

The Living Church

VOL. XXXIII.

MILWAUKEE, WIS.—JULY 22, 1905.

No. 12

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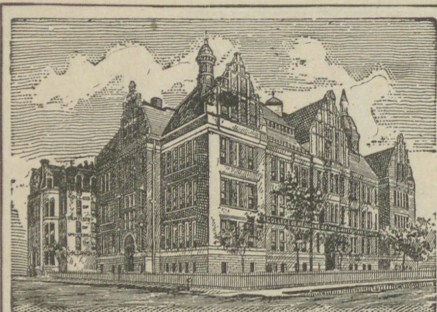
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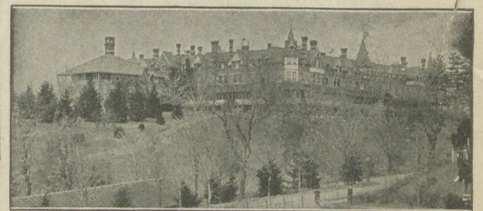
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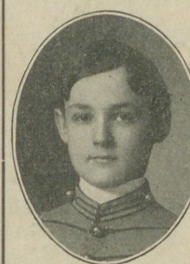
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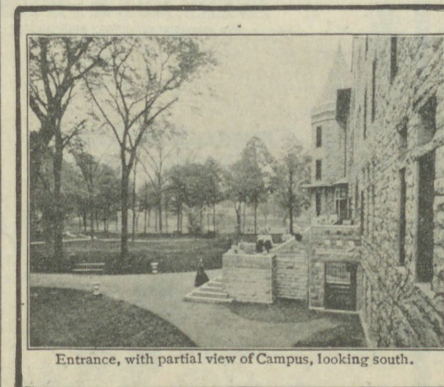
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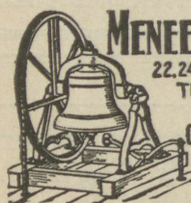
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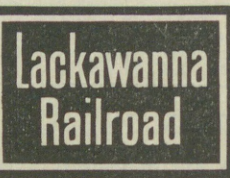
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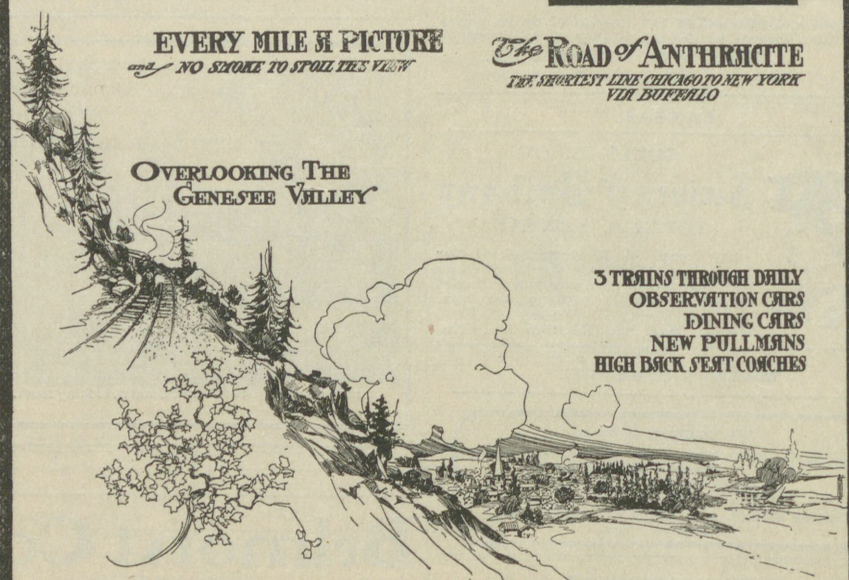
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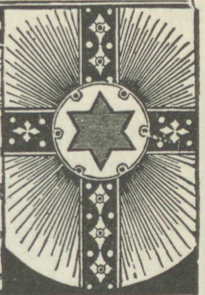
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The Living Church



VOL. XXXIII.

MILWAUKEE, NEW YORK, AND CHICAGO.—JULY 22, 1905.

No. 12

Editorials and Comments

The Living Church

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

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

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London: G. J. Palmer & Sons, Portugal St., Lincoln's Inn Fields, W. C.

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Subscription price, \$2.50 per year in advance. To the clergy, \$2.00 per year. To all portions of the Universal Postal Union outside the United States, Canada, and Mexico, 12 shillings. Remittances by local check should be drawn with 10 cents additional for exchange. Subscriptions should be addressed to Milwaukee, Wis.

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FOR THE FIFTH SUNDAY AFTER TRINITY.

IN the attitude of Simon Peter toward the Christ, in the hour when the Lord laid upon him the constraint of his impending vocation, there is a lesson of exceeding usefulness.

What are the emotions that might naturally and properly seize the heart of a man, if he were suddenly brought into the presence of the Son of God? In the Gospel for this Sunday of the Trinity-tide, we behold in such position one who was of mortal flesh like ourselves, and our attention fixes itself upon him with absorbing interest.

With a manifestation of supernatural power well calculated to impress fishermen, the Son of God invaded the pathway of the Galilean partners who were to become His chosen men, His chief apostles. A great awe fell upon them, a consciousness of the touch of the invisible world of spirits, which Christ invariably stirred in hearts that were at all responsive.

Forthwith and irresistibly, two conflicting lines of emotion wrung the heart of the trembling Simon.

God's nearness unveiled, more vividly than ever before, the past evil of Simon Peter's life. He saw it now, and he saw it all. He might have said nothing, for the natural heart shrinks from confession; or he might have waited for Christ to speak, which perhaps would have eased in some measure his self-condemnation. But no; his nature was too intense and too honest for disguise, or even for delay. Speak he must, and speak he did. Milder natures, the self-satisfied especially, are astonished at the utter frankness of his words, so uncomplimentary to himself, apparently so unappreciative of the Christ: "Depart from me, for I am a sinful man, O Lord."

We look again, and more closely, at the scene; and it dawns upon us that in the heart of Simon Peter all the while a tide of counter emotion is setting even more strongly in the opposite direction. He realizes the hopeless ruin of his life, if Christ shall take him at his word and depart forever. 'Tis a tender touch which St. Luke gives to the narrative, in assuring us that even while Simon Peter speaks the repelling words he clasps the form of the Son of Man, as if he fears in his heart that He may depart. Simon Peter does not draw back, stand at a distance, and wave Christ off. He falls down at Jesus' knees, saying, "Depart from me, for I am a sinful man, O Lord."

We must not idealize the apostles. They were men like unto ourselves. Their early years especially, we may be sure, were marred by the sins which we commit.

In every way, therefore, is this narrative of the Trinity-tide Gospel for our instruction and example. "God resisteth the proud, but giveth grace unto the humble." It ill becomes us to approach Christ condescendingly, as though there might be a mutual profit in the mutual acquaintanceship.

Consciousness of sin alone enables man to know Christ and to appreciate Him. He whose honest impulse is to cry "depart," is always the man to grasp most firmly the feet of the Son of Man.

To those who come as Simon Peter came—overwhelmed with the consciousness of guilt, keeping back nothing, crying "depart" and yet clinging—to all such especially the heart of the Son of God goes out with love irresistible and compassion infinite.

B.

WE LIVE from day to day, as it were, by chance; and forget that human life itself is as much an art, governed by its own rules and precepts of perfection, as the most complicated profession by which that life is maintained or adorned.—Wm. Archer Butler.

AD CLERUM.

"Esau venator erat, quoniam peccator erat, et penitus non invenimus in Scripturis Sanctis sanctum aliquem venatorem."—*St. Hier., in Ps. 90.*

"Sacerdotes facti sunt a Domino venatores animarum; cavere ergo debent, ne fiant venatores bestiarum."—*Quid Auct.*

"Primo piscatores misit Deus, postea venatores mittit. Quare piscatores? Quare venatores? De abyso, et profundo maris superstitionis, idololatriae credentes piscati sunt retibus fidei; venatores autem quo missi sunt? Cum illi vagarentur per montes et colles, id est, per superbias hominum, per tumores terrarum, mons unus Donatus, et alius mons Arius, . . . per istos montes errabant, venatoribus indigebat error ipsorum . . . venator autem sylvas cingit, sentes excutit, terroribus undique multiplicatis cogit in retia; ne hac eat, ne illae eat haereticus inde occurre, inde coede, inde tere; non exeat, non effugiat, sed retia nostra vita est, tantum dilectio conservetur; nec attendas quoniam illi sis molestus, sed quam tibi sit ille dilectus."—*St. Aug., serm. de util. jejun.*

THE DECREASE OF CLERGY.

THE number of our clergy engaged in work in the United States has decreased by eleven during the past year. Thoughtful men have long looked for a stationary clergy list until certain difficulties now pressing upon us are properly adjusted, but a decreasing list comes with something of a shock. The decrease is small, but is likely to continue, and to grow for some years, should the reasons which seem to us to have caused it be the true ones. It is not an unmixed evil. In fact, should it become so sharp as to force the attention of the Church to its causes, and compel prompt, complete, and hearty readjustment, it would be a great blessing.

A remarkable thing in connection with this decrease is that it stands alone. There has been a marked and healthy increase in all other ways. The Church has not gone backward. On the contrary, it has a few more parishes and missions, the usual increase in membership, the normal increase in property, in baptisms, in all the usual ways. Only the number of the clergy has failed to advance. Nor is this failure unique, a thing of yesterday. On the contrary, it is the outcome of forces which have for years operated to check the increase of the ministry, so that for half a generation the cry of "lack of candidates" has grown louder. Only this year have we reached the crucial point of an actual decrease in clergy, but half a generation ago we reached that of a relative decrease—a failure to increase as fast as the growth of the Church warranted.

Years ago this American Church, as a corporate body, sinned against its clergy. Very few thought of it as a sin at the time. To most it seemed a trivial mistake, easily rectified, but its far-reaching evil consequences have shown its true nature. The Church forbade to the clergy any secular employment, the law to go into force at once; and (recognizing the moral obligation thereby assumed) the Church provided for pensions for the aged and support for the sick clergy and their dependents, the law to go into force in a dim and distant future, which has not yet come. In this lay the sin.

Of course the law was not worded that way. On the contrary, the pensions and benefits nominally went into force at once and were to be paid when there was money enough. Trivial payments were made almost from the beginning. Adequate ones are not made yet, and at the present rate they never will be made. In other words, the law forbidding secular employment is now in force and effective, and has been for over a generation. The law providing adequate support is also in force, but is not effective yet for lack of funds; and at the present rate of growth of financial resources it cannot be effective for another two generations or more, unless the clergy list shrinks heavily. The Lord gave us a lifetime to do our duty in and increase the funds effectively. We have not done so, and since we will not expand the fund to fit the clergy, He will probably, after His usual method, decrease the clergy to fit the fund.

These words may possibly seem too strong to any who have not stood by and watched the sufferings of some elderly clergyman, whose parish does not want him because he is the "old" minister, and "a young and unmarried man would infuse more life into parochial affairs." No other parish wants him, because he is over fifty, is not a genius of great name and resounding reputation, and "If you must call an obscure man, call a young

one." He cannot take a mission station or two and do secular work—book-keeping, say, or life insurance—to make up the necessary deficit in support, because the law of the Church forbids. No use now to ask whether he was wise to marry and assume family obligations; he did it, and cannot undo it now. The proper solution of the difficulty is that the man should draw pension—be retired on half-pay, so to speak, and take charge of and build up one little mission in city or country. But in the present state of our funds that is impossible. Of course the man ought to have made such a reputation that "any vestry would be glad to call him" at sixty years of age; but that takes genius, and not more than one in a hundred can be a genius. If all were geniuses, there would be a corresponding diminution in the demand for geniuses. The net result of the situation is pathetic past all tears, bitter as death. The man, because he has nowhere else to go, holds on as long as he can to the parish where, by sheer age, he has become *persona non grata*. The parish is restive, because it is true that they could get on better with a younger and newer man. It becomes more and more difficult for the vestry to collect the salary. The local busy-body takes care that the rector's soul is sacrificed with each new phase of the situation; we have known this done by anonymous letters when personal interviews were evaded. That the clergyman's one crime is that he is the "old" minister is shown by the fact that in those rare cases where he can get a call to another parish, and thus become a "new" rector there, he is so thankful to God and to his new vestry, that his work is tactful, humble, diligent, and almost invariably successful. That the parish which drove him out had cause to do so, is shown by the fact that under his new and younger successor, it almost invariably shows better results, marked growth, excellent progress. But in the more usual case, where he can get no new call, the clergyman of sixty holds on to the old place because he must, to his own detriment and that of his parish; with what anguish of heart and soul, many who read this can imagine, and a few vividly know. The salary gets more and more in arrears. Sometimes it ceases before the man dies, and he is thrown, aged, and without support, upon a world in which he is by law forbidden gainful occupation. Sometimes the man is fortunate enough to die before the salary ceases. There are hundreds of elderly clergy in the Church to-day who in their hearts feel that a quick and unobtrusive death would be the greatest gift that God could grant to them.

