy, Berl's wife, and again pity for Amy, who seems spiritually his superior. Helen Lonsdale is drawn from life; a strong and capable woman, a fitting element in the machinery of the farm which makes life amid its barrenness endurable and sane.

The Heart of the World. A Story of Christian Socialism. By Charles M. Sheldon, author of *In His Steps*, etc. Chicago: Fleming H. Revell Co., 1905. Price, \$1.25.

This book is described by the publishers as one which "combines the breathless interest of a novel with the reasoning of a philosopher and the inspiring influence of an effective orator." As a novel it is only by a stretch of the imagination that the term "breathless interest" can be associated with it. To most readers it is characterized rather by literary crudity. As a tractate on Christian Socialism, however, it deserves respectful consideration, and while characterized by no novelty of statement or special cogency of argument, it is yet a fair and forcible presentment of that great question which will yet demand and obtain a fair hearing.

As the World Goes By. By Elizabeth Willard Brooks. Boston: Little, Brown & Co. 12mo, pp. 375. Price, \$1.50.

This is a novel in which the characters are such as one would like to meet. They are all refined and decent people. Yet the author has skilfully combined social, musical, and dramatic types so as to contrast her characters well. Each, whether important or not, has a distinct individuality maintained throughout the book. The style betrays the hand not wholly sure of itself, but after the first chapter or two it is of a high degree of excellence. The story moves upon a high plain of living. The unconventionalities that appear at times are the freedom of the artistic life, but always the tone is pure and sweet. We feel that the author has made a mistake in introducing a certain vein of Oriental mysticism. It adds nothing to the story, and seems out of place.

The Family Fireside

THE PEOPLE WHO WILL NOT PROSECUTE.

BY ROLAND RINGWALT.

EVERY year the courts of justice find that two classes of persons interfere with the arrest, conviction, and punishment of criminals. The defiant enemies of law and order who assault policemen and strive to rescue captives may be driven off with clubs or secured with handcuffs. It is more difficult to deal with those who systematically stand between the sword of justice and the culprit who should be taught that the magistrate does not bear the sword in vain.

In all communities there are persons in whom the sense of compassion is stronger than the sense of corporate responsibility. If a scoundrel destroys their strawberry plants, breaks their window panes, or steals their fruit, they would prefer that the offender should go free rather than that he should suffer at the hands of the law. The amiable man says and thinks that if he chooses to pardon offenses committed against himself, no one has a right to interfere with him. Unfortunately the spirit of lenity often extends to serious crimes which affect the entire community. An embezzler gets off with a short term in jail because his employer pleads for him. A counterfeiter or black-mailer profits because a victim is soft-hearted, and probably soft-headed. A rascal who has been passing spurious cheques weeps for half an hour, and people who have been deceived by him decline to prosecute. In many cases of arson, of attempted murder, of treasonable conspiracies, people who know the facts do all in their power to shield the transgressors. These mild persons would perhaps testify quickly enough if the evil-doer had wronged someone else. It is because they have been injured, because their lives have been jeopardized, because they have been outraged that they hesitate. They are forgiving spirits, they do not think deeply, and they fail to see that the man who is morally dangerous to society ought to be sent to jail; just as the small-pox victim should be sent to quarantine. Prosecuting attorneys have good cause to lament the morbid tenderness which has saved many a villain from the cell or the gallows.

From radically different motives another class of persons withhold information which ought to be given to the authorities. Some disgusting piece of vandalism occurs; a newly painted house is disfigured, the garden is trampled over at midnight, the trees are hewn to the ground, and the owner bears the loss in silence. He does not know who did all this, he discourages the authorities from making an investigation, and states that it may have been the work of a disordered mind. The reason for this forbearance is that the householder once cheated a number of people out of their just due, and has for months or years dreaded vengeance. If the whole truth came out, the whole town would know that he had been a liar, a fraud, a perjurer, and he prefers that the case should take its place in the line of nine-day wonders.

After midnight policemen find an unconscious man lying by the roadside. Cuts and blows tell that he has been severely handled, but the watch and purse are untouched, strong presumptive evidence that the aggressor was not a thief. Nothing can induce the injured person to even admit that he suspects any particular individual of having assaulted him. The patient, however, may leave the cure of his wounds to the hospital surgeon, while inwardly he has little doubt as to their cause. He remembers the day his bicycle ran into a little child, and how he rode off, heedless of the suffering he had caused. Now, he feels assured, the father or the big brother is chuckling over his swollen face and broken ribs. The libertine reflects on the life he wrecked, on a maddened girl's bitter curse, and his aching body hints that the girl has found a champion. People too poor to institute legal proceedings, too ignorant to write to the press, too slow of speech to rouse sympathy by telling their grievances may have vindictive hearts and strong muscles.

A generation past excitement was caused by an assault on a naval officer. The officer, a handsome man, and fond of fashionable society, had been guilty of various acts of cruelty. A sailor endured much from him, without any apparent display of resentment, but at last the cruise was ended, and the men were discharged from the service. The remembrance of old wrongs led the sailor to enter the hotel wherein the tyrant lodged. He

gained access to the officer's room, drew a knife, and, saying "I'll not kill you, but I'll spoil your beauty," left a hideous scar on his victim's face. The assailant managed to escape, and no genuine effort was made to arrest him. A trial would have brought out the fantastic tricks which a bully, clad in a little brief authority, had played. The officer bore his wound rather than be exposed to the questions of a resolute attorney. He had nothing to gain from legal proceedings, and he might have lost what social standing remained to him.

A gulf lies between the tenderhearted man whose mercy does not season but swallows up justice, and the silent sufferer who endures his pains because he does not want the world to know when and how he provoked the bloody vengeance which has fallen on him. But the extremes meet in baffling constables, detectives and magistrates, and justice may be pardoned for saying, "A plague of both your houses."

BETTIE'S LESSON ON FAITH.

BETTIE was an unusually small child of her age, but otherwise pert and forward. When she was only about four years old she had become so well acquainted with the parish clergyman, from his occasional calls, that, on his coming she commonly ran forward to be the first to welcome him, and, as much as she could, to monopolize his attention.

Bettie had frequently teased her mother to take her to church and had been as frequently put off with the promise that she should go before long, when she got old enough, if she would learn to be quiet and not to interrupt the conversation of Mr. Hills every time he called, when he was talking to someone else.

The next time Mr. Hills called, she ran forward to meet him, as usual, and to his surprise as well as to her mother's, she blurted out, "Mayn't I go to church?" with a whine of affected distress, "I'll keep still and won't talk."

On reiteration of this promise, she was taken to church the next Sunday.

No child ever kept her promise more faithfully. She held her prayer book in her hands, opened and shut it, knelt, stood, and sat, following the motions of her mother, with as much composure as if she understood it all.

During the sermon her attention seemed to be riveted with her gaze upon the minister, scarcely moving in her seat the while, though the sermon was a rather long one, compared with the generality of sermons nowadays, and was not particularly edifying. The text was, "They are a very forward generation, children in whom there is no faith" (Deut. xxxii. 20).

The preacher dwelt upon Moses' song and the abominations of the ungrateful and faithless Israelites, but gave no explanation of faith *per se*—taking it for granted, apparently, that no definition was necessary.

Relieved from her restraint, Bettie ran home ahead of her parents, and ere they had time to seat themselves on getting into the house, she ran to her father and exclaimed:

"Papa, what is faith?"

Papa was quite nonplussed for an immediate reply that would be intelligent to the querist. But catching her up in his arms, he stood her upon a side-table, then standing a little way off, he told her to jump and he would catch her. "I'm afraid," she said, "come closer." Doing so until she ventured, and repeatedly, with increasing distance, each time promising to catch her and never failing. He next stood her up on top of a bureau and several times went through the same process, encouraging her until winning her entire confidence, inasmuch as apparently, that she would have trusted his promise at any distance.

Her papa then explained to her as best he could, that faith was believing what was promised. That he had not failed to catch her as he had promised, every time she jumped. That Mr. Hills, in his sermon, had described the wickedness of people who put no faith in God's promises which never failed. Hence he called them a faithless generation, because they had no faith.

A few days after this lesson, Mr. Hills called. Bettie ran to meet him as usual, and as she did so, exclaimed:

"I know something!"

"Indeed," he replied, "I am glad; come now, tell me what you know."

Beaming with animation for conscious knowledge, she exclaimed:

"Jumping off the bureau"; greatly to the amusement of all present.

The incident was explained to Mr. Hills. He took up the lesson and soon gained her interest in his explanation; also

referring to his sermon and the faithless people, until Bettie seemed to fully comprehend it.

Bettie is now more than sixty years of age. That early lesson on faith has been, ever since, among the most vivid of her parents' early lessons—the germ of a living faith in the promises of the Gospel.

NUNC DIMITTIS.

By H. L. ANDREWS.

IMAGINE a little, old man, bent almost double with age and rheumatism, ambling like a crab ever sidewise in his walk. Imagine this odd figure, then bend a little and look into the kindly eyes which look out from under heavy, beetling brows. "The eyes of a dreamer," you say.

"Of one who sees visions," I add.

His hands are hard and toil-worn, restless, eager to serve, seldom empty of some blossom which he handles tenderly and will eagerly and earnestly talk about to one who sympathetically notices it. Then his clothes, hanging loosely about his misshapen form! They tell a story of helplessness and of the absence of a woman's loving care.

Not a beautiful, nor to many, an attractive figure, yet I was proud to call him friend, for this shuffling, untidy old man had the soul of a poet, and music was to him the breath of life.

He taught me Life's lesson. I will tell you of him, then you will understand.

I was a young man, eager to do the Master's bidding, with only a great love for the work to balance the scale against inexperience and the critical indifference of a new people. He was an old man—if one can be old with sixty years of loving service to his credit—with only the trustfulness of an abiding faith to balance ill-health, poverty, and the world's forgetfulness. Could you have seen him during the singing of some beautiful anthem or grand old hymn, you would have understood many things. Wrinkles seemed to have vanished and all signs of decay to have dropped away as he stood transfigured by the rapture of the moment. I have seen him in the act of prayer, his aged hands pressed child-like together, his expression sweet and trustful. I have seen him stooping over a bruised reed, his sympathy divinely tender, his heart in tears.

Yet the ordinary observer he was merely a tiresome old man, and a great bore, because, his soul still young, he sometimes forgot his years.

When I came, full of youth and hope and inexperience, to take my new charge as rector of St. Luke's, his days of usefulness were drawn almost to a close. His voice had lost its sweetness, its volume, and its tune. So after fifty years of song the choir was closed to him. The boys of his Sunday School class, a heedless, thoughtless set, running over with unchecked mischief, took advantage of his infirmities. He could not control them, so as a teacher he was no longer possible. At meetings he invariably fell asleep. Invited out, he grew reminiscent, and if he felt your sympathy, you got such a glimpse into his heart that you could not but grow in tenderness towards him; and thank God for the knowledge gained that men can live in our tempestuous world, grow old in it, and yet retain their innocence and trust.

As he saw duties once his, given to others more capable, he grew afraid. He loved work. He could not remember the time when he had not worked and worked hard; and always the best in him had been spent in the Master's service—ministering to the sick and needy, instructing the young, playing the organ, singing in the choir, gathering flowers for the adornment of the altar. When first he became conscious of the passing of his usefulness, he suffered terribly. I saw his anguish and my heart bled for him. Since he could no longer perform those other tasks, I charged him with newer duties. Together we digged and delved among the flowers, and finally peace came again to his soul. The dark hour had passed, though sometimes I surprised a wistful look in his eyes that saddened me. Most of all, he missed the music. He seemed never to realize that his voice was gone, that there was only an occasional sweet note to remind one of its former strength and beauty. A few remembered, but to many he was only a crack-voiced old nuisance. The young people would titter or manifest impatience, the old folk would shrug their shoulders and shrink from the discord. Often and often I have wondered if he could be unconscious of the hostile feeling.

Returning after a few weeks' vacation one summer, he was among the first to greet me. His face was aglow, his voice vibrant with happiness. A charity concert—"Ballads of the

Century"—was to be given. He had been asked to sing, and had brought me tickets.

"Surely," he wistfully babbled, "I have not really lost my voice, or they would not ask me to sing."

