

The Living Church

VOL. XXXIII.

MILWAUKEE, WIS.—JULY 1, 1905.

No. 9

ENTERED AS SECOND CLASS MAIL MATTER AT THE POSTOFFICE IN MILWAUKEE.

NEW YORK: Room 1504, 31 Union Square-W. -- CHICAGO: 153 La Salle St. --

PERIODICAL PUBLICATIONS OF THE YOUNG CHURCHMAN CO.

COMMUNICATIONS FOR ALL TO BE ADDRESSED TO MILWAUKEE, WIS.

The Young Churchman

An illustrated paper for the Children of the Church, and for Sunday Schools.

WEEKLY: 80 cents per year. In quantities of 10 or more to one address, 54 cents per copy per year, with a further discount of 10 per cent. if paid in advance.

MONTHLY: 20 cents per year. In quantities of 10 or more to one address, 12½ cents per copy per year, with a further discount of 10 per cent. if paid in advance.

The Shepherd's Arms

An illustrated paper for the little ones of the Church, and for Infant and Primary Classes.

WEEKLY: 40 cents per year. In quantities of 10 or more to one address, 30 cents per copy per year, with a further discount of 10 per cent. if paid in advance.

MONTHLY: 15 cents per year. In quantities of 10 or more to one address, 8 cents per copy per year, with a further discount of 10 per cent. if paid in advance.

The Living Church

A Weekly Record of the News, the Work, and the Thought of the Church. Subscription price, \$2.50 per year. To the Clergy, \$2.00 per year.

CLUB RATES

THE LIVING CHURCH (weekly) and THE YOUNG CHURCHMAN (weekly), \$3.00 per year.

THE LIVING CHURCH (weekly), THE YOUNG CHURCHMAN (weekly), and THE SHEPHERD'S ARMS (weekly), \$3.25 per year.

English Periodicals

SUPPLIED BY

The Young Churchman Co.

THE CHURCH TIMES. Weekly. Price \$2.25 per year.

THE TREASURY. A Monthly Magazine of Religious and Secular Literature, published at *The Church Times* office. Price \$2.50 per year. Single copies 25 cts.

The Living Church Annual

A Church Cyclopedia and Almanac, for the year, issued at Advent. Contains record of the events of the Church during the preceding year, the Clergy List, etc. Paper, 35 cents; cloth, 60 cents; postpaid.

Evening Prayer Leaflet

Contains the full Evening Prayer, with Collect, Psalter, and 4 Hymns, published weekly in advance for every Sunday evening. Price in quantities, 25 cents per copy per year. Transient orders, 50 cents per hundred copies. A number of special editions for special occasions.

Many Have Asked

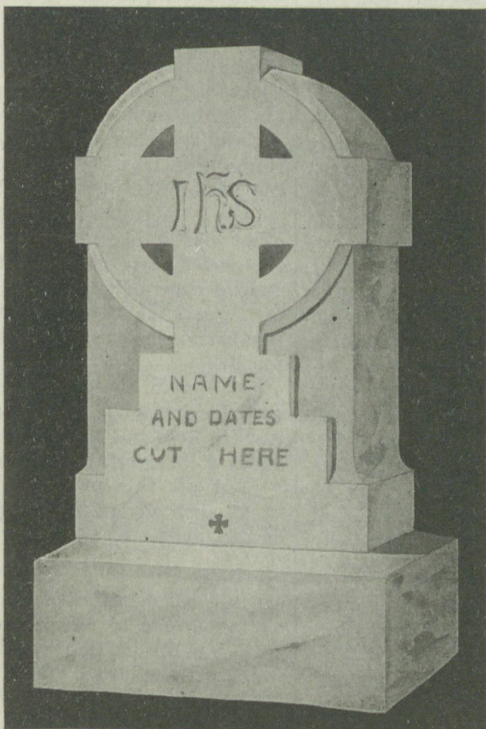
us for a memorial stone for the head of a grave which shall be Churchly, artistic, yet not too expensive.

Examination will show the one here illustrated to be properly designed to attain these results, and we offer you it at **THIRTY-FIVE (\$35.00) DOLLARS**, lettered and set complete in the cemetery or church-yard.

Not to be paid for until erected. Order promptly.

We guarantee all of our work.

Send for our "Help in the Selection of a Monument," sent free to those considering the purchase of a monument or gravemark.



CHAS. G. BLAKE & CO.

720 Woman's Temple

CHICAGO, ILL.

INVESTMENTS

for funds of all sizes, from \$500 up, and netting from 5 per cent to 6 per cent, may be safely made in

BONDS

issued under our serial plan whereby the debt is steadily reduced and the margin of safety increased, and in our

MORTGAGES

on improved income-producing Chicago real estate in selected locations. Send for our current list of offerings.

Peabody, Houghteling & Co.

1111 FIRST NATIONAL BANK BUILDING

CHICAGO

(ESTABLISHED 865)

Advertising and the Religious Press

IT is beyond question that the advertising prestige which once belonged to the religious press, has very largely departed from it. The fact that THE LIVING CHURCH, alone among religious weeklies, has practically held its own in advertising space during the past five years—there has not been a variation of \$1,000 between the highest and the lowest amount received from advertising in any of these years—may not blind us to the fact; which indeed is even proven when we say that in spite of its large increase in circulation and in influence within those years, there has been no corresponding increase in advertising in the columns of THE LIVING CHURCH.

What has become of the advertising which once went to the best of the religious papers? Apparently it has gone to the ten-cent monthly magazines and to the dailies.

We believe that we can show that this diversion of advertising patronage is a mistake. In doing so we should not think of maintaining that advertising in these mediums is not valuable. We need only to show that they do not exhaust the valuable media in advertising, and that the columns of the religious press are at least equally valuable for the purpose in proportion to the cost. Indeed we think it would not be difficult to show why they are *more* valuable to high-class advertisers than are these other publications, which seem in part to have supplanted them in the estimation of the advertiser, or, at least, of the advertiser's agent.

LET US AT THE OUTSET admit that the religious press is in part responsible for this condition. To its discredit be it said that the religious papers have, as a class—we need hardly add that there are exceptions—disgusted advertisers in past years by their claims to fictitious circulation. Why Christian ethics, inculcated always in editorial departments, should not have been practised by business managers, we do not pretend to say. The wide gulf between precept and practice reacted inevitably against the papers. Just as an absconding Sunday School superintendent or a criminal minister brings the whole Christian religion into disrepute, so religious papers that made notoriously false claims to circulation reflected upon the whole religious press. Advertisers had no way of sifting the false from the true. Consequently, in many instances, they condemned a whole class in journalism. In doing so, they only followed the illustrious example of one Herod, who, desiring to destroy the life of One infant, ordered the extermination of all the innocents within the borders of Bethlehem, that the One might not escape.

This competition of religious papers with each other, and the exaggerated claims made by some of them, disgusted not only the advertiser, but also the publishers of some of these periodicals. Thus it is that, many years ago, THE LIVING CHURCH set the precedent of declining absolutely to give out any figures relating to its circulation. That rule seemed, and still seems to the publishers, the wisest one for it to make. No matter what claim to a circulation were made, there were religious papers that would not scruple to claim more. If such counter-claim were well founded, it would be perfectly legitimate; but since the circulation contests of a few years ago (in which THE LIVING CHURCH had no part), our own publishers have felt that they did not care to enter into any competition with other religious papers.

It may not be out of place to note some methods of inflation, not always connected with the religious press, that have come to our attention:

A given institution will be "written up" and illustrated freely, on condition that a

large number of copies of the issue containing the matter be purchased. Then a statement of circulation, counting those copies of a single issue, is given out. Of course the "circulation" applies to only one issue, which is already out of date before the statement is published.

The magazines and dailies are largely sold through news agencies on a "returnable" basis. The returns of unsold copies are, necessarily, very large. But these frequently help to make up circulation statements. Only a few hundred of THE LIVING CHURCH are circulated through news agencies, thus making the few copies returned a negligible quantity.

Some periodicals have large "free" lists; THE LIVING CHURCH cannot afford that luxury.

Other periodicals simply draw upon their imagination in making claims.

For many years no statement of circulation on behalf of THE LIVING CHURCH has been made to any advertising directory. In some of them the circulation is "estimated" by their publishers, in others it is left blank. In no instance is it authoritative.

No doubt it is true that this very unwillingness of THE LIVING CHURCH to enter into these circulation contests has, among a certain class of advertisers, worked against the periodical. As between a paper which claims a large circulation, and another, charging the same or a higher advertising rate, that makes no claim at all, it is not surprising that some advertisers—particularly the beginners in that most difficult of sciences—should select the former.

But on the other hand, there are reasons which have undoubtedly occurred to some expert advertisers which would suggest that the paper making no claim—in this case THE LIVING CHURCH—is the better medium. In the first place, its very willingness to forego competitive advertising shows that the paper derives its main revenue, not from its advertising but from its subscription department. Advertisers who are familiar with THE LIVING CHURCH know that the weekly production of such a paper, ranging from 32 to 48 pages—seldom the minimum number—is a very expensive matter. With no subsidy from any source to draw upon, with the absolute necessity of making the paper pay its way, it is obvious that the policy of THE LIVING CHURCH with respect to advertising could not be maintained, did not the subscription income pay the greater portion of the expense of publication. Of course it is equally obvious that some portion of the income must necessarily be derived from the advertisements; for every subscriber to THE LIVING CHURCH costs the publisher more than he pays for his subscription, and the deficit must be made up from the advertising.

IS THE RELIGIOUS PRESS A GOOD MEDIUM?

But, it may be asked, apart from questions between different religious papers, does that class of periodicals afford a profitable medium for advertisers?

We can hardly understand how that question can receive other than an affirmative answer.

Excluding the cheaper religious papers, and confining our attention to those that are entitled, by reason of intrinsic excellence, of influence, of probable circulation, and of cost of production, to rank with THE LIVING CHURCH, several germane facts are beyond question:

(a) The subscribers pay for these papers at a higher rate than the cost of the cheap magazines and the daily papers that depend upon advertising revenue for their chief income; therefore they value the religious paper more highly than the others.

(b) Subscribers to the best religious pa-

pers are, as a class, among the most cultured people in a community; therefore their wants are more diversified than are those of readers of periodicals that appeal to the whole mass of cultured and uncultured alike. They want better goods and more kinds of goods.

(c) The religious paper, more than any other, is passed from hand to hand, two, three, and many more times. Consequently the number of readers per copy printed greatly exceeds that of other periodicals. The number of readers of THE LIVING CHURCH after the subscriber has finished it, probably exceeds the number of subscribers. This is, in part, due to the efforts of the Church Periodical Club to keep Churchly literature in cumulative circulation.

(d) The lesser volume of advertising in the religious press as compared with the monthlies and dailies gives greater prominence to it. This lesser volume is due in part to the "drift" of advertising away from the religious press, already referred to, but also, in large part, to the exclusion of questionable advertising by the best of these papers. Surely an advertisement that is buried amidst a hundred advertising pages is of less value than one that stands out clearly with comparatively few others, and they of the highest class.

(e) But this greater value of the religious press applies only to advertisers of the highest class of goods. It is not of much value to others.

A LIMITATION TO THE RELIGIOUS PAPER AS AN ADVERTISING MEDIUM.

We frankly admit one limitation, that perplexes and sometimes misleads advertisers.

The higher the class of readers, the more difficult is it to test the value of an advertisement by "keying" it. Cultured people purchase, *when they can*, from local dealers. An advertiser cannot discover what influences sales that do not come to him direct, and the periodical whose advertising pages have influenced the purchaser, obtains no credit for the sale thus made.

Do you advertise a book? The reader of the advertisement buys it of his regular bookseller. The advertisement sells it, but the publisher does not know it.

And the same applies to practically everything that may be purchased locally. But the advertisement effects the sale.

Even the offer of "free samples," and other "gifts" loses its value in proportion as the social scale rises. If the "best people" want a commodity, they will buy it and pay for it, and the "free sample" is not an alluring bait sufficient to induce them to write for it.

If a man has an ailment, he wants the cure for it to-day, and is willing to pay for it. He does not wait a week to correspond about a "free sample" to try.

But all this makes it more difficult to "key" such advertising as goes among people of the highest class.

THE RELIGIOUS PAPER VINDICATED.

But where an advertiser is so fortunate as to be able to compel purchasers to deal with him direct, the value of the religious press is vindicated. This was shown, for instance, in a letter (reproduced on the next page) from one who kept a six-line classified advertisement, without display, in THE LIVING CHURCH, offering rooms to let at St. Louis during the World's Fair. Everyone recalls what rows of half empty or entirely empty houses disappointed the St. Louis householder during the months of the great Fair. Compare that common experience with that of the writer of this letter. The key to the vindication of THE LIVING CHURCH as an advertising medium in this instance, lay in the fact that *every customer came to the advertiser direct*. He could not, in the nature of the case, deal with a middle man.

A like experience is related by Mr. Alexander Smith, manager of the bond depart-

ment of Messrs. Houghteling, Peabody & Co., Chicago. Interviewed by Printer's Ink as to his experience in the advertising of that house, he said:

"When we started, I had what I considered pretty sound theories regarding mediums and methods, but I am free to confess that these have been entirely overthrown. For one thing, I thought that quality magazines would be the natural medium for selling bonds. This has been a conviction of mine for years. . . . Well, the quality magazines brought hardly any replies at all—were thoroughly disappointing. What was the matter? Frankly, I don't know. By far the best returns were brought by McClure's, which is a good advertising medium for us, and results with other magazines brought me right around to the belief that it is quantity of circulation that counts—give me circulation first of all. This belief was strength-

the advertiser has goods that are wanted by people of the highest class.

WHAT OTHER ADVERTISERS SAY.

Not many advertisers write testimonials for publication, by reason of the quantities of applications for advertising patronage from other publications that would thus be sent to them, and because they do not wish to give competitors the benefit of their experience. Not infrequently, however, do they express themselves as to the value of the advertising, in private letters. From many such received at the office of THE LIVING CHURCH, we make the selections that will be found below. Names are not appended, since the letters were not sent for publication; but the original letters may be examined by any who are interested. Even more convincing than these letters, is the eloquent though dumb testimony borne by

our school has made great progress. While it is difficult to trace direct results, I am entirely satisfied that our display advertising in THE LIVING CHURCH has been very helpful."

[FROM A GENERAL ADVERTISER.]

"We are in receipt of your valued favor of the 26th inst., notifying us that our advertisement placed with Lord and Thomas, Chicago, Ill., expires with your issue, March 8th. We beg to assure you that the returns from your paper have been very gratifying and it will be included in our next list. We would therefore request that you continue the ad. so that there will be no omissions."

[FROM A GENERAL ADVERTISER.]

"I find my advertisement in your columns quite fruitful of results."

[FROM AN ADVERTISER OF FOREIGN TRAVEL.]

"For eight years I have offered tours abroad to the American public, and frequently have inserted display cards in the religious, educational, and literary weeklies, attracting little attention from readers because they are accustomed, I suppose, to seeing similar ones in that form. Some years I have distributed very expensive booklets, illustrated, with heavy postage, without making much impression. The little advertisement in your paper, without display, seems to attract attention the most of any. I have received requests in every mail since it appeared."

[FROM A REGULAR ADVERTISER OF ECCLESIASTICAL SUPPLIES.]

"There is not a week that we do not get an order of some description through THE LIVING CHURCH."

CONCERNING CLASSIFIED ADVERTISEMENTS.

IN no department has LIVING CHURCH advertising proven more fruitful than in the classified columns. And this is not strange.

If you want to employ a high-class, trustworthy employe, you don't want to call out the replies from the mass of "unemployed" who constantly watch the want columns of the daily papers. It is of value to you to confine the publication to people of the class who read THE LIVING CHURCH. The mere fact that they are numbered among those readers, proves that they are of an intelligent, devout, God-fearing class of society. This is important if you desire a home assistant, or a trustworthy man for any phase of office work. And the same applies to persons desiring situations among business houses or families of the highest class. Is not that reasonable?

Summer resorts or hotels desiring to attract the best people; those who would induce travel; who have special articles to offer for sale; who would obtain or sell rare books; all these should insert their wants among the classified advertisements in THE LIVING CHURCH.

[FROM A CLASSIFIED ADVERTISER.]

"Will you please continue our advertisement in THE LIVING CHURCH for the balance of this month? The results obtained thus far have more than fulfilled expectations, and I do not think it presumptuous on our part in stating that general satisfaction has resulted from same to all concerned."

[FROM A CLASSIFIED ADVERTISER.]

"Enclosed please find check. I wish to add to what I have said before—THE LIVING CHURCH ad. has been the most productive of good to me of any of the many forms of advertising used."

[FROM ANOTHER CLASSIFIED ADVERTISER.]

"The advertisement I put in your columns

HOMOEOPATHIC MEDICAL COLLEGE OF MISSOURI

COR. JEFFERSON AVE. AND HOWARD ST.

OFFICERS OF BOARD OF TRUSTEES: JAMES A. CAMPBELL, M. D., PRES. MERRICK JACCARD BLDG. CARL J. LUYTJES, M. D., SECT.

OFFICERS OF FACULTY: L. C. McELWEE, M. D., DEAN, 1831 N. GRAND AVE. CARL J. LUYTJES, M. D., REGISTRAR, 200 LAFAYETTE AVE.

FOUR ANNUAL TERMS NECESSARY TO GRADUATE

ST. LOUIS, Dec. 2nd 1904

Mr. F. C. Moorhouse

Dear Sir: Enclosed please find check for \$10.00 balance due you on advertising in Living Church. In this connection I am pleased to make you the following statement viz: As a result of our ad. in Liv. Ch. we received 720 letters and telegrams inquiring about room accommodations during the Fair. These letters came from 34 states, two territories, District of Columbia and Canada—From Maine to California and from Calgary to Tampa. Resulting from this correspondence we entertained a total of 875 individuals remaining long enough to make a total average of 40 persons a day from June 30 to Nov 5th with a grand total income of \$6,123.00. Contrast this highly satisfactory result with add that we also ran some other ad's in other papers both secular and church, and it was only the church paper that more than paid the expenses of the advertisement. And all the advertisements combined did not bring back any kind of return as compared with Liv Church. With much gratification and felicitation I am Yours truly, L. C. McElwee

ened by returns from such religious papers as the Interior and LIVING CHURCH."—(Printer's Ink, October 26, 1904.)

Thanking Mr. Smith for this unprejudiced testimony, we venture to differ with him as to the primary cause of the success of these advertising mediums. It is adaptability of circulation that counts; and adaptability is a combination of both quantity and quality, with a large seasoning of confidence in the publication on the part of readers, thrown in.

Advertisers whose goods are sold through middle men might well avail themselves of the experience of these advertisers.

Similar statements to the first of the foregoing, in less detail and only for that reason less satisfactory, were made by other advertisers at St. Louis and by Buffalo advertisers during the Pan-American Exposition. It is obvious that other advertising quite as truly reaches the desired clientage, even though purchases may more commonly be made through middle men, if

the fact that the same advertisers continue, very largely, to give patronage to the paper year after year, as regular readers know. In the science of advertising, the periodical that retains indefinitely its old advertising customers, has vindicated its value.

[FROM A SCHOOL ADVERTISER (1904)]

"I have spent \$1,000 in advertising this summer, \$600 of it in the four leading magazines, and I have no reason to believe that I have secured enough pupils from that magazine advertising (enough returns) to pay for the outlay. Whereas, I have known for certainty, that every dollar spent in THE LIVING CHURCH has brought much more than a dollar. I am convinced that the City Dailies and the Religious Weeklies are far better mediums for advertising Schools than the magazines."

[FROM ANOTHER SCHOOL ADVERTISER.]

"Under the plan of liberal advertising adopted by us during the last three years,

for a teacher for classics has brought many answers."

ADVERTISING OFFICE.

The main advertising office of THE LIVING CHURCH is at 153 La Salle St., Chicago, where the advertising manager will be glad to enter into any explanation, to quote rates, to prepare "copy," or to serve advertisers in any way that may be within his power. He will be glad also to counsel advertisers freely as to the standing of advertising agents and to recommend such as are trustworthy.

Title-page space in THE LIVING CHURCH is always retained months in advance. None is now available before fall. Reservations for space for Christmas advertising should be made now. Address correspondence to C. A. GOODWIN, Adv. Mgr. THE LIVING CHURCH, 153 La Salle St., Chicago.

Classified advertisements (price, two cents per word) should be sent to THE LIVING CHURCH, at its Milwaukee office.

God does not force allegiance. He waits for it. The crown of our own individual love and loyalty must be offered by our own hands.—F. R. Havergal.

Educational.

CONNECTICUT.

TRINITY COLLEGE HARTFORD, CONN.

Comprehensive Library at all times open to students for study in Languages, Literature, History, Economics, Philosophy, Mathematics, and the Sciences.

Thoroughly equipped Laboratories for work in Chemistry, Natural History, Physics, and Electrical Engineering.

Courses in Civil Engineering. Examinations for admission, June 29, 30, July 1; Sept. 25, 26, 27, 28. Academic Year begins Sept. 28.

For Catalogues, etc. address THE SECRETARY OF THE FACULTY.

Berkeley Divinity School Middletown, Connecticut

For preparation for Deacon's and Priest's Orders. The Fifty-second year opens September 19th, 1905. For Catalogues etc., address the DEAN.

ILLINOIS.

St. Mary's KNOXVILLE Illinois

A Training and Finishing School for Girls

Endorsed and adopted by the Provincial Synod representing the Dioceses of Chicago, Quincy, and Springfield.

REV. C. W. LEFFINGWELL, D.D., Rector and Founder (1868).

WATERMAN HALL

The Chicago Diocesan School for Girls, SYCAMORE, ILLINOIS.

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



Gem City Business College Quincy, Ill.

20 experienced teachers; 1400 students; \$100,000 school building. Shorthand, Bookkeeping. 64-page illustrated catalog free. D. L. Musselman, Pres.

TODD SEMINARY FOR BOYS

58TH YEAR. An ideal school near Chicago for boys of the public school age. Send for Prospectus and come and see us. NOBLE HILL, Prin., Woodstock, Ill.

Educational.

INDIANA.

HOWE SCHOOL, LIMA, INDIANA. A thorough Church school for a limited number of well bred boys. Thorough preparation for college or business. Address Rev. J. H. McKenzie, Rector.

Knickerbacker Hall Indianapolis, Indiana. BOARDING AND DAY SCHOOL FOR GIRLS. College Preparation and Special Courses. All advantages of a City School. Music, Art, Domestic Science and Gymnasium. Large grounds for Athletics. Address MISS MARY HELEN YERKES.

KENTUCKY.

ASHLAND SEMINARY

VERSAILLES, KY. Diocesan School for Girls. Academic and College Preparatory Courses. Music, Art. Well-equipped new building. Gymnasium. Large grounds. Moderate terms. Bishop Burton, Lexington, Ky., Rector. Miss ELLEN C. HOGEBOOM, M.S., Principal.

MASSACHUSETTS.

Miss Hall's School In the Berkshire Hills

On a handsome estate 1,000 feet above sea level, girls are given an outdoor life, a college preparatory or a general education by a carefully chosen faculty. A special department for little girls. For catalogue, address

Miss MIRA H. HALL, Principal, Pittsfield, Massachusetts.

MICHIGAN.

AKELEY HALL

GRAND HAVEN, MICHIGAN.

A boarding school for girls. College preparation and special courses. Location healthful and picturesque. Summer session July and August for study and recreation combined. Address

MISS SUSAN HILL YERKES.

KALAMAZOO COLLEGE, Kalamazoo, Mich.

Do you wish a college education? If you have good health, thorough preparation, good habits, large ambition you can get it. Send for catalogue of Kalamazoo College giving full information.

A. GAYLORD SLOCUM, LL.D., President

MISSOURI.

Bishop Robertson Hall.

Episcopal: Established 1874. Boarding and day school for girls. Reopens D.V., Sept. 13, 1905. Apply to SISTER SUPERIOR, 1607-1617 S. Compton Ave., St. Louis, Mo. Ask for prospectus L.

MINNESOTA.

SHATTUCK School for Boys, Faribault, Minn.

The unusual equipment of this school renders it especially efficient in the preparation of boys for college or for business. The beneficial effects of its splendid climate are well worth consideration. Military system employed in its wisest application promotes physical, mental and moral welfare. Maximum number 170. Faculty of 17 insures close contact and individual care. 41st year. Young boys from 8 to 11 in separate family school.

I would like to write you about other features of this school of high ideals, and send you a register, if you are looking for the right school for a good boy.

JAMES DOBBIN, D. D., Rector.

ST. LUKE'S HOSPITAL, DULUTH, MINN.

A three years' course of training is given in this Church institution, to young women desirous of becoming nurses. Instruction practical and thorough. Applicants should be between twenty and thirty years of age. For further information address

MARY G. THORNTON, Superintendent.

Educational.

MINNESOTA.

THE CHURCH HOME,

587 Fuller St., St. Paul, Minn.

A Deaconess Institute and Home for Aged and Feeble Persons.

Rt. Rev. S. C. EDSALL, D.D., Pres. ex-officio; Rev. THEODORE SEDGWICK, Pres.; Rev. C. EDGAR HAUPF, Warden.

WANTED: Devout and intelligent women to train for deaconesses, missionaries, or parish workers. No more honorable calling is open to the women of the Church. For information address the Warden.

Saint Mary's Hall

Faribault, Minnesota.

A Home School For Girls

Established by Bishop Whipple in 1866. Superior advantages in music and art. Gymnasium—tennis—outdoor sports. Certificate admits to leading colleges. Waiting list. Apply early. Catalogue sent on request. Rt. Rev. S. C. Edsall, D.D., Rector. Miss Caroline W. Eells, Principal.

NEW HAMPSHIRE.

HOLDERNESS SCHOOL FOR BOYS

We do not attempt to advertise all the particular advantages of this school. If you wish to learn of them send for catalogue. Address

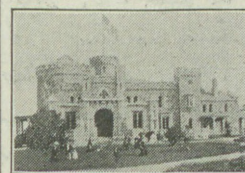
Rev. Lorin Webster, M.A. Rector, Plymouth, N.H.

The Phillips Exeter Academy

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

NEW YORK.

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



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

The General Theological Seminary

CHELSEA SQUARE, NEW YORK.

The Academic Year begins on Wednesday, September 20th.

Special Students admitted and Graduate course for Graduates of other Theological Seminaries.

The requirements for admission and other particulars can be had from

THE DEAN.

ST. DAVID'S HALL.

School for limited number of boys. College or business. Rapid progress of backward boys. Success certain. Strongly endorsed. Ideal spot. New buildings.

REV. WM. L. EVANS, M.A. Scarsdale, N. Y.

SAINT GABRIEL'S

PEEKSKILL-ON-HUDSON, N. Y.

Under the charge of the Sisters of Saint Mary. Eighty acres on the banks of the river.

Address The SISTER-IN-CHARGE.

ST. JOHN BAPTIST SCHOOL.

231 East 17th Street, NEW YORK. A Resident and Day School for Girls under the care of the Sisters of St. JOHN THE BAPTIST. Terms \$500. Pupils prepared for College. Elective Courses. Re-opens Oct. 2d. Address THE SISTER SUPERIOR.

ST. PAUL'S SCHOOL

BOYS; College Preparatory; 18 miles from N. Y., efficient masters; well equipped laboratories; gymnasium. APPLY FOR CATALOGUE TO Fred'k L. Gamage, D. C. L., Head Master, Garden City L. I., New York

St. Stephen's College

Annandale, N. Y.

A Church College, which offers a thorough collegiate education, leading to a degree of B.A., as a foundation for later professional training. Charges for Tuition, Room, Board, Fuel and Lights only \$225 a year. For catalogue of fuller information, address

THOS. R. HARRIS, D.D., Warden.

Educational.

NEW YORK.

NEW YORK CITY, 6-8 East Forty-Sixth Street.
St. Mary's School. BOARDING AND DAY SCHOOL FOR GIRLS.
 Collegiate, Preparatory, and Primary Classes. Advantages of New York City. Gymnasium. Elevator. Reopens Oct. 2nd. Address **SISTER SUPERIOR.**

OHIO.

The H. Thane Miller School

For Girls. Limited in numbers. College preparatory and advanced courses. Special advantages in Languages, Literature, History, Music and Art. Preparation for foreign travel. Address **Mrs. EMMA P. SMITH MILLER**, or **Miss E. LOUISE PARRY**, A. M. Lenox Place, Avondale, Cincinnati, Ohio.

Kenyon Military Academy

An unequalled school with unsurpassed environment. Ideal location, sixty acres of grounds, golf links, complete gymnasium. Prepares for all colleges and technical schools. Flexible two years' business course. 82d year. **Wyant & Williams, Regents, Gambier, Ohio.**

Miss Phelps' Collegiate School.

Certificated with leading colleges. Healthful home life with city advantages. Music Art and European travel. Social recreation. Gymnasium, Out door sports. Illustrated Year-Book. 151 E. Broad Street, COLUMBUS, OHIO.

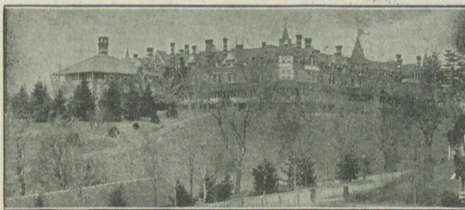
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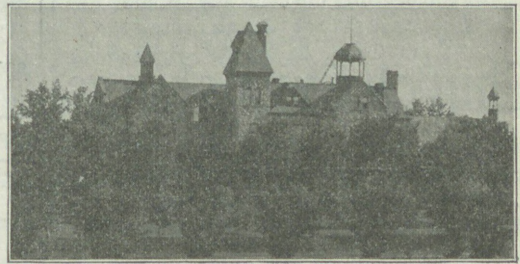
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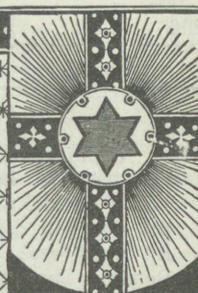
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THERE is a German proverb which says, “Speech is silver, Silence is Gold.”—Selected.

FOR THE SECOND SUNDAY AFTER TRINITY.

IN the second half of the Christian Year, the Trinity-tide, the Epistles at the start are steadily taken from the first great letter of St. John. The theme is clear and unmistakable: Love, the fruit of the Incarnation; Love, God's expectation in man, redeemed and dowered with grace through the sacrifice of the Divine Life in the world.