No wonder that young men, who know and realize all these facts, hesitate to enter the home ministry. In the foreign field, the Bishops have the assignment of cures, and when a man gets old, the Bishop sees that he has such work as he can do, and enough pay to keep him alive. At home the assignment of cures is mostly in the hands of vestries, and the Bishop has no such power. Therefore a young man, knowing all the facts, and driven by the Spirit to preach the Gospel, naturally draws to the foreign field, where this cross of an old age that is not wanted anywhere, is spared him. That a young man, having the foreign field open to him, enters the domestic ministry, argues an excellent start in a rich parish, or ignorance of the full force of all the facts, or personal and family reasons imperatively compelling his presence at home.

Vestries are not to blame. It is their business to do the best they can for the parish of which they are trustees, and it does really help the parish (for a time) to get rid of the old man and put in the new. Taking the power of call from the vestries and placing it in the Bishop's hands, is not generally practicable in our home parishes, nor would it altogether solve the problem if it were done, unless the clergy were paid from a common treasury as they are in the foreign field now, or as it was everywhere in sub-apostolic times. The Church, a lifetime ago, saw truly and saw clearly when it placed the present remedy in pensions for aged and sick-benefits for infirm clergy. Its sin—our sin—is that, having seen the remedy, we did little to supply adequate funds and nothing to remove from those funds the shadow of charity. We have an endowment of less than a million. It should be over twenty. But the income from even that comparatively minute endowment has nothing automatic in its action. It is for "relief," not for support. It must be applied for, the Bishop must sign the application and can refuse if he choose, without reason given. If the application is signed, it passes to a board of trustees, who cannot begin to appropriate all that is really needed, who may give the applicant a good deal, a little, or nothing at all, according to what seems to them wise. They are forced to discriminate. In other words, it is purely a charity, and every man who can possibly keep alive without it should, and is expected to, refrain from

asking anything from it, in order that there may be more left for those who *must* ask.

There are few young laymen in the Church to-day who have not seen, or at least known of, the long, slow suffering of some elderly rector with a discontented parish. Thy know the rector personally. He may be no genius, but he is an educated and courteous Christian gentleman, quite as good as they can ever hope to be. They know the vestrymen personally. The vestry have no personal animosity against the rector. Frequently, they like him. They merely want to get rid of him—feel it a duty to get rid of him—because the parish finances are failing. The parish ought to have an active rector. The present rector ought to be retired on pension, but there is no adequate fund for the purpose, and no chance of any adequate fund at present. A parish strong enough to do so makes him rector emeritus with sufficient support to provide for his declining days. Smaller parishes and missions cannot, with the best of intentions, do that. The minister cannot apply to the General Clergy Relief Society. He does not need "relief" in the technical sense, being in receipt of a good, though partly unpaid salary. Did he apply, he would probably be refused. What money there is, is urgently needed for cases far more acute than this. Weighing all these facts, the average young man decides to keep out of the ministry and do any work for God as a layman; unless, as said before, the irresistible power of the Spirit comes upon him and he cries, with St. Paul, "Woe is me if I preach not the Gospel"; in which case, if he is wise, he enters the foreign field.

It seems to us that the remedy would lie in beginning a campaign for a ten-million or even twenty-million dollar addition to the fund for Aged and Infirm Clergy, receipts to be passed to special endowment, all interest on that endowment to be divided semi-annually, as a right, among those clergy in good standing who are over sixty-five years of age and have notified the board in writing of that fact. We have the money and our people are generous when they fully understand a need of the whole Church. Were we energetically to take the matter up, we believe that a couple of million a year at least could be added to such an endowment and the whole sum necessary be raised in eight or ten years. We should then be in position to guarantee a faithful priest of the Church fifty dollars a month in his old age. Surely that is not too much to expect. Surely, until we show some signs of willingness to do this, or at least to begin to try to do this, a young man with knowledge of the facts is not unwise, when he decides to do his work for God outside and not inside of the ministry. Z.

THE closing of churches during any part of the summer months is a very serious evil, and one that is almost invariably a sin as well. No doubt the clergy need rest; so do the laity. A business man, however, who abandons his business cares for a month during the year without making provision for the proper rendering of all the details of his business during that month, is on the high road to failure. We have yet to learn of a successful business enterprise, susceptible of twelve months' labors during the year, that closes during August.

The priest who abandons his work in the summer, without taking care that the church shall be open and its services held, is grossly culpable. No matter how great the influx from a city or a town, there always remain therein more people than leave it. Surely those who cannot get away, need the comfort and assistance which the Church ought to give them. He is indeed a poor servant of his Master, who runs when some tinge of discomfort attends his work.

Where it is practicable, as in most places it is, arrangements ought to be made by the vestry to ensure a reasonable vacation on the part of the rector of a parish. The parish life will be taken up more freshly and with better vigor by reason of a few weeks spent by the rector in rest and recreation, than it can be where he is obliged to plod at his duties through the hot summer months. It is not right that the priest should be deprived of the vacation which other men require for their health and for their comfort. A vestry ought to make suitable arrangements for this purpose, quite as truly for the good of the parish as of the priest. In small places, the exchange of work between two clergymen for a month during the summer affords a pleasant form of relief. Let it be understood, however, that the church must be open, and that if it be impossible for the priest to arrange otherwise for services, it is his bounden duty to remain at his post.

So serious a matter is this, that a Massachusetts priest sug-

gests the use of "A Collect for Worship at All Seasons" in the following language:

O Merciful God, who declarest that while the earth remaineth, cold and heat, summer and winter, day and night shall not cease; Grant, we beseech Thee, that Thy people may not cease to worship Thee, in Thy holy temple steadfastly and faithfully at all seasons, so that they may be continually growing in grace and in the knowledge of Thee, all the days of their lives, through our Lord and Saviour Jesus Christ. Amen.

MOST laymen, when they chance to see a notice of a Retreat for Priests, concern themselves very little about it. Such an exercise for the clergy seems to them of slight consequence, as merely a kind of spiritual "outing," half-religious, half-social. They may even feel a shade of resentment at another occasion for the pastor to absent himself from his parish. "He took a vacation last month; what is the sense of his going off again?"

Yet such an attitude of mind, on the part of intelligent laymen, seems strange. For the average layman is not chary in criticism of his spiritual leaders; he is sensitive to their shortcomings; he notes their faults. There are few parishes where the laymen do not wish that their rector preached better, worked harder, kept his temper more successfully, gave more moral stimulus to those about him. And, to attain this, hardly anything would be more effectual than the searching experiences of a three days' retreat, under a faithful and trained conductor.

Whatever lay-folk may fancy, it is no holiday pastime for a shepherd of souls to face, through long hours of silence, the awful responsibilities of the parochial ministry, its subtle and insidious dangers, and the "horrible punishment" which the ordinal declares will be the portion of a slothful and careless, to say nothing of a wicked, pastor.

Now and then a clergyman may go to a Retreat in a jaunty and self-satisfied spirit. Rarely will he come away without having been sobered and chastened. Rome knows this well, and most Roman Bishops, in this country at any rate, *require* their clergy to go into Retreat once every year. That is not our fashion. But, in default of authority from above, there might be some silent but effective pressure from below. Were the laity of each congregation to *expect* that their pastor would be glad to attend a Retreat, were they to see to it that he had the means to go, were they, at some cost to themselves, to refrain from calling upon him to perform public or private functions that would keep him away, not only would clerical Retreats flourish once more, but pastor and people would find a fresh bond of sympathy and love, priests would come back to their cures bearing witness that they had been in holy places and had had a vision that at once humbled and exalted them, and here and there, moss-bound parishes, under discouraged and listless ministers, would awaken to new life, and the moral wilderness about them would blossom as the rose.

AMONG the legal notices published officially in recent Boston papers, is one signed by the Bishop of Massachusetts as president, and the Rev. Reuben Kidner as secretary, certifying to a change of the corporate name of the "Society for the Relief of the Widows and Orphans of Deceased Clergymen of the Protestant Episcopal Church," a Massachusetts corporation, to "Society for the Relief of the Widows and Orphans of Clergymen of the Protestant Episcopal Church"—the difference between the two titles being the omission of the word *deceased* in the corrected title. Apparently it has just dawned upon the Bostonian mind that clergymen possessed of widows and orphans are generally "deceased." Now everybody knows that a Bostonian would rather be deaf and dumb than incorrect in his speech. To refer to a "widow woman" in Boston would be hopelessly to stamp one's lineage with the impress of the barbarian outsider. One might almost as well prefer his beans cooked without molasses, or his Browning translated into the idiom of the *Twentieth Century New Testament*. And to think that for the whole of a well-rounded century, Bostonians have maintained a society for the relief of widows and orphans of *deceased* clergymen! We hope a commission may be commissioned to examine the structural structure of Faneuil Hall building in order to discover whether the century-long resonant resonance of the phraseology of the phrase has not undermined the foundations upon which the building is founded.

And, awful thought! Suppose that in the course of the next century, the descendants of these present-day widows and orphans of deceased clergymen should apply the principles of

the higher criticism of names to the remaining portion of the legal title of that corporation—"of the Protestant Episcopal Church"! Shades of the Boston General Convention! Will the Bostonian tongue be so relentless? Will "Protestant Episcopal" be relegated to the society of the widow woman of a deceased husband? Or will it still be inexpedient at that time also to place upon record the fact that our fathers were not exactly infallible in names which they fondly invented?

We shall be interested to learn whether the S. F. T. R. O. T. W. & O. O. C. O. T. P. E. C. [in the U. S. A. ?] loses any of the property formerly held by the S. F. T. R. O. T. W. & O. O. D. C. O. T. P. E. C.; for be it remembered, as was eloquently maintained in connection with the projected reform of another name, that if third parties should intervene and maintain that they only were the original, simon-pure S. F. T. R. O. T. W. & O. O. D. C. O. T. P. E. C., they might easily run off with all the property of the S. F. T. R. O. T. W. & O. O. C. O. T. P. E. C.

And what would the poor S. F. T. R. O. T. W. & O. O. C. O. T. P. E. C. do then—poor thing?

WE learn with much regret that the Rev. Dr. F. E. J. Lloyd has felt impelled to recall the acceptance of his election as Bishop Coadjutor of Oregon. Four clergymen—one of the original five having withdrawn from the company—have succeeded in defeating the will of the Diocese. A disappointed candidate for the episcopate has succeeded in defeating the choice that could not possibly have fallen upon himself. The self-confessed ignorance of the minority concerning one with whose record every intelligent Churchman was quite familiar, and concerning whom the ignorant few need not have been ignorant had they not chosen to be, has defeated the will of intelligent Churchmen.

Whether or not Dr. Lloyd will care, under any circumstances, to be thrown into official relations with these men, we cannot say; but it is obvious that the Diocese of Oregon owes it to its own fair name to reelect him, the sole issue being: shall a clique of four clergymen, none of whom has succeeded in attaining a front rank for intelligence or ability, and each of whom has evidenced the narrowness of his partisanship, rule the Diocese, or shall the majority rule?

The Diocese of Oregon is still untarnished in its fair name, for a minority cannot involve the Diocese in its action. But yet it will be seriously compromised in the eyes of the Church if these recalcitrants be not thoroughly rebuked.

ANSWERS TO CORRESPONDENTS.