Nothing would satisfy him but my promise to be present—reluctantly given, for I feared that he would be made a spectacle of.

When I entered the hall that night, he detected my presence at once and greeted me with a sunny smile. His number was toward the end of the programme, which amused and entertained the audience to the point of hilarity, but to which I gave little attention, all my thoughts being centered on my old friend.

His turn came. As he sidled forward into view in his half-century ago costume, the audience broke into a deafening roar of laughter and applause.

Remembering only his former triumphs, he bowed and bowed again. The uproar increased, and was derisive. I heard a voice cry "Shame!" He grew white, looked frightened, shrunk back. Just then the accompanist struck a loud chord on the piano. Instantly he turned, his face illumined rapturously, and above the tumult rose, sweet and clear, a succession of melodious, bird-like notes.

Immediately the noise was hushed. He stood there, age and ugliness forgotten, everything forgotten, save that voice, the like of which I had never heard.

He sang, not the ballad assigned, but the song of the aged Simeon. Oh, the holiness of it! The transfigured man!—the awed, hushed people!—the upturned face!—the soaring voice!

"Lord, now lettest Thou Thy servant depart in peace
According to Thy word."

Oh! the joyous tenderness of the words—

"For mine eyes have seen Thy salvation."

In the silence that followed, I conducted him to the ante-room, and pushed him into a big, comfortable chair. He sat in silence a moment. Then in clear sentences, broken by pauses, but with that sweet simplicity I loved, he said:

"At first I was frightened, dreadfully frightened. These many years I have tried—oh! so hard—to deceive myself into believing I could still sing. But as I stood there, all seemed slipping away. I was afraid. You see, if I could not sing in my Master's service on earth, how could I sing for Him in heaven? Then a voice spoke to me, and said, 'Sing! sing! The Master gave thee thy voice, and neither sickness, nor sorrow, nor age, nor death can rob thee of His gift. Sing! Thou art a member of His choir celestial.' Ah! the happiness of it! I had to sing. I could not be silent. Like Simeon's, my heart burst into song."

He stopped. His eyes were illumined with a holy light. As I stepped aside to open a window, I heard him softly murmuring—"A member of His choir celestial!"

I looked out into the starlit night with tear-dimmed eyes. When finally I turned, he was leaning back with closed eyes and face glorified. Softly I spoke to him. He did not answer. I went near. He did not move.

The Master had called him to be a member of His Choir Celestial!

USE EVERY MAN after his desert, and who should escape whipping?—*Hamlet*, ii. 2.

THE TAXES laid upon us by the Father of Mercies (which we ought gladly to pay) for the enjoyment of His favors, are comparatively very light; but the taxes we bring upon ourselves by our pride, waywardness, follies and sins, are heavy indeed.—*Old Humphrey*.

WHAT makes us like new acquaintances is not so much weariness of our old ones or desire for change as disgust at not being sufficiently admired by those who know us too well, and the hope of being more so by those who do not know so much of us.—*La Rochefoucauld*.

FIRST of all, "whatsoever things are true and honest." Here is one canon which enables us to choose in literature. Do let us choose books which are the work of truthful men and are true in themselves. You may say that in history a man is suppressing facts, is distorting facts in order to maintain a thesis. That is not truth. A man may be true in essentials, and omit a most material element in the teaching. That is not truthfulness on his part. What you want, whether in history, biography, or anything else, is that a man should be a true man, and that he should write truthful books. And that applies to fiction as well as to anything else.—*Bishop of Newcastle*.

Church Kalendar.



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

CALENDAR OF COMING EVENTS.

- June 6—Dioc. Conv., Easton, Fond du Lac.
 " 7—Dioc. Conv., Colorado, Delaware, Marquette, Western Michigan.
 " 8—House of Bishops, New York.
 " 13—Dioc. Conv., Central New York, Connecticut, Harrisburg.
 " 13-17—Retreat, Kemper Hall.
 " 15—Dioc. Conv., Oregon.
 " 18—Convocation, Montana.
 " 21—Dioc. Conv., Vermont, Asheville, Duluth.
 " 22—C. B. S., St. Paul's Church, Brooklyn.

Personal Mention.

THE REV. W. H. ALLISON, for four years rector of St. Mary's Church, has accepted a call to the Church of the Epiphany, Detroit, Mich., and will enter upon his new work June 11th.

THE REV. J. W. ARMSTRONG, formerly rector at Petoskey, Mich., and for a few months engaged in duty at Detroit and the past month at Trinity Cathedral, Michigan City, Ind., has accepted a call to the rectorship of Trinity Church, Peru, Ind., and entered on duty there.

THE REV. ROBERT W. BARNWELL, late of Columbus, Miss., has accepted the rectorship of St. Paul's Church, Petersburg, Va., and has assumed his new charge.

THE REV. DR. GEO. W. DU BOIS' address is changed for the summer months from Essex to St. Hubert's, Essex Co., N. Y.

THE REV. DAVID CURRAN of Whitney's Point, N. Y., has accepted a call to Hiawatha, Kansas.

THE REV. DR. REVERDY ESTILL, for the past eleven years rector of St. Paul's Church, Louisville, Ky., has resigned that cure, to take effect July 1st, and has accepted that of St. John's Church, Hampton, Va.

THE REV. T. M. N. GEORGE of Newbern, N. C., has accepted a call to the rectorship of St. James' parish, Marietta, Ga.

THE REV. J. B. HASLAM of Philadelphia, has not left St. Elisabeth's Church and gone to The Evangelists, as recently stated elsewhere.

THE REV. W. E. HAYES, recently senior curate of St. Luke's Church, San Francisco, was formally instituted as the first rector of the newly organized parish of All Saints, San Francisco, on Sunday, May 21st, by the Ven. Archdeacon Emery, acting for the Bishop of California.

THE REV. D. C. HINTON, now on the clergy staff of the Church of St. Mary the Virgin, New York, goes in July to join that of the Church of the Advent, Boston, Mass.

THE REV. NORTON I. HOUSER, of Blossburg, Pa. (Diocese of Harrisburg), has accepted a call to St. John's Church, East Mauch Chunk, and will begin his ministry in that parish the first Sunday in June.

THE REV. STANLEY HUGHES of Altoona has been called to Trinity Church, Carbondale, Pa.

THE REV. WM. H. HUTCHINSON of Sharon, Conn., has accepted the rectorship of St. John's Church, Ithaca, N. Y., where he will assume charge on the third Sunday in June.

THE REV. ROGERS ISRAEL, D.D., of Scranton, Pa., expects to sail on June 7th on the Royal Italian Line SS. *Lombardia* for Naples and will spend three months in Europe. Mail should be addressed care Brown, Shipley & Co., Bankers, London, England.

THE REV. BARR GIFFORD LEE, of St. Peter's mission, San Pedro, Calif., has accepted a call

to the rectorship of St. Paul's Church, Salem, Oregon, and will enter upon his new duties about Trinity Sunday.

THE REV. EDMUND SMITH MIDDLETON, master of Greek in Trinity School, New York, has been transferred from the Diocese of Massachusetts to the Diocese of New York. Address, 12 Randolph St., Yonkers, N. Y.

THE address of the Rev. FRANCIS BURDETTE NASH is changed to 608 Pine St., Texarkana, Texas.

THE REV. JOHN W. OHL of Salida, Colo., has been called to become rector of Holy Trinity Church, Pueblo, Colo.

THE REV. W. J. PAGE has resigned St. Stephen's Church, Ferguson, and taken charge of St. John's, Kansas City, Mo.

THE REV. P. F. STURGES, rector of St. Peter's Church, Morristown, N. J., has been advised by his physicians to take a foreign trip. The vestry granted a year's leave of absence, and he will sail at once for Continental points. Mr. Sturges was formerly a curate in St. George's Church, New York.

THE REV. H. T. WALDEN of Cordele, Ga., has resigned his charge.

THE REV. ELLIOTT WHITE of Long Branch, N. J., who had been called to St. Luke's Church, Chelsea, Mass., has decided not to accept the offer.

THE REV. HENRY B. WILSON has resigned as curate of St. John's, Jersey City, N. J., and will go on June 11th to take charge of the work at Holy Cross Chapel, Brooklyn. Address: 172 St. Nicholas Ave., Brooklyn, N. Y.

ORDINATIONS.

DEACONS.

MILWAUKEE.—On Friday, May 26th, the feast of St. Augustine of Canterbury, at Nashotah chapel, by the Bishop of Milwaukee, there were ordered to the diaconate: BUXTON SCOTT EASTON, Ph.D., of the Philadelphia Divinity School; and EDWARD HAWKES, GEORGE ROBERT HEWLETT, EDMUND C. WHITALL, ROBERT JAMES BELT, HERMAN HENRY KESSLER, and LAWRENCE R. S. ROSE, each of whom had graduated on the preceding day at Nashotah. The sermon was preached by Archdeacon Fay of Fond du Lac.

PRIESTS.

NEWARK.—The Rev. WALLACE M. GORDON, in charge of St. Agnes' Chapel, East Orange, was ordained Priest on Sunday, May 21st, in the Church of the Holy Communion, South Orange. He was presented by the rector of the church, the Rev. Louis Cameron, and the sermon was preached by Prof. Kinsman of the General Seminary.

OKLAHOMA.—At Emmanuel Church, Shawnee, at the opening of Convocation, May 21st, by the Bishop of Oklahoma, the Rev. R. D. BALDWIN. The candidate was presented by the Rev. D. A. Sanford and the sermon preached by the Bishop of Arkansas.

DIED.

BARRY.—At the residence of his son, Geo. S. Barry, in Chicago, May 26th, 1905, NATHAN FRY BARRY, in the ninety-third year of his age. Interment at Fond du Lac, Wis.

OFFICIAL.

GENERAL THEOLOGICAL SEMINARY, CHELSEA SQUARE, NEW YORK CITY.

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

THE REV. JOHN KELLER,
Secretary.

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

MISSIONARY DISTRICT OF SPOKANE.

At the recent meeting of the Convocation of Spokane, the Rev. Clarence H. Beers, East 902 Sinto Avenue, Spokane, Wash., was elected secretary, and the Rev. A. O. Worthing, 1832 Dean Avenue, Spokane, Wash., registrar. It is requested that Convention journals be sent to the last named.

RETREAT.

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

WANTED.

POSITIONS OFFERED.

LUCUM TENENS for New England parish, July and August. Ten dollars per week and use of rectory. Address, K. P. T., care THE LIVING CHURCH, Milwaukee.

AN ASSISTANT in boarding school for boys; young layman or deacon. Salary \$400 and board. School term ten months. Address, Rev. R. S. W. WOOD, 8 E. Franklin St., Baltimore, Md.

MECHANIC.—Young, Catholic, non-union mechanic. Address, Box 28, Dartford, Wis.

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

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

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

POSITIONS WANTED.

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.

BY A LADY, capable and experienced in business management, daughter of a priest, position in Church School as household administrator. Would be willing to teach young children. Best of references. Address, C. B., care THE LIVING CHURCH, Milwaukee.

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

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

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

CLERICAL REGISTRY—LATE CLERICAL AGENCY.

136 FIFTH AVENUE, NEW YORK.

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

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

CLERGYMEN WANTED.

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

CHOIR EXCHANGE

CHURCHES REQUIRING ORGANISTS AND Choirmasters of the highest type of character and efficiency, can have their wants readily supplied at salaries up to \$2,500, by writing to the JOHN E. WEBSTER & CO. CHOIR EXCHANGE,

136 Fifth Avenue, New York. Candidates available in all parts of the country and Great Britain.

PARISH AND CHURCH.

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

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

"WHY NOT NOW?"

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

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

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

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

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

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

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

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

NOTICE.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

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

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

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

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

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

THOMAS WHITTAKER. New York.
The Temporary and the Permanent in New Testament Revelation. By Harry Peirce Nichols, D.D., rector Holy Trinity Church, New York. The Bohlen Lectures for 1905. Price, \$1.25 net.

THE ATLANTA UNIVERSITY PRESS. Atlanta, Ga.
Some Notes on Negro Crime. Particularly in Georgia. Report of a Social Study made under the direction of Atlanta University; together with the Proceedings of the Ninth Conference for the Study of the Negro Problems, held at Atlanta University, May 24, 1904. Edited by W. E. Burghardt Du Bois, Corresponding Secretary of the Conference. Paper. Price, 25 cts.