We cannot say that the present age is conspicuously loyal to this view and conception of the true life. Men, as we find them nowadays, are humane but not in a marked degree loving. Domestic affection, tender love between fathers and mothers, parents and children, brothers and sisters, seems in our disordered society to be sadly on the wane. Religious love—intense affection for God, and for man in the brotherhood of Christ—this we still find, here and there, but it is not common.

To a great extent it is probably true that men in the Church hardly less than men in the world, need to be roused to “the life of service, based upon love.” Religion easily becomes mechanical and lifeless. Men drill themselves to its perfunctory acts, unmindful of the fact that prayers and worship and almsgiving *without* love are like alimony, a support by command of the Court for an unloved and discarded wife.

Yet, how clear it is to every diligent student of the Gospels, that Christ saw the hopelessness of expecting men to do right from motives of mere selfish utility; and that He laid no command upon the human heart, without confident expectation that His desire would be carried out, if love for God might be permitted to rule the life.

Religion, then, without love is outside the range of Christ's expectation; and it is impossible, from the view-point of the Gospel, that love for God shall dwell in the heart without begetting religion in the life.

“We know that we have passed from death unto life, because we love the brethren.” Religion is love; and love for God should move to love for man: especially within the inner circle of the faithful, the Catholic Church, the baptized, the brethren. To be brought into this “goodly fellowship,” and not to “love the brethren,” is to fail and to fall short of one's resurrection from death unto life.

We heave a sigh, to think how little it is, within the Church, as Christ would have it be; and how few of the baptized, according to St. John's estimate, “have passed from death unto life.”

All the more beautiful, therefore, because not found easily and everywhere, is the Christian after Christ's own heart, the Catholic in life as well as in faith. He loves the brethren. His heart responds to the fact that the baptismal bond unites him not to Christ alone, but to the brethren as well. He feels tenderly towards all, with whom he shares the privileges of the Christian life. He prays for them. Their joys are his joys; their sorrows are his sorrows. He will not worship alongside people, and make no effort to form and to cherish their acquaintance. In church he is ever on the alert, to welcome the new-comer, to cheer with friendly interest the stranger and the chance-worshipper. When a babe is baptized and received into the congregation, he realizes that to this child should go out warmly and permanently the love of the brethren; and, when he kneels to receive the Body and Blood of Christ, there is the outflowing of his interest, on behalf of all who kneel beside him.

“O si sicut omnes!” “Passed from death unto life, because we love the brethren!” B.

AD CLERUM.

"O praeclara, ô reverenda potestas vestra. Certè non est potestas post Deum sicut potestas vestra. Forsitan scire vultis, et audire delectat apertiùs, quænam sit ista tanta potestas, cui nihil in coelo vel in terra valeat comparari. Ad quod ego; Consecrare videlicet Corpus et Sanguinem Domini. Super potestate vestra, super tam insigni spectaculo, super tam solemnè dignitatis vestrae privilegio stupet coelum, miratur terra, contremiscit homo, reveretur plurimum Angelica celsitudo. . . . Sed unde hoc nobis piissime Jesu? . . . Certè non ex debito vel ex merito nostro, sed ex voluntate tua, et dulcedinis tuae beneplacito, Parasti enim in dulcedine tua pauperi Deus. Pauper est genus humanum, cui bonum istud coelitus indultum est. Haec est verè indulgentia coelestis, haec est verè cumulata gratia, haec est verè superexcellens gloria, sacerdotem Deum suum tenere, et aliis dando porrigere. O novam et divinam potestatem, cujus ministerio panis Angelorum et vitae, mortalibus quotidie prae-paratur."—*St. Bern., in Coena Dom.*

THE CANONICAL REVISION OF 1904.

Constitution and Canons for the Government of the Protestant Episcopal Church in the United States of America. Adopted in General Convention 1789-1904. Printed for the Convention.

WE have awaited a convenient time in which to make a brief statement of changes made in the canon law of the American Church, in connection with the revision of the canons by the General Convention of 1904. We shall attempt only to enumerate those changes that affect the practical administration of the Church, without mentioning the many changes, generally, if not invariably, in the way of improvement, and frequently in the way of condensation and clearness, that are merely verbal.

The unwieldy arrangement by which the Digest was divided into four "Titles" is abandoned, and the canons are numbered consecutively from 1 to 57. This in itself is a change that greatly facilitates reference to the canons. When in addition to this we have the greatly improved arrangement of topics over that of the former canons, and have also language that is generally superior to the former, it is obvious that we owe a large debt of gratitude to the successive commissions that have gradually drafted the canons into their present form. It is to be observed in passing that the language of the canons is much more satisfactory than is that of the new Constitution.

The canons relating to postulants and candidates for orders are much simplified. There is no longer the discrimination between the several classes of candidates. The canons in future know only postulants and afterward candidates for holy orders. In details there are a number of improvements. The statement that must be made by a postulant as to his Baptism, Confirmation, First Communion, etc., is more definite than were the similar statements required formerly. The postulant or candidate is still obliged to state whether he has ever previously made application for admission in the same capacity, and in case he has some time been refused admission, or has been dropped in some Diocese, the facts concerning the matter must be laid before the Bishop for his consideration before accepting the candidate anew. It is to be observed, however, that the former requirement on the part of the Bishop, to notify all other Bishops in the event of dropping the name of a candidate for orders from his list, no longer appears in the new canons, neither is there any necessity for such notification. Many of the Bishops appear not to have observed this change, since we understand that a number of Bishops continue to circulate the information of having dropped certain named candidates from their roll.

In the multitudinous canonical forms and certificates to be used at various times prior to ordination, it is significant to observe that the name of the Protestant Episcopal Church has in each case been dropped in favor of the expression "this Church." Whether the members of General Convention realized that in eleven instances within the first few canons they had dropped the name Protestant Episcopal, may be open to question, but there is none as to the fact. The Church is now dignified in the canons by receiving the admirable cognomen "this" as its mark of differentiation in the world of "Churches." One recalls the sad fate of Dickens' "Nemo," who exploded and disappeared in thin air. Since, however, the General Convention is amputating the Church's name on the plan of the surgeon who removed an inch of a dog's tail at a time so as not to hurt the dog by cutting it all off at one stroke, perhaps we ought not

to complain. The average Protestant Episcopalian undoubtedly views it as "inexpedient" to work in a more direct manner; which is only to say that if, as a body, we were blessed with broader minds and larger vision, we should have reversed some of our recent history.

We no longer have provision for the ordination of "deacons only." All deacons will hereafter look alike to the canonist, and there is no division of the order into the two classifications formerly in vogue. Some day this Church must grapple with the question of restoring the primitive diaconate. At the present time, as in the Roman Communion, our diaconate is merely the stepping-stone to the priesthood, and the "deacon only" who now disappears from the canons, is an anomaly in real life, for whom our system really has no place. It is not right that this should be the case. A deacon may now be advanced to the priesthood after a term of six months in the lower order, instead of a year as formerly.

We have the new proviso that "In all particulars the service at the consecration of a Bishop shall be under the direction of the Bishop presiding at such consecration." This new legislation was called out by reason of the question that had arisen concerning the ultimate authority at a consecration, a considerable difference of opinion having at one time been propounded in our own columns. It is well that the matter is now definitely settled. The original intention of the commission to omit provision for the election of a Bishop Coadjutor on the ground of "extent of Diocese" was reconsidered by them, and a Bishop Coadjutor is still allowed on the ground now much better expressed by the phrase, "extent of diocesan work." It is now required that the grounds upon which a Bishop Coadjutor is elected are to be transmitted, with other required testimonials, to the General Convention or to the Standing Committees and Bishops, and finally, there must be forwarded to the Presiding Bishop a certificate that all the canonical requirements have been met. There have been reasons, within recent years, why these requirements should be thus definitely stated. We observe that the old-time prohibition against the election of a Suffragan Bishop is repealed. It may not be maintained that omission of a prohibition is equivalent to positive permission, but the way is undoubtedly left open for canonical legislation enabling a Diocese to choose Suffragan Bishops under the safeguards. In many instances we believe this to be a more satisfactory solution of the problem of providing episcopal assistance for a Bishop, than is that of the election of a Bishop Coadjutor.

Provisions as to Missionary Bishops are much simplified and improved. Where formerly the language of the canons vested the power of election in the House of Deputies, giving to the House of Bishops only the power of nomination, now the House of Bishops elects, and its choice is to be confirmed by the lower House or by the Standing Committees, and the election does not, as formerly, return to the Bishops for a confirmation of their election. The canon relating to the consecration of Bishops for foreign lands is also very much improved. It is now declared to be "the duty of every Bishop in this Church to reside within the limits of his jurisdiction," and if he is to absent himself therefrom for more than three months, he must, if a diocesan, first obtain the consent of the Convention or of the Standing Committee; or if a Missionary Bishop, the consent of the Presiding Bishop. A Bishop intending to be absent for six months is required to constitute his Bishop Coadjutor or his Standing Committee as ecclesiastical authority during his absence, and he has, as formerly, the privilege of doing so in the event of an absence of less extent.

We have already noted the new provisions in the canon "Of the Filling of Vacant Cures." In the event of the vacancy in the rectorship of a parish, the authorities of the parish are to communicate with the Bishop in regard to the clergyman whom they propose to elect, and must wait, not exceeding thirty days for the Bishop to communicate with them in regard to the matter. If a parish remains vacant for thirty days without local steps being taken to make provision for the services, the Bishop is required to make such provision. The word "duly" is new in the following sentence: "If the Ecclesiastical Authority be satisfied that the person so chosen is a *duly* qualified Minister, and that he has accepted the office, the notice shall be sent to the Secretary of the Convention, who shall record it." We do not feel that a somewhat obscure phrase has, by that additional word, been sufficiently clarified. The question which has arisen as to whether a minister is to be esteemed "qualified" by reason merely of the fact of being in holy orders and not under discipline, or whether the Bishop has the right, under the canon, to consider his personal qualifications for a given cure to which

he has been elected by its vestry, ought, in our judgment, to have been definitely determined in the course of revision.

The canon "Of Ministers and Their Duties" is much improved. The rector is distinctly declared to have control of the worship and spiritual jurisdiction of the parish, and to be entitled to the use and control of the church and parish buildings with the appurtenances and furniture thereof. The former provision that he should instruct children in the Catechism has now the further requirement that he shall "examine them in the same publicly before the congregation." The rector is also to have the disposition of offerings for the poor given at the Holy Communion on one Sunday in each month.

There is a provision that a minister may not officiate within a parish except by consent of the rector thereof, or in cases where two or more congregations are included in one cure, as in many of our cities where parochial bounds are not defined, "the consent of the majority of the ministers of such congregations or churches, or of the Bishop, shall be sufficient." The authority of the Bishop to act in that event is new, and though it is conceivably liable to abuse, in that the Bishop may permit the invasion of parochial rights, it is yet, in our judgment, a necessary provision, by reason of the practical impossibility in our larger cities of soliciting and securing the consent of a majority of all the parochial clergy to any extra-parochial service that may be deemed by the Bishop to be fitting, but is to be held outside of a consecrated church. There is a new provision prohibiting any minister to officiate more than two months in any Diocese without a license from the ecclesiastical authority, and also a provision that a minister whose letters dimissory have been accepted shall receive a certificate of the fact before officiating in his new cure.

We may hastily note a number of variations of less moment. The letters dimissory substitute the phrase "in good standing" for "in regular standing." The word "presbyter" is changed to "priest" in the canon "Of Deacons." The canon "Of the Admission of Ministers by Bishops Not in Communion with This Church" is sufficiently broadened so that its terms would include a Bishop from a foreign Communion who might conform to and apply for admission into this Church, where formerly the canon specified deacons and priests only. The age at which a deaconess may be set apart is changed from 30 to 23. A lay reader no longer has permission to use the offices of Visitation of the Sick or of Prisoners, but he may, "after instruction and examination," be permitted to deliver sermons or addresses of his own composition by special license of the Bishop.

We shall not examine in detail the canons relating to the discipline of the clergy. Two new causes for which a Bishop, priest, or deacon may be placed on trial are "Violation of the Rubrics of the Book of Common Prayer" and "Habitual neglect of the exercise of his Ministerial Office, without cause; or habitual neglect of Public Worship, and of the Holy Communion, according to the order and use of this Church." On the other hand, the offence formerly stated as "conduct unbecoming a clergyman of this Church" is no longer admitted. The provisions for the trial of a Bishop are very much improved, and both in the event of the trial of a Bishop and of other clergy there is provision for appeal to a higher court. Never have the canons relating to judicial matters been so satisfactory as they have now been made as the result of this revision.

We need hardly treat in detail the new canon "Of the Solemnization of Matrimony," since it already has been widely discussed within and without the Church. We now only note in passing, that in remarrying the innocent party in a divorce for adultery, which is the only instance in which a person divorced may under the canon be remarried, "A period of not less than one year shall have elapsed, after the granting of such divorce; and that satisfactory evidence touching the facts in the case, including a copy of the Court's Decree, and Record, if practicable, with proof that the defendant was personally served or appeared in the action, be laid before the Ecclesiastical Authority, and such Ecclesiastical Authority, having taken legal advice thereon, shall have declared in writing that in his judgment the case of the applicant conforms, to the requirements of this Canon; and *Provided*, further, that it shall be within the discretion of any Minister to decline to solemnize any marriage." It is also provided that "if practicable," newly married parties shall sign the record of their marriage in the register provided for the purpose. The interesting question as to how a bride should sign her name has recently been discussed in our columns. It has been pointed out that the English custom is for her to sign her maiden name. We learn that that excellent authority, the Bishop of Vermont, has given his opin-

ion that the register should thus be signed in this country. It may not be out of place to add that a suitable Marriage Register, conforming to the provisions of the canon, has been published by The Young Churchman Co.

The canons relating to the Prayer Book are amended by the omission of the distinct requirement that the book shall be used "before all sermons and lectures and on all other occasions of public worship," and by omitting also the unhappy and obsolete provisions relative to the "introduction of ceremonies or practices not ordained or authorized in the Book of Common Prayer." A new canon provides that any congregation "worshipping in other than the English language" may use such form of service in its own language as shall previously have been approved by the Bishop, until such time as an authorized edition of the Book of Common Prayer in such language shall have been set forth by the authority of the General Convention. This legislation was asked and obtained by the Diocese of Minnesota especially for the Swedish work in that and other Middle Western Dioceses. By the terms of this canon, the use of the Swedish Prayer Book is legalized, with the exception of the ordinal.

In the canons relating to the organizations within the Church, a new provision relating to General Convention permits the secretary of the House of Deputies and the treasurer of General Convention to have seats in the House of Deputies, and, with the consent of the president, to speak "on the subjects of their respective offices." In a parish vestry it is declared that a rector shall preside at all meetings, "unless it conflict with the law of the State or of the Diocese." The canon containing the constitution of the Domestic and Foreign Missionary Society omits provision for the Missionary Council as formerly held, but arranges for the holding of "Missionary Conferences in various parts of the country," "under such regulations as the Board [of Missions] may deem proper." The former Board of Managers is hereafter to be known as the Board of Missions, and the former unwieldy arrangement whereby members of General Convention and of the Board of Managers were held to constitute a distinct body known as the Board of Missions, is repealed.

This completes the record of changes in our canon law that are of sufficient consequence to warrant particular enumeration. Churchmen may well feel thankful that the long-continued work of revision of the Book of Common Prayer, the Constitution, and the Canons, is now completed. A whole generation has passed since the mania for revision seized the Church. We trust it may be many years before a general revision of any one of these standards shall again be attempted. None of them is perfect, but none is so imperfect as seriously to interfere with the satisfactory fulfilment of its purpose.

Having these general revisions out of the way, General Convention will now be able to deal with specific problems, of which there are several that require legislation.

IF Churchmen would give for their missionary work as Presbyterians give, some considerable part of our perennial difficulties over missionary matters would be ended. The following, from *The Interior* (Presb.) shows, first, how liberally their general board has supported work in the Middle West, and secondly, how satisfactory have been the results of that liberality:

"At a time when the home mission offerings of churches within its bounds were but \$2,600 annually in the aggregate, Wisconsin Synod deliberately voted to assume the obligations of all the home mission work in the state, on which the Board at New York was at that time spending \$12,000 a year. And the feat has been accomplished. In part, the result has been attained by the home mission churches themselves, which have bravely reduced their quests for aid, so that under more economical management the total budget is now but \$10,500 yearly. But even this sum is nearly quadruple what the congregations were giving three years ago, and to that quadrupling of gifts the Synod has most gallantly attained. The goal set before itself by the Synod of Wisconsin is \$1.00 per member for home missions—contrasted with the 35 cents a member asked by the richer Synods of Illinois, Indiana, and Ohio. To that standard it has not, indeed, measured up as yet, but the present mark is actually 63 cents per capita, and no account is taken in that calculation of what is given through the women's societies or what city churches give for their own local missions. If the whole church were Wisconsinized in respect to the home mission cause, our effectiveness in home evangelization would be at least doubled. And it must be remembered withal that Wisconsin is itself still a home mission state distinctively. Of its 191 churches less than ninety are independent of external aid."

[For Answers to Correspondents, see Page 299.]

WHITSUN INTERCESSIONS IN ENGLAND

Litany Sung in Procession at St. Paul's

KING OF SPAIN VISITS WESTMINSTER ABBEY

Other Items of English Church News

The Living Church News Bureau
London, Tuesday in Whitsun-week, 1905

THE Bishop of Southwark has received an intimation that it is the intention of the King and Queen to be present at the formal inauguration of Southwark Cathedral on Monday, July 3rd.

In connection with the request of the Archbishop of Canterbury (addressed to all the diocesan Bishops of the Province) for special intercession for a special outpouring of the Holy Ghost upon the Church this Whitsuntide, special services of intercession have been held daily during the past week at St. Paul's—after the usual mid-day service in the chapel of St. Dunstan, and after Evensong under the dome. To-day Tallis' Litany has been sung in procession as an act of intercession, followed immediately by the Allegri *Miserere*. These preceded the mid-day offering of the Holy Sacrifice. As is usual when the Litany is thus used according to ancient custom in England, the priest's part was sung by four minor canons together.

The annual service of intercession and thanksgiving for Foreign Missions was held at St. Paul's on Rogation Tuesday, and was attended by so large a congregation that every seat in the nave, as well as in the vast space under the dome, was occupied. The Bishops present included, besides his Lordship of London, who preached the sermon, the Bishop of St. Alban's, two Suffragan Bishops, the Bishop of Western China, Dr. Montgomery, Secretary of the S. P. G., and Dr. Ingham, Secretary of the C. M. S., whilst there was also a very large attendance of vested clergy. The service was the one specially drawn up by the Foreign Missions Committee of the London Diocesan Conference, and sanctioned by the Bishop of London, consisting of a litany and thanksgiving. There was no choir, the singing being in unison.

On the day after his arrival in London last week, King Alfonso of Spain paid a visit to Westminster Abbey with a portion of his retinue. His Majesty was received at the great cloister gate by the Dean, who, after presenting him to several of the Canons, conducted him through the Deanery house to the Abbey church. The Westminster school scholars were arranged in two rows in the nave, and attracted the King's special attention, as did also the Collegiate church choristers, who, with Sir Frederick Bridge, were grouped in the choir and lantern. Passing hence through the presbytery, the royal visitor was conducted through one of the two doors of the screen to the chapel of St. Edward the Confessor, where he took special interest in the tomb of Eleanor of Castile (first wife of King Edward I.), and then to King Henry VII's chapel. King Alfonso spent twenty minutes inspecting the royal tombs, and expressed his great interest when he took his departure. The Westminster scholars had by this time adjourned to the cloisters, and cheered him most heartily as he drove away.

Dr. Harmer, late of the See of Adelaide, and now Bishop Designate of Rochester, has arrived in London from Australia.

One of the most interesting of the many annual services held in London at this time of year was that in connection with the King's Messengers (S. P. G.), held at St. Paul's on Saturday, when the Cathedral was fairly filled with children. The singing was led by members of the Association in the persons of almost 300 boys drawn from various churches in the metropolis. The Bishop of Glasgow and Galloway was the preacher.

Apropos of the consecration of the Bishops of Gloucester and Llandaff on Ascension day in Southwark Cathedral, it is interesting to notice in the *Church Times* that this was not really the first time that that venerable and historic fane had been the scene of Bishops being set apart for the government of the Catholic Church in England:

"In the thirteenth century a Bishop of London and a Bishop of St. Asaph were consecrated, and it is interesting to note that as the Bishop of a Welsh see was the latest, so a Welsh Bishop was also one of the first to be consecrated at St. Saviour's. The fourteenth century saw five consecrations here, and on the first of April, 1554, Stephen Gardiner consecrated six Bishops at once, so that altogether there have been fifteen instances of episcopal consecration."

In connection with the Bishop of London's pronouncement on marriage and divorce in his address to the diocesan Conference last month, a correspondent of the *Guardian* pertinently

asks why it is "impossible" (quoting from the Bishop) for the Bishop of London to follow the example of Bishop Samuel Wilberforce—who was the leader of the opposition to the Divorce Bill of 1857 in the House of Lords—who is believed to have said, "If any of these hired interlopers try to officiate at such weddings in my Diocese, I will meet them at the door and inhibit them." Afterwards, as the correspondent further states, when a licensed assistant curate in the Diocese of Winchester did so officiate the Bishop at once withdrew his license.

Canon MacColl also writes to the *Guardian* to show, in this connection, how zealous the statesman of Hawarden was for the maintenance of the law of Christ and His Church in the face of the Divorce Act:

"The first time I met Mr. Gladstone (then Prime Minister) after my institution to a Crown living, he asked me—'What would you do if you were asked to marry a divorced person? Of course you would refuse.' 'Certainly,' I answered. 'But suppose you were asked to lend your church for the purpose?' After a pause I said, 'I should refuse that also.'

"'Of course you would,' he replied emphatically. 'It would be your duty to lock the door of the church, put the key into your pocket, and, if need be, go to prison. To act otherwise would be to violate your Ordination vow, which obliges you "to minister the Doctrine and Sacraments and the Discipline of Christ, as the Lord hath commanded and as this Church and Realm hath received the same." The consent of the Church was never asked or given to the Divorce Act. Her law on the subject has never been repealed by herself or even by the State. I don't believe that any court in the land would punish you for obeying the unrepealed law of Church and State as against a law sanctioned by the State alone. The Act attaches no penalty to such disobedience, nor indeed could it without repealing the State-sanctioned ecclesiastical law. Disobedience to the statute law is unavoidable in such a case, for it is in conflict with itself. The question is, which is the paramount authority—the law sanctioned by Church and State, which you vowed to minister, or the law sanctioned by the State alone, which you never promised to minister or obey?'"

The new vicar of Leeds, whose appointment has been announced during the past week, belongs to a family that has contributed quite a number of Bishops and priests to the Church. The Rev. Samuel Bickersteth, vicar of Lewisham, who has accepted the vicarage, rendered vacant by the elevation of Dr. Gibson to the See of Gloucester, is a son of the former, and still surviving, Bishop of Exeter, a younger brother of the lately deceased Bishop of South Tokyo (Japan), and a near relative of the former Bishop of Ripon. He was a scholar of St. John's College, Oxford, and graduated and was ordained in 1881. As vicar of Lewisham for the last fourteen years he has presided over one of the largest and most important parishes in South London. Besides being prominently identified with various institutions and societies in connection with the Diocese of Rochester, he has been a member of the Standing Committee of the S. P. G., and a member of the United Board of Foreign Missions, as well as of the Council for Service Abroad. He is the author of the *Life and Letters* of his brother, the late Bishop of South Tokyo.

This year's annual meeting of the National Society, held at the Church House last week, was of unusual interest and importance, and the result of the proceedings was to some extent a victory for those of its members who have been urging a reform in the constitution of the Society for dealing with the Education question. In the absence of the Archbishop of Canterbury (the President), who was attending the city of London's reception to the King of Spain, the Bishop of Southwark took the chair, and when he had to leave to keep an engagement at his Cathedral church, his place was taken by the Bishop of St. Asaph. Canon Russell moved a resolution, seconded by another member of the Church Schools Emergency League in the person of Canon Nunn, for making the consultative committee really representative and operative by the establishment of diocesan committees. After some discussion, the Bishop of Wakefield proposed, as an amendment, that the question be referred to the consultative committee at a special meeting to be called for that purpose. The amendment, eventually taking the place of the original resolution, was adopted.

In reply to Lord Halifax, concerning Dr. Liddon and the Athanasian Creed, the Bishop of Birmingham writes that his Lordship is quite mistaken in thinking that he (the Bishop) did not read Dr. Liddon's letter at length (as given in his *Life*) in the Upper House of Canterbury Convocation. The Bishop also still adheres to his opinion that Dr. Liddon was prepared to tolerate the proposal now suggested by the Upper House.

Dr. Horton, the well known Protestant Dissenting preacher in London, in the course of his presidential address delivered to

the so-called "Free Church" Congress at Manchester last March, stated that he had heard of a parish priest in a seacoast town in England "who goes openly every morning to the Roman Catholic service." The alleged fact in that startling statement is now to be brought to book in a court of law. The *Times* newspaper states that the Rev. H. G. Bonnewell, vicar of Seaford (Sussex), at a vestry meeting last Friday evening, referred to the allegation reported to have been made by Dr. Horton, and it appeared that the statement referred to the vicar of Seaford. Dr. Horton, when asked for the name of his informant, gave the name of an Oxford gentleman. The vicar had been legally advised that the statement was a very serious libel, and Dr. Horton and his informant had been asked for an apology, which neither gave. The matter had, therefore, been laid before the Bishop of Chichester, who strongly advised further action, and a writ had been issued under the Bishop's advice against Dr. Horton's informant for what the vicar described as a scandalous libel.

There will be a Retreat for priests at Iona, June 20-23, to be conducted by Father Robinson, S.S.J.E.

The *Standard* newspaper learns that the report of the Royal Commission, under the chairmanship of Sir Michael Hicks Beach, will be issued shortly.

The recently announced six-penny edition of the *Life of Father Dolling* is now published. J. G. HALL.

REVERENCE AND A RITUAL.

WE meet with references in the religious press to a growing spirit of irreverence, typical, it is alleged, of the age in which we live. Some papers lay special emphasis on the manifestation of this spirit in places of public worship. In connection with certain recent indications of a liturgical tendency in Presbyterianism, it is interesting to note the tone in which the *Boston Watchman* (Baptist) discusses the question of ritual as a safeguard against irreverence. "In the Protestant revulsion from the elaborateness and formalism of the Roman Catholic ritual," it states, "there was confessedly a loss of the spirit of worship." Nevertheless, as *The Watchman* points out, the facts do not warrant the conclusion that an absence of ritual necessarily produces a lack of reverence. We read further:

"This lack is rather due to the variation in the spirit and methods of those conducting the services. In ritualistic churches no one is allowed to conduct a service who has not been trained for the duty, and with the time-honored ritual even the most formal and perfunctory conduct of the service can not banish the atmosphere of reverence, nor impair seriously the worship of a devout Christian.

"In non-liturgical churches the contrary is the case. The whole responsibility for the character of the service falls upon the conductor. If he is imbued with an earnest and reverent spirit there will not be any serious obstacle to satisfying worship on the part of devout persons, and even the indifferent and inattentive will be impressed. But if the leader of a non-ritualistic religious service is wanting in reverence, earnestness, and devotion, there is nothing to cover or compensate for his defects. The service might as well not have been held, as far as the worship of God is concerned. In fact, in view of the provocation it offers to irreverence and levity, the service had better not have been held."

The *Pittsburgh Christian Advocate* (Methodist), after dwelling upon the "injurious and perilous irreverence" too often exhibited in the house of God, remarks: "We may point with profit to the example of the Roman Catholics in this regard. They always hold sacred their temples of worship, and they are profited thereby."—*Literary Digest*.

ANSWERS TO CORRESPONDENTS.

E.—The American clergy are not under canonical obligation to wear academic hoods as are the clergy of the Church of England, but the use of the hoods in this country is quite general though not universal. When worn, the hood is used at all functions at which the surplice or a Bishop's rochet is used, but not with the chasuble or cope.

DOUBTFUL.—(1) A Churchman marrying a Presbyterian woman could not insist upon the ceremony being performed (where all marriages ought to be) in the church; and if the bride was unwilling to conform to his desire, it should be at the house.—(2) We are not prepared to advise in the contingency that objection should be raised by the bride's parents. If they were wise, they would not interfere.

THE LAST WORDS that Archbishop Usher was heard to express were, "Lord, forgive my sins, especially my sins of omission."—*Sel.*

THE HONEY of wisdom is as often gathered from thorns as from flowers.—*Selected*.

CHURCH MATTERS IN AUSTRALIA

Diocesan Synod of Ballarat

LEADING MELBOURNE PRIEST IS RETIRED

Sectarians Reject Doctrine of the Virgin Birth

The Living Church News Bureau
Horolt, Victoria, Australia, May 24, 1905

MY letter this time will deal principally with the first Synod of the Diocese of Ballarat. Though in existence for thirty years, hitherto the annual meetings of the clergy and laity were called assemblies. Now, I am glad to record, all such meetings in every Australian Diocese are designated by the ancient and Catholic title of Synod.

The Synod, which consists of 75 clergy and 85 lay representatives, met in Ballarat on May 2nd and terminated on the evening of the 4th. Bishop Green delivered one of his versatile and practical addresses, which lasted one hour. In it he dealt with the antiquity of Synods, passing on to the progress of the Diocese during its thirty years' existence. There were still with us five clergy and four laity who were members of the first assembly of 1875. Then there were 36 clergy, now 75. Then 37 lay representatives, now 85. Then 80 churches and 11 parsonages, now 163 churches and 61 parsonages. Then 88 Sunday Schools, now 190. It was gratifying to him to see the country parishes generally returning their own local men as representatives, and he expressed the hope that they would return to their parishes as missionaries to protest against narrowness, selfishness, and parochialism, which are eating the life out of the Church Catholic. It was unpleasant for him to deal with the laxity of honor, in the matter of Church loans in the past. Numerous amounts had been repudiated and one way and another, the money lost to the Diocese represented an annual interest of £500. For a poor Diocese like Ballarat, this loss was severe. As the Bishop put it, parishes inflamed by a desire to boast of rapid building and to adorn their townships, borrow largely, and borrow recklessly, trusting to chance for repayment and to the leniency of the Diocese that payment will never be enforced in a court of law. In connection with this matter the Synod resolved that future loans would be safeguarded.