CATHOLIC.—(1) In censuring a choir, the individuals are not censured separately, but first those on the decan and afterward those on the cantor's side. The thurifer bows slightly to each group, and receives a slight bow in response.—(2) A priest may celebrate when only a server be present to represent the congregation.—(3) A priest ought not to celebrate more than once a day except for great necessity.—(4) The Paschal candle is first lighted for the high celebration of Easter Day and afterward on red-letter days until Ascension Day, on which latter it is removed after the high celebration.—(5) There is no legal authority for reading one lesson only at a service, though widespread custom justifies the practice on occasions when it is necessary that time should be saved.—(6) In a solemn procession, if the celebrant has no cope he might properly wear the chasuble if the Holy Eucharist follows immediately after.

J.—Probably Dean Hodges' sermons, of which several volumes have been published, are best for short, noonday sermons to men.

M. R. G.—It is not expected that choirs will observe the eastward position at any time when they are kneeling.

THE SIMPLE THOUGHT of a life which is to be the unfolding of a Divine plan is too beautiful, too captivating, to suffer one indifferent or heedless moment. Living in this manner, every turn of your experience will be a discovery to you of God, every change a token of His fatherly counsel. Whatever obscurity, darkness, trial, suffering, falls upon you; your defeats, losses, injuries; your outward state, employment, relations; what seems hard, unaccountable, severe, or, as nature might say, vexatious—all these you will see are parts or constitutive elements in God's beautiful and good plan for you, and, as such, are to be accepted with a smile. Take your burdens, and troubles, and losses, and wrongs, if come they must and will, as your opportunities, knowing that God has girded you for greater things than these.—*Horace Bushnell.*

THE ART OF LIFE consists in taking each event which befalls us with a contented mind, confident of good. This makes us grow younger as we grow older, for youth and joy come from the soul to the body more than from the body to the soul. With this method and art and temper of life, we live, though we may be dying. We rejoice always, though in the midst of sorrows; and possess all things, though destitute of everything.—*James Freeman Clarke.*

THREE GREAT DEMONSTRATIONS IN ENGLAND

United Boards of Missions, English Church Union, and
Confraternity of the Blessed Sacrament

BISHOPS OF ALBANY AND WASHINGTON AT SEVERAL
FUNCTIONS

Fine Church History Exhibition

OTHER ENGLISH CHURCH NEWS.

The Living Church News Bureau
London, Translation of St. Martin B. C. 1905.

A CONFERENCE with diocesan representatives in connection with the United Boards of Missions and the annual meeting of the United Boards took place on Thursday, June 22nd, in the Hoare Memorial Hall of the Church House, Westminster. At the conference, under the presidency of Dr. Johnson (formerly of the Metropolitan See of Calcutta), the subjects for discussion were "Missionary Festivals and Conferences," "Parochial and Ruridiaconal Associations," "Diocesan Missionary Studentship Associations," and "Constitution of Diocesan Boards"—being introduced respectively by the Archdeacon of Auckland, Prebendary Ridgeway, the Rev. Darwell Stone, and the Rev. Samuel Bickersteth (Vicar-designate of Leeds). At the annual meeting, the Bishop of Winchester presiding in the absence of the Primate, Right Rev. Dr. Montgomery, Secretary of the S. P. G., submitted a report of the Pan-Anglican Congress Committee. Some thirty-seven sets of answers had been received from all parts of the Anglican Communion; and these, when prepared in a few days for the press, would be sent back to the various Dioceses to be rehandled in the light of the first conclusions which had been arrived at. The subject of the proposed Thank-offering had given rise to much discussion. The final details had not been quite settled. The liberty to "ear mark" offerings was safeguarded, provided that the objects be such as had been sanctioned by the heads of the Church in the region in question as objects of first importance.

After the annual meeting there took place in the Great Hall of the Church House (at 4:30 P. M.) the annual reception of Colonial and Missionary Church workers, as many as seventy societies being represented, and about 4,000 invitations being issued. Among those present, besides the Primate and the Bishops of Albany and Washington, who assisted his Most Rev. Lordship in receiving the guests, were the Archbishop of the West Indies, the Primus of the Scottish Church, the Bishops of Algoma, Natal, Honduras, and Western China, and Dr. Blyth, Anglican Bishop at Jerusalem.

THE PRIMATE'S welcome was followed by addresses from, among other prelates, the Archbishop of the West Indies, and the Bishops of Albany and Washington. His Lordship of ALBANY, who rose because he was "always happy to obey any injunction" that came from the Primate, said that coming from his own country he found himself nowhere more at home than in England, nowhere more at home in England than in London, and nowhere more at home in London than at Lambeth. With a sense of reverence and gratitude, they remembered what the Church in the United States owed to the Church in England, and thought that if no longer a part of the Empire they were more than ever a part of the Church of England, a feeling "quicken and enhanced by the gracious presence of his dear brother," the Archbishop of Canterbury, in their midst some little time ago. As to missions, they were beyond argument, either *pro* or *con*, because they were "the essential, the elementary conditions, not only of the Christian Church, but of the Christian life everywhere." Our Lord Himself became "a sender," and those He sent became "senders" in their turn. That was how they came to be "American Churchmen." They were there to bring their loving greeting to the "dear old mother Church"; and they would go back much invigorated and refreshed by coming into contact "not only with the mother Church, but with the great missionary Church of England."

The Bishop of WASHINGTON, who said this was the first meeting he had enjoyed the advantage of attending in England, wished to bear testimony to the work "that was done by a missionary in America for the solidarity of the Anglican Communion," the greatest, he believed, that had been done by any man in that direction. He alluded to the visit of the Archbishop of Canterbury. Did the missionaries they met that afternoon know, he asked, what good they were doing? "They inspired people at home. This had been a red-letter day to himself,

because he had the privilege and honor of shaking hands with so many missionaries from different parts of the world, who were doing a work he could not but envy. People now, in various parts of the world, were not only losing hold of Christianity, but of natural religion as well. Christians were apt to lose heart till they thought of the missionaries. He had met people of all classes, millionaires and others; he found people, just as our Lord said, full of cares and pleasures. But when he met a missionary he saw a face full of inspiration. God bless them!"

Another of the many memorable anniversaries of the English Church Union—God bless the Union!—has come and gone, another milestone on the road the Union has travelled for the last forty years. In addition to the offering of the Most Holy Sacrifice of the Altar in the early morning, last Tuesday, in 1,188 churches in London and the provinces, there was a High Celebration at the Church of St. John the Baptist, Kensington, at 11 A. M. The preacher was the Rev. G. F. Holden, the new vicar of All Saints', Margaret Street, who took for his text that wondrous passage in St. Matthew xxiv. 28: "Wheresoever the carcase is, there will the eagles be gathered together." The sermon was a thoroughly Catholic one. In speaking of what is implied in the Incarnation, in what he called "this cryptic sentence," the preacher said:

"I believe that in the history of the Church, with her wonderful and natural development, the position and power of our Blessed Lady has been a buttress for the reality of the Incarnation. It implies a proper recognition of the dignity of the greatness of her position in the scheme of salvation. And it implies in these days, when we are hearing whispers about the truth of the Virgin Birth, and we detect on this side and the other a weakening of the doctrine of the Incarnation, a little more thought, at any rate, in the English Church of one who was chosen for the greatest dignity out of all the myriads of women who have ever been."

Lord Halifax presided over the annual meeting, held in the Great Hall of the Church House in the afternoon, there being a very large attendance. In the course of his address, which was marked, as usual, at once by masterly insight into our real ecclesiastical troubles here in England and the way out of them, and by characteristic boldness and *verve* of speech, the noble President said:

"It was open to the rulers of England in the sixteenth century to have thrown in their lot with the foreign Reformers, and to have established a new religious body in the place of the ancient English Church. They did not do so. With one voice they rejected all idea of separating themselves from the Catholic Church. They declared that nothing was to be taught except what could be collected from the Catholic Fathers and ancient Bishops. They justified their position by an appeal to Holy Scripture and primitive custom. In the sphere of government they claimed for the Crown only such power in respect to the Church as had always been claimed by the Sovereigns of England. In the sphere of doctrine and religious observance they rejected all changes which 'struck at any laudable custom of the whole Catholic Church of Christ.' What have we [the members of the E. C. U.] said or done that is not in strictest harmony with these requirements? Relying upon [these principles], we earnestly beseech the rulers of the Church not to use their spiritual power to curtail theology and the splendor of the services of God's House on earth, by imposing on the Church a narrow and disputed interpretation of the rubrics. We no less earnestly entreat the rulers of the State not to incur the risk of certain disaster by encouraging any legislation which should aim at enforcing upon the Church in England any decisions of secular courts in spiritual matters. I pass on to our alleged contempt for Episcopal authority. When have members of the Anglican Episcopate, in simple reliance on their position as Catholic Bishops, and with a full sense of the obligation attaching to them as such, of being able to justify any decisions they might give before the rest of the Catholic Church, issued decisions in regard either to ritual or doctrine which have been disregarded? I know of none. What has been disregarded has been the exercise of Apostolical authority invoked, not for its own proper purposes, but to back up the demands of Protestant prejudice, and to enforce the decisions of civil courts, and Episcopal regulations avowedly founded on the narrowest interpretations of obsolete Acts of Uniformity. I wish to go every possible length in the way of conciliation. I would even venture to go so far as to say in regard to our ritual disputes, that if such matters as the Eucharistic vestments, lights, the mixed chalice, wafer bread, the use of incense, and reservation of the Blessed Sacrament for the use of the sick, were recognized as part of the acknowledged heritage of the Church of England, it would be easy to make concessions which at present are so difficult as to be practically impossible. We may believe that the Anglican Communion has a great and a Providential mission, but it will succeed only in proportion as it is true to its own principles; and among these principles none is more important, and none goes so deeply to the root of existing difficulties, as that the whole is greater than the part, and that the Church of England and the Anglican Episcopate can only

claim obedience and bring others to the obedience of the Faith, in proportion as they are obedient themselves to the teaching of that whole Catholic Church from which they derive their own authority, and their only right to claim obedience from others."

Then followed a most able and interesting discussion on the question of the restoration of peace and good government in the Church, in connection wherewith a resolution was proposed and adopted, the speakers being such a strong trio as Prebendary Berdmore Compton, the Rev. T. A. Lacey, and Rev. E. Denny. At the evening meeting, when Lord Halifax again presided and spoke, there was even a larger attendance, and frequent bursts of applause. In considering the resolution in regard to additional services, it was strongly urged by the three principal speakers, the Rev. C. E. Osborne (the author of *The Life of Father Dolling*), Rev. J. A. V. Magee, and Mr. H. W. Mozley, that the Bishops, either in Synod or individually, should authorize for Church use such additional forms of service as may be needed for occasions not expressly recognized in the existing Prayer Book; due regard being had to recognized liturgical principles and the general usages of Christendom.

The annual festival of the Confraternity of the Blessed Sacrament was celebrated in London yesterday week. There was a High Mass at the following churches at 11 A. M.: St. Alban's, Holborn; preacher, the Rev. H. Ross, vicar of St. Michael's, Shoreditch. St. Cyprian's, Dorset Square; preacher, the Rev. H. H. Flower, rector of St. Columba's, Edinburgh, Superior-General of the C. B. S. for Scotland. St. Agnes', Kensington Park; preacher, the Rev. M. N. Trollope, vicar of St. Saviour's, Poplar. There was a sermon, Solemn Procession, and *Te Deum* at St. Philip's, Granville Square, at 5:30 P. M.; preacher, Canon Rhodes Bristow (Southwark). In the afternoon there was held the usual social gathering of associates and friends in the Holborn Town Hall, and the Exhibition of Church Work and Furniture by Church Societies and Guilds. The literary feature this year was a paper read by Mr. Athelstan Riley (Master of the A. P. U. C.) on "The Re-Union of Christendom."