THE YOUNG CHURCHMAN CO. Milwaukee.
The Doctrine of God. By the Rev. Francis J. Hall, D.D., Instructor of Theology in the Western Theological Seminary, Chicago, Ill. Second Edition. Revised Throughout. Price, \$1.00 net.

LITTLE, BROWN & CO. Boston.
The Master Mummer. By E. Phillips Oppenheim, author of *Anna the Adventuress*, etc. Price, \$1.50.

EATON & MAINS. New York.
The Heavenly Voice. A Life of Christ in Blank Verse: His Work and Word in Sonnets. By Margaretta Ayres Karr. Price, \$1.00 net; by mail \$1.10.

BOOKLETS.

Heaven's Fire. A Perfect Science of God. How to Become a Christian in God's Way. God's Revivals through Repentance. By a Business Man.

PAMPHLETS.

Register of the Academy of the Protestant Episcopal Church in the City of Philadelphia for 1904-1905.

The Church at Work

ILLNESS OF THE BISHOP OF MILWAUKEE.

ON FRIDAY, May 26th, while at Nashotah, Bishop Nicholson was stricken with illness resulting immediately from indigestion but indicating trouble with his heart. He was able with difficulty to go through the Ordination service which culminated graduation week, and then was assisted to his home in Milwaukee. There it was found that immediate cessation of all work would be necessary, and on medical advice he will go abroad for the summer, taking medicinal baths in Germany and afterward going into the mountains. Accompanied by his son, I. L. Nicholson, Jr., and wife, and by Mr. and Mrs. John A. Smith and Miss Hopkins, he will sail for Bremen about the middle of June. Bishop Weller will meet Bishop Nicholson's June engagements.

SECRETARY TAFT WILL INSPECT THE PHILIPPINE MISSION.

SECRETARY OF WAR TAFT has been asked to look into Church conditions in the Philippines while there this summer and fall, and to speak upon his return upon missions. In his reply just received by our Society, he says he will do so, and speak if he can find the time. Then he adds: "Your Church could not have a better man to look after your affairs in the islands than Bishop Brent."

C. B. S. ANNUAL MEETING.

THE ANNUAL FESTIVAL of the Confraternity of the Blessed Sacrament will be held in St. Paul's Church, Brooklyn, N. Y. (Rev.

Warner E. L. Ward, rector), on Thursday, June 22nd, instead of June 29th, the date originally appointed. It is believed that there will be a large attendance of priests and lay associates from all parts of the country. Bishop Grafton has promised to be present and to preach.

PRIEST HAS NARROW ESCAPE.

THE REV. H. M. CHITTENDEN, rector at Alton, with Miss Elizabeth Chittenden, Mr. Vandevort Chittenden, and Miss Bargess, had a narrow escape from drowning. They were in a skiff when it struck a rock and opened a seam. Water rushed in, and there was great danger to the party, though after severe labors and considerable exhaustion they were able to reach shore.

ANOTHER CHURCH WRECKED BY TORNADO.

LESS THAN a month after the destruction of the church at Carlyle, Ill., by a tornado, we have notice of the severe damage of our mission church at North Fort Worth, Texas, on the evening of May 21st. A severe tornado struck the city and wrought great damage to many buildings, including the church mentioned.

TRI-DIOCESAN CONVENTION OF B. S. A. MEETS IN WASHINGTON.

THE TRI-DIOCESAN CONVENTION of the Brotherhood of St. Andrew, consisting of delegates from the Dioceses of Maryland, Washington, and Easton, met in Trinity Church, Washington, Saturday morning, May

20th. About 450 members were present at the opening service, after which the rector, the Rev. Richard P. Williams, delivered an address of welcome, followed by the charge to the Brotherhood, by the Rev. William H. Falkner, rector of St. Peter's Church, Baltimore. His subject was "The Power of the Brotherhood of St. Andrew," which, he said, lies in its definiteness of purpose and in the simplicity and comprehensiveness of its methods. Dr. Falkner continued: "Now we stand in the Brotherhood not only for the religion of Christ, but for a certain presentation of that religion. Why are we Churchmen? Why not Adventists, or Congregationalists, or something else?" That the young men of the Brotherhood may intelligently answer such questions, he strongly advised the study of Church history, to which he thought more attention should be given throughout the Church, especially in the Sunday Schools. In closing he asked that these words might be kept in mind throughout the Convention—Personal Responsibility, Fidelity, Intelligence, for they sum up the qualities of a worthy member of the Brotherhood.

In the afternoon a business session was held, when Mr. W. H. Gibson, president of the executive committee, presided, and, after a brief speech, introduced President Gardiner. A telegram, expressing the good will of the Convention, was sent to the tri-diocesan Convention of North Carolina, then in session, and after further business, a senior conference of members was called to order by W. H. Dent, president of the Washington Local Assembly. "How the Church Can Help the Brotherhood" was discussed by D. M. Murray of Grace Church chapter, Elkridge. He de

plored the fact that sometimes a rector does not believe in Brotherhood activity, and pleaded for unity between the Church and the Brotherhood, predicting in that case a long life for the latter. "How the Brotherhood Can Help the Church" was the subject of an address by the Rev. H. F. Saumenig of Baltimore. He presented three ways in which this can be done: (1) By minding its own business; (2) By demonstrating the power of personal effort; and (3) By keeping close to the object of its organization. The Rev. F. I. A. Bennett, a colored priest of Calvary chapel, Washington, spoke on "Colored Chapters." He expressed his sorrow that he could only report two in the district, and also at the backward state of Brotherhood work among his race. He made an earnest appeal in behalf of his people, saying that there are thousands of them who attend religious services, and yet have no idea of what Christianity really means. President Gardiner spoke on the forward movement to increase the efficiency of the organization throughout the country. He stated that there are four travelling secretaries, trying to revive dead chapters and form new ones, and he hoped the time had come for a great impetus in the forward direction. Next followed a junior conference, also in the parish hall. Arthur Hunderford of Baltimore presided, and the following addresses were made: "The Brotherhood Boy's Duty to his Church," R. W. Thomas, Jr., of St. Paul's, Centreville, Md.; "To his Chapter," Theodore C. Johnson, St. Michael and All Angels, Washington; "To Himself and his Comrades," Mr. Fred Virgin, Christ Church, Baltimore; "The Junior Assembly," Mr. Franklin S. Edmunds, Philadelphia; "The Growth of the Junior Department," Mr. Robert H. Gardiner, President. An informal reception was tendered President Gardiner in the parish hall from 7 to 8 in the evening. Later, there was a session of both seniors and juniors, which was largely attended. The first address was by Edwin H. Brown, Jr., of St. Paul's, Centreville. Mr. Brown is one of the marvels of the Brotherhood. Though crippled, and unable to walk, he moves around in his wheeled chair and is one of the most energetic and effective workers. He is a forceful speaker, and as he sat on the platform and spoke of "The Influence of the Brotherhood Man or Boy—by his Example," he commanded the attention of everyone present. The Rev. Dr. Herbert S. Smith of St. Margaret's Church spoke of this influence through prayer. Sunday was a very full day for the Brotherhood. It began with the corporate Communion at 7:30 in Trinity Church, when the Rev. Arthur S. Johns was celebrant, assisted by the rector and by the Rev. Walter B. Stehl of Easton, and the Rev. Chas. Gross of Maryland. After morning service at 11, the Convention sermon was delivered by the Bishop of West Virginia, on the words, "Son, go work to-day in My vineyard." There was a public mass meeting at 3:30 in the afternoon, with two addresses: "Winning the Boy," by the Rev. F. B. Howden; and "Winning the Man," by Hon. W. E. Andrews, Auditor for the Treasury. At 8 o'clock there was evening service, with sermon by the Rev. Dr. W. G. McCready of Easton.

CHICAGO MEN AS AUXILIARIES TO THE WOMAN'S AUXILIARY.

A SOMEWHAT remarkable meeting was held at St. Andrew's Church, Chicago, on the evening of Wednesday, May 24th, under the auspices of the Woman's Auxiliary of that parish. It was a meeting that may afford a suggestion of a very practicable and pleasing way of unifying the interest of both men and women in the mission work of the Church; and because the women are first organized into a missionary society, it is natural that

the initiative should be with the women. So far as we know, the meeting referred to is the first one of the sort in the history of the Woman's Auxiliary—although, of course, there may have been others. At any rate the credit of originating the idea and of carrying it into effect, belongs to Mrs. Wm. C. De Witt, directress of St. Andrew's branch.

Some weeks previous to the meeting, Mrs. De Witt arranged that on the given evening, the Woman's Auxiliary of the parish would have a "Men's Evening," on which occasion the members would endeavor to bring their husbands, brothers, and other male relations and friends. An invitation was also extended to the Men's Club of the parish. Then came the master stroke; the programme was to include three papers written by men of the parish and read by them. And here is the way it turned out: At eight o'clock on the evening appointed, at the doors of the great room in the crypt, stood a line of men and women, as a reception committee, headed by the president and secretary of the Auxiliary. Within a half hour an hundred men and women—more of the former than of the latter—were engaged in conversation. At 8:30 o'clock, the directress made a very brief but earnest address of welcome, stating frankly the obligation of the Auxiliary for the help the men had given the organization indirectly, through their wives and sisters in time past, and that now they wanted the men themselves to know more about the cause of their own great interest in the mission work of the Church. That it wasn't to be a Quaker meeting was evident by the applause that arose at the conclusion of these words. Then followed an appropriate anthem, sung by a male quartette selected from the choir, with the choirmaster at the piano. The room was quickly darkened; and on a screen appeared the face of one of our domestic Missionary Bishops. One of the best known young men of the parish began the reading of a poem (written by a lady of the parish) that included the name of each of the eighteen domestic Missionary Bishops. At the mention of each name in succession, the face of that Bishop appeared on the screen. While the face of Bishop Brent was brought again before the audience, an original paper on the work of the Church in the Philippines was read by a prominent man in the parish. Then followed two verses of Hymn 586, sung as a solo by one of the choristers; then, under similar conditions, the second paper, on the mission of Alaska, and finally the third, on the Missionary Jurisdiction of Oklahoma, the directress adding a word after each paper, and the rector and associate rector closing the programme. A light refreshment was served by boys of the Junior Brotherhood, arrayed as waiters, before the company dispersed. One man, who was as innocent of any knowledge of the missions of the Church as a railroad man can be, said, confidingly, to his daughter: "It wasn't dry at all. I enjoyed it thoroughly." Another remarked: "I am in for this sort of thing." And yet another—all said something encouraging—"I have a dollar right now, if you want it." But there was no collection. That will come later.

MISSIONARY PUBLISHING.

THE TENTH annual meeting of the Church Missions Publishing Company was held in Hartford, May 19th. The financial report showed receipts of \$1,032 from sales of publications and \$190 from gifts; the expenses for printing and distributing publications were \$854; and there is a good balance in the treasury. The society will prepare and publish material for the study of missions in Alaska. A new edition of Dr. Edward Abbott's volume on the American Church Missions in Japan is soon to be issued with additional chapters on the missions of the Church

of England in that country, prepared under the care of the Bishop.

CONNECTICUT HISTORICAL PAPERS.

A MEETING of the Permanent Commission on Parochial Archives was held recently at St. Paul's, New Haven. The Rev. Mr. Hooper reported in regard to the completion of the "Records of the Convocation," also progress in the matters of an abstract of the Bishop Seabury papers, the copying of the Schroeder papers, an annotation of the papers of the late Dr. Crosswell, and an examination and annotation from papers regarding the administration of Bishop Hobart while acting in this Diocese.

W. T. S. ALUMNI.

THE ALUMNI ASSOCIATION of the Western Theological Seminary, Chicago, held their annual meeting on Thursday, May 25th. The Rev. Dr. F. J. Hall was celebrant at the Eucharist in the Seminary chapel, after which the election of officers for the ensuing year was held. The result is as follows: President, Rev. E. J. Randall, rector of St. Barnabas', Chicago; Vice-President, Rev. W. S. Howard, rector of St. Thomas', Plymouth, Ind.; Secretary, Rev. C. E. Bowles, rector of All Saints', Chicago; Treasurer, Rev. W. T. Sumner, rector of St. George's, Chicago.