The Bishop urged the appointment of a diocesan missionary, whose duty would be to go up and down the Diocese, holding ten-day missions in parishes requiring his services. He referred to the limitation of tenure, and thought that in a Diocese like that of Ballarat the time be fixed for five years, with the option of extension, subject to approval of clergyman and people. The Synod was against this proposal, preferring to give the Bishop more power to act in individual cases.

An interesting topic suggested by the Bishop was his definition as to what is a communicant. He said that "if we inserted a clause in our Interpretation Act defining a communicant as one who had made his communion at least three times in the year preceding his exercise of any right or his entry upon any office for which legislation prescribes the communicant qualification, that by so doing we would preserve the Prayer Book standard. It was encouraging to hear him say that St. Aidan's clergy house, of which the Bishop is the founder, was full for 1905, and every place engaged for 1906. The Bishop has certainly solved the problem so long unsolved in Australia of securing efficient native clergy.

Another passing topic dwelt upon by the Bishop, was the attitude of the labor party in the commonwealth toward religion. These are some of his words: "The most anxious feature in our prospect to-day, is the bold and determined attempt made to capture the leadership of the Australian labor party by men who profess the principles of paganism (he instanced some of their press utterances, which were nothing short of blasphemy), and then he goes on to say: "But when attacks are made on all reverent recognition of the Supreme Being and on His institution of Family life, it is time for all Christian men to close their ranks and say, 'This thing shall not be.' Rather would he see Australia ruled by Christian foreigners than by heathen whites, whose utterances by whose side Voltaire was moderate and religious-minded."

The Synod generally adopted what the Bishop foreshadowed in his address. Perhaps the most important matter discussed was that of the Provincial Synod which ended in Ballarat throwing in her lot with that of the other Victorian Dioceses so that in a few months we shall have an Anglican Archbishop in Melbourne.

It was felt by all that the First Synod of Ballarat was char-

acterized by much hopeful enthusiasm and zealous efforts. This is but the reflex of its president and Bishop. He is what you in America call a "hustler."

OTHER MATTERS.

The General Synod meets in Sydney, next October. Your correspondent hopes to be present as a delegate, and in due course give you a resumé of its proceedings.

The Diocese of Melbourne loses from its ranks of active clergy the Rev. Canon Potter, M.A., by superannuation. The Rev. Canon is the most able controversialist we have, and it has been his privilege to defend the Church, against Romanism on the one side, and Protestantism on the other. Though pensioned off, the Church still retains his services as a Canon of the Cathedral. He has been for a great number of years, special lecturer on Theology. This work he may continue to do.

For the first time, I understand, the Three Hours service was given in St. Paul's Cathedral, Melbourne, last Good Friday, though the custom has prevailed in a few parishes.

The retirement of Canon Potter from All Saints', St. Hilda, the cream of city parishes, has created a vacancy. The Bishop's influence upon the parochial nomination was such that a friend of his, the Rev. O. T. L. Crossley, M.A., vicar of Almondbury, Diocese of Wakefield, England, has been appointed.

No steps have been taken to fill the Adelaide Bishopric, made vacant by the appointment of Dr. Harmer to Rochester, England. The Synod will meet next month. It is thought that a Bishop will be imported, but rumors are afloat and several Australian Bishops are mentioned, viz., Bishop Stretch, Bishop Nelson, and Bishop Green. As the latter Bishop refused the offer of Brisbane, I do not think he would leave Ballarat for Adelaide, were it offered him.

There has been a little discussion recently by two Presbyterian luminaries on the subject of the Virgin Birth. Several branches of what are called here the Free Churches, viz., the Presbyterian, Wesleyan, and Congregational, are engaged in formulating a fundamental basis upon which they can all agree. The Apostles' Creed was taken sentence by sentence, but a majority of the committee agreed to leave out the sentence, "Born of the Virgin Mary." A very prominent Presbyterian minister, Dr. Rentoul, took exception, and exposed the work of the committee, in the public press. Another Presbyterian minister defended the omission, but Dr. Rentoul was too much for him. What the end of the matter will be is mere conjecture, but the probability is, that the proposed union of the free churches will be wrecked by this or some other omission or addition.

EDWARD G. HIGGIN.

CHURCH PROGRESS IN BROOKLYN.

The Living Church News Bureau
New York, June 26, 1905

CHRIST CHURCH, Bedford Avenue, has invited the Rev. William S. Chase, canon of the Cathedral at Garden City, to become its rector, to succeed Bishop Darlington. Canon Chase is chaplain of St. Paul's School at Garden City, and while little more than three years resident in the Diocese, has made himself a leader in one or two lines of diocesan work. After leaving the Theological school at Cambridge he was assistant at Emmanuel Church, Boston, for a year, and then went to St. James' Church, Woonsocket, R. I., where he remained for more than fifteen years. Soon after Bishop Burgess came to the head of the Long Island Diocese Mr. Chase was called to Garden City. For many years he has studied social science, and is an authority on questions involved in social service. A year ago he favored a diocesan committee on the subject, and this committee, having been appointed, did good work in Brooklyn courts, especially in the new Children's Court. At the recent convention Canon Chase secured the passage of a canon making the social work permanent. Christ Church is at Bedford Avenue and Division Street, Williamsburg, and is one of the largest parishes on Long Island.

Efforts are to be made to have summer services on the Heights more than perfunctory. Holy Trinity and St. Ann's have entered into an arrangement for July and August, by which able preaches and full choirs will be heard. Beginning on the second Sunday in July the morning service for both congregations will be held in Holy Trinity Church. The preacher will be the Rev. Dr. C. G. Currie of the Diocese of Maryland, who has been some time abroad. St. Ann's will maintain its

second service, and both it and Holy Trinity will have early celebrations as usual. During August the morning service will be in St. Ann's only, and the preacher will be the Rev. Dr. George T. Dowling of Los Angeles.

Not long ago the rector of Holy Trinity, the Rev. J. H. Melish, began services on the steps of the Brooklyn Borough Hall. A few prayers were said, a hymn sung and there was a short address, concluding with an invitation to come to Holy Trinity for the evening service. The plan proved a decided success. Not a few came, and the clergy have gotten hold of some strangers by the plan. It is to be continued during the summer, and the invitation extended either to Holy Trinity or St. Ann's, as the case may be.

The Clericus of Queens and Nassau met last Thursday in Trinity rectory, Hewlett's, the Rev. T. F. Martin. The paper was read by the Rev. W. E. Nies of Rockville Centre. The subject was so important that almost all of the twenty members present spoke in the discussion which followed. In substance the topic was how the Church's doctrine concerning brotherhood can be brought to bear upon the differences constantly arising between capital and labor.

The new chantry building of Christ Church, Clinton Street, is found of marked help in parish work. It was recently consecrated by Bishop Burgess. It seats one hundred and ten, and there is a guild room that can be opened into it, making a total capacity of more than two hundred. In the Harrison Street angle there are other club rooms. The total cost was about \$20,000, all of which was given at Easter. The last confirmation class numbered 96, coming from both church and chapel. The parish has had one of the most successful years in its history. Its income was more than \$40,000, the record year save only the one during which the funds were raised to complete the chapel at Red Hook. The rector is the Rev. Dr. A. B. Kinsolving.

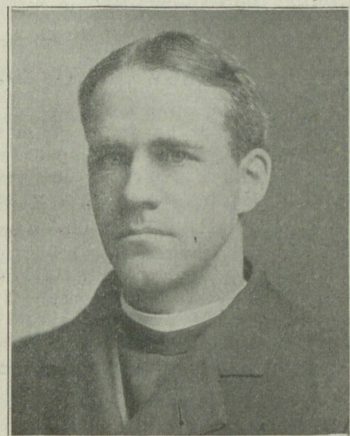
C. B. S. ANNUAL FESTIVAL.

BROOKLYN, June 23, 1905.

THE 37th Annual Festival of the Confraternity of the Blessed Sacrament was held in St. Paul's Church, Brooklyn, on Wednesday and Thursday, June 21st and 22nd, beginning with Solemn Evensong and Procession. The Rev. Charles Mercer Hall was celebrant, attended by the Rev. B. Talbot Rogers of Fond du Lac and the Rev. H. P. Dyer, of Philadelphia, as assistants in copes. The lessons were read by the Rev. E. B. Taylor, Secretary-General, and the Rev. James L. Lasher, of St. Andrew's parish, Harlem. The vested choir of St. Paul's rendered the service in splendid form under the direction of the organist and choirmaster, Mr. Charles Yerbury. The sermon was preached by the Ven. Sigourney W. Fay, Archdeacon of Fond du Lac, from the text, St. John vi. 55: "For my Flesh is meat indeed, and my Blood is drink indeed." He argued the reasonableness of the doctrine as shown in the fact that it is believed to-day by over 400,000,000 of people and has been by the vast majority who have died in all ages since Christ. That Christ taught the doctrine, is shown by the text. If He did not mean that, He purposely deceived nineteen centuries of His people. He argued that it is no more against reason to believe that the elements can be changed into the Body and Blood of Christ through the operation of the Holy Ghost, than it is to recognize



REV. W. E. L. WARD,
Rector of St. Paul's Church,
Brooklyn.



REV. B. T. ROGERS,
Warden of Grafton Hall,
Fond du Lac.

the fact that bread and wine are constantly changed into flesh and blood by what we term natural causes in our own bodies.

Next day there were low celebrations every half hour from six to eight, the celebrants being the Rev. Richard R. Upjohn of Pleasant Valley, N. Y.; Rev. Warner E. L. Ward, rector of the parish; Canon Rogers, Archdeacon Fay, and Rev. H. Page Dyer.

The Council met at 10 o'clock, the Rev. W. E. L. Ward presiding, and renominated the present officers, the Rt. Rev. C. C. Grafton, Bishop of Fond du Lac, Superior-General; the Rev. E. B. Taylor, rector of St. John's Church, Bayonne, Secretary-General; Mr. W. C. Dayton, of Chicago, Treasurer-General; and the following Council: The Superiors of the Permanent Wards and the Rev. Messrs. W. R. Gardner, D.D., J. O. S. Huntington, O.H.C., John S. Miller, H. Page Dyer, J. H. Townsend, F. A. Sanborn, Geo. C. Houghton, H. H. P. Roche, W. M. Mitcham, R. R. Upjohn, G. E. Magill, P. C. Pyle, Robert Ritchie, D.D., John Sword, M. L. Woolsey, G. W. Lincoln, F. M. Clendenin, D.D., John A. Carr, H. B. Gorgas, and David A. Bonnar.

At 11 o'clock Solemn High Eucharist was sung, the Sacred Ministers being the Rev. E. B. Taylor, celebrant, Ven. Henry B. Bryan, Canon of the Garden City Cathedral and Archdeacon of Queen's and Nassau, Deacon; and the Rev. W. Malyon Mitcham, rector of St. James' Church, Hackettstown, N.J., Sub-Deacon. The Most Rev. Tikhon, D.D., Archbishop of the Orthodox Russian Church in North America, was present in the chancel, attended by the Rev. Fr. Hotovitsky, Arch-Priest of St. Nicholas' Russian Cathedral, New York. The Archbishop gave the blessing.

The order of the procession was as follows: Thurifer, trumpeters, crucifer, supported on either side by acolytes bearing tall candles, choir, delegates and visiting clergy, servers, and the Ministers of the Mass.

The procession passed down the south aisle and up the nave, clouds of incense rising at every step of the way and filling the church with a sweet perfume. The absence of Bishop Grafton was noted and greatly regretted, though many were not aware of his illness until Canon Rogers ascended the pulpit and made the announcement before beginning his sermon. The latter was an eloquent plea for a more faithful observance of the Holy Eucharist. The music was splendidly rendered by the vested choir of the church under the direction of Mr. Charles S. Yerbury, choirmaster. At both services the Rev. Richard R. Upjohn acted as Master of Ceremonies, assisted by Mr. Ernest Le Rendu, ceremonarius of St. Paul. Large congregations filled the church, the aggregate attendance amounting to over a thousand persons.

The Annual Conference followed the Eucharist, the Rev. John S. Miller, rector of the House of Prayer, Newark, presiding. The officers nominated by the Council, as stated above, were elected, and the Message of the Superior-General to the Confraternity, published in part in another column, was read by Canon Rogers. Luncheon was served in the parish hall by the ladies of the St. Paul's Ward, and was presided over by

the Ven. Canon Bryan, who called upon most of the clergy present for speeches.

This Annual Festival was one of the most successful in every way that has been held during the existence of the Confraternity in this country.

CORPUS CHRISTI IN OTHER CITIES.

The festal day of the Confraternity was also kept by the organization in other cities. In Philadelphia there was a solemn High Eucharist at St. Clement's, with the Rev. C. C. Quin as celebrant, the Rev. F. D. Ward as deacon, and the Rev. F. M. W. Schneeweiss as sub-deacon. There was no sermon. Among the priests present were the Rev. J. Edward McHenry of the Church of the Holy Comforter, the Rev. H. H. P. Roche of the Church of the Transfiguration, the Rev. Walter Jordan of St. Martin's, Oak Lane; the Rev. Warren K. Damuth of Calvary Church, West Philadelphia; the Rev. Joseph Sherlock of St. Chrysostom's; the Rev. Frederick D. Lobdell of St. Elisabeth's; the Rev. Philip S. Smith of St. James', Philadelphia. A large congregation was present.

In Chicago a similar service was held at the Church of the Ascension, when the preacher was the Rev. S. B. Blunt, and the rector of the parish, the Rev. E. A. Larrabee, was celebrant. The wards in the Diocese of Springfield (tenth province) held their festival at the Pro-Cathedral. The first vespers was sung on the eve, the Bishop Coadjutor being preacher. At the choral Eucharist on Corpus Christi, Bishop Osborne was celebrant, the Rev. Wm. N. Wyckoff, thurifer; the Rev. Merton W. Ross, master of ceremonies. The Rev. Aubrey F. Todrig, Director Tenth Province, preached on the Sacrificial Worship of Heaven.



INTERIOR—ST. PAUL'S CHURCH, BROOKLYN.

THE DOCTRINE OF THE HOLY TRINITY.

THE doctrine of the Divine Trinity has proved itself the conservator and upholder of other beliefs which appeal more evidently to the affections than it does itself, but which, experience has proved, will in the long run stand or fall with it. This is the reason why Trinity Sunday is made the crown and climax of that part of the Christian year which commemorates

the life of Christ. All the momentous truths that lie scattered along our path from the first Sunday in Advent to Whitsunday, are gathered up into a single sheaf to-day, and this strong formula serves as a three-fold cord to bind them into unity. Take, for example, the belief of which Christmas Day is the commemoration, namely, the union of the Divine and the human in the person of Jesus Christ. It is the doctrine of the Eternal Fatherhood and the Eternal Sonship which alone can keep, as experience would seem to teach, that precious faith of the Saviour's Divinity bright and clear. But the doctrine of the Eternal Fatherhood and the Eternal Sonship is part of the mystery of the Holy Trinity. Disown the threeness of the Godhead, and presently your teaching about Christ's Divinity will become thin, shadowy, vague. Again take the doctrine of the Atonement, the belief in the sacrificial character of the Death of Christ; certainly all must acknowledge the tremendous hold which that has had upon the affections of men. . . . Deny the essential Deity of Christ, declare Him to be a creature, and a creature only, and what doctrine could be more monstrous than such a one as the Atonement? —W. R. Huntington.

NEGLECTED opportunities are crimes, omitted duty is committed sin.—S. C. Hall.

THE EPISCOPAL ELECTION IN OREGON.

THE chief business coming before the diocesan Convention of Oregon, which met at Trinity Chapel, Portland, beginning Thursday evening, June 15th, was the election of a Bishop Coadjutor. The Bishop of the Diocese, in making request for such an election, said that he had just entered his 87th year, and now came before the Convention "with little strength of mind or body." He stated that he would give up his entire salary and all the work pertaining to his office except that required by canon law, retaining only the diocesan house as a residence free from taxes and assessments for street improvements.

The Convention determined to enter upon the election of a Bishop Coadjutor, placing his salary at \$3,000. The treasurer of the Episcopate Fund had reported that that fund, with the customary assessments against parishes, was insufficient to maintain a Bishop Coadjutor, and pledges were therefore given from the floor to an amount sufficient to place the fund in such shape as to warrant the election of a Bishop Coadjutor. The election was made the special order for Saturday morning, and when that time came, ten clergymen were placed in nomination as follows: Rev. Dr. A. A. Morrison of Trinity Church, Portland, Ore.; Rev. Robert Kell, Cuyahoga Falls, Ohio; Rev. C. H. H. Bloor of Circle City, Alaska; Rev. Paul Matthews, Cincinnati, Ohio; Rev. Geo. T. Linsley, Hartford, Conn.; Rev. John E. Sulger, Terre Haute, Ind.; Rev. Dr. F. E. J. Lloyd, Uniontown, Pa.; Rev. Jas. E. Freeman, Yonkers, N. Y.; Rev. Chas. Y. Grimes, Tacoma, Wash.; Rev. W. E. Potwine, Honolulu, H. I.

Under the rules of the Diocese, the clergy first cast their votes, after which, when they have reached an election, it is certified to the laity, who vote upon confirmation of their choice. Three ballots were necessary on the part of the clergy, and in each there were 23 votes cast, making 12 necessary to a choice. On the third ballot the clergy elected as their Bishop Coadjutor the Rev. F. E. J. Lloyd, D.D., as was stated in last week's issue. The three ballots were as follows:

	1st BALLOT.	2nd BALLOT.	3d BALLOT.
Dr. Morrison.....	6	5	5
G. T. Linsley.....	1		
J. E. Sulger.....	1	1	1
Dr. F. E. J. Lloyd.	7	11	14
J. E. Freeman....	1	1	1
C. Y. Grimes.....	5	4	1
W. E. Potwine....	2	1	1

The election was reported to the laity, and after a conference, during which they retired from the hall for the purpose, it was confirmed by a vote of 29 ayes to 4 noes.

THE BISHOP'S ADDRESS.

In his address, the Bishop noted the fact that the diocesan school for girls, St. Helen's Hall, had, under the management of the Community of St. John the Baptist, just closed the most successful year in its history. He commended the work of these God-fearing women to the Diocese. The Good Samaritan Hospital had built an addition costing about \$50,000, with all the means of payment at hand except about \$1,000, thus making this institution one of the largest, if not the largest Church hospital in the whole West. Confirmations had increased by five over the preceding year. This was encouraging when he considered the fact of so many vacancies and the fact of his own inability to travel. Receipts for diocesan missions had fallen off, and the Bishop had raised \$8,528 for the work of the Diocese among friends in the East.

OTHER BUSINESS.

A board of three clergymen was appointed to take under consideration the Sunday School work of the Diocese and to report to the next Convention some feasible plan for systematic instruction. New standing committees on the State of the Church and Christian Education were provided. The elections resulted in the choice of the same officials as previously.

OTHER DIOCESAN CONVENTIONS.

WE reach now the conclusion of the many Diocesan Conventions of May and June.

In MONTANA the Convention took the form of a celebration of the 25th anniversary of the Bishop's consecration, though the actual date of the anniversary is not until December 8th. To the great pleasure of the Diocese, the venerable Presiding Bishop, the first Bishop who had Montana within his jurisdiction, was present at the Convention and preached the sermon at the opening Eucharist. His address was full of reminiscences of the early days of the

Church in Montana, and he spoke happily of its past and its present and glowingly of its future. "The Diocese is," he said, "in age but an infant, but in comparison with the older Dioceses one of the strongest in relation to missionary contributions."

The Convention was largely occupied with the consideration and adoption of the proposed constitution and canons, made necessary by the new diocesan organization which has just been completed. Pleasing resolutions of thanks to Bishop Tuttle for his attendance at the Convention, and of congratulation to their own beloved diocesan, were adopted, in language as follows:

"To the Right Rev. Daniel Sylvester Tuttle, Bishop of Missouri, and Presiding Bishop of the Church: On behalf of the Diocese of Montana we beg to express our sincere appreciation of your kindness in taking so long a journey in order to be present at the twenty-fifth anniversary of our revered Bishop, and our recognition of your untiring efforts in the past in organizing and laying the foundations upon which by the blessing of God has been established the present Diocese.

"We thank you for the words of fatherly counsel and encouragement which were spoken and we earnestly pray Almighty God to spare you for many years to the Church over which His providence has called you to preside."

"Resolved, That the hearty congratulations of this Convention be extended to our esteemed and beloved Bishop, Right Reverend Leigh R. Brewer, on the near approach of the twenty-fifth anniversary of his consecration. That with glad hearts we welcome it as an occasion on which to renew our love and fealty to one who has been to each and all friend, brother, and father in God. That it is our sincere wish and prayer that he may be spared through many long, vigorous, and prosperous years to administer the affairs of this Diocese and to inspire the hearts and minds of all under his charge, and that God's best and highest blessings may ever rest upon him and those he loves."

In connection with the Convention, the State Assembly of the Brotherhood of St. Andrew was in session and listened to addresses by the Presiding Bishop, the Bishop of the Diocese, and the Rev. W. W. Love.

In VERMONT the Convention was largely routine. Gratification was expressed by resolution for the restoration of the Bishop to health, with the resolve that every parish and mission should take up, before next Easter, an offering toward the endowment of Bishop Hopkins Hall. A few canonical changes were made, chief of which was one providing that a mission having raised \$700 annually during three years, and having not less than ten male communicants, might be organized as a parish. On the eve of the Convention there was a preparatory evensong, with sermon by the Rev. S. H. Watkins.

In his address Bishop Hall took occasion to express in feeling terms his love and personal interest in the Mary Fletcher Hospital, Burlington, in which he received treatment during his serious illness in the spring. He stated that he had given canonical judgment to the effect that under the diocesan canons a rector does not have the right to vote for parish officers. He reported the endowment fund of Bishop Hopkins Hall as now amounting to \$72,000 in hand and \$4,000 in promises, expressing the hope that the funds in hand next Easter would warrant the re-opening of the school in the autumn of 1906. The invitation to visit Japan to deliver a series of Conferences on the Christian religion this fall he felt bound to decline from a sense that duty demanded his presence in the Diocese after so long absence from active work.

The Sunday School Commission, in a report, laid special emphasis on the duty of public catechizing by the clergy at stated periods, and on the desirability of giving religious instruction to children on other days than Sundays. A motion introduced requesting the Sunday School Commission to confer with representatives of other religious bodies in the state, in order to ascertain if "some legislation could be introduced whereby a system of compulsory religious education could be made effective in our public schools" was discussed and laid on the table. The absence of the Rev. D. L. Sanford, who is seriously ill in a Philadelphia hospital, was made the subject of a resolution and message of loving condolence to him.

THE ELECTIONS.

In VERMONT two changes were made in the Standing Committee, where the Rev. S. H. Watkins succeeds the Rev. A. N. Lewis, and Mr. C. E. Parker succeeds J. A. Arthur, who is incapacitated by illness. In MONTANA, on the Standing Committee, the Rev. W. W. Love succeeds the Rev. H. E. Robbins.

THE FOLLOWING notice is posted in an English country church: "This is to give notice that no person is to be buried in the churchyard but those living in the parish, and those who wish to be buried are requested to apply to me."

"(Signed) _____, Parish Clerk."

An inscription on a tomb-stone in St. Paul's churchyard, New York City, reads:

"The remains that lie beneath this tomb
Once had Rachel's face, and Leah's fruitful womb,
Abigail's patience, Sarah's kindly heart,
Martha's care, and Mary's better part,
Her true character."

DUTIES AND QUALIFICATIONS OF VESTRYMEN.

FROM THE ANNUAL ADDRESS OF THE BISHOP OF ALABAMA.

THE Bishop's premises were (1) that the congregation as a whole is responsible for the parish, and the vestry possesses delegated rights only, on behalf of the congregation. (2) As the congregation exists neither for social, financial, nor political purposes, so social, financial, and political qualifications do not fit a man to serve on the vestry. A congregation of Christian people are to "stand for God and His Christ, as against the devil and his works; the cause of Right and Righteousness in this world of wrong and wrongness." Continuing, he said:

We are now prepared to name certain specific duties that devolve upon men who accept the official position to which attention has been called.

(a) The church is primarily God's House of Prayer. The altar within, and the steeple and clear calling of the bell without, proclaim this fact. A member of the board of stewards who fails to attend upon the public services of the Church, as a part of his official duty to the Church, just as frequently as his duties to his home and his worldly business permit; and who is not willing and ready to make real sacrifices to perform this part of his official duty, will render a high service to the Church by vacating the position he discredits, and in this way give place to another who will "bring forth fruits meet for repentance." If such a man will reform his manner of life, well and good; if not, he should resign from the board of stewards—and in handing in his resignation, he should be honest enough to say, publicly, "I do not intend to fulfil the obligations entailed by the office, and therefore I am not fit to bear the honor of the office: the fault is mine, not that of the Church."

(b) The church gathers within her walls individuals who have been taught that the *truest life is that which is lived for others*; and hence the Church is the centre of influence for the best and the purest in human relations, as well as in relations God-ward. The man who is unwilling to *make an honest effort* to conform his life to these lines, and to aid to the best of his ability in the spreading of these principles among those who are less fortunate than himself, has no right on the board of stewards of the Church. Instead of helping to advance the Kingdom of God, he is an hindrance and stands in the way of its advancement. Such a man may be valuable in business and in other departments where the world makes use of her sons: as an officer of the Church such a man has no value. He simply is *not the product* of the Church, and therefore should he reproduce his kind they would not be the Church's children: they would be what he is, a devotee of this world, and therefore not a representative of Church life.

We are all weak and frail; we all have our faults and the best of us fall far short of our aims; and therefore the best of us have nothing of which, in the eyes of God, we can boast. But human weakness is one thing, and indifference to responsibility is another thing. The Church of God has *her rights*, and the man who through *carelessness* and *indifference* does not even aim to realize within himself that for which the Church exists, and whose daily life is *NEGATIVE* along the lines where all Church teaching and Church life is *POSITIVE*, has no right to wear the honor of Church leadership. The highest service such a man can render to the Church is to reform himself, and thus *make himself* a representative of Church life. If he is unwilling to do this, he should resign his office and open the way to one who will discharge the stewardship.

(c) One other fact must not be forgotten: the Board of Stewards bears a peculiar relationship to the Minister in charge of the congregation. They are his Board of advisors; they are given the place of honor at his right hand, and by their example, they either forward or else break down whatever the Minister undertakes to do. It is absolutely impossible for a Minister, by his personal life, to live down or to overcome the effect of negligence or indifference on the part of the members of his Board of Stewards. It is impossible for a Minister to build up a congregation against the example of his Stewards. Loyalty is one of the strongest and most suggestively pregnant words in the English language, and disloyalty approaches closely to treason—another very suggestive word. The man who is not loyal to the Minister who has been placed in charge of a congregation, should not wait to be told that he is out of place on the Board of Stewards. His very presence on such a Board is an impertinence. If there is something wrong in the life or teaching of the Minister that requires the presence of such a man on the Board in order that the rights of the congregation or of the Church may be protected, there are laws of the Church enacted to meet the case; and to these laws appeal should be made; not to the bar of personal criticism. If in the plain discharge of the duties of his office, the Minister cannot depend upon the loyalty of his Board of Stewards, he is to be pitied indeed. Let such men give place to others, and the Church will be blessed. Let men who cannot be loyal to the Church and her Ministry depart from the Board of Stewards for the good of the Board and for the good of the cause which it represents.

Up to this point we have spoken in general terms, and the principles laid down will be found applicable to every body of Christians. Hence we have purposely presented the claims of pure "Congregationalism." We have purposely had in mind bodies of Christian people, unrestricted by relationships to other like bodies, and we

have sought to uncover such principles as have the broadest application.

We now come to a consideration of the matter from the standpoint of the Church, as we understand that term; and while this narrows the point of view, it also intensifies its value to us who are here gathered.

The Church, in the sense in which we use the term when speaking of that particular branch to which we belong, is *NOT* a "Congregational" body. "As the body is one and hath many members, so is Christ. Ye are the Body of Christ, and members in particular,"—is the way the Scripture puts it. The Church, as you and I understand the term, is *not one member*; nor is it the body without the members. The idea of a separate and distinct congregation, complete in itself and existing independently of each and every other congregation, is as unknown to the mind of the Church as the idea of a finger or a hand complete in and of itself, and existing independently of other members, is unknown to the physical body. In fact "Congregationalism," which is only another word for "Parochialism," is *inimical to the genius* of the Church, and absolutely *destructive of her growth*.

A congregation, under the laws of the Church and following the procedure therein ordered, becomes a parish. At a stated time and under ordered provisions, *determined by the governing Law of the Diocese*, the parish elects its Board of Stewards. This Board is called "the Vestry." The vestry thus chosen is related not only to the congregation or parish, but also to the Diocese and to the Church at large. The vestry represents in a given community the Church, whether in that special parish; or in the Diocese which is made up of other parishes; or in the general Church which in turn is made up of all the Dioceses. Because of this three-fold relationship, our vestries bear a three-fold representative character. In very many important acts the vestry of a parish is the servant of the Diocese, and thus represents diocesan interests as well as parochial interests. The vestry in its *organization*, no less than in the transaction of the business that may come before it, is bound by diocesan enactments, known as Canon Law; and to the Diocese the vestry must answer for a faithful discharge of its duties, and for a faithful obedience to the Canon Law under which it is constituted. Let us instance a few examples.

1. No congregation has the right to elect a vestry *save under the provisions of the Canon Law of the Diocese*; and acting under that law, the restrictions are as binding on the congregation and the vestry as the law that grants liberty of action. The Canons of the Diocese determine the time *when* the election shall be held; *the manner of holding the same*, and limits the *number* who shall compose the vestry. A Canonical Vestry, that is a vestry legally constituted under the Canons of the Diocese, is one that has been elected at the *time* and *in the manner* determined by the law of the Diocese, and whose *numbers* conform to the limitations named in the Canons. A vestry otherwise constituted is an *uncanonical* and therefore an *illegal* body whose acts have no binding under the law of the Church.

2. Under the provisions of Canon Law, the Diocese has imposed upon the vestries certain duties respecting those who are looking forward to the sacred Ministry. The vestry is named among those whose signatures must be procured, testifying to the moral character and intellectual fitness of young men who are asking to be admitted as Candidates for Holy Orders. Should these papers be signed by the vestry in an uncanonical manner, the Standing Committee of the Diocese would decline to accept the same, and would return them to the vestry for correct canonical procedure. It is the duty of the vestry in this respect, as in all others, *to follow the directions of the Canons of the Diocese*.