Those who have been responsible for originating and preparing the unique Church History Exhibition, which was opened by the Bishop of St. Alban's in his See city last Tuesday, have obviously done singularly good service to the cause of true Church defence and Church instruction. In this large and rich collection of MSS., Service Books, Bibles, Hymnals, "Ornaments of the Church and of the Ministers thereof" (Ornaments Rubric), ecclesiastical documents, etc., we have illustrated in a wonderfully telling manner the story of the Catholic Church in England and Wales from the Romano-British period down to our own days. Loans of exhibits have been made by various colleges at Oxford and Cambridge, many capitular bodies, and by private persons. Among Episcopal vestments and other ornaments exhibited, Pembroke College, Cambridge, sends the mitre and crozier of Dr. Matthew Wren (1634-1667). The mitre is of silver gilt; it is fitted with a cap of crimson satin, lined with white silk, the condition of which clearly indicates that it was worn. It is noted in the catalogue that the Archbishop of Cashel (Irish Church) wore a mitre as late as 1781, and that Dr. Seabury, the first Bishop of the Church in the United States, at a somewhat later period. The Prayer Books in this collection begin with "The Booke of Common Praier, noted by John Merbecke" (1550). Among the musical instruments are such curios as examples of three forms of the portable organs used in churches from the fourteenth to the seventeenth centuries, and a cornet, dated 1518. The exhibition is to remain open till July 8th. Lectures are being given every day, the Bishop of Bristol and Sir Frederick Bridge (organist of Westminster Abbey) being among the lecturers.

The enthronement of Dr. Talbot, late Bishop of Rochester, as the first Bishop of Southwark took place in Southwark Cathedral (old St. Saviour's) last Friday. The Prelates present included, among others, the Bishop of Albany, attended by a chaplain; whilst amongst the members of the congregation, which filled the Cathedral in every part, were the Mayor of Southwark and representatives of the various bodies in the Diocese. The Bishop of Southwark, vested in cope and mitre, proceeded to the southwest door of the Cathedral, which, after the Bishop had knocked three times upon it with his pastoral staff, according to ancient and quaint custom (Southwark being a parochial as well as a Cathedral Church), was opened by the rector and churchwardens. The ceremony of induction, installation, and enthronement was performed by the Bishop of Dover, as Archdeacon of Canterbury.

On the following day, in the presence of a large gathering

at St. Paul's, the Archbishop of Canterbury unveiled the statue which has been erected in the south choir aisle of the Cathedral in memory of Dr. Creighton, Bishop of London, 1896-1901. Among those present at the ceremony was the Bishop of Washington. The statue, which is the work of Mr. Hamo Thornycroft, R.A., and a striking likeness of the deceased Prelate, is placed against an architectural bronze background, designed to harmonize with Wren's dark oak choir screen, and rests on a polished base of Verde antique marble. The Bishop is represented standing, in a cope, with a crozier in his left hand and with his right raised in benediction. On the bronze background against which the statue stands are a Bishop's mitre and some books, emblematic of the two sides of Dr. Creighton's career—his devotion to the Church and to the study and writing of history. On the base of the statue there is an inscription.

Two decidedly noteworthy events took place yesterday—namely, the inauguration of the elevation of St. Saviour's Collegiate Church, Southwark, to the rank of a Cathedral, at which the King and Queen were present; and the dedication of the new reredos in the Lady Chapel of Winchester Cathedral as a memorial to the late Miss Yonge, the novelist of the Catholic Revival. But my account of both must be left over until next week.

Yesterday, according to the original arrangement, the blessing of the new Westminster House of the Cowley St. John Community by the Bishop of London and the Laying of the Foundation Stone of the chapel were to have taken place. Owing, however, to the duty of his Lordship to preach at Southwark Cathedral, on the occasion of the Inauguration ceremony, these ceremonies at Westminster have been postponed to July 20th.

The Royal Commission—the one which has been in evidence so much of late—will adjourn about the middle of August till October 12th, when the chairman's draft report will be considered. It is expected that the report will be adopted and issued not later than Christmas.

J. G. HALL.

PECULIARITIES OF TURKISH TAXATION

FROM OUR CORRESPONDENT.

JERUSALEM, June 27th, 1905.

RECENT events in the Yemen have had an influence upon the whole of the Turkish Empire, but more particularly upon Palestine. The troops, which a couple of months since marched to the relief of Sanaa, the capital, recently taken by the insurgents, were mainly drawn from the Moslem population of Palestine. The details of the struggle which left Sanaa with 38 guns and 20,000 rifles, and a considerable quantity of ammunition in the hands of the Arabs, have not been made public, and probably never will be, but the Jerusalem Bazaar reports say that the troops from the Holy Land absolutely refused to fight against their co-religionists, and finding themselves literally starving, the Turkish Commissariat Department being of a notoriously unsatisfactory character, actually sold their arms in order to buy bread. Under these circumstances the Porte is compelled to send troops drawn from other Provinces to fight the insurgents. The effect of the war has been doubly disastrous for this country, especially for the Mohammedan population, which alone supplies the soldiers. It has been the policy of the Moslem rulers, ever since they first captured Jerusalem in A. D. 637, to exclude Christians and Jews from the army. In the first place, most of the able-bodied men amongst the fellahin have either perished in Arabia, or are starving there; and, in the second place, the severe and antiquated system of taxation is driving the Christian subjects in Turkey out of the Empire. Within the last month over 35 families from one Christian village have left for the United States of America. Their emigration, however, instead of relieving, only increases the burden that has to be borne by the Community, who are responsible to the local Government for the taxes, especially the military tax, payable by all those who thus leave their native home.

Although before the Treaty of Paris (1856), Sultan Abdul Medjid promised, in his famous Hatt-i-Humayun, that all subjects of the Porte should enjoy equal rights and privileges, and that Christians should be permitted to serve in the army, etc., yet the general effect of the edict was to rouse suspicion and distrust against Christians and Moslems alike, and for this reason the provisions of the Hatt have never been carried out.*

Turkey is engaged in a civil war. "In order to carry on

war successfully," said Turenne, "three things are needed, viz., money, again money, and once again money." As Turkey is not favored with riches, the burden of providing the means for war falls upon her Christian and Jewish subjects. The nominal amount of military tax, demanded from every Christian or Jewish male (being a Turkish subject), from the date of his birth to that of his death is two medjidies—about seven shillings. As a matter of fact it is very much more. Though every Ottoman subject is now, by a recent order from Constantinople, required to be registered, and has to pay for his annual registration, yet, by a cunning arrangement on the part of the officials, he cannot escape from being severely mulcted by going away of his own free will, and paying his legal due of two medjidies. The authorities refuse to recognize the individual, and arbitrarily assess the religious community to which he belongs for a lump sum, which, as a rule, greatly exceeds what would otherwise be paid into the exchequer were each individual allowed to pay the sum of two medjidies to the tax-gatherers.

The mode of raising the taxes is as follows: Each religious community has its Muhtar, or elected representative, who, in conjunction with a committee composed mainly of the clergy and influential members, divide the sum demanded of the whole community. If a member of the community have left, his Kafeel, or surety, has to pay for him, or get other relations of the delinquent to do so. Even should the delinquent die abroad, his share has to be raised somehow, for a Turkish subject, living in other countries (the United States of America for instance), is immortal, unless the Turkish Embassy at Washington send a certificate of his death, which it is not likely to do, seeing that the deceased is sure not to apply for such a document. The people amongst whom he was a stranger in a strange land, however benevolent they may otherwise be, cannot realize the importance of it to his relatives in Turkey; and the latter, although they may hear of his death by letter, and even receive the official certificate of his decease issued by the authorities of the country in which he died, find that the said certificate is valueless in Turkey because the death had not been taken cognizance of, and registered at the Turkish Embassy.

Ecclesiastics are nominally free from paying the military tax, but, as a matter of fact, whether present in, or absent from, this country, the community has to pay it for them, all the same.

With regard to other taxes, on the harvest, etc., the old system in vogue during Roman times of selling or farming the tenths to the highest bidder is still, with all its attendant evils, in full force.

LARGE GIFTS FOR THE CHURCH.

IT IS TRUE now as always, that "Jesus sits over against the treasury, and beholds how the people cast their money into the treasury." And we all need to be reminded, that it is not they who cast in of their *superfluity* who receive His commendation, but they who of their scanty means, and all who give until they feel it, do their diligence to render tribute of that of which God has made them stewards.

It is a fact which is worthy of consideration that *everyone* thinks in larger figures than used to be the habit. Whatever may be said in the line of criticism, it is not for naught that Mr. Carnegie's gifts in the aggregate amount to \$130,352,000; that Mr. Morton was willing to give \$250,000 to the New York Cathedral; or that Mr. Rockefeller makes contributions of \$100,000 over and over again for religious purposes, and Mr. Phipps takes under his care at large outlay the interests of the suffering poor. Truly the *Outlook* says with reference to one of these philanthropists, "Not only the largeness of his benefactions, but still more the far-sightedness and comprehensiveness and the enterprise which he has brought to bear upon the problems of modern society, which only the men of large wealth can solve, has set a standard for millionaires by which American Society will increasingly judge them." The *Outlook* continues in a strain not very optimistic when it says: "It is to be feared that few possess either the breadth of human sympathy, the largeness of generosity, or the enterprising intelligence to come up to the standard which he has set."—*The Bishop of Pittsburgh*.

AS, ON RISING, we should hear Him saying to us, "Take this yoke upon thee, My child, to-day," "Bear this burden for Me and with Me to-day," so, before retiring to rest, and collecting our mind for our evening prayer, it were well to put these questions to our conscience, "Have I, in a single instance this day, denied myself either in temper or appetite, and so submitted myself to the Saviour's yoke?" And again, "Have I, in a single instance, shown sympathy or consideration for others, borne with their faults or infirmities of character, given time or taken trouble to help them, or be of use to them?" If so, I have gained ground; I have made an advance in the mind of Christ to-day, if it be only a single step. Let me thank God, and take courage. A single step is so much clear gain.—*Edward Meyrick Goulburn*.

* See *Turkey in Europe*, by Odysseas. London: Edward Arnold, 1900, pp. 323, 324.

FRENCH SEPARATION BILL IS MODIFIED.

Recent Enactments are Somewhat Less Severe.

NEW LIBERTY OF CONSCIENCE IN RUSSIA.

Religious Arrangements for the Army.

COPE AND MITRE PRESENTED TO THE BISHOP OF GIBRALTAR.

The Living Church News Bureau
Paris, July 1, 1905

IN the matter of the "Separation" question in the chambers, several "clauses" have been voted during the past weeks that may materially affect the result of the bill. Amongst those of the greatest moment may be noted the following.

Article 11 provides that edifices serving for public worship, together with their adjuncts, shall be left gratuitously at the disposal of public establishments for worship.

Article 12 touches the length of time for which episcopal and other palaces or presbyteries, shall be ceded to the clergy, from date of passing the bill.

Clause 18, which gives the Associations the right to federate, was vehemently opposed by some of those Republicans to whom Cavour's conception of "a free Church in a free State" is anything but acceptable. The Government, however, stood firm; an amendment forbidding any combination beyond the limits of a single department was defeated by 486 to 102, and the clause passed with amendments, but unimpaired as to its general efficacy.

Clause 20, which has to do with the creation and maintenance of reserve funds by Associations, was amended in the direction of allowing the Church a somewhat freer hand than the committee proposed. From clause 21, imposing penalties for infractions of the law regulating the status of Associations, that of imprisonment was struck out by 298 to 263. The liability of a refractory Association to be dissolved was affirmed in repeated divisions. In reply to a question, M. Bienvenu Martin (Minister of Public Worship) said that members of a dissolved Association could certainly become members of a new one.

Associations, then, under certain conditions, are allowed, having a central direction. The secret of the opposition to No. 18 lay in the fact that, by this allowance, the event of Rome being the central Direction would have to be faced. M. Briand, the framer of the clause, is accused of giving away the "*personnalite juridique*" in France,—which, as I apprehend it to mean, is the lawful influence of the power of the Government in the country—to the Vatican in one shape or another. M. Briand defends himself in rather telling periods.

"By the side of the Catholic Church," he says, "you have to recollect there are the Protestant and Jewish bodies. These cannot work without possessing a central organization. You must grant this permission to the two latter. You dare not refuse it to the first. Count, an' you will, the power of reason in your propaganda to reduce the power of the Church, but do not use the law for that purpose. You were right to complain, when the secular arm was placed at the disposition of the Church Catholic; but do not make the same mistake in putting that same weapon—law—into the hands of Free Thinkers against the Church.