A banquet was held later at the Restaurant Roma.

SEABURY COMMENCEMENT.

THE ANNUAL commencement of the Seabury Divinity School, Faribault, was held in the oratory of the school on Tuesday, May 30th. A thoughtful sermon was preached by the Rev. Wm. Austin Smith of St. Paul's Church, Milwaukee. The diplomas of the school were presented by Bishop Edsall, to Philip K. Edwards, Nelson E. Ellsworth, Chas. S. Mook, Richard S. Read, Elmer N. Schmuck, F. Harding Stevens, and Rev. Percival S. Smith. Louis E. Gulander received a certificate for special work. Immediately after the exercises, Bishop and Mrs. Edsall and Rev. C. A. Poole, acting warden, and Mrs. Poole, assisted by the members of the faculty with their wives, held a reception in the spacious hall of Seabury.

On Monday evening preceding, the Alumni Association of Seabury held their annual banquet in the refectory of the hall. The Rev. C. C. Rollit, president of the association, acted as toastmaster. Addresses were: "Why the Church Needs Seabury," Rt. Rev. S. C. Edsall, D.D.; "Reminiscences," Rev. E. S. Wilson, D.D.; "A Returning Prodigal," Rev. A. Chard.

The Alumni Association has turned over to the trustees of Seabury the sum of \$4,000, the income of which is to be used for the education of a candidate for holy orders. The officers for the ensuing year are: Rev. S. B. Purves, President; Rev. W. H. Knowlton, Vice President; Rev. Ernest Dray, Secretary; Rev. C. H. Plummer, Treasurer; Rev. G. H. Mueller, Historiographer.

NASHOTAH COMMENCEMENT.

COMMENCEMENT DAY at Nashotah House was this year dampened by a continuous downpour of rain. It did not, however, prevent the assembling of a goodly number of visitors. The meeting of the trustees was held on Wednesday, May 24th. The reports of the President of the Board and also the treasurer's report, showed Nashotah to be in fine condition, as to material prosperity. The report of the president of the faculty showed an equally encouraging condition in the educational department. The trustees voted to confer the degree of Bachelor in Divinity in course on three of the graduates of last year, who had complied with the literary conditions. These are the Rev. Messrs. Sam'l W.

Day, S. A. B. Mercer, and Francis S. Dayton. The degree of Doctor in Divinity was ordered to be conferred on the Bishop of Quincy and the Bishop Coadjutor of Springfield; also upon the Rt. Rev. Tikhon, Bishop of the Holy Orthodox Church, with jurisdiction in North America and the Aleutian Islands. This is doubtless the first instance of the conferring of the degree by the American Catholic Church on a prelate of the Eastern Church.

A change in the by-laws was made, whereby three trustees were added, to be known as Alumni trustees, to serve three years, one retiring each year; these trustees to be chosen from nominations made by the Alumni Association. Nominations were received from that Association of the Rev. Henry S. Foster, rector of Christ Church, Green Bay, Wis.; the Rev. C. B. B. Wright, Ph.D., Canon of All Saints' Cathedral, Milwaukee; and the Rev. N. W. Heermans, rector of St. Peter's Church, Sycamore, Illinois. These were elected for terms expiring in the order named. Mr. Wm. S. Brockway of Milwaukee was also added to the board.

Commencement exercises were held as usual in the chapel, the Bishop of Milwaukee conferring the degrees already mentioned, and the President of the House, the Rev. Dr. Webb, giving diplomas to the six graduates. The sermon was preached by the Bishop Coadjutor of Springfield. The Bishop of Michigan City and the Bishop Coadjutor of Fond du Lac, members of the Board of Trustees, were also in the chancel.

The gloomy weather did not dampen the enthusiasm over the cheering outlook for the future, for at no time have all conditions been more auspicious. But to continue on with the degree of prosperity now so marked, the friends of Nashotah House must not forget the necessity for further endowment, and also to keep up the practice of sending contributions for the Daily Bread. Without this latter provision, the House could not be continued. The President reported the sending out of two thousand letters to remind Churchmen of the necessities arising from lack of sufficient endowment, and asking for gifts for the Daily Bread of the House. Gifts sent in now to start a fund for the opening of the next term would be greatly appreciated.

DE KOVEN MEMORIAL WINDOW AT NASHOTAH.

THERE HAS just been placed in the side chapel at Nashotah a window in memory of James De Koven, D.D., who is noted in the inscription as tutor at Nashotah and warden of Racine College. The subject of the window is SS. Cyril and Thomas Aquinas.

A MISSOURI SEMI-CENTENNIAL.

ON SUNDAY, May 21st, Calvary parish, Columbia, Mo. (Rev. H. P. Horton, rector), celebrated the 50th anniversary of its founding. Bishop Tuttle preached the anniversary sermon and celebrated the Holy Communion. In the course of his sermon he gave a brief history of the church, its early struggles, its triumph over obstacles, and its healthy growth up to the present time. In the afternoon he again preached and confirmed a class composed in large part of students, Columbia being the seat of the University of Missouri, and of four large academies. On the preceding afternoon a reception had been given in honor of the occasion by Mr. J. T. Fyfer, senior warden of the parish, who has been an active worker in Calvary Church for all but seven months of the half century.

GUILD OF THE HOLY CROSS AND CHILDREN OF MERCY.

THE GUILD OF THE HOLY CROSS for Invalids, founded by the late Dr. Bolles, has justified its foundation by twenty-five years

of earnest service. It is well known in the Church and continues to gather in invalids as members and other persons as associates, Miss Mary F. Bolles of Cleveland being warden, and Bishop Osborne, chaplain. As an outgrowth of the work an effort was made some four years since to interest children in it, that they might minister to and work for sick children and themselves be trained in a life of sympathy with suffering. Any baptized children under sixteen may become members on payment of twenty-five cents, without further dues. The members are called "Children of Mercy," and are divided into Bands, each band under the care of a directress, who plans meetings when possible, and carries on other work by correspondence.

There is one special group, known as St. Giles' Band, all of whom are sick or cripples. The association with such a guild has proved a great means of cheering sad lives and helping the little ones to suffer bravely. Though not taken from it, the idea is similar to that of the Guild of Brave Poor Things, founded on a suggestion taken from Mrs. Ewing's beautiful book, *The Story of a Short Life*.

It is desired to bring this work for children more before the children of the Church and especially the work of St. Giles' Band. The general secretary of the Children of Mercy is Miss P. Ingraham, Garden Road, and of St. Giles' Band, Miss Mary J. Weld, 50 Cypress Street, both in Brookline, Mass. Either secretary will be most glad to give information.

SEVENTY THOUSAND DOLLARS AT AN OFFERTORY.

AT THE SERVICE in Holy Trinity Church, Brooklyn, last Sunday morning in response to an appeal for \$105,000 for the restoration and preservation of the structure the congregation gave \$70,350. The vestry issued a statement to the congregation several days ago in which among other things, this was said: "This Church imposes upon us a trust not only to our own parish but in a large sense to Brooklyn and the entire city. There is in Greater New York—we might even say in the United States—no more beautiful edifice; there are few, if any, as beautiful. It has been found a cause for regret that the material decided upon was Nyack redstone, instead of Connecticut brownstone, which would have withstood the climatic changes to a much greater degree." A recent examination of the steeple by an architect and a stone expert shows that an extensive repair work is necessary. The church was opened in 1847, though not complete at the time. Much of the steeple was built later. Plans adopted recently call for a complete restoration of the exterior. A more enduring stone will be used to replace the decayed material, all pinnacles will be rebuilt and the ornaments on the spire will be reset. Over \$10,000 has already been spent in the effort to prevent the scaling of the stone on the spire. When the repairs are completed the church will be in a far more enduring condition than ever before in its history.

CENTRAL PENNSYLVANIA.

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

Church Consecrated at Catasauqua.

BISHOP TALBOT consecrated St. Stephen's Church, Catasauqua, on Sunday, May 21st, of which the Rev. Geo. A. Green is rector. The building cost about \$8,000, and was built under the direction of the present incumbent, the corner stone being laid by the Bishop, October 28th, 1900. Until quite recently there was an indebtedness of \$1,700, which has been entirely wiped out by the generosity of Leonard Peckitt, Esq., the senior warden, who offered to give half if the Bishop and people would give the other half, which has

been accomplished. Assisting the Bishop, in addition to the rector were the Rev. Drs. M. A. Tolman and S. U. Mitman, and Archdeacon Radcliffe. The church was crowded, the sermon being preached by the diocesan, from Haggai ii. 9. Several parishioners and friends came from Albany and New York to testify that they had not forgotten the earlier struggles in the joy of the present success.

AT THE Archdeaconry meetings held recently at Mahanoy City, your correspondent omitted to refer to a very helpful "Quiet Hour" led by the Rev. B. S. Sanderson, of Trinity Church, Bethlehem.

CHICAGO.

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

Men's Clubs—Several Gifts—Sunday School Mass Meeting.

THE MEN'S CLUB of Grace Church, Oak Park, held its annual banquet and election of officers, Wednesday evening, May 24th. The Rev. Frank Du Moulin of St. Peter's, Chicago, and the Rev. Edwin Weary of Sterling, Illinois, were the chief speakers. The rector of the parish, the Rev. E. V. Shayler, has been ordered to the Pennoyer Sanitarium at Kenosha, to avoid a nervous breakdown.

A MEN'S CLUB was organized in Calvary parish, Batavia (Rev. W. H. Bliss, rector), on the evening of May 17th. Mr. E. P. Bailey of Grace Church, Chicago, was present and spoke upon "Club Work among Laymen," making an excellent impression. The attention and amount of interest displayed by the men augurs well for the success of the club. The Batavia post of the G. A. R. were present at Calvary Church, by invitation of the rector, on Memorial Sunday, when a special and appropriate service was held.

THE CHOIR of Trinity Church have recently presented, for use in the chapel, a handsome brass altar cross and vases, and also two alms basins and an offertory basin in brass.

GRACE CHURCH, Freeport, has received from Mrs. John R. Rosebrugh a large brass pulpit lectern, an altar desk, and a solid silver sick-call set, in memory of her husband and son. They are inscribed:

"TO THE GLORY OF GOD
IN MEMORY OF
JOHN R. ROSEBRUGH
1829—1904
HENRY P. ROSEBRUGH
1853—1904
May they rest in peace."

All the articles were made by Spaulding & Co., Chicago.

A LARGELY attended and very successful mass meeting for Sunday School workers was held under the auspices of the Sunday School Commission of the Diocese, in Grace Church, Chicago, on Tuesday evening, May 23d. Bishop Anderson, in his address of greeting, regretted the lack of religious instruction in the public schools and showed what a tremendous responsibility rests upon the Sunday School. He commended the work of the Commission in bettering and systematizing the work of the Sunday School, and emphasized the personality of the teacher, over considerations of curriculum and pedagogic training. Mr. Frederic C. Morehouse, editor of THE LIVING CHURCH, spoke on "What Might Be Done for Religious Education." He advocated dividing the school into two divisions, for transients and regulars, respectively, and the establishment of a graded system for teaching fundamental Church principles. The Rev. Dr. James S. Stone spoke upon "The Training of the Sunday School Teacher." He took the teacher on the intellectual side, and said that the teacher should be given every facility by the parish to acquire a thorough knowledge of that which he would teach. He suggested the purchase of books which should be used as a circulating library for teachers,

and the establishment of reading rooms and lecture courses.

IMMANUEL CHURCH, Englewood, Chicago (Rev. O. A. Toffteen), has been presented with a brass altar desk, bearing the following inscription:

"TO THE GLORY OF GOD
IN MEMORY OF
NELS JOHNSON
DIED MARCH 21, 1905.
BY THE ELYSEUM."

The parish has also become possessed of a beautiful sterling silver chalice and paten.

CONNECTICUT.

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

Cornerstone at Ivoryton—New Church for Bridgeport—Simsbury—Southington.