3. The Diocese has delegated to the vestry the authority to elect those who shall represent the congregation in the annual Diocesan Council, and the number of such delegates has been determined by the Canons of the Diocese. The vestry must elect delegates to the Diocesan Council *in the manner determined by the Canons* of the Diocese. The Council has a committee whose duty it is to look after this very thing, and should a vestry fail to obey the Canons relative to the election of delegates, the Diocese holds the right to deny representation to the parish whose vestry has so failed.

4. In her Book of Canons, the Diocese has also delegated to the vestry the authority to elect its rector. This, too, is a *delegated* authority, bestowed under carefully guarded limitations clearly declared in the General as well as in the Diocesan Canons. The law bestowing the authority is the granting of a privilege: the limitation of the law is the withholding of privilege—in both are clearly recognized the rights and the privileges of the vestry to be dependent absolutely upon the authority that delegates the privilege. No vestry has the right to call a rector except in obedience to the stipulated requirements of the canons governing the case, and with due regard to the restrictions therein laid down.

The calling of a rector is not purely a parochial matter; nor may a vestry regard the calling of a rector only, or even *chiefly*, a parochial concern. From the moment the Letter Dimissory has been accepted, the clergyman in question becomes a member of the diocesan staff; he becomes a priest for whose conduct and teaching the Bishop of the Diocese is responsible. The Letter Dimissory establishes a diocesan relationship, and hence *involves the Bishop and the whole Diocese*. The incoming of a new rector may add greatly to the strength of the Diocese, and it may not; and these issues are too wide-

spread to be determined by the will of a local vestry. Because the interests of the Diocese are thus involved, the Diocese has seen fit to add restrictions to its delegated authority, and to require that a vestry shall issue a call only upon certain stated conditions. These conditions are restrictions, and as such are just as binding as the law that grants the privilege.

It should not be difficult to see how readily the acts of a vestry at this point may complicate and embarrass the whole machinery of the Diocese; and it should be as readily seen how necessary it is that vestries should adhere strictly to the terms of the law that limit, as well as to the terms of the law that grant, liberty of action.

HOW TO DO MISSIONARY WORK.

FROM THE CONVENTION ADDRESS OF THE BISHOP OF MARQUETTE.

WITH the smallest number of ordained clergymen in the field last year we have had for some years in our Diocese, we have, nevertheless, accomplished an unusually large amount of work. That means that our men have had to work harder, but why not? How many hours a day does the average workingman put in? Ten. How many hours does the average clergyman spend in labor? I can hardly say. But I do know that the statistical results of the average clergyman's work are so small that, in my judgment, their entire lack of impressiveness often renders him so disgusted with himself that he thinks the remedy is change of field. The true way to get back self-respect is to enlarge usefulness, and there seems to me to be no limit to the extra things needing to be done which are overlooked because they may be small in themselves and yet ought not to be overlooked because they are so easy. Our clergy as a rule need more imagination and more horizon. The care of fifteen families and twenty-five communicants actually and responsibly identified with us, does not constitute work enough for any clergyman; two or three confirmed in a year and five or six baptized do not justify the expenditure of a missionary stipend. To be a missionary is to have a mission, a word which comes from the Latin verb, to *send*. Go, and go out, and keep going until you reach your limit, and even then there will probably be many miles between this limit and your activity and that of your next clerical neighbor. With too narrow a circle a priest would be extreme to mark things done amiss. He will magnify trifles. He will waste his time. A clergyman will degenerate into an errand boy about town. No clergyman can afford to be that sort of man.

If a man is trying to push his usefulness to an outside limit, let him go out of his own town or village for regular outside appointments. These do not call for congregations of any particular size. They do not always call for Sunday services or even for regular formal services; but they call for regular, reliable attention. We are our own masters to the Lord's degree on week days. To services on week days I owe the good classes for Confirmation at Gladstone and Wilson and the interest which has been created at Painsdale. Prospects at Iron Mountain and Vulcan are better than I remember them, and yet one man spreading his time over four towns takes care of them. There is not a single rector who might not have one or more week-day meetings, and we all would have them if we had not fixed, or allowed others to fix, artificial limits to our activity. If I were able, as I hope to be able, I would give each clergyman in the Diocese a railway mileage book as often as he could use one up, as purely missionary work. Ten mileage books would mean ten thousand miles of missionary travel, and at an expense no greater than one of our usual missionary stipends, that would probably multiply by ten the baptisms returned by any clergyman content to work in one locality.

But besides learning to do more, we will also have to study adaptability. Our methods have confined us largely to routine work, and routine work is not going to make us masters of the country. We are more adaptable than some branches of our Church. When I was in Bermuda lately I found that no attempt had been made to accommodate the services of the Church to the needs of the large colored population. I thought we could do better, but have we done so? What makes us so inert and unwilling to undergo the labor necessary to meet our immigrants with the Gospel in their own tongues?

We are wedded to the use of a beautiful ritual which every week receives very harsh treatment at our hands. We are absolutely ruining the comparative chances of our Church if we continue to be bad readers. A Liturgy badly read has no charm for anyone but possibly some mysteriously constituted person. It is a great mistake to suppose that in order to read a thing you must stumble along with a book in your hand. An actor is said to be a good *reader* if he repeats his lines well, clearly, emphatically, and feelingly. The exhortation in the morning service is a beautiful composition, as you will readily see if you try to repeat it clearly and understandingly with your book closed; but in practise it is often something unintelligible and altogether dreadful. I wish some of our clergy could hear themselves read, and suggest that each man at his next opportunity read part of the service into a phonograph, and then suffer awhile over his own language of our Liturgy!

Then we must learn the oratorical value of many of our hymns. A hymn well read is often as effective as a hymn well sung; and, above all, we must learn how to preach and teach the Catechism.

Where did we get the idea that a smoothly written essay in literary language is the chief end of preaching? Why should a sensible and learned lot of clergy be so exceedingly hard to understand? The fact is that we are accomplishing almost nothing with our sermons. We need to reverse our processes completely, and learn to prepare sermons to convince individuals. Set yourself to influence a plain man religiously and you will be forced to do it conversationally, and you cannot do it without finding out his personal standpoint. Your utterances will have to be made in terms of experience, and you must be able to answer thorough questions. Get a clear idea of what you want to say or do and explain to the people. Tell it to their eyes. They will show you whether they understand you or not, and will often force you to explain yourself to yourself. The small religious gatherings of a dozen people, often in private houses, are of the utmost importance in teaching us how to preach. Fine language, conventional platitudes, break down utterly in such a place, as they always do in the presence of real sorrow or necessity. If we are to save lives spiritually we must win a "first aid to the injured," mastery of vital religious principles, and employ them without self-consciousness or embarrassment.

Again, I think our clergy will have to revise their own personal attitude toward money. I see tendencies in various parishes to assume that they do everything that can be expected of them if they pay the salary promptly, and if it bears a reasonable relation to the cost of a decent living. This is a poor way to look at things. No man can really relieve another man of his duties. Our congregations must not only contribute, but make themselves more generally useful; there is so much unconsecrated education of talent among us. The work which I have been outlining has to be done by poor men because it is largely among poor men. If I guarantee \$800 a year to a man whose field of labor is to lie among those who do not handle \$200 a year, it is not going to do, I can't keep it up. A man, to do good, must be content with sharing allowance with his neighbors. Money values are all relative. I do hope our clergy will not plan to leave us unless there is a clear call of God. Flitting is in the air. Severity of climate, isolation, time to change, are all phrases that sometimes appeal to my sympathy, but call for the warning that a discouraged personality accomplishes little. Our best results are going to come from those not weary in well doing. Heaven is a better place than any of you would like to move to; it may as well be one here as anywhere.

CONVOCATIONS OF TWO MISSIONARY DISTRICTS.

THE Convocation of the Missionary District of DULUTH was in session in the see city on Wednesday and Thursday of last week.

In his address the Bishop laid stress on the necessity for teaching the Catechism thoroughly, declaring that nothing can take its place. The Mission work of the District, he said, had been extended during the past year. Archdeacon Appleby also reported much work in the District, among the statistics of which is the fact that he had travelled 25,575 miles, being by rail, wagon, buggy, boat, sleigh, canoe, steamboat, and on foot.

The first evening was devoted to an interesting public service, at which the Rev. Theodore Sedgwick of St. Paul delivered a vigorous missionary address, saying that it was the duty of the Church to fight against the repetition of the annual deficits in general funds. The Rev. C. E. Haupt of Minneapolis spoke on "The Sunday School," laying stress upon the necessity for giving thorough instruction therein. The Rev. Irving P. Johnson, also of Minneapolis, spoke on "Methods of Teaching the Catechism to Children." A paper by Mrs. W. S. Bishop had for its subject, "The Religious Training of Young Children."

Owing to the ill health of the secretary, Dr. J. E. Bowers, a reelection was impracticable, and a vote of appreciation of Dr. Bowers' services was given. His successor is the Rev. F. C. Coolbaugh. Next day, the Woman's Auxiliary was in session, the address at the opening session being given by the Rev. Irving P. Johnson. The delegates to the Convocation were guests of the city clergy in a trip about the bay and up the river as far as New Duluth.

The ASHEVILLE Convocation was in session last week at the see city, and gave the opportunity for a pleasant conference of workers. The Convocation sermon was preached by the Rev. Thomas C. Wetmore, rector of Calvary Church, Fletcher. The Bishop announced the appointment of the Rev. Edmund N. Joyner as General Missionary, saying he would obtain information regarding clerical salaries, with a view to their increase. The Bishop deprecated the unwillingness of the clergy to press their claims for adequate support, maintaining that it was their duty to make people realize that the laborer was "worthy of his hire." The duty of the clergy likewise to give their respective congregations the opportunity to contribute to the general missionary work of the Church, was emphasized. The increase of unselfish outside offerings is the quickest and surest method of reviving internal interest, paradoxical though it seem. The extent of the educational work of the District was shown, over 1,000 children having been instructed in day schools, and 10,000 more could profitably be cared for if the money was on hand.

Two offerings during the year were resolved upon for the Episcopal Endowment fund, it being the unanimous desire of the repre-

[Continued on Page 312.]

THE VIRGIN BIRTH OF OUR LORD.

FROM THE ADDRESS OF THE BISHOP OF FOND DU LAC AS SUPERIOR GENERAL, TO THE CONFRATERNITY OF THE BLESSED SACRAMENT.

CONCERNING our Lord's Virgin Birth, may we venture to say that it is best presented to the lay mind from the view-point, or standpoint of His resurrection. The resurrection of Jesus Christ is certified to us by so many converging lines of argument and testimony as to be to the unprejudiced and willing mind irrefragable. It is a great, hard adamantine fact. And being so, it follows as most fitting that a Being who had so unique an exit from this world, would most properly have had as unique an entrance. The teaching of the Church from the very beginning has always been that our Lord was born of the Blessed Virgin Mary. That God had come so into creation was the very foundation of the Church's existence. Her testimony has, as we know, the corroboration of the Holy Scripture. Not least important in regard to this matter are the words of our Lord Himself. If we believe in Him at all, we must believe what He said concerning Himself to be true. He declared over and over again His own pre-existence. "Before Abraham was I am." "I came down from heaven." "And now, O Father, glorify Thou Me with the glory that I had with Thee before the world was." The fact of our Lord's pre-existence answers the objection that according to natural law children have a double parentage. If our Lord's life began with His birth here, there would be no reason why He should not have entered the world in the common way, but as He was an already pre-existing, personal being, His advent could not have been in the common way, and it would have been a violation of order if it had been so.

The question is, How can a pre-existing personal being take our nature upon Himself and certify thereby His pre-existence to us? If He had come in a common way, we should have had no witness of His pre-existence. He was therefore obliged to come in such manner that His advent would certify that before Abraham was, He existed, and was, as the Eternal Son, sharer of the glory of the Eternal Father.

Again it must be remembered that this pre-existent being, the Eternal Son, came to take upon Himself our nature only. Every child of earth is possessed of a common human nature in which He shares, and has a distinctive, self-conscious personality. Now God came to take our nature and unite it to His divine nature, but our nature apart from a human personality, for He was to unite that human nature and the divine nature in His own divine personality. There are, as we all know, but two natures in Christ, the divine and human, united to one person, which is the person of the Son of God. There is, therefore, no way in which it could be witnessed to us that our Lord was a pre-existent being and had taken our nature upon Him without a human personality, except by His coming in the way He did, conceived by the Holy Ghost, born of the Virgin Mary.

The only real objection to this is founded upon disbelief in all miracles. The famous argument of Hume, though fallacious, is still found in popular works. Hume argued that while the laws of nature are always observed to be uniform, human testimony was often found at fault. It was therefore safer to reject human testimony than to believe a miracle had occurred. The answer to this is twofold. First, it is an argument that refutes itself by its premise proving too much. If we may not believe human testimony because it is sometimes mistaken, we must on the same ground refuse the evidence of our own senses. But if we cannot trust our own senses and observation on the course of nature, we have no proof that it is always uniform. Secondly, the argument leaves out the existence of an Almighty Being. If there is a God, He is master of His own creation. The laws of nature are but the thoughts of God. They are the modes in which He expresses His power and goodness, and He can vary them, or act upon them as best will make them subservient His moral purpose. To say there cannot be miracles, is to deny there is a God. God owns the creation He has made, and can act upon it and in it with just the same freedom as you move your furniture round about your room.

IT IS INDEED blessed to be human beings, with Jesus Christ for the centre of humanity.—*Selected.*

SELFISHNESS is that detestable vice which no one will forgive in others, and no one is without in himself.—*Henry Ward Beecher.*

THERE is more heroism under the world's failures than under its successes.—*Sel.*

SINCERITY.

SUBSTANCE OF AN ADDRESS BY THE REV. ARTHUR H. JUDGE.

SPEAKING before the New York Local Assembly of the Daughters of the King, Mr. Judge impressed upon his hearers the fact that Sincerity was a word the significance of which had never changed: he compared with it, for instance, the word "Innocency," the latter word, he said, has been spoiled to a certain extent by something that has been put into its meaning that is unpleasant, just as with the word "piety" in comparison to the word "religion"; to speak of another as "innocent," or as "being pious" might occasion an unpleasant or even a resentful feeling in the mind of the one spoken of, according to the meaning conveyed but the relation of the word sincere is unchanged. We love sincerity; a woman may not be cultivated, or educated, but if she is sincere it covers many defects. A speaker may be lacking in many qualities, we may not agree with his utterances, yet if assured of his sincerity, they merit our respect and in that sense, at least, they are accepted; but wanting in this, it does not matter how splendid his diction, he repels. To be sincere does not necessarily mean to be consistent. One can be both. There are many who make a fetish of consistency. As Oliver Wendell Holmes advises: "Don't be consistent, but be strictly true." To illustrate, the preacher described a brick wall, its straight, even rows of bricks and lines of mortar, solid and compact; but, could anything be more monotonous? If, however, we were to plant a fruit tree by the side of the wall, and watch its bare twigs bud forth and develop tender, green shoots, then blossoms, then the ripe fruit, and then trace the reverse stages until we finally have again the bare branches beside the wall, this is not as consistent, but surely far nobler than the wall behind it! If life, if growth is not consistent—because if there is growth there must be change, progress from day to day—then those who make a fetish of consistency, make a great mistake!

What is "Sincerity"? Without vouching for the authenticity of the derivation—the preacher said there were some who believed it may have come to us from the Latin, "*sine cera*," "without wax," this phrase originating from the old days of Rome, when in building their splendid palaces, if they found a blemish or crack upon a block of marble, it was filled in with a preparation of wax and mortar, so that when polished off and set in place, the imperfect block would look like the rest. The filling would not be visible at first, but in process of time and the sun and storms, the wax melted or wore away, the trickery became known, and the blemished block was plainly seen. The builders were therefore required to make their contracts read, "*Sine cera!*" so came the word "Sincerity"—that which must be true! To be what we seem to be, that is sincerity. We are anxious to be agreeable this leads to the many insincere speeches, and yet teaches the imperative necessity to be in heart what we strive to be openly.

We may hold up first a pure diamond, then a piece of glass, cut and polished; the appearance of the latter may be fair alone, but place the two together in a ring, and the contrast is strongly marked!

In conclusion, the preacher admonished the Daughters to try, by the help of the Holy Spirit, to be perfectly sincere in all their undertakings, that what dwelt in their hearts might be set forth in their lives; to remember that it is not hard to become sincere if we would keep the inner life such as we wish our lives to appear; to strive faithfully for this, for their own sake, for the sake of their friends, and above all for His sake whom they were trying to serve.

CHRIST'S BAPTISM AND HUMILIATION.

THE BAPTISM of Jesus Christ was, next to His death, the greatest instance of His submission to the will of His Father. For in it He consciously submitted to be reckoned amongst sinners as if He were one Himself, and to receive the outward sign of the cleansing away of that evil and defiling thing in which He had no part. "The Baptist stood by the river, surrounded by a multitude of sinners, publicans, and harlots, 'confessing their sins.' Men and women of all characters, the most notorious and outcast, the reckless and unclean, pressed to Him with 'violence,' to be washed of their impurities. The whole land seemed moved to give up its sinners to the discipline of repentance; the whole city poured out its evil livers to the new and austere guide of penitence. It was an act of public humiliation to join Himself, and to mingle in such a crowd, to partake their shame. And at that time He was known only as 'the carpenter, the son of Joseph.' He had wrought no miracles, exhibited no tokens of His Divine nature and mission. He was but as any other Israelite, and as one of a thousand sinners, He came and received a sinner's baptism" (Manning).—*M. F. Sadler.*

Helps on the Sunday School Lessons

Joint Diocesan Series

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

By the Rev. ELMER E. LOFSTROM

DAVID SORROWS OVER ABSALOM.

FOR THE THIRD SUNDAY AFTER TRINITY.

Catechism: Review, I-IV. Text: St. Luke xv. 21.
Scripture: II. Sam. xviii. 24-33.

IN the same chapter from which our lesson is taken, we are told (v. 18) that Absalom had in his lifetime reared a beautiful and enduring monument to commemorate his name. Had he been a faithful son and a true man, his name and monument might still have been honored. Instead, there is to be seen, in the valley to the southeast of Jerusalem, a place called by the Jews "the tomb of Absalom." No Jew passes it without casting a stone against the heap and exclaiming, "Cursed be the memory of Absalom, and cursed be every child who rises up in rebellion against his parents." Even in death, which throws the mantle of charity over faults and sins, the memory of Absalom is despised because he returned traitorous deceit for the all-forgiving love of his father.

Absalom was destined for high things. He was a favorite with his father, and was, after the death of his elder brother Ammon, the heir apparent to the throne. He was more handsome than anyone in all Israel. He had a winning way (II. Sam. xv. 5, 6) which, rightly used, would have made him a popular king. His father loved him so much that he forgave him his first great sin, the murder of Ammon, and gave him horses and chariots and a following of fifty young men. Had Absalom chosen the pathway of honor and uprightness and the fear of the Lord, he might have left a name that would have needed no monument erected by himself to perpetuate it.

His miserable failure came from a policy of selfish ambition. He was a self-seeker. The Christ taught us to seek for the privilege of service, to spend our lives for others, if we would "find" them. Absalom followed the opposite method. He was the son of a heathen mother (II. Sam. iii. 3). He was a heathen himself, and his ideals were heathen; he was ready to lie to his father to promote his own ends (II. Sam. xv. 7-10). He was not only a fratricide, killing his brother in his own house where he had come by invitation to break bread, thus committing the greatest breach of hospitality known to an oriental; he was also a traitor to his father and to his country. He let his father kiss him (xiv. 33), and accepted favors from his hand (xv. 1), while he was plotting against him. He certainly brought his downfall upon himself, and richly deserved his ignominious death.

Judged by its results, this battle is one of the decisive battles of history. Had Absalom won, what would have been the result for Israel and the world! But the cause of the Highest could not be in doubt. King David showed his faith when, before the battle, he took it for granted that his side would be victorious (xvii. 5). He knew that wrong could not defeat right while the Lord God ordered the result. His only concern, therefore, was for the wayward boy whom he still loved in spite of his treachery.

The scripture lesson tells only of the bringing of the news to King David of the defeat and death of Absalom. Joab had hesitated to send Ahimaaz with the news of the death of the king's son, because he knew that it would be considered by the king as bad tidings, in spite of the news of the victory which came with it. The man of Cush, or "Cushi," was sent ahead to tell the king of the death of his son. Ahimaaz was a better runner and reached the king first. He showed his training as a good soldier by obeying his general, who had told him not to tell the king of the death of Absalom. To avoid doing so, he departs somewhat from the truth, for he did know of the death of Absalom (v. 19, 20). Sometimes the messenger of bad tidings was put to death, but the man of Cush seems to have suffered no harm for bringing the tidings which he thought were good tidings but which almost broke the heart of the king.

The love of King David for his worthless son teaches us something about the love of God for His children who go so continually astray. The best that is in the heart of man is but a reflection of the heart of God. Absalom had been a great disappointment to his father, who had intended him for great

things. He had his own ideas of how to attain greatness, and it was the following out of his own shortsighted will that brought him to a fool's death. Had he been obedient to his father and followed out his will, he would have received a far more glorious heritage and kingdom than he would have had even had he been successful in stealing the throne, for, thus won, it could never have been a stable throne. How like our own shortsighted following of our own wills! We think we are seeking our own lives. Instead, we are losing them. We seek to gratify our own desires, and find at last that we have lost our souls.

No human type of God's attributes is perfect. So here David's love for his wayward son is not as high as God's love for the sinner. God's love is so true that He will not hesitate to inflict pain and punishment if it will save the man. David ordered punishment for Absalom's murder of his brother, but he permitted Absalom to be reconciled to him without repentance. He so yearned for his boy that he would not punish him for the boy's own good. He permitted Absalom to make him and Joab appear to be in the wrong (xiv. 28-33), and accepted from the boy a kiss of forgiveness when there was no repentance in his heart. The favors he showered upon him only led the lad into deeper sin. God loves us with a true love and sends us punishment, if only punishment will make us faithful and true to Him. If gratitude will bring us to Him, He showers blessings upon us. There is an opportunity here to teach your children to understand the higher wisdom of their parents, and the reason why it is true that the father who truly loves his child must chasten him. Some will understand the deeper lesson which applies to God's treatment of us. Cf. "Gwen's Canyon" in *The Sky Pilot*.

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.

CORRECTION AS TO LOS ANGELES.

To the Editor of *The Living Church*:

BISHOP JOHNSON desires me to write you about an erroneous conclusion which has been drawn from your report of our Diocese, page 148, L. C., June 3, 1905.

Either by fault of the copy sent you, or the proof-reader, it is made to appear that only 171 were confirmed in the Diocese during the Convention year ending May 1, 1904; while the facts are, that over 400 received the "laying on of hands" during the period.

I am mailing you the official (printed) copy of the Bishop's address, on page 8 of which reads: "Of the one hundred and seventy-one who were confirmed in this city this last Convention year," etc.

At the outset of Bishop Johnson's administration, the Registrar was directed to keep a record of all Confirmations, their full names, ages, Baptism, and ecclesiastical education. These statistics are embodied in his annual report. It is from them that the Bishop drew his figures in connection with the Journal Reports, and upon them, based conclusions which so deeply stirred the Convention. The Bishop's address is well worth reading, from beginning to end, by those who have the time to give it.

I may add that an increasing interest is manifested from year to year among the clergy and laity, in the presentation of these statistics; and the Registrar's report is looked forward to for the information it brings of this particular character. Not only the twelve months are covered in a report by itself, but the whole period since the organization of the Diocese is made to embrace a summary of the confirmed, ages, Baptism, denominational source, etc. The percentage which the different denominations furnish is instructive and so is the large percentage of Confirmations under twenty years of age.

But I am not writing for the pages of your valuable Church paper, and will close.

Cordially yours,

HENDERSON JUDD,

Registrar Dioc. of Los Angeles and Bishop's Chaplain.
Los Angeles, Cal, June 17, 1905.

THE ABUSE OF THE PREACHING OFFICE.

To the Editor of The Living Church:

IS it not possible that the indifference to religious functions and the neglect of church-going of which so much complaint is made, may in part be due to what may be called the abuse of the preaching office? I hope it may not be irreverent to suggest that the grace of orders does not extend to the power of preaching, and that the conscientious and painstaking effort of those who are destitute of certain natural gifts of thought and expression, may have a tendency to alienate casual hearers whose critical faculty is not subdued by a religious impulse. The Church urges attendance on divine worship from quite a different point of view than that which is prevalent elsewhere, but it is impossible to ignore the fact that the pulpit is the means by which multitudes of people are drawn to or repelled from frequent attendance at church, and influenced as to their connection with religious organizations. This fact must be distinctly recognized; and although in the Church the office of the priesthood should not be withheld from those who are drawn to it and adapted for it by many conspicuous opportunities for service in her ministrations of various kinds,—the pastoral work, the recitation of the offices, and the ministration of the sacraments—why should it be assumed that they must, whether they will or not, and whether they have the ability or not, be held to the impossible task of writing and delivering acceptable sermons?

The condition of things is largely the fault of the laity. Why should not this fault be exposed and be cured? With all the enormous stock of homiletic divinity (there is no department of literature so rich as that of sermons, constantly being increased from year to year in our own communion), is it reasonable that a congregation shall insist on hearing the commonplace efforts of a commonplace mind, rather than the eloquent words of some well equipped and learned thinker, crystallized in a printed page? To the ripe Christian it may be true that, when the sermon is dull, "God takes the text and preaches patience"; but it is obvious that this is not the case with the many whom the Church desires to attract. It is impossible that a mean desire to get one's money's worth can actuate us to endure the suffering caused by the absurd demand that sermons should be produced and delivered from week to week by those who have no natural equipment or ability. There is no such powerful influence as that of the heaven-born orator, but it is safe to say that there is no such deadening effect as that of the hopeless preacher.

Let us welcome and not condemn the frank acknowledgment of his limitations by him who passes to the pulpit with a book in his hand, and opens to us the unfamiliar treasures of the great divines and doctors of the Catholic Church.

Boston, June 21, 1905.

ERVING WINSLOW.

"THE DENOMINATIONS"—IS THERE A LESS OBJECTIONABLE NAME?

To the Editor of The Living Church:

IT is not often that we have an opportunity of assisting THE LIVING CHURCH. I should not now have written had not my recent mail contained an urgent request from one of my correspondents that I would do so. It will therefore be understood that I write not to relieve my own feelings, but to ventilate my correspondent's suggestion.

I personally have no objection to the use of the word "Denominations" as describing those Christian organizations which are not in communion with the Church. I generally speak of them as "the modern Churches." By the way I think the better informed Churchmen in England never speak of their Church as one of the denominations. But to my correspondent's views: He faults THE LIVING CHURCH for stating, with reference to the word "denominations," as describing the Modern Churches:

"We cannot think of a less objectionable term," etc. He strongly urges "Our separated brethren," as much less objectionable.

It is not often that we learn a lesson of charity from the Roman Church. One of my friends who served for some years as a chaplain in India has told me in time past that the official (Press) organ of the Roman Church in India invariably speaks of Anglicans and Protestants as "our separated brethren." While we may regard such a term as true as between ourselves and the Romans, in a way that the Roman press in India does not intend, for the Romans in England separated themselves by their own act from the ancient Ecclesia Anglicana in the time of Elizabeth, may we not well use it as between ourselves and the modern Churches? They all, except those of Continental

origin, separated by their own act from the communion of the Church of England, in their origin. And though their organizations are not Catholic, and are no part of the historic Catholic Church, yet many of their members are our brethren, as those who have been made Children of God, even unconsciously in some cases, by virtue of their Baptism into the One Holy Name of Father, Son, and Holy Ghost. In behalf, then, of the tender conscience of my valued friend and correspondent, if not of my own, and on behalf of those who are like minded with him, I suggest the term "our separated brethren" as less objectionable in their eyes than "Denominations," and as a term that has the advantage of following a precedent. I have a shrewd suspicion, however, that our separated brethren would themselves prefer that their religious organizations should be known rather as "denominations" than as societies of "separated brethren." Is not the word to which my correspondent objects the very term by which our separated brethren describe themselves, when speaking collectively?

Yours very truly

Rosendale, N. Y., June 23, 1905.

HENRY BARKER.

BISHOP PIERCE MEMORIAL.

To the Editor of The Living Church:

AT the last annual Council of the Diocese of Arkansas, steps were taken looking towards the placing of a large chancel window in Trinity Cathedral at Little Rock to the memory of the late Right Rev. Henry Niles Pierce, D.D., LL.D., fourth Bishop of Arkansas. In accordance with a provision of the resolution passed by the Council, Bishop Brown has appointed the following Committee to carry out the Council's plans, namely: Mrs. H. K. Cochran, Mrs. S. M. Apperson, and Mrs. Beauregard Morrison.

The committee would like to have, so far as possible, all persons who were confirmed by Bishop Pierce, as well as other friends, represented in the memorial by a contribution. It is estimated that the manufacture and setting of the window will cost about \$1,000. Contributions should be sent to Mrs. Harry K. Cochran, Secretary and Treasurer of the committee, 320 West 18th Street, Little Rock, Ark.

This letter is mailed to you for the purpose of getting the action of the Council before the people who would like to contribute, and if you will make as much publicity as is possible, same will be appreciated by the "committee," as well as by the host of friends of the late and beloved Bishop.

Yours respectfully,

Little Rock, Ark.,

MRS. HARRY K. COCHRAN,

June 9th, 1905.

Secretary and Treasurer.

AS TO MISSIONARY REPORTS.

To the Editor of The Living Church:

WHEN the Domestic and Foreign Missionary Society publishes its next report of the contributions from the various parishes, it should add a column stating how much each congregation gives to its own diocesan missions. Then some of the apparent inequalities of giving would be explained.

This idea is suggested by your editorial on Marquette and Missions.

ALEXANDER C. HAVERSTICK.

Frostburg, Md., June 23, 1905.

CHURCH CLUBS.

To the Editor of The Living Church:

THERE is a movement on foot among Churchmen in this city towards the formation of a Church Club. Will you be kind enough to allow me through your widely circulated paper, to ask for ideas and plans from members of various Church Clubs throughout the United States, as to the best ways and means of commencing a club here?

Communications may be addressed to me, at Vancouver, B. C.