"Free Thinker as I am, I protest against a system of working framed on these grounds: and, I believe myself to be in this faithful to the true principle of Separation."

The *Church Times* gives a picturesque account of the views of a Normandy curé accidentally interviewed on the subject of the Separation of Church and State in France, which contains a certain amount of truth. The French country priest, especially the Norman, has often a keen sight of things and their consequences, that does not strike journalists and even politicians heated by discussion or impatience.

"Granted the Separation, what then?" "There are some," he began very deliberately, "who think that it will relieve all our anxieties, that once we are separated it will be possible to be a good Catholic and not suffer reproach. They forget many things. The Church will need to make greater demands on her faithful; and the more the Church demands, the greater the suspicions of those who regard her as the enemy of the State. Also, there is some little protection now for religion in the existence of a large number of men who read religious works, who attend religious offices, but who refrain, as I have said, from Communion. That protection will go, for the separation will place us into two clearly distinguished organizations. Let no Englishman believe that once we are separated, the hatred of official Frenchmen for religion will vanish. Separation is not the ending but the weapon of hatred." I seemed to see here a sort of analogy with a certain type of English politician. 'It is not that we

covet the advantages of the Concordat, but that we realize that those who are now claiming to end the Concordat do so because they hate everything which builds itself upon Deity. It has nothing to do with our "clericalism," with *La Croix*, or with religious orders. It is God alone whom they hate.' He snapped out the last sentence with a fierceness which took from me the image of the kindly man who had assisted me with my bicycle.

"And you see no advantages?" Once more he paused. 'No,' he replied, with a touching softness of tone, for the anger was gone altogether. 'No, I see no advantages to the Church. We are not worthy to be persecuted—possibly, in time, it may make us less unworthy.'

RUSSIA.

The proclamation of liberty of conscience in Russia in the midst of the crises through which this country is passing, has certainly not had as much attention paid to it as would have been the case in less troublous times. Received with satisfaction by the majority of the press, and accepted by the more enlightened clergy, the event has not produced either facts or proposals of any practical nature so far. The "Old Believers" are in joy. The Emperor has received numberless expressions of gratitude. The "*Popobsty*" can now celebrate their own offices freely, and expone the old rite in its former solemnity, and, as the later Orthodox would say, with its accustomed and ancient barbarity.

The "heterodox" are also delighted, for the children of mixed marriages are no longer obliged to be brought up as Orthodox, if the parents desire otherwise.

As regards Roman Catholicism, the Ukase has not had the effect of producing individual conversions *only*.

Officially, for the past 30 years, there have been no "Uniate" in Russia. [*Uniate*s, as no doubt your readers are aware, are Orthodox by birth and education, who have been admitted to communion with the Latin Church, on condition of acknowledging all Roman dogmas and the infallibility and priority of the Pope of Rome. Rome on her side permits to them the Liturgy of the Mass according to Orthodox use, and agrees that their priests may marry. Amongst Greek, Russian, Armenian, and Syrian Christians, there are many congregations who have come to agree to this "concordat" with the Papacy; a most regrettable effort on the part of Rome to alienate old established bodies from their original holdings of Faith and practice.]

Officially, then, in Russia for the last 30 years, there have been no bodies of this kind acknowledged as existing by law. In 1839 the then Uniate of Russia in Lithuania were more or less violently annexed to the Orthodox Church, and in 1875, in the Diocese of Chelm, Poland, they were obliged to receive the sacraments at the hands of the Russian pope (priest) or remain uncommunicated.

Immediately that liberty of conscience was proclaimed, these returned, or wished to return, *en masse* to Roman Catholicism. But now comes a dilemma. There are no Uniate priests in the country to receive them. They must have recourse to the Latin priests, Roman Catholics. They become Latins. But to become Latin in Poland is to become a Pole. It is easy to see—especially under the present trying crisis—what confusion arises, and what national antipathy may be aroused.

We unfortunately have cause to read so much about the armies of Russia, and their fighting powers, that these few facts regarding the care taken to provide for the spiritual wants of the soldier will not be without interest.

The Orthodox Church imposes on her sons in the field "assistance" at the weekly Sunday offices, and at daily morning and evening prayer. The fast of Lent is as strict as circumstances permit. Easter Communion is a necessity. The soldiers take part in the different offices by "Squadrons," accompanied by an officer and subalterns. Every regiment and every ship has its "priest" with a church or chapel. The authorities take exceeding care to exhibit a marked neutrality between the various "beliefs" of the different races of which the imperial army is composed. For besides Russians, there are to be found in the ranks, Poles, Fins, Tartars, Jews, people of the Caucasus, Kalmucks, and Ouriates. All are free to practise their own form of religion. The one thing that is strictly forbidden and severely punished is any attempt to alienate the Orthodox soldier from his faith. The Roman Catholic faith is perfectly respected. Every military "*arrondissement*" has its own special chaplain or *aumonier*.

PRESENTATION OF A COPE AND MITRE TO THE BISHOP OF GIBRALTAR.

The (Anglican) Bishop of Gibraltar has just been the recipient of a valuable gift, in the shape of a cope and mitre, pre-

sented to him by chaplains and other friends within his jurisdiction. The project was inaugurated soon after he became Bishop, but the making of the vestments has taken a considerable time. They were sent to him in Gibraltar in January, but arrived just too late, followed him to Malta and again missed him, and it is only now at length that they are being used.

The presentation was made by Archdeacon Collyer, on behalf of the donors, in the vestry of St. Paul's Collegiate Church at Valletta, just before a Confirmation, and in the presence of a number of chaplains who were about to take part in it.

In replying to the Archdeacon, the Bishop spoke to the following effect:

He accepted their gift the more gladly because it was now getting to be recognized generally that the wearing of the full episcopal dress was in no sense of the nature of a partisan manifesto, but simply the natural thing to do in distinguished places and on great occasions. And nowhere was it so fitting and right that it should be worn as by the English Bishop having charge of our congregations in Southern Europe, where it was desirable that we should both show our fellowship as far as possible with the Churches of the countries in which we were living, and also make it clear to them that we claim for our Bishops the very same episcopal character that we have always claimed, as well now as in the days when there was no breach of communion between the Continental Churches and our own.

The Bishop wore the vestments at the Confirmation which followed.

GEORGE WASHINGTON.

NICHOLAS, RUSSIAN BISHOP IN JAPAN.

BY VERA JOHNSTON.

I SHOULD like to draw the attention of the readers of THE LIVING CHURCH to a great heart, a just mind, a remarkable personality, who, in spite of his unusually large moral stature, is known to but few. I refer to the Right Reverend Bishop Nicholas, the head of the Russian Orthodox Mission in Japan.

Russian by birth, faith, education; Russian in every fibre of his great heart, Bishop Nicholas, the "Apostle of Japan," as he is surnamed in his own country, is so entirely devoted to his Japanese spiritual children, that for the last quarter of a century he never left them.

In 1880, he was in Russia on some important mission affair, and towards the end of his stay he was evidently and openly weary and longing to be back among the Japanese. His impatience to be gone from Russia did not fail, at the time, to leave an unpleasant impression on those of his friends who were too narrowly Russian. There are some, who to this day accuse him of pronounced Japanese preferences.

However, Bishop Nicholas' achievement and preference are in the region of faith alone. And in this region he has achieved very considerable success. There are about 30,000 Orthodox Japanese. They are scattered all over their country. The propaganda of Orthodoxy is conducted by Japanese preachers. With the exception of the Bishop and two other members of the mission, all the clergy are Japanese. The Church celebrations and services are all conducted in their own familiar language, and the imposing, richly-decorated Russian Cathedral is one of the sights of Tokyo, the capital of Japan.

At the beginning of the recent war, in Europe, as in Asia, the few earnest people who knew the work of Bishop Nicholas and had it at heart, were shocked and alarmed by the newspaper report that the Russian Bishop of Japan had left, together with the Russian Ambassador.

What was, then, to become of the many thousands of the very earnest and very sincere Orthodox Japanese Christians?

Those who helped Bishop Nicholas at one time or another, or merely saw him at work, knew well that his absence must necessarily prove a fatal blow to the young Church of Japan, bringing to nothing the hard and earnest toil of many long years. Could such a young Church organism possibly withstand the suffocating atmosphere of suspicion, mistrust, and popular irritation, the natural outcome of the almost morbid and arrogant Japanese national feeling?

The question of the attitude of the Orthodox Japanese towards Russia in case of war, was very grave and occupied many minds long before the declaration of war. Chiefly it lay with the Right Reverend Nicholas to decide this question, in spite of the probability that, if there was war, his own position would be much more awkward than that of any of his flock.

Bishop Nicholas did not hesitate to give this question a solution which was the most likely to calm the apprehensions of his flock, clearly showing that above all, he was a good shep-

herd, who preached Christ and Christ alone, without any aims of political classification.

"I pray that there may be no war at all," spoke the Right Reverend Nicholas at a Church Council in 1903. "But if we fail to escape the misfortune of seeing war, you Japanese certainly must fight for Japan, fulfilling the duty of Christian charity in acts of self-abnegation. Our Lord Jesus Christ said that there was no greater love than losing one's life for the sake of others. Consequently, to fight for one's country is to fulfil the commandment of love left to us by the Lord Himself. It is true, that you, Japanese, have received the Orthodox faith from Russia, but, if war is declared against her, she becomes your enemy, to fight whom is your duty. Yet, fighting enemies does not mean hating them."

After all the above it is hardly necessary to state that the newspaper rumors were not confirmed: the "Apostle of Japan" did not leave his flock. He stayed at his post, in spite of all the hardships and the misgivings of his Russian heart.

When the war was declared, Bishop Nicholas reported to the Council of the Orthodox Missionary Society:

"The Japanese Church cannot be left without a Bishop, and I shall stay. I most earnestly beseech you to pray that the Lord keep this Church and myself together with it from all evil misrepresentations on the part of our enemies."

That during the last year Bishop Nicholas was not free from the possibility of bodily harm or even violent death, is well proven by the fact of both the Russian church and the mission house being guarded night and day, by order of the Japanese authorities. These armed heathen soldiers, watching over a Christian house of prayer, evidently are a part of the governmental endeavors to impress it on the popular mind that politics and religion must be kept separate, that the present war is not a struggle between heathens and Christians. With his usual justice, the Right Reverend Nicholas insists in his letters home, that these endeavors should be noticed.

Let alone the dangers that threatened his bodily safety, there are many moral causes which are enough to make the last eighteen months one continual pain for Bishop Nicholas. The overwhelming Japanese majority take Orthodoxy to be a "Russian" faith, something that came from a country which every Japanese must necessarily regard with blended feelings of distrust, fear, and hatred. And not only has the Right Reverend Nicholas imported this doubtful "Russian" faith into Japan, but he also is a Russian by birth, a Russian subject. So part of the popular distrust and hatred necessarily must come to him and to those he loves. All his present intercourse is chiefly with people who are hostile to his country, whose most eager wishes at present are for Russia's downfall. Some of his flock are soldiers, who, starting for the war, came to him for his blessing. Could he refuse it? With the opening of hostilities, the Orthodox churches of Japan have given up the prayer for the Russian Emperor, which is part of the liturgy and which until then never was omitted. The Japanese flock of a Russian Bishop prayed for the Mikado alone, for his victory.

"I naturally cannot be present whilst all this takes place," said Bishop Nicholas to a reporter of a Japanese paper. And so in addition to all his other anxieties, the "Apostle of Japan" had to sever himself from the prayer communion with his flock—a great privation for him.

Who can realize what he lives through, forced as he is to be a silent and grieving witness of rejoicings over the misfortunes of his country?

Said Bishop Nicholas to the same reporter: "My disciples and friends bring me Russian newspapers, but I refuse them. Whether the victory be Japanese or Russian, it gives me equal pain to learn about the hundreds of the slain. My one prayer is that the war should end as soon as possible."

How vivid is his love and appreciation of those who came to Christ through him is shown by his following statement:

"Our Christians are not merely Christians as are those of other missions. They are heroes. It is not against heathendom alone that they struggle, but against the public opinion of their whole country."

In all justice, they are heroes, as is a hero the solitary Russian who brought them to Christ and has never stopped laboring for them in the last thirty years.