THE CORNER STONE of the chapel for All Saints' mission, Ivoryton, was laid by the Archdeacon of Middlesex, the Rev. O. H. Raftery, on the afternoon of the Third Sunday after Easter. He was assisted by the Rev. Percy Barnes, Ph.D., rector of St. John's, Essex, and others of the clergy. Dr. Barnes, as the nearest rector, has rendered much service at All Saints'.

AT ST. GEORGE'S, Bridgeport (the Rev. George A. Robson, rector), plans for the new church on Maplewood Avenue are in course of preparation. On Sunday, May 21st, just before service, a purse of \$30 was presented to the rector by the people of the parish, to be used in a vacation trip. Mr. Robson will take a few days at his old home at London, Ont.

THE MEMORIAL CHAPEL of the Westminster School at Simsbury, was dedicated by the Bishop on Tuesday, May 16th. The Bishop was assisted by the Rev. Dr. Samuel Hart, the Rev. Jesse E. Heald, and others. The new edifice is to replace the one destroyed by fire in December last. The work of rebuilding was at once undertaken. The chapel is in memory of Adelbert Hay, the son of Secretary Hay.

THE RECTORY of St. Paul's, Southington (the Rev. Edwin G. Reynolds, rector), was recently dedicated by the Archdeacon of Hartford, the Rev. Harry I. Bodley, acting for the Bishop. The address was delivered by the Rev. Isaac Newton Phelps, rector of All Saints', Meriden.

FOND DU LAC.

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

New Altar at Sheboygan Falls.

THE ALTAR, tabernacle, and reredos have been erected in St. Peter's Church, Sheboygan Falls, in memory of the founder of that mission, the late Rev. Robert W. Blow. They are of carved oak, of generous proportions, and unusually handsome design and workmanship, and furnished with the proper ornaments. At either end of the altar, on a carved oak pedestal is an adoring angel. The general effect is at once massive and intensely devotional. At the same time the interior of the church has been redecorated and greatly improved in appearance. The Bishop Coadjutor was present at the reopening of the church and blessed the new altar. He congratulated the Rev. N. D. Stanley on the prosperous condition of the parish and on the pious devotion and self-sacrifice, both of himself and his people, which had resulted in this splendid memorial offering.

IOWA.

T. N. MORRISON, D.D., Bishop.

Parochial Mission at Oelwein.

ST. MARY'S CHURCH, Oelwein (Rev. F. C. Smith, rector), has been greatly blessed by a parochial mission preached by Archdeacon Webber. The intense spirituality of

this famous missionary touched and deepened the spiritual life of the parish. His clear and forceful teaching of the Catholic faith also helped and enlightened the understanding of many. The good effect of this mission will be long felt in the work of the Church in this railroad town.

Bishop Brooke of Oklahoma spent Sunday, May 14th, at St. Mary's Church. In the morning he celebrated and preached in the church, and in the evening he lectured in the largest house of worship in the city to the combined congregations of the city.

KANSAS.

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

THE REV. DR. FENN entered upon his duties as rector of St. John's Church, Wichita, May 1st. On the Sunday before leaving his previous cure at Texarkana, Texas, after a rectorship of nearly seven years, Dr. Fenn received a check for \$87 from his parishioners, with the following note: "Please accept enclosed gift as a token of the heartbroken affection of your many grateful friends of St. James' parish." He, and his wife and children, were also the recipients of many valuable gifts from individual friends in the parish.

KANSAS CITY.

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

Vested Choir at Clinton—Progress at Springfield.

ST. PAUL'S CHURCH, Clinton, enjoyed on May 21st a vested boys' choir for the first time. For several months past the rector, Rev. W. H. Haupt, has been training the boys gathered from the public schools, and from non-Church homes. Through the interest of Mrs. Palmer of Summit and Mrs. Ashley of East Orange, N. J., the cassocks and cottas were secured.

THE FIRST of January saw Christ Church, Springfield (Rev. A. R. Llwyd, rector), free from debt for the first time in twenty years. The church and rectory, however, being in a very dilapidated condition, a strong movement was started before Lent to raise a sufficient sum by Easter to warrant the vestry undertaking extensive improvements. These improvements include a large new chancel and organ chamber, a new choir room and guild room, basement of furnace and coal storage, painting the exterior of church and rectory, besides many smaller improvements; and new carpet, also the purchase of a pipe organ. The total cost will be about \$3,000, of which over \$1,200 is in hand. The vestry are planning the work to begin June 1st.

LOUISIANA.

DAVIS SESSUMS, D.D., Bishop.

Gifts in New Orleans.

A HANDSOME marble altar has been placed in the Free Church of the Annunciation, New Orleans, in memory of the Rev. John Percival, D.D., by the ladies of the Chancel Guild, Mrs. Geo. Hogsett, president. A splendid rectory has been given by one of the most devoted communicants of the Church (value, \$4,500), to be known for all time as the John Percival Memorial Rectory. The rector is deeply grateful for these evidences of God's love and goodness.

MASSACHUSETTS.

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

Diocesan Missions—Boston Notes.

AN INTERESTING MEETING in the interests of diocesan and city mission work was held in Trinity Church on the evening of May 24th, at which were present most of the clerical and lay delegates to the diocesan convention. The Bishop presided, and in his opening remarks spoke of the 150 to 200 clergy who are doing their individual labors

faithfully, with the help of numerous lay men and women. The Rev. Charles E. Hutchison of the Chapel of the Ascension, speaking for the city church, said it was an "all-the-week-church." Because of the social and intellectual needs of the young people especially, there was great need of lay workers as well as an adequate staff of clergy. Samuel F. Jones, who is doing a good work at the Church Rescue Mission, told of the cheap lunch room which the mission conducts. The Rev. James L. Tryon spoke for the campaign at the seashore, and Archdeacon Babcock spoke of the influence of the Church's missions in the country districts.

SYMPATHY is being expressed for the Rev. Joseph Carden, rector of St. John's Church, Winthrop, in the death of his father, John Carden, formerly well known in the wool business.

AN ATTACK of bronchitis, together with the strain due to overwork, have combined to keep the Rev. Dr. Van Allen, of the Church of the Advent, away from his regular parochial duties, and constant enquiries as to his condition prove conclusively the high regard in which he is held in the community. Especially was he missed at the diocesan convention. Dr. Van Allen was taken down soon after the meeting of the Girls' Friendly Society (May 24th), at which he was the preacher, and he has been confined to the house ever since. It is Dr. Van Allen's intention to spend the summer in Europe, and he probably will not enter much into the active parochial life before beginning his vacation.

ON THE EVENING of May 23d the last of the diocesan choir festivals was held at the Church of the Advent, this being the second of the different sections to meet at this church. Albert W. Snow was at the organ, and the choir-master was Ernest Douglas. The choirs which participated were St. John's, Jamaica Plain; St. John's, Lowell; St. John's, East Boston; Christ, Quincy; and Epiphany, Winchester.

NOW THAT it has been deemed inexpedient to further look toward St. Paul's Church, Boston, for Pro-Cathedral purposes, the parish will have to consider the proposition of getting a permanent rector. For more than a year Bishop Jaggard has been ably filling the pulpit of St. Paul's, and an unfounded rumor lately got into print that he had been offered and had accepted the rectorship of the parish. However, it is understood that arrangements are being made to give the Bishop a call.

NEBRASKA.

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

Bishop Worthington in the Diocese.

BISHOP WORTHINGTON is in his Diocese to attend the Commencement of Brownell Hall, and to attend the annual meeting of the Trustees of Diocesan Institutions, and such other episcopal duties as have not been assigned to his Coadjutor. He expects to be at his summer home at Pittsfield, Mass., after June 15.

NEW JERSEY.

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

Trenton—Plainfield Clericus.

THE YEAR BOOK of Christ Church, Trenton (the Rev. E. J. Knight, rector), has just been issued. It shows an extraordinary year's work, with 54 Baptisms, 46 Confirmations, and 52 burials. A large institutional work is carried on, the extent of which is shown by the fact that in the sewing classes alone there was a membership of about 400. The men's club and other parochial activities show the same strength. During the year the rector reports 1,938 pastoral calls by himself alone, besides many visits by parish helpers. On Sunday, May 21st, Bishop Spaulding of Colorado preached for Mr.

Knight, who has just declined a call to be the Bishop's successor at Erie, Pa.

THE PLAINFIELD Clericus met on May 23d with the Rev. J. F. Fenton, Ph.D., at St. Luke's rectory, Metuchen. There was an interesting discussion of the Welsh revival and kindred movements.

NEW YORK.

HENRY C. POTTER, D.D., LL.D., D.C.L., Bishop.
DAVID H. GREER, D.D., Bp. Coadj.

Daughters of the King.

THE NEW YORK Local Assembly of the Order of the Daughters of the King, in this Diocese, will be held at St. Augustine's chapel (Trinity parish), 105-109 East Houston St., on Saturday, June 10th. There will be a celebration of the Holy Eucharist and sermon by the Rev. Arthur H. Judge, rector of St. Matthew's Church, at 11 A. M., luncheon at 1 o'clock, and a conference at 2 P. M. A good attendance is anticipated, as this church is convenient to every diocesan chapter, by all electric car lines, and by the Third Avenue Elevated.

PENNSYLVANIA.

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

Philadelphia Notes—Death of Mrs. Henry—Two Churches Consecrated.

THE REV. SIMEON C. HILL will celebrate his thirtieth anniversary as rector of Grace Church, Mount Airy, on Sunday, June 4th. His record is indeed a noble one and his popularity among all who know him is unbounded.

THE LARGE and efficient choir of old St. John's Church, Brown below Third Street (Rev. Oscar S. Michael, rector), was vested for the first time in the history of this venerable parish on the night of Ascension day. This is one of the few churches in Philadelphia whose choirs have remained ununiformed. It is contemplated to rebuild the fine old organ, which is one of the oldest in the country, and in its day was of unusual size and quality. About \$4,000 will be spent on the work and most of the old tone material will be retained.

NEVER HAVE the words of the verse appointed for the Office of Terce in the exix. Psalm: "I know, O Lord, that Thy judgments are right: and that Thou of very faithfulness hast caused me to be troubled" been more truly emphasized than in the life of the late Mrs. Pauline Elizabeth Henry, who was born in Philadelphia 79 years ago. After her marriage to Mr. Bernard Henry and during the honeymoon whilst crossing the ocean, her husband was accidentally drowned and Mrs. Henry for many years became a physical wreck. Mrs. Henry used her means largely in assisting the poor. On the death of her adopted daughter the beautiful chapel of St. Michael and All Angels was built as a memorial at Forty-third and Wallace Streets, West Philadelphia. It was dedicated in 1886 and is used by colored persons. After seventeen years as an invalid Mrs. Henry's health was restored and she travelled extensively abroad and brought many costly and unique gifts, especially from Russia, which now adorn the chapel. On Friday, May 19, the soul of Mrs. Henry entered into rest eternal. The office for the dead was sung in the chapel of St. Michael and All Angels on Monday morning, by the Rev. A. G. Mortimer, D.D., rector of St. Mark's. The Rev. William F. Lutz, priest in charge of the chapel, was the celebrant of the Holy Communion and the Rev. H. H. P. Roche, gave the absolution of the body.

TWO OF THE modern rural parish churches have been recently consecrated. On Saturday, May 27th, the enlarged All Saints' Church, Norristown (the Rev. W. Herbert Burk, rector), was solemnly set apart in the presence of many of the priests of the Diocese

and a great congregation, by the Rt. Rev. Alex. Mackay-Smith, D.D. This parish was admitted into union with the Diocese in 1898 and in the short time has built two parish houses (one destroyed by fire), a rectory, and now has a magnificent group of buildings in one of the finest sections of Norristown. On Rogation Sunday, Bishop Whitaker consecrated the church called St. John's, Lower Merion (the Rev. Henry A. F. Hoyt, rector). This parish was admitted into union in 1863 and for all present purposes is complete with church—which may be extended in the future—and parish house and rectory. The whole property is most beautiful.

TWO NOTABLE GIFTS have recently been received: a large crucifix for the high altar at the Church of the Transfiguration (the Rev. H. H. P. Roche, rector), as a memorial to the Rev. George Herbert Moffett, late rector of St. Clement's Church; and at the Chapel of St. Michael and All Angels (the Rev. William F. Lutz, priest-in-charge), from Mrs. Chamberlain, a silver wafer box, as a memorial of her son, Arthur G. Chamberlain.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.
Missionary Addresses—Daughters of the King—Clerical Union—Missions Study.