Thanking you for the space in your ever welcome paper, I remain

Yours sincerely,

Z. H. BURNHAM.

KNOWLEDGE is of two kinds. We know a subject ourselves, or we know where we can find information upon it.—*Boswell, "Life of Johnson."*

READING furnishes the mind only with materials of knowledge; it is thinking makes what we read ours.—*Sel.*

Literary

The Psychology of Beauty. By Ethel D. Puffer. Boston: Houghton, Mifflin & Co.

The influence of Professor Münsterberg, perhaps the greatest psychologist of our country, is deep and far-reaching. Miss Puffer's effort to harmonize the results of modern psychology with a philosophical theory of beauty might have been made in ignorance of the work of the master, but it is safe to say that it could not have been made with such definite lucidity without the inspiration of his scientific guidance.

This attractive volume contains eight essays, the first, third, and last being substantially reprinted from the *Atlantic Monthly*. The titles are as follows: I., Criticism and Æsthetics; II., The Nature of Beauty; III., The Æsthetic Repose; IV., The Beauty of Fine Art; V., The Beauty of Music; VI., The Beauty of Literature; VII., The Nature of the Emotions of the Drama; VIII., The Beauty of Ideas. The chapter on the Nature of Beauty, though somewhat difficult reading, is by way of being the most important in establishing a terminology for the investigation:

"Thus the Nature of Beauty is in the relation of means to an end; the means, the possibilities of stimulation in the motor, visual, auditory, and purely ideal fields; the end, a moment of perfection, of self-complete unity of experience, of favorable stimulation with repose. Beauty is not perfection; but the beauty of an object lies in its permanent possibility of creating the perfect moment. The experience of this moment, the union of stimulation and repose, constitutes the unique æsthetic emotion."

It is demonstrated that the true æsthetic repose is a balance of impulses of which the resultant is a loss of personality so that, as it were, "one must lose one's own soul to gain the world."

To follow the author into the details of the study of beauty in the Fine Arts, Music, Literature, and the Drama would be a pleasant task did space permit. Nothing is so interesting as to gather up into a harmonious whole by illustrations furnished throughout the entire field of impressions, the one authoritative principle. This principle of unity in harmonious functioning is clearly shown to lead into the more complex realms of ideas and of moral attitudes, where we discover that there also the law of internal relation and of fitness for imitative response holds for all embodiments of beauty; "the psychophysical state known on its feeling side as æsthetic pleasure, we have seen to be, first, a kind of physiological equilibrium, a 'co-existence of opposing impulses which heightens the sense of being while it prevents action,' like the impulses to movement corresponding to geometrical symmetry; secondly, a psychological equilibrium, in which the flow of ideas and impulses is a circle rounding upon itself, all associations, emotions, expectations indissolubly linked with the central thought and leading back only to it, and proceeding in an irrevocable order, which is yet adapted to the possibilities of human experience; and thirdly, a quietude of the will, in the acceptance of the given moral attitude for the whole scheme of life. Thus is given, in the fusion of these three orders of mental life, the perfect moment of unity and self-completeness." ERVING WINSLOW.

A Boy's Control and Self-Expression. By Eustace Miles, M.A., Assistant Master at Rugby School, etc. New York: E. P. Dutton & Co. Price, \$2.00 net.

The author of this comprehensive treatise on the training of boys has written much on topics relating to healthy living and physical culture, and has had experience in the care of boys in school and out of school. He is an amateur champion in several athletic games in England and America, and uses to advantage the idea of "playing the game," in his counsel to boys about physical and moral mastery. In all the contests of life the alphabet of the game must be learned. Merely "playing up hard" does not make a winner. The preparation for the game must be made long before the trial comes; habits must be formed, correct methods must be applied, and the ambition must be aroused to win. In other words, the boy must not be left to gain his moral victories by sheer force of will-power suddenly called for by temptation, but must be trained into a condition of habitual self-control on the lines of least resistance. The special difficulties with which a boy has to contend, he should regard "as a good game for a man to win." Temptations to "mistakes" he should prepare to combat by physical as well as moral culture. The author perhaps makes too much of the importance of diet without flesh food; even if it be preferable, in some cases, it cannot be regularly secured of a uniform and satisfactory quality. No doubt the warning against excessive meat eating is needed, both for English and American boys, but in the eager and nipping air of our winters we doubt if strict abstinence from flesh food is desirable for any one who is in vigorous health and activity. The key-note of the book, says the author, "is the enormous power of the boy for good if only he be given certain helping—preventive and at the same time developing—conditions in

early youth." These conditions are amply indicated, and details for exercise and regulation of habit are supplied. The work is rather diffuse, and might be discouraging for immediate use by the boy himself; but parents and teachers who have the care and training of boys can afford to give these 572 pages careful perusal.

Ireland in the New Century. By the Right Hon. Sir Horace Plunkett, K.C.V.O., F.R.S. Popular edition with an epilogue in answer to some critics. New York: E. P. Dutton & Co. Price, 60 cts.

This latest contribution to the vexed question of Irish home rule is written by an Irishman and a member of the government. The book has been sharply criticised and has aroused much bitter controversy by its unsparing analysis of the weaknesses of the national character and its strictures upon the mistakes of the past.

In this edition the author seeks to justify his arguments and urges the necessity of industrial coöperation, rather than continued political agitation as the hope of the future.

"Our prodigious ignorance about ourselves," he says, "has not been blissful. Mistaking self-assertion for self-knowledge, we have presented the pathetic spectacle of a people casting the blame for their shortcomings on another people, yet bearing the consequences themselves. The national habit of living in the past seems to give us a present without achievement, a future without hope. The conclusion was long ago forced upon me that whatever may have been true of the past, the chief responsibility for the remoulding of our national life rests now with ourselves, and that in the last analysis the problem of Irish ineffectiveness at home is in the main a problem of character—and of Irish character."

"We have been too long," the author concludes, "a prey to that deep delusion, which, because the ills of the country were in past days largely caused from without, bids us look to the same source for their cure. The true remedies are to be sought elsewhere; for, however disastrous may have been the past, the injury was moral rather than material, and the opportunity has now arrived for the patient building up again of Irish character in those qualities which win in the modern struggle for existence. The field for that great work is clear of at least the worst of its many historic encumbrances. Ireland must be re-created from within. The main work must be done in Ireland, and the centre of interest must be Ireland. When Irishmen realize this truth, the splendid human power of their country, so much of which now runs idly or disastrously to waste, will be utilized; and we may then look with confidence for the foundation of a fabric of Irish prosperity, framed in constructive thought and laid enduringly in human character."

As the World Goes By. By Elizabeth W. Brooks. Boston: Little, Brown & Co.

A story that seems to be full of purpose, but the nature of that purpose is obscure. We are introduced by turns into a Bohemian circle and one of opposite nature. Characters and manners (polished) are portrayed with considerable subtlety, and various theories of life appear in the dialogues. A Bishop walks across the stage, but his character and ideals are rather vague. He is a kindly and finished gentleman. The love story involved ends enigmatically. A divorce trails its consequences disagreeably through the story, with unwholesome effect.

Curly. A Tale of the Arizona Desert. By Roger Pocock. With illustrations by Stanley L. Wood. Boston: Little, Brown & Co. Price, \$1.50.

When all the tales of Cowboy life have been written, this story of Mr. Pocock's will remain as one of the most vivid, most appreciative histories of a past, which should not be forgotten.

Curly is one of the figures, as Balshannon is another, as Chalkey is one, as McCalmont the Raider is still another. Men were bred as well as cattle and horses, and such men as only the life of the plains could raise. Three or four of these men and a girl the author has selected from which to draw the wealth of imagery and atmosphere with which the book abounds. The language is plain, able, strong, virile, and humorous. The humor is fine and large. The romance is one of the "Virginian" type and as good as that. The gun play at times is frequent and sudden, also effectual.

THE MACMILLAN COMPANY have issued a new edition of *The Labor Movement in America*, by Richard T. Ely, Ph.D., LL.D., Professor of Political Economy and Director of the School of Economics, Political Science, and History in the University of Wisconsin. The note on the title page to the effect that the edition is "Revised and Enlarged" hardly accords with the author's new prefatory note, in which he states that a revision of the matter is in hand, but "must necessarily take some time on account of the largeness of the field to be covered. In the meantime the Macmillan Company have undertaken to supply the demand for the book by the present reprint." This, then, is a reprint of the volume formerly published by Messrs. Crowell and well known to students of the literature of sociology. (Price, \$1.25 net.)

Topics of the Day

"HE DESCENDED INTO HELL."

Question.—What is meant by the clause in the Creed, "He descended into hell"? And is there any Scripture authority for it?

Answer.—By the word "hell" here is meant, not the abode of those who are lost, but simply "the place of departed spirits," hades. Christ descended into the abode of the dead. Let us see just what we are to understand by that.

(1) In the first place, as has often been explained, there are three abiding places for men: earth, where they live during their mortal life; heaven or hell, where they are to live eternally; and an intermediate state, where the souls of the departed dwell while they are awaiting the final judgment.

It is easy to understand that those who die in grace, however holy their lives may have been, are by no means prepared to enter at once upon the joys of the heavenly life, and rest in perpetual contemplation and worship of the Ever-blessed Triune God. They need to be purged from the sins that defiled their souls during life, they need much progress in holiness, before they can enter what we may call the inner circle of the Divine presence. On the cross, a moment before His death, the penitent thief pleaded for mercy, and our Lord answered him, "To-day shalt thou be with Me in Paradise." Did He mean by this that the thief was to go at once to heaven? Surely not. In the first place, our Lord Himself did not ascend thither till more than forty days later. In the second place, that great act of penitence, though it brought the sinner pardon, did not prepare him to enter at once into the highest heaven. "To-day shalt thou be with Me in Paradise" evidently, therefore, refers to his abode with Christ in some resting place of the blessed dead.

(2) There are, then, for those who are faithful, three abodes: this earth; the intermediate place of purification where we are freed from the defilements contracted here; and heaven. At death the soul and the body are separated, disunited; the body is committed to the dust, whence it came; the soul passes to the place of departed spirits; and at the resurrection, soul and body are reunited and ascend where Christ has gone before, there to dwell with Him in life everlasting.

(3) We are now in a position to define what occurred after our Lord's death. Being perfect man, as well as God, He passed through all that happens to men at their death. His Body was buried; His human Soul went to the place of departed spirits; on Easter morning His Body and Soul were reunited, and He arose and appeared among men, bringing them a pledge and token that their souls and bodies would be reunited and that they would rise, too.

(4) There are some further questions to be settled about the Descent into Hell, which can be cleared up briefly.

First, the reason for it: The Gospel was to be preached to those who had lived on earth before Christ's advent in the flesh. St. Peter tells us (see the Revised Version, I. St. Peter iii. 18-19) that "Christ also suffered for sins once, the righteous for the unrighteous, that He might bring us to God; being put to death in the flesh, but quickened in the spirit; in which also He went and preached unto the spirits in prison." The meaning is evidently this: Christ was put to death in the body, or the flesh; but in the spiritual part of His humanity, the soul as contrasted with the body, He was quickened or given new power; and in His spirit, thus free from all limitations, He went to the place of departed spirits, the souls in safe custody, and there proclaimed the glad tidings of the redemption He had effected from sin and death.

And what can be conceived of as more natural than that He should thus finish His redeeming work, by going according to the conditions of His human soul among the dead, and becoming Himself the herald of the sacrifice He had perfected and the victory He had won?

We may further ask, What was the object and what the effect, of this preaching? This we cannot presume to answer certainly, but we may believe, with Bishop Horsley, that "His purpose was to gladden the penitent souls and give them fresh gleams of hope."

What this article of the Creed does surely present to us,

however, as a distinct verity of the faith, is the true humanity of Christ. As man He died, as man He passed in soul, with the malefactor who hung beside Him, to the unseen abode; and as He had made Himself known in the flesh to men on earth, so He made known His incarnation and atonement to the spirit world, bringing there also the gospel of truth and grace. It is, moreover, a glorious and inspiring part of our belief that Christ's ministry did not close with His death, but was "quickened," that He carried the glad tidings beyond the grave, and then returned with His example of new life and His gift of the Comforter to abide with His Christ forever. C. F.

The Family Fireside

THE SOUL'S BATTLE.

This Life is a battle!
Where each is enrolled
To fight for the victory
Like Judah of old.

The war is unceasing
As old as the world,
For the flag of the enemy
Never is furled.

The good, and the evil
Are ever at strife,
Like Judah, and Edom
They meet in each life.

These two rival forces
That greet us at birth,
As darkness, and daylight
They circle the earth.

Each heart knows their power
In each human breast,
Is the same ceaseless conflict—
The trial—the test.

No soul is exempt;
Every man in his place,
Must bear his arms bravely
Or suffer disgrace.

Aye fight single-handed!
Determined to win;
To conquer the Edom
Without, and within.

Persistent in courage
Undaunted in will,
By the strength of the foe
Or the might of their skill.

For such are the victors
The Ages have shown,
The men "who have trodden
The wine-press alone."

The steadfast, the daring
Who feared not to face
The fiercest of foes
For the good of the race.

The conquerors of Edom
The loyal, the brave,
Whose hearts have been mighty
To bless, and to save.

FELIX CONNOP.

THE MEASURE OF LOVE.

BY DOROTHY SHEPHERD.

MRS. CHAPIN lived in the two-room attic over the fancy-goods store. Long years before, she had lived with her husband in the adjacent house, but when Cyrus Chapin failed, after endorsing the note for good-for-nothing Ned Newall, own brother to Mrs. Chapin, he seemed to fail in all ways at once; for he was a proud man, Cyrus was. It wasn't long before a hasty decline set in, and he didn't live long after they had to move out of their comfortable home.

The attic was no sort of place to live in anyway, for it was too hot in summer, too cold in winter, and stuffy all the time; but it was a place of shelter and a roof over their head, even if too near a roof! The fancy-goods store was willed to

Cyrus by his father, who had it before him, and fortunately that was left, after all other obligations were settled.

Mrs. Cyrus Chapin had been a pretty girl, and had never been hungry in her life, nor wanted for anything; but it was wonderful to see how adaptable she was, and how fast she learned to manage with some things and to get along without others—which is the secret of being happy though poor.

Nobody knew how she could get along after Cyrus died; but she pulled herself right together, and the day after his funeral, the window-blinds of the store were up even higher than usual, and Mrs. Chapin herself sat in a little rocking-chair in the corner, and rose up with all the dignity of a queen to serve anyone who went in. Stock was low, and the things were old-fashioned for the most part; but the villagers preferred to buy there, even although the "goods" were not quite so fresh in style, for it was pleasant to see Mrs. Chapin's delight when customers appeared.

She had another little chair, with a cushioned back, done in cross-stitch, and put right alongside of her own. In this she would coax you to sit, after she had wrapped up "your sale," as she always called it, although of course it was really her own. She never looked at business quite as anyone else did; she was doing it mostly in memory of Cyrus, it seemed, and she didn't know how to make money by it, nor to improve it as the years went on. So long as it yielded her a living, that seemed to be enough.

She had been keeping that store for twenty years when I moved to Brookville, and the old inhabitants used to tell me it looked exactly the same as it had in the days when Cyrus presided over the counter and wrapped up the purchases with his slender hands, beneath his quiet smile. Nobody seemed to be able to forget Cyrus; they couldn't, for Mrs. Chapin was so faithful to his memory and so observant of his methods! She had a way of twisting her wedding ring round and round upon her finger, as she talked, and the ring, an old-fashioned, narrow gold band, seemed each year to grow more thin and plaintive, a receding glory of her former happy life.

Mr. Barnes, the postmaster, was quite attentive to Mrs. Chapin once, but she wouldn't look at him. She sent him walking pretty straight, the very day she began to suspect that he had such a thought as "her marrying again!" And when he realized that he had been snubbed, he went off, and later, married the widow of Benjie Duncan, the druggist, who had lived in the next village.

Somebody must have told the new Mrs. Barnes that she was second choice, for she never could abide Mrs. Chapin, and used to walk away up street, past the little shop, to buy even a spool of thread. It did seem a shame! But one day Mrs. Barnes was expecting company, and the dining-room curtains needed a new tape binding, so in she flounced to Mrs. Chapin's store, and haughtily asked for "the newest kind of tape." I don't myself think that fashions in tape have altered much in the past century; but when Mrs. Chapin brought out the only kind she had, of course Mrs. Barnes found fault with it.

"Haven't you any variety except that old kind?" she asked, in her quick, disagreeable voice.

Mrs. Chapin twisted her ring, just as usual, and answered, in her timid way:

"It's a very superior brand of tape, Mrs. Barnes, double-twisted and close-wove, and warranted. It was introduced here by Mr. Chapin, and everybody has always approved of his choice."

I suppose that it was that word "choice" that rankled Mrs. Barnes, for she snapped out, quick as a wink:

"A second choice is sometimes better than a first, Mrs. Chapin; and I must say that I don't think much of Mr. Chapin's choice in tape—nor in wedding-rings!" she added. "They're both too narrow."

She held up her wide, gold-band ring, right in the face of Mrs. Chapin, and then out of the store she went, and up the street, almost running, she was so afraid that Mrs. Chapin would answer back.

But she needn't have feared, for poor Mrs. Chapin seemed too dazed to move. It was ten minutes later when I happened into the store, and Mrs. Chapin, with a white face and trembling body, was standing right in the middle of the little shop. The roll of tape had fallen down and gone under the counter, and her fingers were twisting the ring round and round her thin finger. She burst into tears when I came in, and I drew out the whole story from her, word for word, as it had happened.

Of course I told her not to care, and I told her, too, that the love of a man wasn't measured by tape, nor by the width of a

gold ring either! I was so mad at Mrs. Barnes, and so sorry for Mrs. Chapin, that I could hardly tell what to say to comfort the trembling little woman.

But suddenly, in her shaky hands there was a snap, and the wedding ring fell in two pieces right in the palm of her hand. I thought the little accident would nearly kill her, but, strange to say, it didn't. It really seemed to give her new courage. She looked up and dried her eyes, and said quite firmly:

"There was never any break in the love between me and Cyrus. But this settles my need of a new ring."

"Why, what do you mean?" asked I, in wonder over the change in her.

"Will you go with me now to get it?" she asked. "We'll buy it in the next village, the widest ring to be found at the jeweller's where this came from. If it is to stand for a story of the love between me and Cyrus, it had better be as heavy as my hand can carry," she added, with a tremor of her lip. She looked so frail that I went up and kissed her, a thing I had never done before.

"You'd better wait until to-morrow," I said, coaxingly. "You'll be more rested then."

"Do you think that I can rest without my wedding ring?" she said, quite simply. "There's a fashion in everything, it seems, even in wedding rings, for mine was the best to be had when Cyrus bought it, you understand. But no one shall ever say again that he was mean!" she added, vehemently. "And I'll buy some fashionable tape, and some other things, too. My store will be up to the times, as well as my ring."

Perhaps it was a blessing in disguise, after all, for under the guidance of the hand which wore the heavy band ring, the store certainly improved. And of course the sales increased proportionately, and especially because people heard how mean Mrs. Barnes had been, and they wandered in to view the new wedding ring.

But the wonder of all came when, less than a year later, that ne'er-do-well Ned Newall came back from Australia, with a bagful of gold and a character re-made in the furnace of affliction. He bought back the old home for his sister, and the thoroughly up-to-date store is now doing so well under his management, that Mrs. Chapin can sit still all day, if she wants to, and twist her new wedding ring round and round, as she dreams of the glory of the past in the full tide of present prosperity.

FROM A LIGHTHOUSE.

What sir, Monotonous? Just a tumultuous sameness of thunder?
Write, then! Transliterate while I elucidate some of its wonder.

See the beach shimmering there in long glimmering curves where the lonely Breakers crash ponderous. Is that but thunderous sea and sand only? Sand? Why its mystery ends all sea history, each wave-surge rending As on Death's coast line the surge of humanity breaks to its ending. Thunder? Why musical sounds without interval thence are upraising Ocean's unstatable vast untranslatable hymn, her Lord praising. Thus each dead beautiful wave-pulse transmutable is on the beaches Into victorious music that glorious to heaven reaches. Parts of a larger sea, wandering waves are we, born of the Spirit As of wind, waves are born, and both a larger morn soon shall inherit. Move round now steadily. Somewhat more readily we light-house tenders Past the high lantern swing. Look sea-ward now and cling to the bird-fenders.

Here with perplexity mark the convexity of the great ocean:
Feel how self-evident under the firmament is the globe's motion.
On the horizon-line notice that white sail shine glimmering brightly:
See it diminishing fade till it, finishing, vanishes lightly.
That is the way men die. Who placed as you or I (Had none returning Told us) would guess that she sails now a wider sea new freedom learning?
So we, when white sails sink past the horizon's brink or a man's dying,
Past Death new life divine: past the horizon's line are new seas lying.
Lo the sea resonant, chorally jubilant, witnesseth ever
God's presence immanent and His truths evident, wavering never.
With thought laborious, dull but victorious, we spell out slowly
Written in transparent surge or sky radiant, truths strange and holy.
Look you, this witness His creature and symbol is: not creature merely
But the great Symbol sent round every continent showing Him clearly.
As it encompasseth Earth He environeth all. As the Ocean
Stirs neath all waves so He for all souls silently rests 'neath their motion.
He, said I? Yet 'tis They. Five mighty oceans stay 'neath the wind's ranging,
Separate each from each, different from deep to beach, yet interchanging
One water evermore: One Sea on every shore, fivefold and single,
Not the same, not apart, while all from heart to heart one substance mingle.

L. TUCKER.

CONTEMPLATION of Christ Jesus leads to admiration, admiration to love, and love to imitation.—Dean Vaughan.

WHEN men grow virtuous in their old age, they only make a sacrifice to God of the devil's leavings.—Pope.

A PARDON AT STE. ANNE D'AURAY.

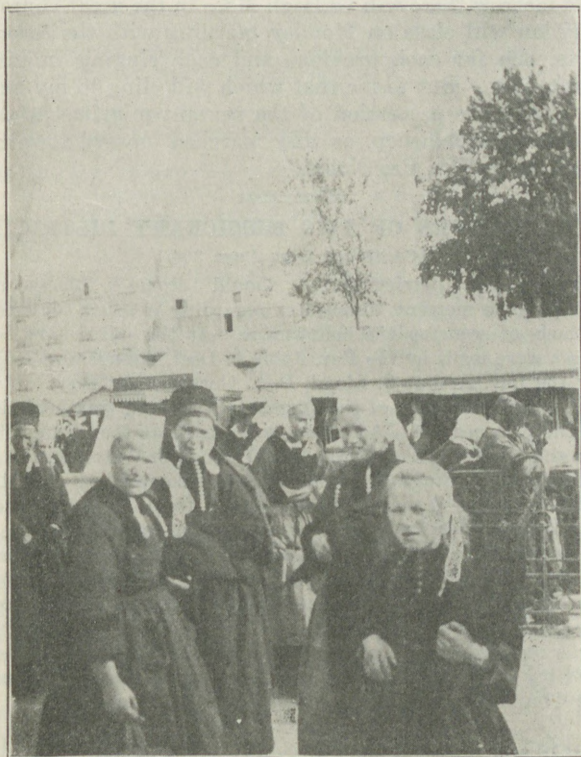
BY EUGÉNIE M. FRYER.

IT was Whitsunday eve. On that balmy May afternoon, all roads seemed to lead to Ste. Anne d'Auray, for with the singing of vespers the Pentecostal Pardon would begin.

We stood at the top of the long hill resting after our climb, and I followed with my eyes the white road we had come, as it stretched endlessly down across the winding valley, past the old ruined mill, and the rushing stream which peeped from out a cool woody bit. Then, under the lea of the low Breton hills, their rugged slopes covered with a yellow tangle of gorse and broom and by fields of deep red clover and wild mustard, shimmering like burnished gold in the spring sunlight. Along this Breton highway, lined with hawthorne trees laden with pink and white blossoms, the air heavy with the sweet perfume, came the peasants from far and near—Morbihan, Pont Aven, Finistère—families in great gypsy-like vans carrying their booths ready to set up in the great square in front of the church where they display their wares; others in heavy lumbering two-wheeled carts, and many on foot, their picturesque and often gaily colored costumes completing the harmonious color scheme nature had painted in with such telling effect.

We turned our faces once more towards our goal, and saw across the fields the stately basilica of Ste. Anne d'Auray, its renaissance style not unlike its faraway namesake near Quebec, Ste. Anne de Beaupré. From its lofty spire glittered the golden figure of the good Ste. Anne herself. As we approached, the crowd thickened. They gathered round the outlying booths, or said their prayers from step to step as they made their way up the Santa Scala, or knelt about the sacred well, praying to "la bonne Ste. Anne," and bathing their eyes in the healing waters.

Leaving our wheels at the "Lion d'or," we wandered out



PEASANT TYPES—STE. ANNE D'AURAY.

among them, stopping at the booths only to be surrounded and besieged.

"Des scierges, madame, des rosaires, des petits medailles d'or—c'est si bon marche, madame." As we looked at their things and listened to their chatter, we watched with interest the peasants who had come to buy as well as to attend the Pardon. At a booth not far away, a group had gathered. "C'est une réunion des amis."

Across the square some half dozen men stood talking, making a picturesque group in their round black hats with broad velvet bands and streamers, short black jackets trimmed with velvet bands, some with rows of silver buttons on the front; their vests cut high, their white shirts with tall standing collars. Over by the church a priest was talking to three peasants. He must have been telling a good story, judging from his gesticulations and their smiling faces. A family of peasants

passed us—one of the few rich peasants of the neighborhood. The women's dresses were silk, the man's white shirt was richly embroidered.

Even before the vesper bell rang out clear and sweet on the soft spring air, the church was filling fast. As I stood in the back by the central door, and watched them filing in and out, I was struck with their simple devotion. It was hard to find a pretty face among them, and yet their ruddy faces and clear blue eyes reflected directness of aim and purity of living, which after all counts for more than beauty. Their hard lives and the struggle for existence have left their stern mark upon them, but the women's faces, especially, are spirituelle mingled with a patience that "hopeth all things, endureth all things," rather than be disloyal to their ideals and their religion.

The nave was crowded, the grey stone of the great church relieved by the scattered bits of color of the women's costumes.



"A PRIEST TALKING TO THREE PEASANTS."

Their caps were many and varied, some with streamers, some quite plain; some of lace or embroidery, and some with color, pink, blue, or red, underneath the white; their bodices of black striped with velvet, those from Pont Aven with sleeves cuffed at the elbow and edged with color. Many of the children were dressed in the same quaint way, miniature copies of their parents. One little fair-haired maiden I noticed especially, as she came into the church with her mother. Her dress was of brown, her pinafore and bodice of purple, her thick stockings striped purple and white, covered chubby feet hidden in the shapeless wooden shoes. Her golden curls peeped from beneath a dainty lace cap, and silky lashes half hid two merry blue eyes. I wondered if some day she would look as sad and sombre as her mother. In one hand she carried a large cake, which she bit into vigorously. In the other, she held tightly a new-found treasure—a tiny doll. Up the aisle she toddled, clinging to her mother's skirt, and when at last the tired woman slipped into a vacant seat, the little one dropped on her knees for a second and bowed her golden head. Then seating herself comfortably on the floor of the nave, she began to enjoy her latest possession. Some of the mothers, unable to find a seat, sat on the floor of the aisle with their children on their knees; others, lost in their devotions, let the tiny tots gambol at will. It showed that feeling of home—that their church was as truly their home as the tiny huts where they lived, and in that spirit there was no irreverence.

The choir and priests and acolytes swinging censers preceded the Archbishop into the chancel, the organ awoke, and vespers began. It was wonderful to hear those thousands of peasant voices as they chanted alternately with the choir. The harmonies rose high among the arches and fell back pleasingly upon the ear. Vespers and Benediction over, the procession formed at last. Slowly it came down the aisle and out by the great door headed by the crucifer and acolytes. The banner of the Diocese of Quimper followed, then boys chanting after each verse of the Litany, "Ora Pro Nobis." Some of them wore white jackets trimmed with red cloth and silver buttons; after

them, more banners and boys singing, and a band, followed by acolytes and priests carrying the gold reliquary of Ste. Anne on their shoulders. Last of all came two acolytes swinging censers, and the Archbishop attended by two priests robed in handsome yellow copes. In solemn state the Archbishop, also in a yellow cope and mitre, holding his crozier in his left hand, walked between the rows of kneeling peasants, bestowing his blessing as he passed. Then they rose and followed, chanting as they went. On they marched across the square, by the Santa Scala and the Sacred Well towards the glowing west. Billowy clouds floated overhead and as they took their place in serried ranks against the saffron sky, they, too, tinged with its light, reflected the hope, the promise of a yet more glorious day. And, as the twilight softened the outline of church and people, the last pilgrim re-entered the church, the faint echo of their chant lingering on the evening air. I followed with the rest and then wandered out into the quiet cloisters. Here a few were making the Stations, and one or two like myself loitered enjoying the peace of the still hour. It was from one of these (I remember her fine old face well), that I learned the history of Ste. Anne d'Auray and how it became the goal of pilgrims.

It seems in olden times the village went by the name of Keranne, and where the church now stands was then part of a farm called Borcenno.

On the farm was a wheatfield, and in its centre were some buried ruins of an ancient chapel, dating indeed so far back as to be beyond the knowledge of the oldest inhabitant of Keranne. Early in the seventeenth century, Nocalozie, a pious, God-fearing man, rented Borcenno and for some years lived there uneventfully, tilling his land and harvesting his crops. But in the year 1623 a strange thing happened. One night he was awakened from a sound sleep by seeing a light in his room.



THE PROCESSION,
STE. ANNE D'AUROY.

He rubbed his eyes but could see no one. The torch flared brightly above him as if held in an invisible hand. Presently it swayed back and forth as if beckoning him to come. Terrified, he followed the unknown out into the night, until he reached the wheat field, when suddenly the light was gone and he was left alone in the darkness. Troubled in mind, he returned to the house.

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Six weeks went by. It was a cool evening after the fierce heat of a July day, and

Nocalozie was walking in his wheat field and pondering what the vision might have meant. Suddenly the lurid light of a flaming torch flickered in his face, beckoning as before. Instinctively he followed, and then he heard a voice say: "Build a chapel on these ruins and dedicate it to 'La bonne Ste. Anne.'" "But I see no ruins," he stammered.