Wax candles are an important part of the Russian Church celebrations. And Bishop Nicholas was very sorry he had such a small supply of them last winter, especially in view of the approaching Lent, the Passion and Easter weeks, and of the great number of Russian prisoners in Tokyo. One and all of these men would be greatly pleased to hold a regular Russian Church taper in their hands during the offices of these weeks

of contrition and regeneration. Russia was far, and even if it were nearer, there was not much hope that any parcel from there could reach Bishop Nicholas either by land or by sea, in these troubled days. So instead of trying to get tapers from Russia, Bishop Nicholas did the next best; he wrote to his Grace the Archbishop Tikhon in San Francisco. The Archbishop Tikhon had this letter read in the Russian churches of the United States, and, hard as the times are, every Russian parishioner did what he could to satisfy Bishop Nicholas' need.

However, the making and the sending of a great number of wax tapers took some time, and by the time the load reached Bishop Nicholas, the number of those for whom they were destined had alarmingly increased. But let Bishop Nicholas speak for himself:

" However great the load you send,* there will not be enough to satisfy everyone, even on Easter night, let alone the services of the Passion week. A hundred thousand of our war prisoners are here already. The Lord inflicts on Russia a heavy punishment—this is clear. And we can find consolation only in the hope that, the striking hand being the hand of a loving Father, the punishment will ultimately benefit Russia. Nevertheless, it is hard to accept it. My heart is sore on account of the prisoners. There is no chance to satisfy their spiritual needs with the means at our disposal. Three deacons who have studied in the Seminary and speak Russian, were hastily ordained priests to officiate for the prisoners, in spite of our local custom never to ordain without the vote of the General Council. The priests have so many men on their hands—in Hamatera, for instance, two priests have charge of 25,000 men—that it is impossible to give individual confessions and Communion to all of them, counting only two complete liturgies, Saturdays and Sundays, during the weeks of the Lent. Therefore I was compelled to admit general confessions, the form of which was printed by us from a Slavonic original and distributed. The other special permission was given to celebrate Chrysostom's liturgy even the days when Provisory Gifts are the custom. The French Ambassador has promised an Easter egg to every prisoner, the cost of which was sent to him from Russia. This is good. . . ."

After expressing his sorrow on account of the mission and the Japanese Church being so destitute as not to be able to do anything for the prisoners, the Right Reverend Nicholas continues:

"Fortunately the religious liberty of the prisoners is not interfered with. Everywhere the Japanese authorities show respect to the priests and do what they can to facilitate Church service for the prisoners. The attitude of the Japanese towards the religion of the prisoners is characterized by the following fact: the City Council of Sakay, near Hamatera, composed of non-Christians, assigned some money out of the city means to build three chapels in the prison courtyards. . . . The prisoners also are free to have churches in their barracks. Thus, General A. V. P. has erected a church in Nazoy for himself and many others. In another prison the General V. F. B. is now getting up another church, which will benefit many. The generals build the altar screen, and the mission supplies the sacred images, all that are needed being painted by our mission painters. The Rev. Simon Miy, a Master of Divinity from one of the Russian clerical academies, goes to Nazoy from Kechto to officiate for the prisoners. In his absence, the service is celebrated in Japanese by the local priest, the singing being in Russian. The prisoners get up excellent church choirs everywhere. . . . Our provision of the greater ritual books is at an end, and I am compelled to send to the prison colonies little prayer books instead. As it is I feel very fortunate I still have some of them, as well as some Gospels for the altars and other manuals and rituals. All of these are mostly old books, given to me for the mission by various pious people, in 1880, the last time I was in Russia. Then I accepted these gifts entirely not to offend the givers. So sure I was then that they can be no use whatever to the mission. And now, the many, many thanks I send to the givers in my heart. . . . I am also very grateful to you for the ten song manuals and the five Easter books. . . . When the prisoners go back to Russia I shall return these books to San Francisco, with sincere thanks for the loan. Here they would be entirely useless. Here both our ordinary and our part singing as well as the Easter service are all translated and printed in Japanese, and nothing Slavonic is used in our churches."

The above is a good sample of Bishop Nicholas' recent correspondence. I am sure that the readers of THE LIVING CHURCH will think this letter a most wonderful mixture of Russian feeling and Japanese achievement, as is all the life of the Right Reverend Nicholas. I am also sure that they will give their sympathy and good wishes to a lonely man, who has succeeded in achieving so much in the past and is working so hard at present, in circumstances which are unusually hard and trying.

* This is a fragment of a letter Bishop Nicholas sent to Archbishop Tikhon in acknowledgment, on March 30th, 1905, and published in the *Russian Orthodox American Messenger*.

"PEGGY" WRITES ABOUT CLOSED CHURCHES.

ON Saturday last I was out in the suburbs, and in one of the further towns, to reach which one must pass through acres of green fields with houses sparsely placed along the roads, I saw a little church whose doors are always open, as if inviting the wayfaring man and the stranger to walk in. I have passed that church several times, and it always mutely requests me to go apart and rest awhile.

Coming into Boston the same day, I saw a far more imposing structure, over the side of which ran the legend, "Behold, I have set before thee an open door," and although I looked on all sides of the building I saw that the object of the verse was obscure, since the entrances were very plainly closed on week days.

Now that is exactly the state of affairs in the majority of churches. There are no buildings which so plainly should belong to the whole public to be open at all times for the rest and refreshment of those who are minded to take advantage of their shelter, but with the exception of the Roman Catholic and some of the Episcopal churches, they remain closed save for occasions when services or prayer meetings are held, or when marriage or funeral services are to be performed.

In days of old, as we all know, the churches were harbors of refuge for those who claimed them as such. Were a man in trouble with the authorities, if he reached a church, claimed admittance and got it (for there was ever a "brother" watching for such occasions), he was free to confess his guilt, if he had committed a felony, and accept banishment as his punishment rather than imprisonment, or worse. In other words, he claimed sanctuary. The sanctuary knocker is still on one of the doors at Durham Cathedral, and Westminster Abbey was a harbor of refuge for all sorts and conditions of men who were in trouble in old London.

Church property is exempt from taxation, except, of course, the particular church is a sort of stock company, run for private gain, and inasmuch as it is exempt from taxation, it seems to me the churches should remain open for the use of the people.

It is perfectly natural for anyone in sorrow (and there are such all the time) to look about for a church wherein to think out the problem, and in the peace of the hallowed atmosphere find rest. There is a religious element in nearly all of us that looks for an outlet. The agnostic and the so-called atheist claim they can worship, or find an outlet for whatever in them takes the place of religion, quite as well at home as in a church building, and perhaps they can; but there are others who are influenced by atmosphere, and to them a church brings more hallowed thoughts, with the entire absence of distractions.

If thoughts are things, then there is something in this belief in what we call atmosphere. The sorrowful, the distressed, the worshippers, the sinners, bring their burdens, their cares, their praise to the churches, there to offer up the essence of their souls, as it were, to the Supreme Being, and the incense thus ascending continually, must have an influence on the churches, and accounts, of course, for the sense of rest that is found there, and hardly anywhere else in like measure.

Why, then, should the people be debarred from these buildings on week days? Why, in the midst of secular life, should there not be provision made for the religious life also? Is it any wonder that the clergymen complain of the lack of true religion in their people, when they are forced to keep away from the churches always, save at the times appointed for public worship? Why cannot the shoppers, the poor, the little children, the aged—whoever passes by—be permitted to go into the churches for prayer or rest if they want to? Is this not a question worthy of the consideration of Bishops, priests, and deacons, and vestries?—From "Observations of Peggy," in *Boston Journal*.

NOTHING short of the Life of the Eternal Son of God—the Holiness, the Purity of God is the standard at which we are to aim; that is to be reproduced in our circumstances; the Divine Perfections are to be translated, reproduced in our life, our home, our trials, our difficulties, our age of the world. Let us ask ourselves, What is the special likeness of Christ that He would reproduce in me? What are the features of His Life that He calls me to imitate? What pattern would He set before me in my work, my circumstances, my difficulties? What are the inspirations of grace that He would urge me to cultivate and cherish?—*Bishop Hall*.

WHERESOEVER God may lead you, there you will find Himself, in the most harassing business, as in the most tranquil prayer.—*Francois de la Mothe Fénelon*.

OPEN AIR SERVICE IN NEW YORK

Grounds to be Devoted to Good of the People

BROTHERHOOD ASSEMBLY IN STATEN ISLAND CHURCHES

Anniversary at Stapleton.

THE first open-air service in the grounds of the Cathedral of St. John the Divine, held on Sunday afternoon of last week, had several hundred attendants and inaugurated what is expected to prove a very popular feature of summer Church life here. As was announced a few weeks ago, a number of the people from the congregation of the Chapel of the Epiphany (former Pro-Cathedral) were taken up to the Cathedral grounds under a plan for which Bishop Potter is responsible. These came up by street car in charge of Canon Gilliss and some of the Brotherhood men of the Epiphany. A slight misunder-

standing, with an address by Canon Harrower, and at six supper was served at the Church of the Ascension, West New Brighton, followed by an evening meeting. Mr. J. H. Falconer of St. Matthew's parish led the senior conference in the evening, and Mr. C. G. Entz, of St. James' parish, the junior conference. Other speakers were Mr. R. C. Thompson of St. Agnes' Chapel, and Mr. Hugh Blair of St. Chrysostom's Chapel. The local arrangements for the meeting were excellent. The ferry was taken from the Battery, Manhattan, at about two in the afternoon, and special cars were in waiting at St. George to take the men and boys to Richmond. After the service in St. Andrew's the same cars took the people over to West New Brighton. The choice of Staten Island for this summer meeting was a very happy one.

STATEN ISLAND ANNIVERSARY.

St. Simon's Chapel, Stapleton, Staten Island, has just been celebrating the fiftieth anniversary of its organization, special



OPEN-AIR SERVICE, CATHEDRAL GROUNDS, NEW YORK.

ing is held responsible for the fact that there were not so many as might have been expected, but taken in connection with the usual Sunday afternoon congregation of the Crypt service, there was an audience that not only filled the large porch of the Synod Hall, but overflowed onto the lawn in front.

The service was informal and was in charge of Archdeacon Nelson, who made the address. He was assisted by Canons Jones and Gilliss, and to lead the singing there were several of the Cathedral choristers and a cornetist and flutist. The Archdeacon in his address said that the Cathedral is to be made, so far as the trustees and the Chapter can make it, a church for the people of New York. The summer service is one evidence of that intention, and others will be found in the opening of the gates of the close to the people for such proper enjoyment of them as may be afforded by beautiful grounds in a location that insures all the fresh air that it is possible to obtain within the city. The Cathedral grounds have been greatly improved in the past few months and are rapidly taking on the character of a fine park. The East Side people were permitted to bring their suppers with them and to remain in the grounds until darkness fell.

BROTHERHOOD ASSEMBLY MEETING.

The New York Local Assembly of the Brotherhood of St. Andrew had a joint junior and senior meeting on Saturday of last week at two of the Staten Island churches. At four in the afternoon, Evening Prayer was said at St. Andrew's Church,

services having been held on St. Peter's day and on the Second Sunday after Trinity. The Rev. Dr. George D. Johnson, Archdeacon of Richmond, and a number of those who were connected with the chapel in former years, made addresses at the meetings on Thursday. On the following Sunday the minister in charge, the Rev. William G. Thompson, preached an historical sermon.

"THY WILL BE DONE." For instance, when you wish, and by every means endeavor, to be well, and yet remain ill—then say, "Thy will be done." When you undertake something, and your undertaking does not succeed, say, "Thy will be done." When you do good to others, and they repay you with evil, say, "Thy will be done." Or when you would like to sleep, and are overtaken by sleeplessness, say, "Thy will be done." In general, do not become irritated when anything is not done in accordance with your will, but learn to submit in everything to the Will of the Heavenly Father.—*Father John.*

THE IMMEDIATE RESULT of the coming of these good tidings of great joy to me was no outward change in anything, but an inward change of everything, making everything translucent with the light within and beyond. The sum of it all was always that the universe is full of God, and God is love. We are His, and all things are His; therefore in Him all things are ours. In the home, in society, in nature, our beloved moors and woods, and rivers and glens and seas, there was the touch, the breath of God's living, real presence.—*Elizabeth Rundle Charles.*

GREAT HISTORIC PAGEANT AT SHERBORNE, ENGLAND.