THE EDUCATIONAL SECRETARY of the Board of Missions, the Rev. Everett P.

A SURPRISE PARTY.

HOW THE AUTHORESS TURNED THE TABLES ON HER FRIENDS.

A distinguished authoress with her husband moved to a California fruit ranch to get free from stomach and nervous troubles. She tells her food story as follows:

"The change to outdoor life, abundance of fresh fruit, etc., did help us some, but as the necessity of cutting out all indigestible foods and thus striking at the root of the trouble, had not sufficiently impressed itself on our minds, we continued to indulge our appetites, till at last I was prostrated for a long time with a serious illness, during which I was simply starved on 'gruel and things.' One day while in this condition I demanded Grape-Nuts, merely because I wanted something I could chew. My wish was complied with, under protest at first, however, and then, as no bad results followed, the crisp, nutty grains were allowed me in the way of humoring a harmless whim.

"To the surprise of everyone, the stomach which had persistently refused to retain the sloppy messes usually fed to sick folks, readily assimilated the Grape-Nuts, and I was soon able to take two spoonfuls three times a day, and when I got to that point my health and strength came back to me rapidly. On recovery, and taking up my work again, I adhered to Grape-Nuts food for breakfast and supper, eating a good, plain dinner at noon. In four weeks I gained 10 pounds in weight. I have constantly used Grape-Nuts food ever since and greatly to my advantage.

"My faith in Grape-Nuts was a matter of much jesting to my family, and once when my birthday came around, I was told that a special dinner would be prepared to honor the anniversary. When I entered the dining room I was surprised to find it decorated with Grape-Nuts boxes, some empty, some full, and some filled with flowers, etc., etc., and the joke was hilariously enjoyed. My time came, however, when I returned the surprise by producing a delicious Grape-Nuts pudding, and dates stuffed with rolled Grape-Nuts and cream. Then 'those who came to scoff remained to gorge themselves,' if I may be pardoned the expression. It has not been difficult since that day to win converts to Grape-Nuts." Name given by Postum Company, Battle Creek, Mich.

Ten days' trial is proof.

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I have made \$560.00 in 80 days selling Dish-washers. I did my housework at the same time. I don't canvass. People come or send for the Dish-washers. I handle the Mound City Dish-washer. It is the best on the market. It is lovely to sell. It washes and dries the dishes perfectly in two minutes. Every lady who sees it wants one. I will devote all my future time to the business and expect to clear \$4,000.00 this year. Any intelligent person can do as well as I have done. Write for particulars to the Mound City Dish-Washer Co., St. Louis, Mo.

Mrs. W. B.

One Fare for the Round Trip

via the Nickel Plate Road, account of Decoration Day. Tickets will be sold to stations within a radius of 150 miles from starting point, on May 29th and 30th, with return limit of May 31st, 1905, inclusive. Three daily trains with vestibuled sleeping-cars to New York and Boston and New England points. Meals on American Club Plan, ranging in price from 35c to \$1.00, served in Nickel Plate dining cars; also service *a la carte*. No excess fare charged on any train on the Nickel Plate Road. La Salle Street Passenger Station, Chicago, Corner La Salle and Van Buren Streets, on the Elevated Loop. City Ticket Offices, 111 Adams Street, and Auditorium Annex. Phone Central 2057. No. 5.

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JOHN LEWIS CHILDS, Floral Park, N. Y.

Smith, made a visit lately to the Diocese, and delivered an address at the missionary meeting held at the time of the Convention, in Trinity Church, Warren. On Thursday evening, May 18th, he spoke at Emmanuel Church, Corry, and on the following day held a conference in the afternoon with the Woman's Auxiliary of Christ Church, Meadville, and in the evening addressed a large missionary meeting held in the church. On Saturday afternoon, at the Church rooms, Pittsburgh, Mr. Smith held a delightful conference with the Pittsburgh branch of the Woman's Auxiliary; and on Sunday made addresses in behalf of Missions, in the morning at the Church of the Ascension, and in the evening at Trinity Church, Pittsburgh.

THE QUARTERLY meeting of the Local Assembly of the Daughters of the King took place on Thursday, May 25th, at St. Stephen's Church, McKeesport. The opening service was a celebration of the Holy Communion by the rector, the Rev. George F. Rosenmüller, who preached a sermon on the text, "Honor the King." Luncheon was served by the parish chapter, and in the afternoon a paper on "Service" was read that had been prepared by Miss Bradshaw of Ascension chapter, Pittsburgh. There was a very good attendance, and the meeting was a very enjoyable one.

THE MAY meeting of the Clerical Union took place on Monday, the 8th, at the parish house of St. Peter's Church, when a paper was read by the Rev. A. S. Hawkesworth.

THE MISSIONS STUDY CLASS connected with the Woman's Auxiliary held its last meeting for the season at St. Stephen's Church, Sewickley, on Thursday, May 11th. The subject for discussion was "Hawaii." The first paper was read by Mrs. Andrew Graydon, of Homestead; and treated of early conditions there; and the second by Mrs. W. L. H. Benton, of Grafton, and told of the work of the Church there since the annexation of the islands to the United States. Meetings will be held on the second Thursdays in November, January, March, and May, at the St. Mary Memorial and St. James' Memorial, Pittsburgh; St. Stephen's, Wilkinsburg; and St. Thomas', Oakmont, respectively. At one of these meetings the whole time will be given to the consideration of the work in the Philippines, and at each of the others there will be two subjects considered, namely Haiti, the Mountain Whites, Mexico, Africa, the American Indians, and the Whites of the Northwest.

SPRINGFIELD.

Geo. F. SEYMOUR, D.D., LL.D., Bishop.
Edw. W. OSBORNE, Bp. Coadj.

Missionary Work Rearranged.

THE MISSIONARY WORK of the Diocese has been carefully rearranged and the small towns and mission stations re-grouped. The diocesan Board is now ready to fill six vacancies at once with reasonable support for the missionary; with some others in prospect. The Bishop Coadjutor is in correspondence with several priests, but would be glad to meet others. They must be men of good health, earnest life, missionary zeal, and blameless record.

SALT LAKE.

FRANKLIN S. SPALDING, Miss. Bp.

Gift to the Cathedral.

AT ST. MARK'S CATHEDRAL, on May 18th, a beautiful and costly chalice of cut glass and silver was dedicated and used for the first time. It is the gift of a dear friend in memory of Mrs. John Van Brunt, for several years a communicant of the Cathedral parish, of whose early death the above date was the second anniversary. The chalice, which

is from the Geissler Studios, New York, bears the following inscription:

IN MEMORIAM
FLORENCE STEVENSON VAN BRUNT
AGED 21 YEARS
EASTER, 1905.

VERMONT.

A. C. A. HALL, D.D., Bishop.
The Clericus.

THE CLERICUS of Chittenden and Addison counties met at St. Paul's rectory, Burlington, on Wednesday, May 17th. The Rev. W. F. Weeks read an exegesis on the Emmaus appearance of the Risen Lord. Rev. Chaplain Brander read a paper on the Kenotic Theory. Bishop Hall was present, and took an interested part in the discussion of the subjects. On the evening of the same day the annual district meeting of the Woman's Auxiliary for the same territory was opened by Evensong in St. Paul's Church, with a sermon by the Rev. W. C. Bernard of Swanton. On the following day (Thursday) talks and papers were given, dealing with various phases and departments of mission work, and an address made by the Rev. W. F. Weeks on "Missionary Interest and Inspiration." The Bishop made his first public appearance after his severe illness on this occasion, reading the noon prayers and briefly addressing the members.

WASHINGTON.

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

Additional Property for St. Mark's.

THE VESTRY of St. Mark's celebrated the feast of SS. Philip and James by purchasing

BOOK OF IMMENSE CIRCULATION

OVER 30,000,000 PUBLISHED.

An Oakland lady who has a taste for good literature, tells what a happy time she had on "The Road to Wellville." She says:

"I drank coffee freely for eight years before I began to perceive any evil effects from it. Then I noticed that I was becoming very nervous, and that my stomach was gradually losing the power to properly assimilate my food. In time I got so weak that I dreaded to leave the house—for no reason whatever but because of the miserable condition of my nerves and stomach. I attributed the trouble to anything in the world but coffee, of course. I dosed myself with medicines, which in the end would leave me in a worse condition than at first. I was most wretched and discouraged—not 30 years old and feeling that life was a failure!

"I had given up all hope of ever enjoying myself like other people, till one day I read the little book "The Road to Wellville." It opened my eyes, and taught me a lesson I shall never forget and cannot value too highly. I immediately quit the use of the old kind of coffee and began to drink Postum Food Coffee. I noticed the beginning of an improvement in the whole tone of my system, after only two days' use of the new drink, and in a very short time realized that I could go about like other people without the least return of the nervous dread that formerly gave me so much trouble. In fact my nervousness disappeared entirely and has never returned, although it is now a year that I have been drinking Postum Food Coffee. And my stomach is now like iron—nothing can upset it!

"Last week, during the big Conclave in San Francisco, I was on the go day and night without the slightest fatigue; and as I stood in the immense crowd watching the great parade that lasted for hours, I thought to myself, 'This strength is what Postum Food Coffee has given me!'" Name given by Postum Co., Battle Creek, Mich.

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property adjoining that of the church, which not only secures protection from undesirable neighbors, but also abundant ground for a rectory in the future, in addition to the new parish hall, for which the congregation is now working. It was necessary to borrow the price of this property—\$8,000—but the rentals of the brick house and two frame houses which it contains will not only pay the interest, taxes, etc., but leave a small surplus each year. The rector of St. Mark's will be absent from May 20 to August 20, on a trip to Europe, through the generous gift of a friend. The Rev. G. F. Peter will be in charge of the parish.

WESTERN MASSACHUSETTS.
ALEX. H. VINTON, D.D., Bishop.

Woman's Auxiliary.

THE FOURTH annual meeting of the Western Massachusetts Branch of the Woman's Auxiliary was held in St. Peter's Church, Springfield, on Friday, May 19th. About 170 delegates from the different parish branches

were present, together with the Bishop and several of the clergy.

The Holy Eucharist was celebrated and was followed by a business meeting of the Auxiliary, when officers were elected. Missionary addresses were made by the Bishop, who told of the need of help in the missionary work of the Diocese; Miss Emberley of the Bishop Rowe Hospital of Skagway, Alaska, who gave a very interesting description of the work which is being done in the hospital and of the conditions under which the work has to be done; and the Rev. A. D. Gring, who has been stationed for twenty years on the west coast of Japan.

WESTERN MICHIGAN.
GEO. D. GILLESPIE, D.D., Bishop.

BY ACTION of the vestry, in recognition of services for ten years past, the Rev. Cyrus Mendenhall, chaplain of the Michigan Reformatory, was made associate rector of St. John's Church, Ionia. This parish, which suffered severe losses in the death of the Rev. A. F. Morgan and others, is renewing its

life and usefulness under the energetic guidance of the Rev. Chas. E. Jameson.

WESTERN NEW YORK.
WM. D. WALKER, D.D., LL.D., D.C.L., Bishop.
Rochester—Death of Mrs. French.

ST. LUKE'S CHURCH, Rochester, will purchase the edifice known as Plymouth Church and refit it for the parish house of worship.

AN AGED COMMUNICANT of the church at Holley, Mrs. Mary E. Washburn French, died on April 29th in that city, after an illness of pneumonia extending over little more than a week. She was one of the founders and liberal benefactors of the mission established in Holley by the Rev. James A. Skinner in 1890, and to her efforts more than those of any other one person were due the building of the handsome edifices of St. Paul's Church and rectory at that point. The funeral service was at St. Paul's Church on the succeeding Tuesday afternoon, conducted by the rector, the Rev. H. G. Lewis, a number of other clergymen being in attendance and assisting.