"Search and you shall find," the voice answered dreamily, and he was left standing in the very centre of his field. He hastened to the village and told the priests what he had seen and heard. They laughed at him for a madman and bade him forget the fantasy of his brain. But Nocalozie was not to be dissuaded, and at last he appealed to the good Bishop of Vannes. The Bishop chided the priests of Keranne for their unbelief and appointed certain Carmelite monks and a few other learned men to investigate the matter. Nocalozie in the meantime was not idle. He dug a space where the torch had indicated, and soon discovered bits of the ruins; and better still, he found an ancient statue of Ste. Anne herself, mouldy but still in fair preservation. Convinced of the man's piety, the Bishop at last began a chapel to hold the statue, and dedicated it on its completion in 1645 to Ste. Anne. The scourge of the Revolution reached even this quiet spot and the ruthless mob burned the chapel. The statue being brought from its hiding place (where loving hands had secreted it, hoping it would escape the eyes of

the mob), suffered likewise. The present church, though built on the same sacred spot, is new, and enshrines a modern statue of the saint and some of her relics.

I thanked the old woman for her tale, and dropping a few coppers into her hand "pour des scierges," bade her good-night.

I sauntered across the square and into the street. The twilight was falling fast and yet in all directions they were coming still, by cart or on foot. The men rode through with



MORE PEASANT TYPES, STE. ANNE D'AUROY.

their horses or drove their cattle before them. A man was urging his tired dogs to keep up a little longer; a blind old piper from St. Brieuc, in a linen suit, felt his way down the street. He had come far and he was doubtless weary. What mattered it if he made a few sous to-morrow?

To-morrow there will be High Mass in the great church and the Pardon will close on Monday morning with the seven processions, one for each province and each singing in his own Breton tongue. But to me that which will cling to my memory most, will be the procession of the peasant pilgrims headed by their stately Archbishop, as they marched onward towards the west chanting "Ora Pro Nobis."

CONVOCATIONS OF TWO MISSIONARY DISTRICTS.

[Continued from Page 304.]

representatives of the District that it should become a Diocese at the earliest possible moment, differences regarding it being confined only to methods of securing the endowment. At the missionary service, addresses were made by the Rev. John A. Deal, Archdeacon Hughson, and by the Rev. Arthur S. Lloyd, D.D., General Secretary.

The annual meeting of the Woman's Auxiliary was held the day before the Convocation. Addresses were made at the opening by the Bishop and the Rev. Dr. Lloyd. Mrs. Thomas C. Wetmore, the President, gave an encouraging report of work accomplished, and the officers of the various departments were heard from. At night the Rev. Dr. Lloyd gave a series of meditations to the members of the Auxiliary, preparatory to their corporate Communion, which was celebrated by him in Trinity Church at 7:30 on the following morning.

On Tuesday evening the ladies of Trinity parish gave a reception to the members of the Woman's Auxiliary, and on the evening following, a reception was given by Bishop and Mrs. Horner to the clerical and lay delegates of the Convocation, and to the parishioners of Trinity Church, Asheville, and of All Souls', Biltmore.

THERE ARE abundant signs of change about us now. New truths are spreading widely as to the methods of God's working, as to our connections one with another and with the past and with the future. Through these, as I believe, Christ is coming to us, coming to judge us, and His coming must bring with it trials and (as we think) losses. Every revelation of Christ is through fire, the fire which refines by consuming all that is perishable. It may then be that we, to our bitter loss, shall fail like those of earlier times to read our lesson as it is given. It may be, the Spirit helping us, that we shall in part interpret it and use it for our inspiration and guidance. It may be, at least, that we shall gain a living assurance that Divine powers are working about us, and a Divine purpose going forward to its end, and a divine judgment passing into infallible execution; a living assurance that the article of our Creed which we are considering is not for the past only or for the future only, but for the present, too: a living assurance that we may gain strength in the performance of our common duties, in the study of the world about us, from knowing that Christ shall come again, is coming again to judge the quick and the dead.—*Bishop Westcott.*

TRIFLES make up the happiness or misery of mortal life.—*Alex. Smith.*

Church Kalendar.



- July 2—Second Sunday after Trinity.
- " 9—Third Sunday after Trinity.
- " 16—Fourth Sunday after Trinity.
- " 23—Fifth Sunday after Trinity.
- " 25—Tuesday. St. James, Apostle.
- " 30—Sixth Sunday after Trinity.

CALENDAR OF COMING EVENTS.

- July 1-12—Summer School for Missions, New Milford, Conn.
- " 20-Aug. 27—Summer Conferences, Richfield Springs, N. Y., divided as follows:
 - " 20-30—Woman's Conference.
 - " 30-Aug. 6—Men's Conference.
- Aug. 8-20—Workers' Conference.
- " 20-27—Sunday School Conference.
- Sept. 21-24—Brotherhood of St. Andrew Convention, Chicago.

Personal Mention.

THE address of the Rev. WM. A. ALLEYN is changed from Rockford to Spring Lake, Mich.

THE Rev. H. L. ANDERSON has been appointed to Zion Church, Mendon, and St. Alban's Chapel, Quincy, Ill.

THE Rev. E. H. J. ANDREWS, rector of St. Philip's Church, Palestine, Texas, with Mrs. Andrews, has gone to Europe for the summer.

THE Rev. FRANK E. BRANDT, by reason of ill health, has resigned the rectorship of St. James' Church, Dundee, Ill.

THE address of the Rev. C. A. BREWSTER is changed for the summer from Orange City, Fla., to Fifth Avenue House, Asbury Park, N. J.

THE address of the Rev. CHAS. A. CARY is changed to 725 4th Ave., Detroit, Mich.

THE Rev. WM. SHEAFE CHASE, chaplain of St. Paul's School, Garden City, Long Island, has received a call to become rector of Christ Church, Brooklyn, N. Y.

THE address of the Rev. F. A. COLEMAN is Little Falls, New Jersey.

THE Rev. J. C. FRANCE will be in charge of Calvary Church, Memphis, Tenn., during the summer.

THE Rev. GEORGE A. GREEN of Catsaqua, Pa., has been elected rector of St. Andrew's Church, Fishkill-on-Hudson, N. Y., and will enter upon his duties the Second Sunday after Trinity, July 2nd.

THE address of the Rev. THOS. R. HARRIS, D.D., Warden of St. Stephen's College, will, during July and August, be Yarmouth, Maine.

THE Rev. NORTON T. HOUSER of Blossburg, Pa., has accepted a call to the rectorship of St. John's parish, East Mauch Chunk, Pa., and will enter upon his work there on July 2nd.

THE address of the Rev. A. GEO. E. JENNER during July and August will be care Rev. Edmund Wood, 1773 Ontario St., Montreal, P. Q.

THE address of the Rev. W. NORTHEY JONES is changed from Manchester, N. H., to 224 East 3d St., Williamsport, Pa.

THE address, for July and August, of the Rev. EDWARD PORTER LITTLE, rector at Hannibal, Mo., will be Nantucket, Mass.

THE Rev. GEO. MACKAY has been appointed to St. Luke's Church, Wyoming, Ill., and other missions near by.

THE address of the MARGARET PEABODY LENDING LIBRARY is changed to Convent of the Holy Nativity, Fond du Lac, Wis.

THE Rev. GEO. H. MUELLER of Albert Lea, Minn., with his wife, sailed for Europe on June 27th to be absent a year. While abroad their address will be care of Am. Ex. Co., 2 Ferdinand Strasse, Hamburg, Germany.

THE address of BISHOP NELSON of Albany will, until further notice, be Lac La Peche, Co. Champlain, Canada.

THE address of the Rev. D. A. SANFORD, missionary among Indians in Oklahoma, will be, R. F. D., Rubicon, Wis., for the month of July.

THE Rev. F. A. SAYLOR of East Tawas, Mich., has accepted a call to become assistant at the Church of the Evangelists, Philadelphia.

THE Rev. MALCOLM A. SHIPLEY, JR., of Berwick will assume his duties as rector of Zion Church, Philadelphia, on the second Sunday in July, after which his address will be 1707 N. Eighth St., Philadelphia, Pa.

THE address of the Rev. C. F. WALKER, rector of Calvary Church, Sandusky, Ohio, for the month of July, will be East Orange, N. J.

THE Rev. Dr. W. C. WINSLOW of Boston passes the entire summer at Barnstable, Mass.

THE Rev. WILLIAM J. WRIGHT has resigned the rectorship of St. Mary's Church, Keyport, N. J., and accepted a call to Christ Church, King and Queen parish, Chaptico, Md.

THE address of the Rev. THOMAS H. YARDLEY is changed from 219 Gowen Ave., Mt. Airy, to 100 Pine St., Philadelphia, Pa.

ORDINATIONS.

DEACONS.

MAINE.—On Trinity Sunday, by the Bishop of Maine, at St. Paul's Church, Brunswick, ELBERT B. HOLMES of this year's class at the General Theological Seminary. The candidate was presented by the Rev. E. D. Johnson, who was also the preacher. Mr. Holmes, who is the son of a Methodist minister at Lewiston, will be curate at St. Luke's Cathedral, Portland.

MICHIGAN CITY.—On Trinity Sunday, at the Cathedral, by the Bishop of the Diocese, HOWARD RUSSELL WHITE, son of the Bishop of Michigan City. The candidate was presented by Prof. Fosbrooke of Nashotah.

DEACONS AND PRIESTS.

NOVA SCOTIA.—On Trinity Sunday, at St. Luke's Cathedral, Halifax, nine candidates were presented to the Bishop of the Diocese for ordination, five to the diaconate, four to the priesthood. Two graduates of the General Theological Seminary, New York, MR. DAVID VICTOR WARNER and the Rev. VERNON DOUGLAS RUGGLES were admitted to the diaconate and priesthood respectively. The sermon was preached by the Rev. W. H. Binney of London, England, the son of a former Bishop of Nova Scotia.

VIRGINIA.—On Friday, June 16th, at the chapel of the Virginia Theological Seminary, the following were ordained:

DEACONS—By the Bishop of Virginia: ROBERT YOUNG BARBER, LUKE MATTHEWS WHITE, WYTHE LEE KINSOLVING, and JOHN FRANCIS COLEMAN. By the Bishop of Southern Virginia: WILLIAM CROSBY BELL and GEORGE PEYTON CRAIGHILL. Also for the Bishop of Massachusetts by the Bishop of Southern Virginia: ALBERT EDWIN CLATTENBURG. By the Bishop of West Virginia: PIERCE NAYLOR McDONALD and THOMAS GETZ HILL.

PRIESTS—By the Bishop of Virginia: The Rev. SAMUEL ROGER TYLER. By the Bishop of Southern Virginia: The Rev. CUSTIS FLETCHER and the Rev. GEORGE FLOYD ROGERS. By the Bishop Coadjutor of West Virginia: The Rev. WALTER HOWARD MEYERS.

The sermon was preached by the Bishop of Southern Virginia.

WESTERN MASSACHUSETT.—On Trinity Sunday, at St. Peter's Church, Springfield, HAROLD S. BREWSTER to the diaconate and the Rev. CHARLES E. HILL to the priesthood. The Rev. William Taylor Dakin presented the candidates and the Rev. Prof. Nash of Cambridge was preacher. Mr. Brewster has just graduated at Cambridge and becomes curate at Christ Church, Fitchburg; Mr. Hill is curate at St. Peter's, Springfield, with charge of the mission at Ludlow.

PRIESTS.

KANSAS.—The Rev. THOMAS JOHN COLLAR was advanced to the priesthood on Trinity Sunday in Grace Cathedral, Topeka, by Bishop Mills-paugh, assisted in the laying on of hands by the Rev. Messrs. J. P. deB. Kaye and De Lou Burke, the latter preaching the sermon and presenting the candidate.

DEGREES CONFERRED.

HOBART COLLEGE.—D.D. upon the Rev. HORATIO O. LADD, rector of Grace Church, Jamaica, N. Y.

ST. JOHN'S COLLEGE, Annapolis, Md.—D.D. upon the Rev. ARTHUR CHILTON POWELL, M.A., rector of Grace Church, Baltimore. LL.D. upon the Rt. Rev. JAMES H. DARLINGTON, D.D., Bishop of Harrisburg.

ADRIAN COLLEGE, Adrian, Mich.—D.D. upon the Rev. C. I. CHANNER, rector of Christ Church, Adrian, Mich.

ST. STEPHEN'S COLLEGE.—D.D. upon the Rev. LAWRENCE T. COLE, Ph.D., headmaster of Trinity School, New York.

WESTERN THEOLOGICAL SEMINARY, Chicago.—D.D. upon the Rt. Rev. THEODORE N. MORRISON, D.D., Bishop of Iowa; the Rt. Rev. CHARLES PALMERSTON ANDERSON, D.D., Bishop of Chicago; the Rev. FRANCIS MATTHEW SILL TAYLOR, rector Church of the Ascension, Mount Vernon, N. Y.; the Rev. ARTHUR WILDE LITTLE, L.H.D., rector of St. Mark's Church, Evanston, Ill.; and the Rev. WILLIAM C. DE WITT, rector of St. Andrew's Church, Chicago.

DIED.

ALFORD.—Entered into rest on April 14, 1905, at the Church Home, Hartford, Conn., MIRANDA ALFORD, for over sixty years a faithful communicant of St. Paul's Church, Riverton, Conn., aged 82 years.

"She hath done what she could."

MEMORIAL.

REV. THOMAS RICHEY, D.D.

The Trustees of the General Theological Seminary, assembled in the annual meeting of the board on the 6th day of June, 1905, ordered that a minute should be placed on their record in memory of the late THOMAS RICHEY, priest, doctor, and emeritus professor of Ecclesiastical History in that institution; in compliance with which order the committee appointed to carry it into effect do now report as follows:

On the morning of that day, the Office for the Burial of the Dead had been duly sung in the Seminary chapel, where rested the body of our departed brother. On that occasion the building was filled to its utmost capacity by the academic corps, Bishops from many Dioceses, and a great number of clergy, many of whom had been pupils of the venerable doctor in that school of the prophets. Such persons as those whom we have designated would probably be the first to recognize the impossibility of doing justice to him in the limited space of an obituary notice. Nor does such a man need, for the perpetuation of his fame, the voice of eulogy, of which the hollow echo soon dies into silence at the stern barrier of the tomb.

Devout servant and follower of Christ from his childhood to the end; loyal and uncompromising Churchman; devoted pastor and parish priest; faithful in the narrower and wider fields of ministerial work; student, scholar, theologian, warden, professor, instructor, lecturer, author, exemplary head of his household; such was he who now is entered into the rest which remaineth for the people of God. Without losing sight of him as he appeared in the earlier years of his work, we recall him more distinctly in the later service of the Church as professor in the Seminary. Of the members of his classes he was a favorite, not only for the breadth of his learning, but for the somewhat original and characteristic manner of his teaching, not always in exact accordance with the traditions of the chair, or the way of the conventional instructor. Indeed, upon a larger view, it may be said that there was in our friend an element of the blood and the race of which he came, and that this occasionally accentuated his actions, and found expression in his relations with other persons. Warm hearted, sensitive, impetuous, he did upon occasion exhibit something of that militant spirit which saves from stagnation, and imparts a certain variety and vivacity to existence; while yet no trace of unkindness or malice appeared in him. Even those who differed from him now and then, and widely, could not but do justice to his frank bearing and straightforward conduct, and often ended by being drawn more closely towards him as they discerned in him a man without guile and incapable of a low, unworthy, or unmanly deed. Those of us who knew him well, cannot forget, nor cease to miss,

the ready wit, the winning smile, the cheery voice, which brightened overcast hours, and threw a genial light upon the road of life.

Dr. Richey occupied the chair of Ecclesiastical History for twenty-three years, maintaining by his intellectual attainments and his influence on the life of the students, the high reputation of his eminent predecessors, Bishops Onderdonk and Whittingham, Drs. Ogilby and Mahan, and Bishop Seymour. To the end of his life he retained the character and habits of the student, reading the new books as they came, and making himself familiar with all that was passing here and elsewhere throughout the Church. His end was peace. He received the Viaticum early in the morning of Ascension day, at the hands of his beloved and devoted son, and very soon after that his spirit returned to God.

Thus musing on the past, we bid our farewell to him who has left us, thanking the Father of lights from whom cometh down every good gift and every perfect gift, for the gifts and graces bestowed on that devoted son of the Kingdom; recalling with gratitude the many items of the debt due to him by our clergy and people; and meanwhile praying that the light perpetual may shine upon that happy soul, now, as we believe, with God.

JOSEPH MARSHALL FRANCIS,
MORGAN DIX,
GEORGE ZARRISKIE,
Committee.

WANTED.

POSITIONS OFFERED.

A CHURCHWOMAN (preferred) under 45 years, with perfect health, to take care of twenty-five boys; must be a good disciplinarian, systematic, and fond of children. Address: HOUSE MOTHER, House of the Good Shepherd, Genesee St., Utica, N. Y.

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

POSITIONS WANTED.

P RIEST—Engaged in school work, would take duty during July and August, or part of this time in a city church in the Middle West. Rev. A. W. BEHRENS, chaplain St. Alban's School, Knoxville, Illinois.

P RIEST will act as Locum Tenens during August and September. Address B., care LIVING CHURCH, Milwaukee.

T HE ORGANIST AND CHOIRMASTER of St. Matthew's Church, Wheeling, desires new sphere of work; October, or earlier. Fine player and successful choir-trainer; accustomed to large organ and choir, recitals, and oratorio work, etc. First-class references and testimonials, as to personal character and ability. Good organ and salary essential. Address: "ORGANIST," 41 Fifteenth St., Wheeling, W. Va.

C HARLES NICHOLSON, The Oaks, Sunderland, Durham, England, Associate of the Guild of Musicians, London, returns to the States on July, seeking good organist and choir-master appointment; 15 years' experience; Durham Cathedral trained; boys' training a specialty; Y. M. C. A. worker. Excellent American and English testimonials. Address as above, or care LIVING CHURCH, Milwaukee.

C HURCHWOMAN wishes position as teacher of hand-sewing in girls' school or institute. References exchanged. Address: M. C. H., P. O. Box 55, Hebron, Conn.

A N ENGLISH LADY with past experience, wishes engagement as chaperon or travelling companion, preferably with someone desiring to visit Europe or the Orient, for study or travel. Address: A. N., care LIVING CHURCH, Milwaukee.

G RADUATE TRAINED NURSE would like to go abroad with semi-invalid or elderly lady. Best reference furnished. Expenses and small salary required. Address M. L. W., LIVING CHURCH office, Milwaukee.

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

CLERICAL REGISTRY.

CLERGYMEN WANTED.

Sixteen parishes and 17 missions, with and without rectories, are now available. Stipends, \$600 to \$1,500.

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CHURCHES, almost anywhere, supplied by bright, capable priests, without commission charges.

CLERGYMEN wishing to enter these fields of labor, and PARISHES needing supply, write the REGISTRY, 136 5th Avenue, New York.

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C OMMUNION BREAD TONGS, fine condition, two large, eight small; all engraved. SAINT EDMUND'S GUILD, 889 Richard St., Milwaukee.

PARISH AND CHURCH.

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

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

SUMMER RESORTS.

F OREST LAKE RESORT, near Milwaukee. Ideal for families, good fishing and bathing (no liquors), cottages free to families, booklet. Address the Manager, Campbellsport, Wis.

S UMMER HOME near lake and resort. Children or adults. Address: Box 65, Waupaca, Wis.

T HE REV. A. LEFFINGWELL will pass the holiday season near Bar Harbor, Maine, the residence of his mother's family and his present address. He will gladly correspond with any Church clergymen or laymen who desire to spend their holidays by the sea; with a view to sharing equally with them the moderate duties and expenses of living in his large and well-appointed "Camp Aim-Al."

SUMMER CAMP FOR BOYS.

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

WARNING.

ETHERIDGE.—Caution is suggested in dealing with JOHN L. ETHERIDGE, who claims to be seeking admission to the ministry. He is 6 ft. 1 in. in height, light complexion, bass singer, and when last heard of was in Asbury Park, N. J., dressed in clerical attire. Particulars may be had from Rev. SIDNEY WINTER, Dunmore, Pa.

NOTICE.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

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

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

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

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

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

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

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

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

Copies of all publications will be supplied on

request to "The Corresponding Secretary, 281 Fourth Avenue, New York City."

All other letters should be addressed to "The General Secretary, 281 Fourth Avenue, New York City." Correspondence invited.

A. S. LLOYD,

General Secretary.

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

BOOKS WANTED.

Five Minute Talks, First Series, by Clinton Locke. Address Mrs. CLINTON LOCKE, Wequetonsing, Mich.

BOOKS RECEIVED.

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The Game. By Jack London, author of *People of the Abyss*, etc. With Illustrations and Decorations by Henry Hutt and T. C. Lawrence. Price, \$1.50.

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FROM THE AUTHOR.

The Pictured Rocks of Lake Superior and Other Poems. Emily M. Hills, 2662 Euclid Ave., Cleveland, Ohio.

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Schubert. By Edmondstone Duncan. With Illustrations and Portraits. The Master Musicians. Price, \$1.25.

Chronicles of the City of Perugia 1492-1503. Written by Francesco Matarazzo. Translated by Edward Strachan Morgan. Price, \$1.25 net.

PAMPHLETS.

Diocese of Vermont. Twelfth Annual Address of the Rt. Rev. A. C. A. Hall, D.D., LL.D., to the Convention. June, 1905.

THE "CHURCHES" AND THE LABOR QUESTION.

The Episcopalians and the Congregationalists, in their last general assemblies put themselves clearly on record as affirming the necessity, as well as the justice, of labor organization. Other churches may have done this; all ought to do it. It is a matter of the gravest importance. There is involved in it the right to life and liberty of the working classes. On that question the Christian Church cannot afford to hold an ambiguous position. So long as the Church hesitates to utter a clear voice on this central issue, she is powerless to rebuke violence or misconduct on the part of the unions. What do they care for the disapproval of a Church which does not recognize their right of self-preservation? And if her censures do not deter them, much less will her invitations attract them.

The fact must be admitted that the wage-workers of this country are largely outside the Churches. This breach has been steadily widening; conditions are worse now than they were ten years ago. One of the strongest reasons for this is the fact that the Churches have not recognized so clearly as they ought the equities of this conflict. It is a grave failure. They ought never to have suffered such an alienation to occur between themselves and the people who constitute the very bone and sinew of our civilization.—REV. WASHINGTON GLADDEN, in *The International Quarterly*.

The Church at Work

BROTHERHOOD CONVENTION.

ST. ANDREW'S CROSS for June gives advance information concerning the mammoth convention of the Brotherhood of St. Andrew to be held in Chicago, September 21-24, at which time the Brotherhood will come of age. The entire convention will be gathered into the group of buildings of the University of Chicago. For the four days of the convention there will be a community life at which all will be together. Conferences will be given in the Reynolds Club building, Hutchinson Hall, a copy of the famous Christ Church Hall at Oxford, will be used as the common dining hall, and Mandel Hall, which seats 1,200, will be used for convention sessions. These three buildings, comprising what is known as the Tower Group, together with the gymnasium and the excellent bathing facilities of the University, have been placed at the entire disposal of the Brotherhood during the convention days.

St. Andrew's Cross has changed to a magazine shape, and presents each month a fine, virile magazine for men of the Church.

CONVALESCENT BISHOPS.

REPORTS from abroad state that the condition of the Bishop of Washington is much improved. He has been taking baths near Antwerp which have largely benefitted his health, and is now spending a short time in England, expecting to return to the former place.

The condition of the Bishop of Milwaukee slowly improves, but it was found necessary for him to give up the foreign trip for the present and until his health is stronger. He was able last week to ride out, however.

The Bishop of Fond du Lac was confined to his bed during several days last week, and was unable to go to Brooklyn for the annual Conference of the C. B. S. His condition, however, gives no cause for anxiety.

VIRGINIA SEMINARY COMMENCEMENT.

THE SESSIONS of the Virginia Theological Seminary came to a close on June 15th. A special feature of the celebration was the reunion of the class of 1880, the members of which have been depleted by only one death. The trustees resolved that immediate repairs should be made on Meade Hall, in the course of which the trustees' room will be placed on the lower floor, the reading room and museum will be combined into an assembly room, and the chancel of the chapel will be enlarged and deepened, the latter improvement being made through the gift of the Bishop of New York, an alumnus of the Seminary.

At the annual missionary service the address was given by Archdeacon Babcock of Boston. Thursday was commencement and alumni day, when nine students were graduated. The degree of B.D. was conferred upon the Rev. Paea Kennedy on presentation of a thesis and the fulfilment of other requirements. Since his graduation, Mr. Kennedy has completed a two years' course at the University of Oxford. The graduation address was given by the Rev. L. R. Mason. At the alumni meeting, the annual essay was read by the Rev. Wm. Howard Falkner on the subject, "The Rector's Duty to the Layman from the Rector's Standpoint." The week closed with the ordination on Friday, the names of those ordained being stated on another page.

MUSIC TEACHERS STUDY CHURCH MUSIC.

IN RESPONSE to a request from the Ohio Music Teachers' Association in annual session at Columbus on June 21st, the choirs of St. Paul's Church (Rev. John Hewitt, rector) rendered the musical portions of Morning and Evening Prayer in the said church for the purpose of exemplifying, for the benefit of the association, the character of the music used in the Episcopal Church.

At the appointed time, the regular choir, composed of thirty-two well-trained men and women, entered the church, led by a crucifer and singing a processional hymn. At the close of this hymn the rector said the "Prayer for Direction," and then delivered a written address, in which he explained the theory of worship as it is unfolded, step by step in the Prayer Book order, and as having its climax in the service at the altar. He then drew a rapid sketch of the history of Church music, beginning with its origin among the Greeks and Hebrews, dwelling upon the influence of Ambrosian and Gregorian modes, classifying compositions under the heads of "Psalms and Hymns and Spiritual Songs," and concluding with a plea for the more general adoption of a higher standard of Church music than that which rules in many quarters. The programme, of course, was the Prayer Book order, each number, so to speak, being prefaced with brief explanatory remarks on its meaning and its relation to those portions of the service which are usually read. The programme closed in an impressive and thoroughly devotional manner, with the choir and congregation on their knees while an anthem provided for in the rubric after the third collect, was sung, "I will lay me down in peace and take my rest." The church, which will seat about six hundred, was entirely filled, a majority of those present being music teachers, and many of them organists and choir-singers of various Christian bodies, from all parts of the state. It seemed an excellent opportunity for extending a knowledge of our Prayer Book service as well as for exemplifying the manner in which high-class sacred music, old and new, may be applied to liturgical forms of worship; and as St. Paul's choir has the reputation of being the best chorus choir in the state, it is thought that the object lesson set by it will do much good.

INTERVIEW WITH BISHOP VAN BUREN.

THE RT. REV. JAMES H. VAN BUREN, Bishop of Porto Rico, who is in the United States for a few months, soliciting subscriptions for his work in the Islands, stopped for a few days in Boston, where he preached at the Church of the Advent. He explained to a representative of THE LIVING CHURCH something of the present conditions in this new possession of ours. The Bishop finds much in a material way that offers encouragement. The various products of the island are being raised in large quantities, for which there always is a ready market; and cotton, which is a comparatively new industry there, is being raised to such an extent that the cotton gins are unable to handle the output and additional machinery everywhere is being installed. The system of American education is growing as rapidly as is consistent with safety.

Unfortunately there is a growing feeling of antagonism to the United States, which finds vent in the local organ at Ponce, known

as the *Boletin Mercantile de Puerto Rico*, which is most fiery and denunciatory in its editorial utterances, not only against the Government but against the colonial officers who administer the affairs. Even the person of President Roosevelt is not free from vituperative criticism. In a recent article it says: "There is a way in which the people of Porto Rico can celebrate the Fourth of July, and that is by asking that the present tyrannical, despotic, and usurping form of government come to an end; that the unreal situation, the intolerable feudalism, filled with opprobrium and aggressions towards the natives terminate. Porto Rico can and should ask on that day, which is glorious to the people who now control our destinies, that it be given immediate relief from all the nullities which have invaded the island since the sombre days of expansionism."

As a rule, said the Bishop, the appointees by the Government have been excellent, but the rule has had some unfortunate exceptions, in which fact doubtless lies some of the ground of complaint which finds utterance in the editorials of the local newspaper. The first step in an effort to bring about a more satisfactory condition of affairs is to remove the discontent, and this may be done in one of three ways: A careful selection of the best men for the positions that can be found; a more conscientious attention to the duties of one's office so that its affairs may be administered with an eye only to the best and most far reaching results—in other words, a scrupulous fidelity to one's trust, and the giving to the people of the island a share of the benefits of liberty, which we of the United States enjoy under its free, tolerant form of government. One of the great disadvantages to be encountered is that which results from the fact that so few of the Americans in the island have any special interest there. The officials serve their allotted time and then get out. Did they have any permanent interest in the people or the affairs of Porto Rico, a different condition might in time result.

In asking the help of the American Church which the Bishop needs for the expansion of our work there, he says that there are now ten places where the Church is bringing to the people that religious liberty for which it stands, and five more places are asking for the services of the Church. Said the Bishop:

"I need for these and for the further extension of our work, \$25,000. With this sum I can build a school, teachers' house, and church at Ponce, the church at La Carmetila, the rectory and church at Bayamon, at Aguas Buenos, and at Pueblo Viejo. I need also about \$2,500 to complete the \$30,000 equipment fund I have been raising, and \$1,500 to pay for what it has cost to raise that fund."

In regard to the hospital which is sorely needed on the east side of the island, it will be of interest to the friends of the Bishop, as well as to those who are interested in the general work of the Church, to know that a site has been purchased just outside the city of Ponce. The Bishop says that to build a thoroughly modern, well equipped hospital in such a place will be not only to provide relief for numberless sufferers, but it will also furnish an object lesson which will doubtless be imitated. The hospital will be called "The Memorial Hospital of St. Luke, the Beloved Physician," and the main building will be erected as soon as there is \$25,000 on hand; for the entire structure, for which the Bishop

has had plans drawn, is to cost \$100,000, one-half of which will be for building and furnishing and the other half for an endowment.

The title to the property has been vested in the Domestic and Foreign Missionary Society, and those who feel disposed to help on this excellent work either to supply the means for building and furnishing or for purposes of endowment, may send to the treasurer of the Society, Mr. George C. Thomas, 281 Fourth Avenue, New York.