BY AN EYE-WITNESS.

"From the town of Sherborn, Mass., Greeting:

"Our forefathers, men of indomitable spirit and God-fearing lineage, made their habitation in the wilderness, and with the home-feeling strong within them, gave their new abode the ancient name of Sherborne. . . . May the spirit that existed in the eighth century in Old England and that in the seventeenth century found echo in the wilds of New England, be an inspiration to all our lineage; and may the coming years bring to all, peace, prosperity, and happiness, by the Grace of God, who for twelve hundred years has cherished the people of St. Ealdhelm's honored towns."

SUCH, in part, was the greeting from the western side of the Atlantic, which was read from the pulpit of the ancient abbey church of Sherborne, England, during the great thanksgiving services held within its walls in Whitsun-week. The occasion which called this forth was the celebration of the twelve hundredth anniversary of the founding of the bishopric and school of Sherborne, by the renowned St. Ealdhelm.

Sherborne is a little, old-fashioned town, situated in the county of Dorset in the southwest of England, amidst the most picturesque natural surroundings; the grand old abbey church, the ruins of a castle, and the bits of mediæval architecture which are scattered among its narrow streets, bearing abundant testimony to its antiquity. Twelve centuries have passed since St. Ealdhelm lighted on this favored spot, watered by the "Scir Burn" or "clear stream," and decided to erect there a church and a school to the glory of God. Many have been the changes which those rolling years have brought about, and yet to-day Sherborne school still flourishes and Sherborne Abbey church continues to bear witness to the zeal and piety as well as to the architectural skill of our forefathers.

It was a happy thought which prompted the townsmen to observe the twelve hundredth anniversary of Sherborne's foundation by organizing the festival, which during Whitsun-week brought tens of thousands of visitors to the little Wessex town. Day by day during the week were special services of thanksgiving held in the Abbey church, when *Te Deums* were sung and sermons by the Bishops of Salisbury and Bristol and the vicar of Sherborne were preached, to the assembled worshippers.

But the feature of the commemoration which attracted so much attention was the fine historical pageant, which was enacted each day in the lovely grounds of Sherborne Castle, the present residence of one of the county families. This event, for which the inhabitants of the town and neighborhood had been diligently preparing for many months, consisted of a dramatic representation of some of the principal occurrences in the past history of Sherborne, and was carried out on a scale and in a manner which are beyond all praise. When we say that from seven to eight hundred performers, all splendidly attired in the costumes of the various periods depicted, took part in the play, and that these were practically all Sherborne people intent upon doing honor to their town and nation, and of commemorating the blessings inherited from preceding generations, we are only giving a very faint idea of the enthusiasm which prevailed or of the grandeur of the spectacle.

After having obtained entrance at the gates of the castle grounds, and proceeding through its beautiful park, past a lake abounding in water lilies, and through charming groves and sylvan paths, the spectator found himself at his destination. And an ideal spot it is: a level piece of open ground, carpeted with grass and edged with trees in their full June verdure, was the scene of the pageant, while the ruins of the old castle, with its turret still remaining intact, formed a most effective and appropriate background.

The performers in the tableaux comprised all sorts and conditions of men, women, and children; for Church dignitaries, county magistrates, university students, the masters and boys of the grammar school, tradesmen, and humble working people of the town all took part in the representation. There was an excellent orchestra, and singers in appropriate costumes rendered in good style the narrative choruses introducing and connecting the various acts, which, briefly recorded, are as follows:

Episode 1 (A. D. 705). St. Ealdhelm enters with a party of monks, chanting the twenty-third psalm; near a stream of water they meet a chieftain who is about to offer a sacrifice to pagan deities. Ealdhelm speaks to him of the faith of Christ, which the chieftain says was told to his people so long ago that they had well-nigh forgotten it. The saint plants the rude processional cross beside the stream, the name of which he enquires.

Having been told that it was called, in the ancient tongue, the "Scir-burn," or "clear stream," he announces his intention to build in that pleasant spot a church and a school, to be known to the end of time as the place of the clear stream "Sherborne." At this point King Ine and his queen arrive and ask the saint's blessing, which having been bestowed, the king hands him a cope, a crozier, and a ring, expressing a desire that he should be the shepherd and spiritual lord of those Western lands, thus founding the see of Sherborne.

Episode 2 (A. D. 845). Christ's Church has by this time waxed strong in the land, but an incursion of the Danes is feared. Bishop Ealhstan enters, attended by acolytes and followed by a party of monks who are in terror of the invaders. Suddenly an alarm is given—"The Danes are at hand!" when the Bishop orders the tocsin to be rung, and every man of Sherborne to seize what weapon he could and resist the enemy. The scene is very exciting; the bell in the ancient turret is set ringing, the people of Sherborne are armed with scythes, reap-hooks, picks, and similar implements, and the Bishop, who wore chain armor beneath his episcopal attire, now appears as a warrior and leads the men on to combat. The Danes rush on the scene and are vigorously encountered and finally repulsed by the conquering men of Sherborne.

Episode 3 (A. D. 860). King Ethelbald is borne in upon a litter; he is evidently in a dying condition, and the attendant priests are chanting the "*Dies Irae*." From the other side approaches another cavalcade led by Ethelbert, who brings with him his young brother Alfred and the queen, Osburga. Bishop Ealhstan, attended by monks, also enters. Young Alfred is led by his mother, Osburga, to the dying king, who embraces him and expires. The dead body having been carried out, Osburga presents her little son Alfred to the Bishop that he may be taught, at Sherborne, such things as be of good repute, seeing he was destined to be king. The Bishop receives him as a pupil of Sherborne school, amidst the acclamation of the town's people, who shout, "Long live the King!"

Episode 4 (A. D. 998). The monks appear in revel and confusion, the community having, through lack of discipline, drifted into a state of great disorder. Whilst this is proceeding, Bishop Wulfsey arrives, rebukes them sternly, and insists on their adopting the strict rule of St. Benedict. Black gowns with hoods are produced and are assumed by the monks, who become quiet and adopt an attitude of penitence.

Episode 5 (A. D. 1075). King William the Conqueror enters, with a retinue of armed knights, and proceeds to a spot where the Sherborne monks are prostrate in prayer. The king arouses them and demands audience with their Bishop, Hermann, who is fetched and enters followed by a large number of townspeople desirous of witnessing the interview. William proclaims that their church is no longer to be a Cathedral, nor their town the chief city of Wessex, for he intends to transfer the seat of the bishopric to the hill of Sarum. In vain did the Bishop plead that a saint had founded their Cathedral and that it had stood for three hundred and fifty years; the king is inexorable, and the see is transferred.

Episode 6 (A. D. 1107). Roger de Caen, who is both Bishop of Sarum and Abbot of Sherborne, appears and declares his intention of making the latter town his home, though the former contains his episcopal throne. He calls in the builders of Sherborne and bids them set a corner stone, for he wills to erect a stronghold and a great church, one of the fairest in the world. The masons having set the stone, Bishop Roger, in emphatic tones, declares that "Sherborne Abbey and Sherborne Castle shall still be standing when Sarum is but a heap of dust."

Episode 7 (A. D. 1437). A quarrel is taking place between the town and the monastery respecting the font, the bells, and other matters concerning the church. The conflict of words between the parties grows high and the Bishop of Sarum, Robert Neville, is appealed to by both. His lordship gives a decision which is very unsatisfactory to the men of the town and to the parish priest, who sides with them against the monks. In his zeal for the cause of the parish, the priest rushes off to fire the abbey thatch, and there is a sudden arrival of the Earl of Huntington, alias Robin Hood, accompanied by Little John, Friar Tuck, and other followers. These take the part of the town against the monks, and there appears to be a danger, not only of riot but of the destruction of the monastery and the town by fire. At this juncture the abbot comes forward and proposes a compromise which is accepted, and, harmony prevailing, morris dancing begins and there is rejoicing on every side.

Episode 8 (A. D. 1437). The same Bishop appears, accom-

panied by several of the leading inhabitants of Sherborne, and in order to celebrate the return of peace, it is decided to build and endow an almshouse. A picture, presented by the Bishop for "the instruction and edification" of the inmates is displayed, and the men and women of Sherborne almshouse, arrayed in their quaint dresses, form a procession and march to the music of the orchestra.

Episode 9 (A. D. 1537). A most pathetic and touching scene is presented. Sir John Horsey arrives in haste, and, summoning the abbot to his presence, announces that he has a writ from King Henry VIII., ordering the monks to quit Sherborne Abbey instantly under pain of immediate death. Not only do the monks protest, but the townspeople join in the opposition to the king's command. A climax is reached when a distracted woman bursts through the crowd and appeals to the people of Sherborne to resist the mandate for the expulsion of the good fathers, who, she said, had clothed the poor, fed the hungry, nursed the sick, comforted the dying, and taught the children. The king's messenger, however, having might on his side, prevails, and, the roll of the abbey being called, the monks are dismissed one by one. Many a sob came from among the vast audience while this sad scene was being enacted, especially when an old monk, nearly a hundred years of age, pleaded pathetically to be allowed to die in the monastery, and who had to be supported by a younger brother on either side as he sorrowfully departed from the place which had been his home for so many years. The expulsion effected, the townspeople assemble in large numbers, and Sir John Horsey, who has come into possession of the monastic lands and buildings, offers the Abbey church for sale to the parishioners, who eventually purchase it for one hundred marks.

Episode 10 (A. D. 1550). The new charter of Sherborne School, granted by King Edward VI., is brought in by a richly apparelled messenger and delivered to Sir John Horsey with much ceremony. The school having been summoned to hear the charter read, an exceedingly effective scene is produced by the lads, dressed in the picturesque garb of the period, rushing forward in true schoolboy fashion, shouting and tossing their caps in the air with exultation. An Oxford Doctor of Divinity and a Cambridge Master of Arts having been introduced as their new headmaster and usher respectively, the Sherborne boys sing in excellent style the song, "O shrine of the silver water spring, name renowned."

Episode 11 (A. D. 1593). Sir Walter Raleigh, gorgeously dressed, enters, followed by his lady who is also attired in the richest of costumes. Sir Walter declares that thenceforward Sherborne shall be his home and that he will build a new castle there for his residence. Being seated, he is bidden by his lady to indulge in the "Virginia weed," and then the humorous scene so familiar in story is dramatically produced. A clownish serving man, seeing smoke issue from Sir Walter's mouth, judges that his master must be on fire and, seizing the jug of ale from the table, dashes the contents over him. This little tableau ended, a glorious song in praise of Sherborne is sung by the chorus, which ends thus:

"With twelve hundred years beneath her, and the bend of heaven above,
Down the ocean of the ages, lo! we launch her forth once more!"

During the progress of this song a gay maypole has been set up and a sweetly pretty picture is produced by a troop of little boys and girls dressed as shepherds and shepherdesses, entering and dancing a maypole dance, twining, as they go, the colored ribbons round the pole to the accompaniment of the dramatic choir, which sings a song from Sterndale Bennett's "May Queen."

And now comes the concluding scene, which is one of great magnificence. In the centre of the plain, raised on a high pedestal, is a stately lady, symbolical of Sherborne, holding a model of Sherborne Abbey in one hand while the other rests on a shield bearing the arms of the school. By her side is her daughter, the American Sherborn, holding the model of a caravel and resting on a shield displaying the arms of the State of Massachusetts. The boys of the school enter and sing, in Latin, the Sherborne school song, commencing, "*Olim fuit monachorum,*" and ending: "*Vivat Rex Edwardus Sextus! Vivat!*" Then while the combined orchestra and choruses play and sing appropriate music, all the characters of the various episodes to the number of seven or eight hundred, enter, and Bishops, monks, warriors, squires, dames, peasants, and children make their obeisance to the Sherborne of Old England and the Sherborn of New England and shower roses around their feet.

This forms a picture of wondrous beauty, and it is inspiring beyond any powers of description when the vast audience

rise to their feet and join the grouped performers in a grand act of worship by singing a verse of that glorious old psalm:

"All people that on earth do dwell,
Sing to the Lord with cheerful voice."