Happy Homes

One of the essentials of the happy homes of to-day is a fund of information as to right living and the best methods of promoting health and happiness. With proper knowledge, each hour of recreation, of enjoyment and of effort may be made to contribute to that end and are of not less value than the using of the most wholesome foods and the selecting of the best medicinal agents when needed. With the well-informed, medicinal agents are used only when nature needs assistance and while the importance of cleansing the system effectually, when bilious or constipated, has long been known, yet until within recent years it was necessary to resort to oils, salts, extracts of roots, barks and other cathartics which were found to be objectionable and to call for constantly increased quantities.

Then physicians having learned that the most excellent laxative and carminative principles were to be found in certain plants, principally in the leaves, the California Fig Syrup Co. discovered a method of obtaining such principles in their purest condition and of presenting them with pleasant and refreshing liquids in the form most acceptable to the system and the remedy became known as—Syrup of Figs—as figs were used, with the plants, in making it, because of their agreeable taste.

This excellent remedy is now rapidly coming into universal use as the best of family laxatives, because it is simple and wholesome and cleanses and sweetens the system effectually without disturbing the natural functions and without unpleasant after effects and its use may be discontinued when it is no longer required.

All who would enjoy good health and its blessings should remember that it is the one remedy which physicians and parents well-informed approve and recommend and use and which they and their little ones alike enjoy, because of its pleasant flavor, its gentle action and its beneficial effects.

Syrup of Figs is for sale by all reliable druggists, at the regular price of fifty cents per bottle, in original packages only, having the name of the remedy—Syrup of Figs—and the full name of the Company—California Fig Syrup Co.—printed on the front of every package.

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CANADA.

Death of Rev. T. M. Webb — News of the Dioceses.

Diocese of Toronto.

MUCH INTEREST is felt in the Conference of St. Andrew's Brotherhood men, meeting in Toronto, May 27th and 28th.—BISHOP HOLMES of Moosonee has been visiting Toronto on his return from England. He held a Confirmation for Bishop Sweatman, May 12th, in St. Stephen's Church, Toronto.—THE diocesan Synod meets in St. James' schoolhouse, Toronto, June 13th.

THE DEATH of the Rev. T. M. Webb occurred at Toronto, May 6th. He was graduated at Huron College and ordained four years ago. His first charge was in Windsor, where he was curate to the Rev. Canon Hincks. He was afterwards rector of St. John's Church, Brussels, a position he resigned a few months ago owing to the state of his health.—A SOLID silver service was presented to Mrs. Willoughby Cummings by the members of the diocesan W. A. at the close of the annual meeting in Toronto, in recognition of her services as corresponding secretary for many years, an office from which she has now retired.—A CHIME of bells was installed in St. Peter's Church, Cobourg, May 7th, to mark the jubilee of the opening of the church. The dedication service was held in the morning. The Rev. Canon Macnab of St. Alban's Cathedral, Toronto, preached to a very large congregation. Many visitors came from Toronto and elsewhere for the event. The weight of the whole set of bells is 7,660 pounds, and cost, including mountings, chiming stand, etc., \$3,300.

IT IS PROBABLE that the Rev. E. A. Kenzie, who since 1899, when he was graduated from Wycliffe College, Toronto, has been assistant at St. Paul's Church, New Orleans, will be the successor to the Rev. G. A. Kuhring, rector of the Church of the Ascension, Toronto. Mr. Kuhring has accepted the offer of the rectorship of St. John's Church, St. John, Diocese of Fredericton, succeeding the late John de Soyres. The Rev. Mr. Kenzie was engaged in missionary work under Bishop Potter in New York City, prior to entering Wycliffe College to study for the ministry.

Diocese of Quebec.

THE DIOCESAN SYNOD, which meets only every second year, opens June 14th.

Diocese of Nova Scotia.

THE NEW rectory for St. Peter's, Charlottetown, P. E. I., just completed, cost about \$4,000. The parish has now a fine church and beautiful chapel, a guild and school-rooms with sexton's house, and a handsome rectory. A new building for the use of St. Paul's Sunday School, Charlottetown, is to be built, costing about \$11,000.—A SMALL church is soon to be dedicated by Bishop Worrell, in the village of Kingsport.—ALL SAINTS' College Hospital, Springhill Mines, has received several gifts lately, some coming from Boston.—A MISSION lasting a fortnight is to be held next January in St. Paul's, Halifax. It will be conducted by the Rev. J. Stuart Holden, from England.—IT IS STATED \$100,000 is needed to enable King's College, Windsor, to carry on its greatly extended work. It has prospered much under President Hannah, and Churchmen in the Diocese are urged to contribute the funds needed for its larger usefulness.

Diocese of Montreal.

THERE WAS a large congregation present in Christ Church Cathedral, Montreal, at Evensong, May 21st, when the vicar, the Rev. Dr. Symonds, preached the annual sermon to the members of the Sons of England Benefit Society. Every lodge in the city was represented, and the members occupied the centre aisle; each wore a white or red rose, and the

building was decorated with flags. The subject of Dr. Symonds' sermon was the relation of patriotism to Christianity.—A SERMON which has awakened much interest, was preached by the Rev. Arthur French in the Church of St. John the Evangelist, Sunday morning, May 21st, in reference to the recent action of some of the city clergy in taking part with the ministers of the denominations in the revival movement in the city. The distinction was clearly drawn between those in holy orders and those whose ordinations were invalid, who were not, in reality in orders at all. The Church, it was said, does not permit its clergy to "exchange pulpits" with these ministers, nor does it consider a clergyman who takes part in services in the churches of the denominations, as loyal to the Church. The need of loyalty to the Book of Common Prayer was also dwelt upon by the preacher.—A VERY interesting sermon was given in St. John's, at Evensong, on the same day, on Japanese Missions, by the Rev. R. W. Andrews from the American Church Diocese of Tokyo.

ARCHBISHOP BOND and Bishop Coadjutor Carmichael were both present at the Andrew's Immigration Home, Montreal, May 11th, to receive the Governor General, Lord Grey, and party, who visited the institution. They were shown that about 2,500 immigrants were received last year, who remained in the

FROM SAME BOX

WHERE THE FOODS COME FROM.

"Look here, waiter, honest now, don't you dip every one of these flaked breakfast foods out of the same box?" "Well, yes, boss, we duz, all 'cept Grape-Nuts, 'cause that don't look like the others and people know 'zackly what Grape-Nuts looks like. But there's 'bout a dozen different ones named on the bill of fare and they are all thin rolled flakes so it don't make any difference which one a man calls for, we just take out the order from one box."

This talk led to an investigation. Dozens of factories sprung up about three years ago making various kinds of breakfast foods, seeking to take the business of the original prepared breakfast food—Grape-Nuts. These concerns, after a precarious existence, nearly all failed, leaving thousands of boxes of their foods in mills and warehouses. These were in several instances bought up for a song by speculators and sold out to grocers and hotels for little or nothing. The process of working off this old stock has been slow. One will see the names on menus of flaked foods that went out of business a year and a half or two years ago. In a few cases where the abandoned factories have been bought up, there is an effort to resuscitate the defunct, and by copying the style of advertising of Grape-Nuts, seek to influence people to purchase. But the public has been educated to the fact that all these thin flaked foods are simply soaked wheat or oats rolled thin and dried out and packed. They are not prepared like Grape-Nuts, in which the thorough baking and other operations which turn the starch part of the wheat and barley into sugar, occupy many hours and result in a food so digestible that small infants thrive on it, while it also contains the selected elements of Phosphate of Potash and Albumen that unite in the body to produce the soft gray substance in brain and nerve centres. There's a reason for Grape-Nuts, and there have been many imitations, a few of the article itself, but many more of the kind and character of the advertising. Imitators are always counterfeiters and their printed and written statements cannot be expected to be different than their goods.

This article is published by the Postum Co. at Battle Creek. Additional evidence of the truth can be supplied in quantities.

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Home until places were found for them in different parts of Canada. For this purpose the Home keeps in touch with the clergy of the Church of England all over the country. Before leaving, his Excellency congratulated the Archbishop upon his work in establishing the Home.—ARCHBISHOP BOND presided at a meeting of the Corporation of the Montreal Theological Diocesan College, May 16th, at which a number of the clergy and laity were present. The treasurer's report showed that the result of the year's work left a deficit of \$2,700. Special sermons have lately been preached in a number of the city churches, with a view to interesting Churchmen in the College and its financial needs.

A GIFT of \$5,000 has been made to the library fund of the Montreal Diocesan Theological College, in memory of the late Mrs. Willis, by her husband.

Diocese of Niagara.

IT WAS unanimously decided at the adjourned vestry meeting of St. Alban's Church, Grand Valley, that the church should be enlarged, and that the work should be begun immediately.—THE CHURCH at Mount Forest is to have entirely free seats in future, that being the decision arrived at by the congregation at a meeting in May.

Diocese of Keewatin.

ST. JOHN'S CHURCH, Fort Frances, recently opened, is now declared free from debt. Bishop Lofthouse, who visited the parish recently, was greatly pleased with the work done during the year.

Educational

SHATTUCK SCHOOL, Faribault, will observe next week with commencement exercises. The commencement sermon will be preached on Sunday afternoon by the Rev. R. H. Gesner of Lime Rock, Conn. There will be the prize speaking on Tuesday evening, Alumni day, and the competitive drill will be on Wednesday, with the rector's reception on Wednesday evening. At commencement, on Thursday morning, the address will be given by Wm. H. Wallace, Esq., of Kansas City, Mo.

A HANDSOMELY illustrated catalogue of Grafton Hall, with a fine photogravure frontispiece of the Bishop of Fond du Lac, has just been issued, and is among the handsomest of similar publications that have been made.

ON MEMORIAL DAY, May 30th, St. Mark's School at Southboro, Mass., will celebrate its fortieth anniversary. In the forenoon there will be an address by Bishop Lawrence, who will preside. The principal speech will be made by Nicholas Murray Butler, President of Columbia College, New York, while others who will be heard include President Luther of Trinity College and President Harris of Amherst College. At the luncheon, Rev. William Greenough Thayer, headmaster, will preside. In the evening there will be a reunion of the alumni at which Charles F. Choate, Jr., will preside.

THE COMMENCEMENT exercises at Kemper Hall will occupy the first week in June. The baccalaureate sermon will be preached on Sunday, the 4th, by the Rev. Frederick Edwards, rector of St. James' Church, Milwaukee. Founders' Day will be kept on May 27th instead of, as usual, the 24th, and the annual sermon will be preached by the Rev. E. A. Larrabee.

ST. MARY'S COLLEGE, Dallas, Texas, held its commencement exercises during the last week in May, the baccalaureate sermon being

preached on Sunday at the Cathedral by the Bishop. The graduating exercises were on Thursday afternoon.

The Magazines

THE editor of the *Sewanee Review* (Quarterly) for April refers modestly to the fact that this is the fiftieth number of his magazine. It is certainly an unusually interesting one. (1) O. H. Richardson leads off on "Lord Acton's Obiter Dicta on History," giving us an enhanced appreciation of that writer's versatile gifts; (2) W. N. Guthrie shows with convincing illustrations "The Utility of Beauty" and art; (3) G. D. Sparks treats *con amore* of "The Stories of the Old Testament" from the literary standpoint; (4) Edwin W. Bowen and R. B. Steele give discriminating appreciations of Longfellow, the people's poet, under the title, "Longfellow Redivivus"; (5) Charlotte Newell sings the praises of "A Seventeenth Century Singer"—Herrick—as one who rose above reality without leaving the sphere of the sensuous, Goethe's demand of true poetry, "Seeing only what is fair, Sipping only what is sweet"; (6) J. D. Bruner analyzes "The Character of Victor Hugo's Hernani"; (7) Carl Holliday estimates "John Esten Cooke as a Novelist," an American who wrote a few stories of permanent value and others of ephemeral quality; a fine character builder; (8) J. D. Rodeffer treats of "Shakespeare as a Hero!" reviewing a recent drama by Garnett in which Shakespeare is represented. The usual "Reviews"; "Educational"; and "Notes" follow.