The Bishop is most enthusiastic over the work being done in the island by the various religious bodies there, such as the Presbyterians, Methodists, Baptists, and Congregationalists. The first named is especially generous in making provision for the work there, and has appropriated \$35,000 for the year, while our Church has appropriated but \$11,000. The fact also that our Church never has been in the habit of invading Roman Catholic countries somewhat hinders the rapid progress which the Church might otherwise make, for the reason that while we have few missionaries who are familiar with Spanish, the denominations have any number on whom they can call at any time, and who are therefore well fitted to come into quicker and more intimate contact with the natives. The Presbyterians have shown commendable enterprise in erecting a splendid hospital in the vicinity of San Juan, which is doing a grand work.

Bishop Van Buren will be in this country until November.

DEATH OF REV. S. W. GARRETT.

THE REV. S. W. GARRETT, formerly missionary at Youngsville, Kinzua, and Tidioute, in the Diocese of Pittsburgh, but for the last few years incapacitated for work, entered into rest at Union City, on June 5th. Funeral services were held at St. Matthew's Church, Union City, on June 7th, by the rector, the Rev. C. M. Conant, the Rev. Thomas E. Swan of Corry, and others; and interment was made in the cemetery at that place. Delegations from his former parishes came to Union City to attend the services.

TWO HUNDREDTH ANNIVERSARY OF A DELAWARE CHURCH.

ON THE First Sunday after Trinity, the bi-centennial of the parish at Middletown was celebrated in the oldest church building now standing, situated one mile outside the present town. The first church building was

location. The old brick church is regularly used for one Sunday every June, and occasionally for funerals. It has recently been put in perfect order at an expenditure of several hundreds of dollars.

There remains in possession of the parish a piece of the original altar cloth given by Queen Anne, containing the letters "A. R." (Anna Regina), the legend concerning which is that the Queen did the embroidery herself.

The services consisted of Morning Prayer and Holy Communion, celebrated by Bishop Coleman, who also delivered the sermon. The present Bishop's father was rector of the parish in the years 1835-6. In the afternoon, the rector, the Rev. W. J. Wilkie, read an historical paper. Mr. Wilkie has been rector since the year 1894.

CROSSED THE STREET IN A FERRY BOAT.

GREAT DISTRESS and pecuniary loss have recently been caused throughout much of that part of the state of Wisconsin that is included in the Diocese of Fond du Lac. In the see city the river was at its height during the session of the diocesan Council. Bishop Weller resides opposite the Cathedral and diocesan buildings. He had an appointment to celebrate the Eucharist at an early hour on the opening day of the Council. Standing on his veranda, he faced the clergy and congregation gathered for the celebration, and gazed meanwhile at a raging stream of three or four feet of water coursing through the street between them. Should he wade? Should he swim? A hack had been called to assist in solving the problem of transportation to the other side of the street, but the hackman gave it up in despair. The street was not too wide for communication to be made practicable by calling, and, raising his voice, the Bishop explained the impossibility of keeping his appointment, and the congregation readily perceived the sufficiency of his plea. At length the services of a row-boat were secured, so that the Bishop Coadjutor was able to reach the Cathedral for the High celebration and for the Council sessions. The Cathedral, being on higher ground, was not seriously affected by the flood. The Bishop enjoyed the luxury of some five feet of water in his cellar for several days.

At Sheboygan Falls the church was more seriously affected. The land upon which the church stands abuts on the river, and the earth was so badly washed away as seriously

\$1,500 of expense must be incurred. It is believed, however, that the work cannot be delayed.

DEATH OF REV. DOUGLAS SUTTON.

DURING the diocesan Convention of Montana, which was in session last week, the sad announcement was made of the death of the Rev. Douglas Sutton, which occurred on the evening of Monday, June 19th, at the hospital at Livingston. He was rector of St. Andrew's Church at that place. His death occurring during the sitting of the annual Convention at Helena brought sadness to all its members and resolutions were passed by the Convention expressing the appreciation of his services as a faithful minister in the Church of God. The burial service was held in St. Andrew's Church, Friday morning at 11 o'clock, conducted by the Bishop. There were present a delegation of the clergy appointed by the Bishop, including the Rev. John Evans of Miles City, the Rev. J. W. Fogarty of Red Lodge, the Rev. F. B. Lewis of Bozeman, the Rev. J. F. Pritchard of Fridley, the Rev. H. G. Wakefield of Lewistown. The Rev. J. J. Bowker of Billings, who was also one of the delegation, was unavoidably absent. Mrs. Atwater of Helena, the Bishop's daughter, sang the anthem.

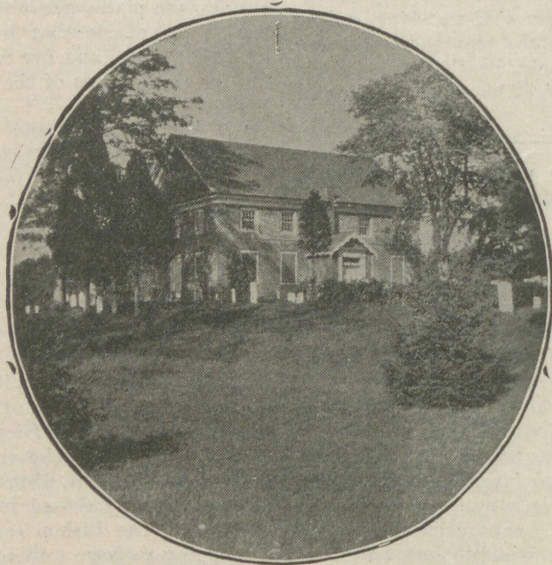
The Rev. Douglas Sutton was ordained to the diaconate by the Bishop of Milwaukee on November 15, 1896, and served for some time as missionary at Kemper Church, Darlington, Wis. In 1898 he removed to Iowa, taking missionary work at Moor and adjacent points. While there, on October 15, 1899, Bishop Morrison advanced him to the priesthood. He removed in the year following to the District of Olympia, Wash., where he became missionary at Snohomish. He assumed his last rectorship at Livingston, Mont., in 1901.

CHURCH WORK AT THE UNIVERSITY OF ILLINOIS.

THE COMMITTEE on Church Work in the University of Illinois held its first meeting in the University library on June 20th. There were present representatives from the Dioceses of Quincy and Springfield. Delegates from Chicago were unavoidably absent. The committee organized by electing Bishop Osborne president, and the Rev. Dr. J. E. Wilkinson, Secretary *pro tem*. By request, the rector of Champaign-Urbana briefly presented the subject, showing what had been done, and that the time had come for making it the work of the Church in the whole state. Bishop Osborne supplemented this address, speaking particularly of the work of the deaconess among the women students. Dr. James, president of the University, in an interesting address, pointed out the opportunity which the Episcopal Church had in connection with the student work, and urged the committee to take advantage of it. An executive committee, consisting of one priest and one layman from each of the three Dioceses, with the Bishop Coadjutor of Springfield as chairman, was elected. After viewing suitable lots for building, and adopting the following resolutions, the committee adjourned subject to the call of the president:

"Resolved, That we fully recognize the duty of the Church not only to care for her children who come to study at the University of Illinois, but also to assist in upholding a high moral and spiritual standard among the students and others connected with the University.

"That as a means to this we are of opinion that it is most desirable that a college or hall, somewhat on the lines suggested by the president of the University, should be established for the purpose of giving instruction in the Christian Faith and the doctrines of the Church to such as may desire it, and affording the opportunity of regular Church



THE OLD BRICK CHURCH AT MIDDLETOWN, DEL.

erected in the year 1705 and was in use sixty years. In 1768 the present brick edifice was erected, which was in use until 1872, when the new stone church was built in the heart of the town, which had gradually shifted its

to endanger the safety of the church building. It has been determined that the wiser course would be the removal of the church to another lot held by the parish, but in order to accomplish this necessary object some

worship to all who may be willing to take part in it; such college or hall providing also a home for students of the Church, and a centre of social and religious life.

"That as a first step to the realization of this, the services of a clergyman be secured to live at the University, work among the students belonging to the Church, and prepare the way for such larger work as opportunity may occur.

"That an executive committee be appointed to obtain the necessary money, engage a clergyman, and make all arrangements for his work, reporting what has been done to a meeting of this committee to be called in the fall.

"That all present pledge themselves to do all in their power to assist in the work now undertaken, both in creating a general interest in it, and collecting money.

"That we put on record our high appreciation of the cordial welcome offered to the Church by the University authorities, and our satisfaction that while it is not possible for the University to give instruction in Christian Faith and Doctrine, yet the truth and value of the Christian Religion receive here their fullest recognition.

"That this committee has heard with great pleasure and satisfaction of the work which has been begun among the girl students of the University by Deaconess Sloan, and would express their gratification at the action of the General Board of Missions in providing the greater part of the necessary expense. They warmly welcome the coöperation of the committee of ladies who have undertaken to support and extend the work."

WORK IN THE ISLE OF PINES.

THE PRESIDING BISHOP has authorized and requested the Bishop of Cuba to take charge of the work of this Church on the Isle of Pines until the House of Bishops shall have taken action to provide for the episcopal care of the island.

A VALLEY FORGE MEMORIAL.

ON MONDAY, June 19th, a service of dedication of the New Jersey Bay of the Cloister of the Colonies of the Washington Memorial Chapel at Valley Forge, Pa., was held, being the 127th anniversary of the evacuation of Valley Forge by the army. The inscription in the bay is as follows:

To the Glory of God and in Appreciation of the Patriotism and Devotion of the Soldiers of New Jersey in the War of the Revolution and in Loving Memory of Stille Chew and Rebecca D. Turner, his wife, of Woodbury, N. J. This Bay is Erected by Sarah R. Chew, 1905.

After an appropriate service of dedication by the Bishop of New Jersey, who also made an address concerning the connection of the men of New Jersey with Valley Forge, the special speakers were the Rev. Robert Wright Forsyth, rector of St. Paul's Church, Camden, on "New Jersey Churchmen in the Revolution," and Francis B. Lee, Esq., of Trenton, on "Some Phases of the Revolutionary Movement in New Jersey." The bay is a sort of side chapel, and this is the first of thirteen which may be built and dedicated from each of the original states of the Union. Many of the priests from the Dioceses of Pennsylvania and New Jersey were present.

One of the guests present at the dedication was Mr. T. B. Belfield. He offers to build what will be called the Pennsylvania Bay, to the Glory of God and to the honor of those brave men whose lives were given for the blessings we enjoy and in loving memory of his parents, wife, and children. This Bay will correspond to that of New Jersey and it is hoped that the work will be completed

in time for the 128th anniversary of the evacuation of Valley Forge by Washington. It will be built of Holmesburg granite and Indiana limestone, and the ceiling will be of white oak with the coat-of-arms of the State of Pennsylvania carved thereon.

OLD REGISTER DISCOVERED.

ST. MATTHEW'S CHURCH, Kenosha, Wis., long ago lost its early records prior to the year 1871, and has not since seen them until a few days ago. The parish was started at an early day, and the church was built in 1840. The absence of any records prior to 1871 has long been known, but it had not been possible heretofore to discover what had become of them. Recently an old vault in the Simmons building was being overhauled and cleaned out, and the old musty records of St. Matthew's were discovered therein. They are supposed to have been deposited in the vault for safe keeping by H. B. Hinsdale, who was warden for a long time and has since passed to his rest. The newly discovered books show the records as far back as 1840.

ALBANY.

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

Gift at Ticonderoga—Archdeaconry at Saranac Lake.

AT THE CHURCH OF THE CROSS, Ticonderoga (the Rev. J. T. Zorn, rector), Bishop Nelson, on June 14th, blessed a handsome choir screen, erected by Mr. and Mrs. Frederick Richards in thanksgiving for the three children born to them in this parish.

THE SPRING meeting of the Ogdensburg Archdeaconry was held in St. Luke's parish, Saranac Lake (the Rev. W. H. Larom, rector), on Tuesday and Wednesday, June 20th and 21st. Most of the clergy arrived on Tuesday morning, and were entertained at the Algonquin, the most beautiful hotel in the Adirondacks. They were given a ride on the Saranac in the yacht *Mountain Maid*, by the rector and Mr. Arthur Duncan Moir, warden of St. Luke's. The day was beautiful and this outing was greatly enjoyed. At an evening service the Bishop Coadjutor, Dr. Nelson, preached a strong missionary sermon. In this sermon the Bishop outlined his hopes for the future of the missionary work in the Diocese, giving many facts which were of exceeding interest to all. On Wednesday the sermon was preached by the Archdeacon, the Rev. Dr. Kirkby of Potsdam. The subject was "The Worship of the Church." The clergy petitioned Dr. Kirkby to allow it to be printed for circulation. At the business meeting a resolution, fully endorsing Bishop Nelson's proposal for a reorganization of the mission work of the Diocese, was passed.

ARKANSAS.

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

Cornerstone at Tollville.

WITH MASONIC SERVICES, the corner stone for St. Peter's Church, Tollville, was laid on the afternoon of June 14th. The procession gathered at the house of Richard Toll, the donor of the site for the church. The stone was laid by Dr. Gillespie as Grand Master of the Lodge, an address being delivered by Archdeacon Lloyd and the benediction pronounced by the Rev. E. S. Gunn. The lot, given by Mr. and Mrs. Richard Toll, consists of one acre, in the centre of the village. A small church edifice is being erected and will be paid for by the time of its completion.

CENTRAL NEW YORK.

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

St. Andrew's Alumni—Bequest at Utica.

THE FIFTH annual meeting of the Alumni Association of St. Andrew's Divinity School of Syracuse was held in Grace Church parish

rooms, Utica, on Tuesday, June 13th, just before the opening of the diocesan Convention. There were thirteen members present, and letters of regret from several absent ones were read. The following officers were elected: President, the Rev. J. E. Ramsdell; Vice-President, the Rev. J. K. Parker; Secretary and Treasurer, the Rev. H. E. Hubbard; Necrologist, the Rev. C. W. McNish. It was reported that flowers had been sent to Dr. Babcock's funeral—a former Dean—and the executive committee was empowered to arrange for a banquet during the octave of St. Andrew's day. The Rev. Dr. Beauchamp was present and made a short address.

TRINITY CHURCH, Utica (the Rev. J. R. Harding, rector), has recently received a bequest of \$3,000—the interest of which is to be used for the poor—from the estate of the late Mrs. Amelia A. Collins, who died May 3, 1899. She was the widow of the late Seldon Collins, for 24 years vestryman and 18 years warden of Trinity Church. Mr. Collins died October 20, 1885.

CHICAGO.

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

Plans for W. T. S.—Notes—Progress at Pontiac.

SOMETHING over a hundred guests responded to an invitation issued by the McLaren Memorial Fund committee and the Church Club to dine at the Western Theological Seminary on Tuesday evening, June 20th. The object of the dinner was to acquaint the guests with the objects and needs of the Seminary. Dr. Brower, chairman of the Fund committee and one of the trustees of the Seminary, acted as toastmaster. The speakers were Bishops Anderson, Morrison, and Seymour, the Rev. Dr. A. W. Little, the Rev. Dr. F. J. Hall, and Messrs. Gilbert and Holdom. All set forth in the strongest possible manner the need of a successful Seminary in the city of Chicago, which should be, as Bishop Seymour expressed it, not a rival but a mate of the General Theological Seminary in New York. The men present were urged to put their shoulders to the wheel and make the effort to raise the McLaren memorial fund a success, and to do it at once. Bishop Seymour's speech was full of witticisms and was reminiscent of his earlier years, when he was Dean of the General Theological Seminary. He suggested that if the endowment could not be raised immediately, a sustentation fund be raised so that the work of the Seminary could be carried along on the desired lines.

After the addresses the guests were shown through the Seminary buildings and considerable interest was aroused.

At a meeting of the trustees, held earlier in the day, the degree of Doctor of Sacred Theology was conferred upon the following clergy: Bishops Anderson and Morrison, Rev. Wm. C. De Witt, Rev. A. W. Little, L.H.D., and Rev. F. M. S. Taylor.

THE REV. FRANCIS W. WHEELER, priest in charge of St. Margaret's, Windsor Park, Chicago, was admitted as an associate of the Order of the Holy Cross at Kemper Hall, Kenosha, last week, the Rev. Father Huntington, Superior General of the order, officiating. The newly admitted member is the first priest associate of the Holy Cross in the Diocese of Chicago.

ON TRINITY SUNDAY there was placed upon the altar of the chapel at Trinity Church, Chicago, a handsome brass missal stand, a gift from the girls of the Sunday School.

SINCE EASTER, Grace Church, Pontiac, has been renovated and redecored, most of the work being contributed by various members working from one to three hours an evening. Services were held in the Court House while

the work was in progress. Regular services were resumed on Whitsunday, which is becoming the festival day of this mission, the Holy Spirit being the Agent of the means of grace. A fair-sized parish room has just been added to the church, providing a much-needed vantage ground for promoting the growth of the parish. The choir, now entirely composed of Churchmen and boys, is fortunate in having secured the services of one formerly organist of a boys' school in England. During Easter-tide the Rev. R. W. Andrews, of Japan, addressed an interested congregation, a good missionary offering being the result. Missionary interest along Catholic lines is the aim of the priest in charge, and it is hoped the mission will nearly, if not quite, meet its apportionment.

CONNECTICUT.

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

The Bishop Goes Abroad - B. S. A.—Notes.

THE BISHOP was to sail, on St. John Baptist's day, for a three months' trip abroad. He is accompanied by his family, and will take a well earned rest.

THE LOCAL ASSEMBLY, B. S. A. for this Diocese, met in Trinity Church, Seymour (the Rev. William A. Woodford, rector), on June 17th and 18th. On the morning of Trinity Sunday, the Holy Communion was celebrated by the Rev. James Goodwin of Hartford, who also preached the sermon. Senior and Junior conferences were held. In the evening Mr. Eugene M. Camp, President of the Seabury Society of New York, made an address on "Laymen in the Work and Life of the Church." The following officers were elected: Honorary President, W. C. Sturges of New Haven; President, H. F. Blogg of New Haven; Treasurer, C. E. Cornwall of New Haven; Secretary, H. W. Snow of New Haven; Executive Committee, Thomas Johnson of Norwich, Harry Gildersleeve of Portland, Harry H. Heminway of Watertown, and Frank Westervelt of New Haven.

THE RECORD of the work of the "Open Hearth," Hartford, for the month of May is an interesting one. The Superintendent is the Rev. John H. Jackson. During the month the Wayfarer's Lodge was well patronized, 205 men having found temporary homes and employment. The woodyard, which enables the institution to provide for the temporary needs of these men, is doing a thriving business.

THE STATEMENT that the buildings of the once famous Selleck School, at Norwalk, are to be occupied by a boys' boarding school from Dobbs Ferry, was an erroneous one. The school, which will take possession in the early autumn, is the Overlook Military Academy, of Nyack, N. Y.

ST. JOHN'S CHURCH, Rockville (the Rev. J. Francis George, rector), was consecrated on May 30 by the Bishop. For more than thirty years the parish has carried a heavy burden of indebtedness. This has been, year by year, reduced until accomplished by a legacy of \$1,000 and a like amount raised by the parish. The Bishop preached the sermon and an historical address was given by the rector. A number of the clergy were in attendance. Subsequently, the Bishop, with clergy and people, proceeded to the rectory, where a service of dedication was rendered. Priest and people are to be congratulated on the happy result, and the outlook for the future. The first service at Rockville was held in 1855, by the missionary of the region, the late Enoch Huntington. The establishment of regular services was at a considerably later period.

DELAWARE.

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

Diocesan Notes.

BISHOP COLEMAN, on June 19th, repeated his lecture given recently at the New Century

Club, in St. Matthew's Church, Wilmington (the Rev. A. M. F. Howard, vicar). The proceeds were given to the church.

THE BISHOP recently visited the parishes of St. John's, Milton, and St. George's, Indian River, where the Rev. Charles A. Behringer is laboring after the manner of an old-fashioned Methodist circuit-rider. Indorsed by the Archdeacon of Wilmington, he appealed to the various parishes of the Diocese to assist him in buying a saddle-horse, on which he could traverse the deep, sandy roads around Milton and Indian River and visit the country people situated miles from the railroad and villages. St. John's and Calvary parishes in Wilmington, and St. Anne's, Middletown, were among the first to respond, others following, until a sufficient sum has been realized. Mr. Behringer was ordained deacon in February last.

FOND DU LAC.

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

Convent Opened—New Church for Amherst—Marriage of a Priest.

THE SISTERS of the Holy Nativity took possession of the new chapel in the convent building, and its first Eucharist was celebrated on Corpus Christi. The convent will be dedicated some time in the autumn. It is a large structure of four stories in the shape of an addition to the present Bishop's house. At the junction a large tower is added, and a main entrance has been erected on Amory Street, leaving the present entrance to the Bishop's house on Division Street without change. The new portion is erected at a cost of some \$68,000, and has accommodation for from forty to fifty Sisters.

A NEW CHURCH is shortly to be erected at Amherst, where the mission has developed a considerable local interest.

THE MARRIAGE of the Rev. George Hirst with Miss Emma M. Skatvold took place on the morning of Wednesday, June 28th, at St. Mark's Church, Waupaca, of which Mr. Hirst is rector, the Bishop Coadjutor officiating.

LOS ANGELES.

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

Gifts at St. Athanasius'.

ON THE EVENING of June 16th, Bishop Johnson blessed a number of gifts at St. Athanasius' Church, Los Angeles. These include the front and tower, two memorial windows, the subject of one being "The Crucifixion," and the other "The Resurrection"; a Communion set in gold and silver for the sick, and a large, handsome, Lectern Bible. The windows are the gifts of the Rev. Ransom M. Church and Mrs. John Lashbrook, and are the first two in a scheme of six windows representing subjects from the Life of Christ. The Communion service is a gift to the rector from General and Mrs. Johnstone Jones, in loving memory of Mrs. Jones' mother, and is made from several individual pieces of gold and silver which have been heirlooms in the family for several generations. The Bible is the gift of Mr. and Mrs. S. V. Moore. He also blessed the new rectory, which has recently been completed. A fine carbon photograph of the Bishop has been placed in the tower of the church.

MARQUETTE.

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

Death of Mrs. Peter White.

HON. PETER WHITE of Marquette, the most distinguished and best known layman in the Diocese, mourns the loss of his wife, who died at 2 o'clock on the morning of June 26th after a long illness. She was about 70 years of age. Mr. and Mrs. White have been old residents of Marquette, and the former has for many years been a deputy to General

Convention and a member of the Standing Committee of the Diocese.

MASSACHUSETTS.

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

Anniversary in South Boston—Diocesan Notes.

ST. MATTHEW'S CHURCH, in South Boston, which has just been celebrating its 89th anniversary, can proudly boast of being the first religious society formed in that section of the city, and the third oldest existing Episcopal church in Boston. The celebration took place on Tuesday, June 20th. The service was read by the rector, the Rev. Ernest Nelson Bullock; the sermon being preached by the Rev. Dr. A. St. John Chambré of Lowell. In the chancel were Archdeacon Babcock, the Rev. A. B. Shields of the Church of the Redeemer, and the Rev. W. J. Dixon of Grace Church, both in South Boston. In the congregation were many of the former parishioners. Following the service there was a reunion in the Sunday School room, the feature of which was the congratulatory address of Archdeacon Babcock. Letters of congratulation were also read from Bishop Lawrence and several former rectors. In his remarks, Dr. Chambré related a remarkable circumstance. When he was called to the rectorship of St. Anne's, Lowell, Dr. Chambré was curate at St. Matthew's. The previous rector in Lowell was the Rev. Dr. Edson, who, sixty years before, had been called to St. Anne's from St. Matthew's. St. Anne's, therefore, in its eighty-one years of existence, has had but two rectors, both of whom went to it from St. Matthew's. In the list of rectors of St. Matthew's also is to be found the name of the late Bishop M. A. De Wolfe Howe, who was confirmed there in 1830 and was rector in 1832.

St. Matthew's began its work as a Sunday School when there were but thirty families in South Boston. The first services were held during the winter of 1815-1816. The church was incorporated June 20, 1816, and its first building was consecrated in 1818. With one short interruption its existence has been continuous since its organization. During the latter half of its life, its vigor has been somewhat impaired, due to two reasons: two strong and flourishing missions have been set off from it, and the great influx of a Roman Catholic population, with a corresponding decrease of members of the Episcopal as well as of Protestant churches, both of which have changed the character of the work very materially.

NUMEROUS PARISHIONERS and friends of the S. S. J. E. gathered at the Church of St. John the Evangelist, Boston, on the evening of Wednesday, June 21st, for the blessing of the new altar of the Blessed Sacrament, the gift of Mr. Ralph Adams Cram, the well-known architect whose specialty is ecclesiastical architecture, and who has given this altar as a thank offering to God for the many mercies received by him and his family in this church. Father Field, the Superior of the Order, performed the office, assisted by Fathers Tovey and Powell, after which the Blessed Sacrament was carried in procession from the High Altar, and vespers of the Blessed Sacrament were sung with hymns. The address was made by Father Field. Numerous clergymen were present at the service.

The altar, which is of oak, occupies a position at the left of the church under the gallery. It is Gothic in design and ornamented with heraldic devices in gold and colors. Ultimately it will be further embellished with a reredos, and when Mr. Cram next goes to Europe it is his intention to bring back with him such furnishings as the cross, candlesticks, sanctuary lamp, etc.

THE REV. WILLIAM BREWSTER STOSKOPF, curate of the Advent, accompanied by the Rev. Walter N. Clapp of St. Luke's Church, Germantown, Pa., is sailing from Philadel-

phia early in July for a months' trip abroad. The two weeks allowed them on the other side will be spent in England.

BY WAY of fittingly recognizing his 50th anniversary as rector of St. Peter's Church, Cambridge, the Rev. Charles H. Perry preached a reminiscent anniversary sermon on Sunday, June 18th. The following Wednesday evening, the Rev. Mr. Perry was tendered a reception by his parishioners, when addresses were made by Archdeacon Babcock and the Rev. Dr. Edward Abbott, lately rector of St. James', Cambridge. On behalf of the parish the Rev. Mr. Perry was presented with a purse of money.

MILWAUKEE.

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

Two Priests Convalescent—Death of M. B. Almon.

THE REV. WILLIAM H. STONE, missionary at St. Paul's, Columbus, underwent an operation for appendicitis on June 10th, but is recovering very satisfactorily and expects soon to resume his duties. The Rev. Geo. F. Burroughs, rector of St. Andrew's, Milwaukee, who was obliged to submit to an operation during the spring, has recovered somewhat more slowly than had been hoped, but is now again performing his parochial duties.

MR. MATHER D. ALMON, a civil engineer on the Canadian Pacific railroad, was drowned in the Ottawa River on the 16th inst. His body was not recovered until the 22nd, when it was sent to Milwaukee for interment. Mr. Almon was a Canadian by birth, but for the past ten years had been in the engineering department of the Wisconsin Central Railroad, with his home in Milwaukee. He was an intelligent Catholic Churchman, deeply earnest and pious, and always interested in the Church's welfare. About three months ago, he accepted a position on the Canadian Pacific, but his family, consisting of his wife and mother, remained in Milwaukee. We are without particulars as to the cause of the accident at this time. The Church Militant is poorer by the loss of a layman of Mr. Almon's character.

MINNESOTA.

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

Brotherhood Work—Seabury Alumni.

MR. G. FRANK SHELBY, Western Travelling Secretary of the B. S. A., with headquarters at Denver, has been in the Diocese for the last month, organizing some new chapters, putting life into some defunct ones, and encouraging all with his presence. He found some of the chapters "off the track" in that they were making too much of the social feature.

THE SEABURY ALUMNI have nominated as their representative on the board of trustees of the Bishop Seabury mission, the Rev. Chas. H. Plummer of St. Mark's Church, Lake City. By the rule of the Alumni Association their nominee must resign at the end of three years, and is not eligible for reelection for the next three succeeding years.

MONTANA.

L. R. BREWER, D.D., Bishop.

Priest Goes to Australia.

THE REV. C. H. LINLEY of Missoula will leave Montana about the middle of July, for Melbourne, Australia. This trip is taken because of indifferent health. Mr. Linley has accepted Work in Melbourne for one year, and expects to be back in Montana in fifteen months. No more popular clergyman works in the Diocese of Montana, and only because clergy and laity confidently expect his return is he being allowed to go without some manifestation of diocesan sentiment.

NEWARK.

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

Diocesan Notes.

THE NEWARK CLERICUS and the Paterson Clericus have closed a year's good work. Each brings together a large number of the clergy for scholarly work in the reading and discussion of theological papers. The Rev. John Keller is now president of the first, and the Rev. E. J. Balsley of the second.

ST. STEPHEN'S CHURCH, Newark, is to be closed for a large part of the summer for very extensive improvements.

NEW HAMPSHIRE.

WM. W. NILES, D.D., LL.D., D.C.L., Bishop.

Plans for a Coadjutor.

AS MENTIONED in THE LIVING CHURCH of June 17th, the subject of a Bishop Coadjutor is being discussed in the Diocese, and at a special meeting of the Standing Committee, held recently, a committee was appointed to consider ways and means. The idea of combining the office of Coadjutor with that of rector of Manchester or any other parish, was not looked upon with favor, as being a detriment to parish and Diocese alike. Hopes are entertained that by private pledges and parochial offerings the support of a Bishop Coadjutor may be provided and that the Bishop may have speedy relief and the Diocese a new impetus.

NEW JERSEY.

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

Convocation at Rocky Hill—Trenton.

THE CONVOCATION of New Brunswick held an interesting session on Tuesday, June 20th, at Trinity Church, Rocky Hill. The meeting was of especial importance as marking the first gathering of the Convocation as guests of a small mission. The people of the little community were lavish in their hospitality, and the congregation was a gratifying tribute to the good work of the Associate Mission and the members of St. Paul's Society, Princeton College, who have charge of the mission. At the services the Rev. W. Strother Jones, D.D., of Trenton, was the appointed preacher, and the essay was by the Rev. A. S. Phelps of Bound Brook, the subject (which aroused a helpful discussion) being, "How Shall We Interest the People in Missionary Work?"

THE YEAR BOOK of Trinity Church, Trenton (the Rev. Hamilton Schuyler, rector), has just been issued. It shows a remarkable year of progress, the notable feature being the payment, by Mr. H. C. Kelsey, of the last instalment of the mortgage indebtedness. During the five years of Mr. Schuyler's rectorship a bonded and floating debt of \$17,000 has been paid. Besides this, \$3,500 have been spent on improvements, \$5,000 more (already in hand) is to be expended during the summer, in renovating and beautifying the church building and in placing several memorials. Among recent gifts to the parish is a beautiful jewelled chalice (with paten), given by his wife and children in memory of the late General S. D. Oliphant.

NEW YORK.

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

Anniversary at Cold Spring.

THE TENTH anniversary of the rector of St. Mary's Church, Cold Spring, the Rev. Elbert Floyd-Jones, was celebrated on the eve of Trinity Sunday. A set of resolutions, beautifully inscribed, was presented by the vestry, pledging an increase of the rector's salary. A superb silver loving cup with salver, containing an offering in gold, was given by the entire congregation. The rector also received several personal gifts.

During the time of Mr. Floyd-Jones' rector-

ship, the church has been the recipient of many offerings. A large debt has been removed from the parish, a new organ and a system of electric lighting installed, the interior of the church renovated, and improvements of a minor nature made.

OHIO.

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

Summer Arrangements at Toledo.

TRINITY CHURCH, Toledo, will be in charge of the Rev. H. D. Cone of Nutley, N. J., during the latter part of July and through August. The Rev. Louis E. Daniels, rector of Calvary, will conduct services on the first Sunday in July, and Rev. W. W. Hodgins of Grace Church on the second Sunday. Parish calls, until the arrival of Mr. Cone, will be answered by the Rev. Thomas N. Barkdull. Evening services are suspended during the two summer months. Dr. Brady will enter upon the rectorship September 1st, having heretofore served as priest in charge.

OREGON.

B. W. MORRIS, D.D., Bishop.

Quiet Day—Woman's Auxiliary.

THE ANNUAL Quiet Day of the diocesan Clericus was held at St. Stephen's Chapel, Portland (Rev. H. M. Ramsey, rector), on Wednesday, June 14th. The sermon was delivered by the Rev. J. E. H. Simpson of St. Mark's Church, Portland, the practical address by the Rev. Wm. S. Short of Astoria. The attendance of the clergy was good.

THE ANNUAL meeting of the Woman's Auxiliary was held in the Church of the Good Shepherd, Portland, on June 15th. The reports of the parish branches showed good progress. The attendance was very encouraging. In the afternoon addresses were delivered by the Rev. Messrs. C. E. Lake, H. D. Chambers, M. J. Goodheart, B. G. Lee, and Bishop Keator. The last speaker delivered a rousing missionary address in closing the meeting. At the morning service the sermon was by the Rev. H. D. Jones.

PENNSYLVANIA.

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

Philadelphia Notes.

EFFORTS are being made by Christ Church mission (the Rev. Wm. Bernard Gilpin, priest in charge) to raise the sum of \$10,000 for a stone parish house to replace the frame structure, which is deemed unsafe. Two thousand dollars have already been subscribed.

AT CALVARY CHURCH, West Philadelphia (the Rev. Warren K. Damuth, rector), a fund is being raised for the purchase of an adjoining property as a clergy house.

ACTING on the wise suggestion of the Bishop Coadjutor of the Diocese regarding the safeguarding of funds, the Church of the Ascension (the Rev. G. Woolsey Hodge, rector) has placed the accounting warden under bonds, and the signature of the rector is required for all checks paid by him.

THE FUND of \$10,000, sought to be raised by the vestry of the Church of the Holy Apostles (the Rev. Nathaniel S. Thomas, rector), has been completed for the erection of a parish house in connection with the chapel of St. Simon the Cyrenian; the plans have been made and approved and the construction will be commenced within a short time. The building will be known as the Charles D. Cooper Memorial. The Rev. Dr. Cooper was for many years the rector of the Church of the Holy Apostles.

BY THE WILL of Mrs. Pauline E. Henry, whose wealth was so wisely used during her lifetime in advancing the glory of God and the upbuilding of the Church in works of

mercy, two churches in the Diocese of Pennsylvania will receive \$15,000—the Memorial Church of St. Luke the Beloved Physician (the Rev. S. F. Hotchkin, rector) and the Chapel of St. Michael and All Angels (the Rev. Wm. Fuller Lutz, priest in charge). The Home for Crippled Colored Children, connected with the chapel of St. Michael and All Angels, will receive \$18,000. The sum of \$2,000 is also left to this worthy institution to pay off a mortgage. Mrs. Henry, during her lifetime, was a great sufferer and the influence of her infirmities created in her the spirit of helpfulness, first in the founding of what has come to be a noted institution—the Germantown Hospital, and then in the naming of the Church of St. Luke the Beloved Physician, Bustleton, and in the keen interest in St. Michael and All Angels' chapel and home, as well as in the endowment of a scholarship in the Woman's Hospital, Philadelphia. Mrs. Henry bequeathed more than \$50,000 to promote the worship of Almighty God and for work among the sick and the lame in the Diocese.

THE CHURCH OF THE ANNUNCIATION (the Rev. Daniel Ingalls Odell, rector) observed its feast of dedication on Whitsunday. This parish has the unique honor of having, since its foundation, conformed to full Catholic usages. Notwithstanding the fact that every parish in Philadelphia where the Holy Eucharist has become the chief act of worship on the Lord's day—with the possible exception of St. Mark's—has had to struggle against all sorts of hindrances, and notwithstanding the alluring terms that were made when the lot on which the Church of the Annunciation was built, which in the course of time proved unfortunate and costly, the parish has been enabled to continue and gradually to decrease its indebtedness. Recently improvements have been made to the vestibule and other parts of the church building and the exterior of the church has been painted.

ST. ALBAN'S DAY, June 17th, was observed with impressive services at St. Alban's Church, Olney, Philadelphia. There were early celebrations of the Holy Communion at 6:30 and 7:30, Matins at 9:30, and at 10:30 there was a sung Eucharist (Gounod's St. Cecilia, adapted by Adlam), with procession, the vicar, the Rev. Archibald Campbell Knowles, being the celebrant and the Rev. C. F. Brookins the preacher. Luncheon was served in the guild house, when many of the visiting clergy and others made some very happy addresses.

St. Alban's is one of the suburban parishes of Philadelphia where the full Catholic Faith and Practice are definitely set forth and followed. This work has made tremendous strides in the past few years. The church is free of debt, the work is entirely self-supporting, and both spiritually and materially is in splendid condition. During the summer, the vicar will be abroad for a much needed rest. He sails on June 24th, on the *Königen Luise* for Italy, and expects to spend the summer in Switzerland, France, and England.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

Two Churches Opened.

BISHOP WHITEHEAD has lately opened, with a service of benediction the 104th and 105th churches in which he has been privileged to perform the like service since coming to the Diocese.

On Tuesday, June 20th, he officiated in Trinity Memorial Church, Erie, a beautiful structure, erected under the leadership of the late rector, the present Bishop of Salt Lake, and by the vote of the vestry made a memorial to the Rt. Rev. John Franklin Spalding, D.D., late Bishop of Colorado. The Bishop was assisted by the rector of St. Paul's parish, the Rev. John M. McGann, and the vicar, the Rev. Richard Brown; the Arch-

deacon of the Diocese, the Rev. L. F. Cole, the Rev. Dr. Miller of St. Mark's, Erie, the Rev. Dr. Darnell, assistant at St. Paul's, and the Rev. Alfred Izon of Greenville. After the dedication of the memorial gifts, addresses were made by the Bishop, rector, and Archdeacon. The building is of stately proportions and handsome construction, being an excellent example of the new concrete or manufactured stone, with beautiful mullioned windows.

On the 22nd occurred the formal opening of the Church of the Holy Innocents', Leechburg. The name of this parish was suggested by the fact that years ago two little girls, twin sisters, had been taught to pray by their loyal mother, that God would "bless the Bishop and give us a church soon." The former church was destroyed by fire on January 3d, 1904. The present one is on the same foundation, much improved in plan, and built of brick instead of wood. An attractive exterior, it is most beautifully adorned within, and is remarkable for the number of memorial gifts. A large window, depicting Christ blessing little children, is the gift of Mrs. Oscar F. Hammar, in memory of her father, Mr. Colin Campbell. The white marble font was presented by Mr. William Jones; the eagle Lectern by the Rev. Dr. Dyess and his sisters in memory of their parents; the altar rail by Mr. and Mrs. J. Stannier; the prayer desk and Bishop's chair by her mother, sisters, and daughters in memory of the late Mrs. Weiser, the loyal Churchwoman to whom reference was made above; the Litany desk was the gift of Mrs. J. Crosby; the cabinet organ was given by Mr. D. M. Campbell; collection plates by Mrs. Hodges; the Bible by Mr. James B. Kifer; carpets, rugs, etc., by the ladies of the church; and the altar by Mrs. Mellon of Morristown, N. J., who also added the beautiful brass ornaments, book rest, altar cross, vases, and candlesticks.

It is very creditable to the clergy and people of the Diocese of Pittsburgh that in a little over 23 years there should have been erected and set apart for God's service, 105 churches; and there are five or six more, some of them extremely handsome, in process of erection, or to be begun immediately.

QUINCY.

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

Recent Appointments.

SEVERAL new appointments have been made by the Bishop, and every parish and mission in the Diocese is now supplied with a clergyman and with services of some regularity. The Rev. George MacKay has been assigned to several points on the Buda-Rushville branch of the C. B. & Q. R. R., with headquarters at Wyoming; the Rev. Henry L. Anderson has been appointed to Zion Church, Mendon; the Rev. Rudolph F. Keicher, St. John's Church, Henry; the Rev. Frederick Penfold, rector of the Church of the Good Shepherd, Quincy, has volunteered to supply the vacancy at St. Cyprian's Carthage, and goes twice in each month; and the Rev. Samuel W. Day, who has been appointed priest in charge of St. Andrew's, Peoria. Mr. J. M. Griswold, a former Methodist minister, who came to the Church last fall, has been acting as reader at Jubilee and Limestone and has been very successful. He has now organized a Sunday School at a point about four miles from Jubilee and holds services there on alternate Sunday afternoons.

RHODE ISLAND.

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

Guild of St. Barnabas.

THE ANNIVERSARY SERMON before the Providence branch of the Guild of St. Barnabas for Nurses, was preached on the evening of Whitsunday (St. Barnabas), by the Rev. E. S. Rousmaniere, rector of Grace Church, who

took for his text, St. John's Gospel, xvii. 19: "For their sakes I will sanctify myself." The annual meetings were held Monday, June 12th, in the Webster Memorial guild house. The chaplain, the Rev. George McClellan Fiske, D.D., presided. The officers were elected for the year ensuing: Secretary, Miss Mary T. Peck; Treasurer, Miss Mary L. Austin. The Guild numbers 71, and great interest has been shown by members and associates during the past year. The principal missionary work of the guild has been to work for the District Nursing Association and for the United Offering, "To assist in the support of a nurse in the Philippines."

TENNESSEE.

THOS. F. GAILLOR, D.D., Bishop.

THE REV. F. W. GOODMAN, who has been ill for several months past, has now resumed his work as rector of St. Paul's Church, Chattanooga.

WASHINGTON.

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

Clerical Vacations — St. Alban's — Sunday Schools.

SEVERAL of the Washington clergy are enjoying trips abroad this summer. The Rev. Dr. McKim was in Italy at last accounts. Dr. Devries and Rev. C. R. Stetson have also gone to Europe, and the Rev. G. C. Bratenahl sailed on June 17th for England, accompanied by Mrs. Bratenahl. St. Alban's keeps up its full complement of services during the rector's absence, the Rev. J. B. Craighill, Canon of the Cathedral, taking the early celebration and daily morning and evening prayer, and different clergy officiating at the 11 o'clock service. The open air evensong on the Cathedral grounds is also continuing successfully, several of the city clergy usually coming out. After July 1st, the sermons at these services will be given by Chaplain Pierce, U. S. A. An improvement contemplated at St. Alban's this summer is the erection of a Lych Gate, at the entrance, which is also one of the entrances to the Cathedral grounds. Besides being an additional beauty to the surrounding scene, it will form a welcome shelter for members of the congregation and others while waiting for the cars, and the committee appointed to raise the needed funds (\$500) are meeting with success.

THE UNITED missionary service of the Washington Sunday Schools, held in the Church of the Epiphany in the early part of June, was, as always, an inspiring scene. The church was filled with children, the singing was spirited, and a most interesting address was made by the Rev. R. K. Massie of the Virginia Theological Seminary.

WESTERN NEW YORK.

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

Cornerstone at Livonia.

BISHOP WALKER visited Livonia on Friday, June 16th, and laid the corner stone of a church, to be called the Church of the Good Shepherd. Livonia is a mission organized some years ago by the Rev. W. R. Lord, rector of St. Thomas' Church, Bath. The Bishop was assisted by the Rev. Messrs. W. R. Lord, W. C. Roberts of Corning, and F. E. Burridge of Hammondspont, the choir of St. Thomas' Church, Bath, furnishing the music. In the stone were placed copies of the local papers, a history of the mission, with a list of its officers and members and a number of coins. It is expected the building will be finished in the fall.

CANADA.

News of the Dioceses.

Diocese of Quebec.

AT THE CONVOCATION of Bishop's College, Lennoxville, June 22nd, Dr. W. H. Drum-

mond, among others, received the honorary degree of D.C.L. He is well known as the author of the *Habitant*. The annual meeting of the Corporation was held June 21st, when the reports of the principal, dean of divinity, and headmaster were submitted. The dinner of the Alumni Association was held in the evening, at which a number of distinguished educators were present. The closing exercises of Bishop's College School took place the same day. The Very Rev. the Dean of Quebec presented the prizes. At the service in the chapel, the Rev. Dr. Symonds of Christ Church Cathedral, Montreal, was the preacher.—At the afternoon session of the diocesan Synod, meeting in Quebec, June 14th, the Rev. Dr. Scott, rector of St. Matthew's Church, brought forward a motion with regard to the use of unction for the sick, moving that the Synod should ask the General Synod, which is to meet in Quebec in September, "to authorize the use, in cases where it is asked for, of the prayer for administering the unction of the sick, printed in the first Prayer Book of King Edward the

Sixth." There was a long discussion on the resolution, some of the members contending that it was a matter for the whole Church to deal with and should be left to the Lambeth Conference.

Diocese of Toronto.

THE DIOCESAN SYNOD adjourned June 16th. Resolutions were passed, authorizing the presentation to the General Synod of memorials in favor of the issuing of a Canadian Church Hymnal and a Book of Common Prayer, with such additions as are needed in a Canadian edition, the copy-right of the books to be vested in the General Synod for the benefit of the Missionary Society of the Church in Canada. The Synod expressed itself in favor of Government ownership as being the best means of coping with the evils of intemperance, and approved the work of the Lord's Day Alliance, and of the plan for a Canadian Church Congress, to meet in Toronto next September. A tentative settlement was made of the rectory surplus fund. The Widows and Orphans' fund being in a better condi-

tion, it was decided to increase the allowances to the claimants by 25 per cent. The Synod decided that the General Synod be asked to appoint a general field secretary for Sunday School work.

Diocese of Ontario.

IN HIS CHARGE at the opening of the diocesan Synod in Kingston, June 20th, Bishop Mills declared that he was absolutely opposed to separate schools and deprecated the action of the Government with regard to the school clauses of the Northwest Autonomy Bills. He believed in the common school as the most powerful instrument for moulding and unifying the people of the Northwest, of diverse races and religions.

Diocese of Montreal.

AN ORDINATION was held in Christ Church Cathedral, Montreal, June 18th, when nine candidates were presented to the Primate, Archbishop Bond, and Bishop Carmichael. Two received priest's orders, the remaining seven, deacon's orders. The preacher was

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Diocese of Huron.

THE DIOCESAN SYNOD opened in London, June 20th. The preacher was the Rev. Dyson Hague. This was the first meeting of the Synod since the consecration of the new Bishop, the Rt. Rev. David Williams, D.D., who, in his charge to the Synod, referred to the matter of religious teaching in the public schools, urging that definite religious instruction should be given. The Bishop also referred pointedly to the low birth rate in the Province of Ontario. Primarily it was due to a godless and materialistic view of life, and the fault was the woman's in refusing the responsibility and work and glory of motherhood and preferring a life of indolent selfishness. The result was that Ontario threatened to become known as "the childless province."

Diocese of Rupert's Land.

ARCHBISHOP MATHESON presided at the session of the diocesan synod meeting in Winnipeg, June 20th, for the first time since the death of Archbishop Machray. His charge was a very long one, touching on finances, expansion, missions, and other matters concerning the churches in the West.

Educational

COMMENCEMENT at St. Stephen's College, Annandale, N. Y., was marked this year by the large graduating class—the largest for fifteen years—and by the unusual attendance of alumni, who gathered to do honor to the Alma Mater. The baccalaureate sermon was preached on Whitsunday by the warden, at the special request of the graduates. The missionary sermon on Wednesday evening was a terse and vigorous presentation of the theme by Archdeacon Holden, the president of the alumni. After a brief and hearty service in Holy Innocents', the college chapel, conducted by Archdeacon Sill, the academic procession marched to the platform on the campus, where, beneath the towering elms and the broad chestnuts, the commencement exercises were held. These were brief but marked by great dignity. The opening prayers were said by Bishop Griswold. Three orations were delivered by members of the graduating class.

Degrees in course were given, that of B.A. to twelve candidates and that of M.A. to six.

St. Stephen's is always chary of its degrees, and for two years no honorary degrees have been given. This year, however, there were good reasons for departing from the rule, and the following were given: Bachelor of Music, Arthur Rose, M.A., '83; Master of Arts, Prof. Charles W. Popham, '99; Rev. Stuart D. Hamilton, '86; Doctor of Sacred Theology, Rev. Lawrence T. Cole, Ph.D., formerly warden of St. Stephen's.

The members of the graduating class were addressed by Bishop Greer in his usual felicitous manner, and his strong, earnest words will long be remembered by the young men who listened to them.

The crowd that filled Preston Hall at the lunch and applauded the speeches, seemed unwilling to disperse, and it is to be hoped that many carried away a new conception of the need of this college and the modest, faithful, and honest work it is doing. Bishop Greer and Bishop Griswold were both emphatic in their words of commendation and good cheer.

COMMENCEMENT of St. Helen's Hall, Portland, Oregon, the diocesan school for girls, took place on Wednesday evening, June 14th.

The annual address was delivered by the Rt. Rev. F. W. Keator, D.D., Bishop of Olympia. The attendance for the year and the work done by the school shows the wise course in placing the school under the management of the Sisters of St. John the Baptist.

THE COMMENCEMENT exercises of the Diocesan Academy of Connecticut at Cheshire were held on Thursday afternoon, June 15th. The chapel service was conducted by the Rev. Samuel Hart, D.D. The Rev. Endicott Peabody, headmaster of the Groton School for boys, made the address. The Bishops of Connecticut and Newark, the latter an alumnus and long a trustee, were present.

HAMILTON INSTITUTE Washington, D. C., completed a successful year under the direction of Mrs. Phoebe Hamilton Seabrook, the principal. As parts of the commencement exercises there were an *al fresco* play, "The Chaperon," given by the elocution class, and a French play by the French class. The commencement proper was held at St. John's Church, when Archdeacon Williams preached the commencement sermon, and the rector of St. John's, the Rev. Dr. Smith, gave out the diplomas and certificates, after which a reception was given at the school.

CHRIST'S HOSPITAL, Topeka, Kan., the training school for nurses, held its annual service in the Cathedral, last Sunday. Thirty nurses in uniform preceded the vested choir and clergy to the chancel. The Rev. Irving E. Baxter made the address, the Dean taking the service. The Bishop bestowed upon six graduates their diplomas and gave them a medal, as is his custom. Upon each is inscribed "*Christus Consolator*," the words he used in the bestowal. The congregation, made up of the friends of the hospital and the nurses, were invited to meet the graduates socially in the Cathedral rooms afterward. It was an interesting service and a happy occasion.

IN COLONEL'S TOWN

THINGS HAPPEN.

From the home of the famous "Keynel Keeyartah of Cartersville," away down South, comes an enthusiastic letter about Postum.

"I was in very delicate health, suffering from indigestion and a nervous trouble so severe that I could hardly sleep. The doctor ordered me to discontinue the use of the old kind of coffee, which was like poison to me, producing such extreme disturbance that I could not control myself. But such was my love for it that I could not get my own consent to give it up for some time, and continued to suffer, till my father one day brought home a package of Postum Food Coffee.

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4th of July.

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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.]

WE HAVE received a communication from a choirmaster, asking what vowel should be used in training boys' voices, and if it is well to use several vowels in "scale practice," etc.

Although some very well known authorities (Browne and Behnke, for instance) recommend the use of a variety of vowel sounds, according to the pitch of the voice, we think a great deal of time is wasted by choirmasters in experimenting with different vowels.

When we take into consideration the small amount of time given to rehearsing, and the great amount of work to be done in preparing the regular music to be sung by the average choir, it becomes evident that vocal practice devoted exclusively to voice culture, irrespective of all else, should be not only effective, but rapid.

Let us suppose that three rehearsals per week are given. One of these would be for full choir, when the boys cannot receive the special attention they get when the men are not present. There are left then two rehearsals, at which the boys must be prepared for their work for the Sunday following. One hour's hard work, with concentrated attention, is sufficient for one rehearsal. Of this hour it is difficult to spare more than fifteen minutes for voice exercises. This time is best devoted to sustained tones, scale practice, and a few extra vocalises, which will naturally differ somewhat, according to the fancy of the choirmaster. Only half an hour a week, therefore, can be allowed for these exercises. Whatever form such vocalises take, the voices must be made not only pure, sweet, and strong, but a *forward tone*, free from all defective resonance, must be obtained.

This can best be done with the Italian "a," the vowel that has been used from time immemorial by the best teachers of the old Italian school, and the one recommended by the best books of exercises, such as those by Concone, for example.

There are, however, many choirmasters who "try" all sorts of sounds, such as "kou," "ki," "kee," "mou," "mi," "me," and we have heard of one well authenticated case where the chief exercise was "fee, fo, fi, fum!"

For all-round use, the Italians knew perfectly well what they were about when they gave the preference to their own national "a." (Like "a" in the word "father.")

Not only is this the best vowel for boys' voices, but it is the best for all kinds of voices, male and female.

Some choirs are almost ruined, artistically speaking, by the continued use of "ou" and "oo."

In the London *Musical Times* there recently appeared the following, which bears upon this very subject:

"Much has been said and written of late years as to methods of training boys' voices for Church choir and other purposes, with the result that in schools and divers places 'where they sing' the matter has received a good share of attention. Given a teacher who has grasped right principles and scientific methods of working them out, it is proved that highly satisfactory results can be gained from apparently unpromising material. All the methods current are necessarily founded more or less on a 'forward' vowel production, and a favorite vowel in this connection is *oo*, which is found to be an efficient voice taming as well as a voice training means. But there is reason to fear

that the peculiar timbre thus evolved is often used too exclusively. A teacher and his pupils during the practise of exercises get so accustomed to the peculiar ventriloquial, distant, up-the-chimney quality of this vowel *oo*, that in singing pieces they are apt to become unconscious of the fact that all other vowels are permeated with the *oo* quality. In some cases we have noted recently it has been oppressive and exceedingly monotonous to listen to services and other performances where this 'ocarina' tone—as it has been very well described—is adopted. We commend the matter to the consideration of those concerned. The color of the other foundation vowels of our language is quite easily developed. It may be worth while to add that the singular charm of variety of vocal timbre in boys' voices can be heard to perfection at St. Paul's Cathedral."

What the writer means by "a variety of vocal timbre" in the choristers of St. Paul's is not clear. A well trained chorus of boys produces a perfectly homogeneous vocal *blend*. In a poorly trained choir, not only are the voices coarse and "rasping," but their individual characteristics stand boldly out, giving a "variety of vocal timbre" that is in some cases quite appalling. The St. Paul's boys sing with an even timbre, like one

FROM THE EDITOR

HE FORGOT THAT HE HAD A STOMACH.

Talking of food, there is probably no professional man subjected to a greater, more wearing mental strain than the responsible editor of a modern newspaper.

To keep his mental faculties constantly in good working order, the editor must keep his physical powers up to the highest rate of efficiency. Nothing will so quickly upset the whole system as badly selected food and a disordered stomach. It therefore follows that he should have right food, which can be readily assimilated, and which furnishes true brain nourishment.

"My personal experience in the use of Grape-Nuts and Postum Food Coffee," writes a Philadelphia editor, "so exactly agrees with your advertised claim as to their merits that any further exposition in that direction would seem to be superfluous. They have benefited me so much, however, during the five years that I have used them, that I do not feel justified in withholding my testimony."

"General 'high living' with all that the expression implies as to a generous table, brought about indigestion, in my case, with restlessness at night, and lassitude in the morning, accompanied by various pains and distressing sensations during working hours. The doctor diagnosed the condition as 'catarrh of the stomach,' and prescribed various medicines, which did me no good. I finally 'threw physics to the dogs,' gave up tea and coffee and heavy meat dishes, and adopted Grape-Nuts and Postum Food Coffee as the chief articles of my diet.

"I can conscientiously say, and I wish to say it with all the emphasis possible to the English language, that they have benefited me as medicines never did, and more than any other food that ever came on my table. My experience is that the Grape-Nuts food has steadied and strengthened both brain and nerves to a most positive degree. How it does it, I cannot say, but I know that after breakfasting on Grape-Nuts food one actually forgets he has a stomach, let alone 'stomach trouble.' It is, in my opinion, the most beneficial as well as the most economical food on the market, and has absolutely no rival." Name given by Postum Co., Battle Creek, Mich.

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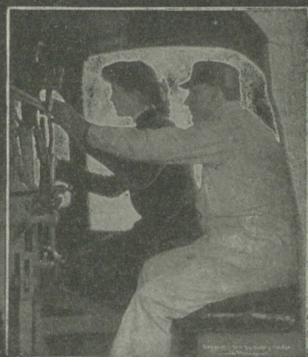
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smooth voice, and they are trained to vocalise on the Italian "a."

Two well-known composers of ecclesiastical music have lately died, Frank L. Moir and John Baptiste Calkin. The former is widely known in this country through his Communion Service in D, which is used a great deal by our choirs, on festival occasions. Calkin was a prolific writer, and his service in G (complete for Morning Prayer, Evening Prayer, and Holy Communion) is familiar to every choirmaster. His short setting to the Communion Service in C, edited by Sir George Martin, and his various other compositions, including some admirable organ works, are extensively used in America.

Mr. Calkin was in his 78th year when he died, having been born in London in 1827. He was a teacher of great prominence, and held an important post at the Guildhall School of Music.

The general upset in Russian affairs has permeated musical circles. M. Rimsky-Korsakoff has been dismissed from the Conservatoire of Music at St. Petersburg, because he presumed to criticise the bureaucratic methods of the Russian government. As a result, three of the great composer's colleagues, MM. Glazounow, Laidow, and Auer, have sent in their resignations. It is stated that at a performance of Rimsky-Korsakoff's opera "Kascheg," the students of the Conservatoire distinguished themselves by a tremendous outburst of applause. Flowers were thrown at the composer from all parts of the opera house, and there was such a demonstration that the St. Petersburg police tried to put a stop to it by lowering the great fire-proof curtain. Some of the audience endeavored to prevent this by holding up the curtain, and there was a general *melee*.

The resignation of Mr. Richard Henry Warren, who has been organist and choir-master of St. Bartholomew's Church, New York, for the past nineteen years has caused much regret. Mr. Warren made an enviable reputation as a choirmaster of rare ability during his long service at St. Bartholomew's, and his departure from that parish is deplored by a vast number of friends, and indeed by the general musical public. A series of orchestral concerts has been undertaken by Mr. Warren at the St. Nicholas Garden, with the approval and support of a large number of influential New Yorkers.

A DEAN SWIFT ANECDOTE.

A FRIEND of Dean Swift one day sent him a turbot as a present by a servant lad, who had frequently been on similar errands, but had never received anything for his trouble. Having gained admission, he opened the study door, and putting the fish on the floor, cried out, rudely, "Master has sent you a turbot!" "Young man," says the Dean, rising from his easy chair, "is that the way you deliver a message? Let me teach you better manners; sit down on my chair; we will change places, and I will teach you how to behave in the future!" The boy sat down, and the Dean, going out, came up to the door, and, making a low bow, said: "Sir, master presents his kind compliments, hopes you are well, and requests your acceptance of a small present." "Does he?" replied the boy; "return him my best thanks, and here's half a crown for yourself!" The Dean, thus caught in his own trap, laughed heartily, and gave the boy a crown for his ready wit.

VALUE OF COLLEGE EDUCATION.

"The bachelor's degree," says a French observer, "is a social rather than a pedagogical institution." These words touch the very heart of the matter. The college course is not valued solely or even primarily for its

studies; it is valued most of all for the associations into which it brings the student and the graduate. These associations are just as important to the boys who like study and do a great deal of studying as they are to the boys who dislike study and do as little of it as they can. The distinctive thing which their college course does for them all is to put them in contact with different types of character and different kinds of interests. Subject to certain rules which are necessary for the welfare of the place as a whole, they are encouraged to try their own experiments—nay, even to make their own mistakes—in the choice of companions and activities; thereby enabling them to avoid more futile experiments and more irreparable mistakes in after life.—From ARTHUR T. HADLEY'S "The Immediate Future of the American College," in the *Century*.

THIRTY YEARS AGO Dr. Timothy Richard (Baptist Missionary Society, England) first entered the city of Chingchau Fu, in Shantung, China. He was cursed and jeered as a "red-haired devil" by the people of the town, and with the greatest difficulty secured a place to stay, because his arrival was felt to place the whole city in jeopardy. In July of this year he came up from Shanghai to visit the same city. The city authorities showed him every attention; several mandarins met him to do him honor on his arrival, while the common people spoke of him as "the Venerable Prince." The reason of this change is not that Dr. Richard's hair has grown white in the meantime. Nor is it that China has changed so much. The reason is that many leading Chinese know that the missionary loves their country and that the urgency of his appeals for reform is wise and necessary. So some fifty educated Chinese officials were willing to sit in conference with him and leading Chinese Christians for three days to discuss what will best secure the prosperity of China, and to listen to stirring addresses championing Jesus Christ as the Leader China needs to follow. The series of meetings as well as the character of the audience attending them was wonderful.

A CERTAIN CHURCH pays two thousand dollars a year for its choir and appropriates only three hundred dollars for its Sunday School, which is quite large. The quartette is kept well supplied with music, but the Sunday School is permitted to go without papers, the appropriation being insufficient to do more than pay the other expenses. The quartette has never sung anyone into the church, so far as is known; young people are constantly being added to it from the Sunday School. We suspect that other churches are also spending lavishly on their music, but scrimping on their Sunday Schools. It is a business maxim to spend most freely where you get the greatest returns.—*Pilgrim Teacher*.

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