THE *Edinburgh Review* for April contains (1) "The History of Twenty-five Years"—1856 to 1870—a survey based upon Sir Spencer Walpole's recent work; (2) "Earthquakes and the New Seismology," a clear exhibition of present theories and methods of record; (3) "Three Phases of Pastoral Sentiment," viz., the religious, employing imagery or emblem; that of art, using fiction written or painted; and in association with nature, idealizing actuality; (4) "Thibet," a survey of journeys to the forbidden land and of what was seen; (5) "Lord Chief Justice Coleridge," a review of his "Life and Correspondence," by his cousin, with extracts; (6) "The Arab," the brilliantly energetic and romantic native of the desert, to whom other surroundings are enervating always, free as air and as unstable; (7) "Sainte-Beuve and the Romantics," giving account of a group of French writers; (8) "The Work of James McNeill Whistler," the late painter who now monopolizes attention; (9) "A Liberal French Noble of the Revolution"—Duc de Liancourt, 1747 to 1827—"an ardent patriot and life long reformer who willingly impoverished himself for his king and for his country"; (10) "The Plays of Mr. Bernard Shaw," who "has done for us a deal of much needed preaching" on what should not be; (11) "The Unionist Party and the Session," not an article to please Mr. Balfour.

A CHRISTIAN CHINESE, writing to the *Cumberland Presbyterian Missionary Record*, says that there are more than a thousand Chinese children in San Francisco. They have learned many bad words from American children. It is a serious thing to refuse to send the Gospel to pagans. But how about refusing a straight Gospel to pagans who come to us?

BE VERY circumspect in thy choice of company—in the society of thine equals thou shalt enjoy more pleasure; in the society of thy superiors thou shalt find more profit.—*Francis Quarles.*

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RESPECT TO PARENTS.

MANY GIRLS who really love their parents, grow into the habit of thinking them old-fashioned and ignorant.

You often hear a girl say: "Oh, mother means all right, but she doesn't know," and then the daughter goes ahead and does some foolish thing that, had she consulted her mother's wiser judgment, she might have been saved from doing.

Excepting in very rare cases, the mothers always know best. Guided by the instinct of love and mature wisdom, they choose what is best for their children.

Not long ago I overheard a delicate mother complain of not feeling well. "Oh, mother," broke in the disrespectful daughter, "I'm tired hearing of sickness; you're always ill."

What do you think of that daughter's manner to her mother, and if any man who was thinking of marrying her had been there, don't you think he would have gone away in a very thoughtful mood?

One thing that leads to this state of affairs is the bad habit of many American parents of effacing themselves when their children have visitors. The result is that the young people get into the way of thinking that they can run things themselves and that the presence of their elders is quite unnecessary.

The American girl is the best girl in the world; but she is a trifle too independent and cavalier in her treatment of her elders.

A well-brought-up English girl would exclaim in horror at the free-and-easy way her American cousins have of speaking to their parents.

Nothing is more beautiful than the tender respect and deference shown by youth to age; and it is a great shame for the American girl to let her charms be marred by this one blot.—BEATRICE FAIRFAX, in New York *Evening Journal*.

HOW BORORO INDIANS GET THEIR NAMES.

IN AN INTERESTING article on the aborigines of Brazil, in the *Southern Workman*, the method of naming boys is thus described:

The ceremony of initiation into the rights and privileges of citizenship in the Bororo tribe is interesting. The little bronze body of the baby boy is more or less daubed with gum or pitch and plated with white feathers; then early in the morning before the rising of the sun, the family and friends, and the priest or conjurer, betake themselves to an eminence near the village. And as the sun, the supreme power, sweeps majestically upward from behind the eastern wilderness, the conjurer bores the lower lip of the embryo warrior with an instrument made especially for the occasion and beautifully decorated with brilliant feathers, and at the same time whispers "Piadudu (humming bird)" or the name of some other animal or object that the child is to bear. "Piadudu," softly repeat the family and friends in turn, and thus Piadudu, a favorite name, becomes the name of the little one. They are very jealous of their names and will not make them known to aliens. In order to become a citizen of the tribe a person of alien birth would have to reside with it for some time and be initiated much as the child is.

A PRAYERLESS soul is a Christless soul. Prayer is the lisping of the believing infant, the shout of the fighting believer, the requiem of the dying saint falling asleep in Jesus.—*Spurgeon*.

WHAT have we, after all, to do with to-morrow? Yet that to-morrow seems the worst devil that some of us have to fight.—*Selected*.

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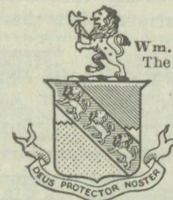
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Music

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

THE weekly publication edited by the authorities of St. Paul's Cathedral, Cincinnati, contained in its issue of May 14th, the following article, which we commend to the consideration of our readers. It touches upon a matter that is too frequently misunderstood—the *silent* worship of the congregation, which can be, and often is, as sincere (on the part of musical people) as active, audible worship:

"An intelligent (?) reporter on a Boston daily is said to have written concerning a certain public petition of an eloquent preacher visiting that city, that it was 'the most eloquent prayer ever offered to a Boston audience.' It seems hardly necessary to explain that the audience aforementioned was not a Church congregation of worshippers. And yet, when one sees a Church congregation sitting complacently to enjoy the singing of an anthem by the choir, there is an uneasy feeling that, after all, what occurred at 'Brimstone Corner,' the old Park street orthodox Congregational Meeting House by the Common, might have found a parallel at St. Paul's Church, just across the way. Now there are rightly but two things ever offered to the congregation, namely, the Sacraments, and sermons and exhortations. The Sacraments, because they are gifts from God of His own life and grace, and expressions of His condescension, we receive 'meekly kneeling upon our knees.' Sermons and exhortations spoken by preachers in the Name of God, we receive in the attitude of quiet and respectful attention—that is, sitting. But all the music of the Church service is worship toward God—'O come, let us sing unto the Lord.' Ordinarily the business of the choir is to lead the musical worship of the congregation, the lifting up of the voices of the people in praise—'Let the people praise Thee, O God, yea, let all the people praise Thee'; but if at any time the choir offers on our behalf an anthem of praise and worship in which, because of our lack of skill in music, we cannot join audibly, we can at least stand and lift up our hearts to God in worship, and we ought not to sit at such times in the attitude of listeners merely, however sympathetic we may be with the work of the choir.

"The various Christian and other denominations about us are gradually learning from us and our Prayer Book the idea of *objective worship* on the part of their congregations. Let us, on our part, be careful lest we fall into the error they are discovering and leaving, the error of being mere auditors, whose churches have degenerated into auditoriums. We are grateful to the few who sometimes stand when anthems are being sung in the Cathedral, and hope that the number may soon so increase as to include at least all the able-bodied worshippers."

It is the custom not only in England but also in this country to stand during the anthem after the third collect at Evensong. When an anthem is sung during the offertory the congregation, as a rule, remain seated, although there is no difference between an anthem sung at that time and one sung after the third collect. There can be no question as to the impropriety of neglecting to stand, except in cases where there is a physical reason for sitting. When an offertory hymn is sung instead of an anthem, the people stand as a matter of course. It would appear that there is a good deal of inconsistency in these various customs, and

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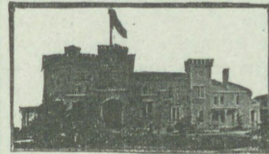
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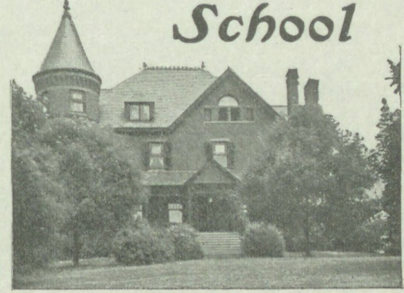
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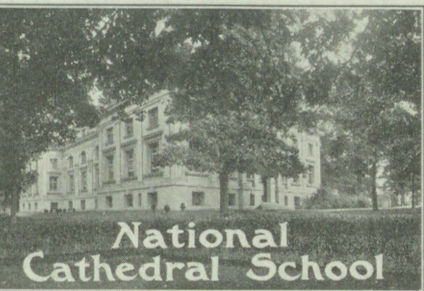
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the recommendation made by the clergy of St. Paul's, Cincinnati, is a timely one.

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We must make all due allowance for both kinds of worshippers, and provide (where we can) not only congregational music, but also that which is highly artistic, in which the people cannot join except in spirit.

This is the time of year when choirs give their annual concerts, in many cases for the purpose of obtaining funds for sending the choristers away in the summer. A very successful affair of this sort was given by the choir of St. Barnabas' Church, Irvington-on-Hudson, on May 18th, under the direction of the organist and choirmaster, Mr. Harry Woodstock. The programme contained compositions by Caldicott, Tchaikowsky, Chaminade, Regio, Simonetti, Schubert, and Rubinstein.

We have received a very interesting programme of a concert given by the choir of St. Paul's Church, Baltimore, on May 13th, under the direction of Mr. Miles Farrow. According to the Baltimore papers the singing on this occasion was most excellent, especially the solo work of Master Veazie, treble, Mr. George Hodges, tenor, and Mr. Thomas Baker, basso.

At a recent meeting of the Philharmonic Society of New York, held for the election of officers, Mr. Andrew Carnegie was re-elected president, and Mr. Richard Arnold vice-president. The society has decided to follow for another year its policy of engaging distinguished foreign conductors for its concerts, and arrangements have already been made with some of the conductors who appeared during the past season. The comparative popularity of the various conductors is indicated by the extra sales for each concert, over and above the regular subscriptions.

For the first concert, at which Gustav Kogel conducted, this extra sale amounted to \$1,854; at the second and third, at which Edouard Colonne conducted, \$1,530 and \$809—the second was the concert in the holiday season, which rarely draws a large audience—at the fourth and fifth, at which Vassili Safonoff conducted, \$2,223 and \$3,175 respectively; at the sixth, at which Felix Weingartner was the conductor, \$1,336; at the seventh, at which Carl Panzner conducted, \$2,513, and at the last, when Gustav Kogel conducted in place of Theodore Thomas, \$1,444.

The definite engagements for next season have not as yet been made known, but it is probable that Safonoff will conduct two concerts in January.

HANS CHRISTIAN ANDERSEN'S BIRTH-PLACE.

One hundred years having passed since the birth of Hans Christian Andersen, posterity is agreed that his fame must rest on the universality of what he wrote and fancied; that his stories and his poems apply to young and old alike, and to every country; that while to Denmark belongs the honor of having reared her illustrious son, the work he did is the world's heritage.

On the second day of April, 1805, there was born to a poor shoemaker and his wife, of Odense, the boy at whose cradle the muse of inspiration must have stood loving guard. And here, within the shadow of the famous Church of St. Canute, Hans Christian Andersen grew to boyhood; within earshot of the deep-sounding bells of St. Canute, the future poet laid the foundation for that mastery

which now entitles him to the world's homage. Next to the Great Book, and to Shakespeare, no other writings can show a more lasting quality than that which attaches to the fairy tales of Hans Christian Andersen. Since his death, in 1875, editions on editions of his tales have appeared in all countries, and in almost every language.

Come with the writer to the city of Odense; to the nooks and the haunts where Andersen dreamed the dreams that fired his imagination. In the case of Andersen it is doubly true that the city of Odense, with its hoary tradition, proved the fertile ground where the germ of fantasy became as the full-grown tree of knowledge the moment the poet's magic wand lifted the seed into the bright sunlight. Long before he wrote out his splendid thoughts the coming story-teller had realized his true vocation, and in spite of the hardships he suffered in his native city, the famous Dane retained to the last his love for the ancient town that Odin, according to tradition, founded in that long ago.—From "The Centenary of Hans Christian Andersen," by JULIUS MORITZEN, in the *American Monthly Review of Reviews*.

In 1835 a Buriat chief living near Lake Baikal, in Siberia, went to Mr. Swan, the London Society's missionary, saying that he wished to establish a memorial of his baby boy who had died. The chief suggested that he be allowed to pay toward the expense of printing the Buriat Bible thirty-five cents which had been given the child. He knew that the money would not pay for much of the Bible, but he thought that perhaps it might pay the cost of the dot over the "i" in the word "Saviour." "I do not give the money to you," said the chief, "I give it to print a dot over one letter in the name of my Saviour; and may this memorial of my dear dead baby be for the benefit of my friends who are yet without Christ." This incident, given by Mr. Canton, of the B. F. B. S.—*Southern Churchman*.

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