One incident more has to be recorded, and it is one of intense interest. A herald steps forward, and after a loud blast on a trumpet, reads in distinct tones the "message of greeting from Sherborn, Massachusetts." As this sounds forth a thrill of sympathetic joy evidently pervades the huge assembly, and when, immediately before the combined voices are raised in singing England's national anthem, the two figures symbolizing the Sherborne of the old world and the Sherborn of the new, fondly embrace, one can but feel that a great lesson has been taught by this pageant.

The scenes, which have for two hours and a half charmed our eyes and delighted our ears, have not been mere amusement; they have helped us to realize, perhaps, more fully than ever, the identity of the great branch of the Catholic Church to which we belong with the Church of the early centuries, and have strengthened in us the feeling that there is a great bond of unity between Anglo-Catholics on both sides of the ocean. We are thankful to Sherborne for giving us this grand opportunity of reminding ourselves that not only have we a common language and a common lineage, but a common faith, inherited from a common source. We feel that we are one with our brothers across the water in thankfulness for the great blessings of the past, and in hopefulness for the future which is before us.

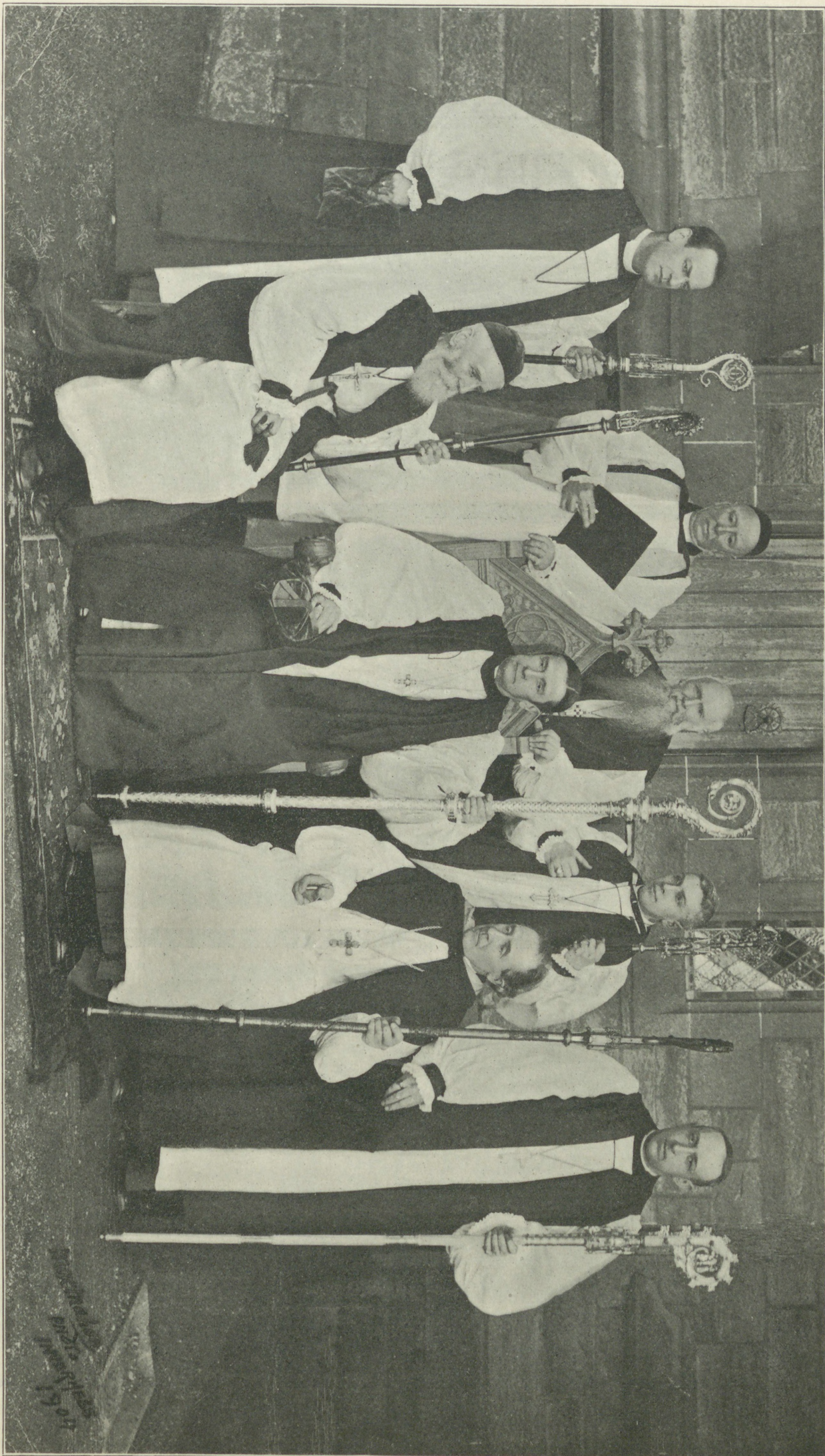
[From the *Illustrated London News* we reproduce on pages 406 and 407, pictures showing six of the tableaux of this pageant, as follows: 1. First Episode: St. Ealdhelm Blessing the Children of the Ancient Inhabitants of Sherborne. 2. The Second Episode: The Battle with the Danes; the People of Sherborne Led by Ealhstan. 3. The Conquest: William Telling the People of Sherborne that their Town is no Longer a Bishopric, nor the Capital of Wessex. 4. Roger of Caen Laying the Foundation-Stone of Sherborne Castle. 5. Robert Neville, Bishop of Sarum, Suggesting the Foundation of a Hospital in Honor of St. John the Baptist and St. John the Evangelist. 6. Sir Walter Raleigh, Slipping his Foot at Sherborne, takes it as an Omen and Resolves to Found a Castle there.]

GROUP OF SCOTTISH BISHOPS.

ON the page following will be found a group picture of the Scottish Bishops. With an early number of the *Scottish Chronicle*, which began publication last winter, there was a supplement containing the reproduction of this group, comprising all the Scottish Bishops with the exception of the Bishop of Edinburgh, who was unavoidably absent. By permission of Mr. R. G. Mann of Dumfries, manager of the *Scottish Chronicle*, this interesting picture is now here reproduced from a copy of the original photograph. The following is a "key" to the illustration, the Bishops being taken in order from right to left: Those seated are the Bishop of Aberdeen and Orkney (Rt. Rev. the Hon. Arthur Gascoigne Douglas, D.D.); the Primus (the Bishop of St. Andrew's, Dunkeld and Dunblane, Most Rev. George Howard Wilkinson, D.D.); and the Bishop of Argyll and the Isles (Rt. Rev. James Robert Alexander Chinnery-Haldane, D.D.). Those standing are the Bishop of Glasgow and Galloway (Rt. Rev. Archibald Ean Campbell, D.D.); Rt. Rev. James Butler Knill Kelley, D.D. (who resigned his see of Moray in 1904); Rt. Rev. William Moore Richardson, D.D. (Bishop of Zanzibar, 1895-1900), Assistant Bishop, Diocese of St. Andrew's; the Bishop of Moray, Ross, and Caithness (Rt. Rev. Arthur John Maclean, D.D.); and the Bishop of Brechin (Rt. Rev. Walter John Forbes Robberds, D.D.).

WHITSUNTIDE CROSS-BEARERS.

ON page 408 will be found, reproduced from the *Illustrated London News*, a picture bearing the inscription, "Whitsuntide Cross-Bearers: A Quaint Penitential Procession in Spain." The scene of this picturesque ceremony is the vicinity of the village of Burguette, on the Franco-Spanish frontier, not far from Roncevalles, celebrated in the "Song of Roland" as the place of the hero's defeat and death. The peasants who take part in the procession come from the neighboring villages. Each band of cross-bearers is headed by its parish priest. The crosses vary in weight, but are often sufficiently heavy to try the endurance of the devotees, who have in some cases been known to faint under this penance. The purport appears to be a symbolic expiation of the scene on Calvary. The procession takes place on Wednesday before Whitsunday. The photograph was made for the periodical mentioned by David Rowland.



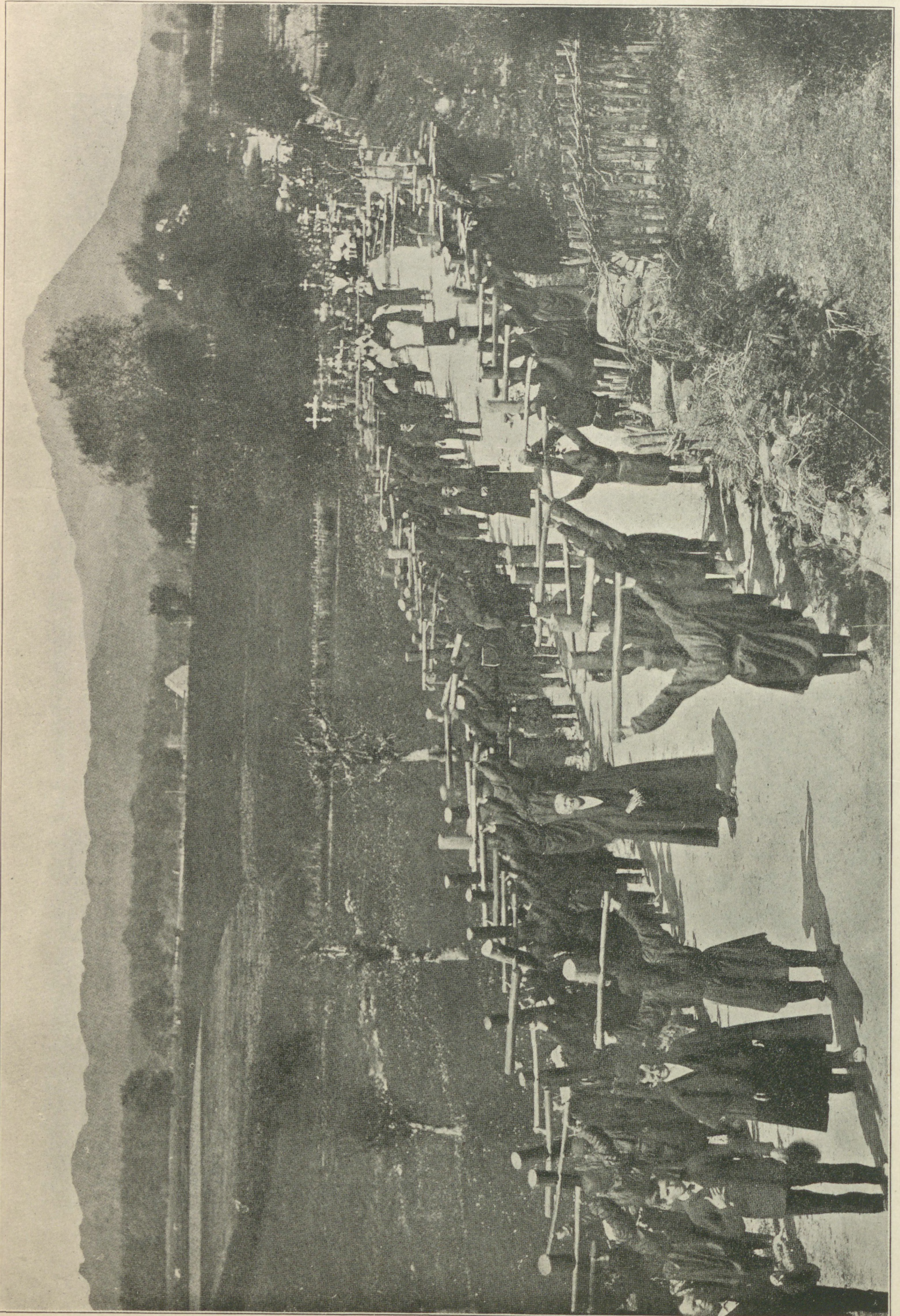
BISHOPS OF THE SCOTTISH CHURCH.
[See page 404.]



HISTORICAL TABLEAUX. TWELVE HUNDREDDTH ANNIVERSARY OF SHERBORNE, ENGLAND. [See Pages 403, 404.]



HISTORICAL TABLEAUX. TWELVE HUNDREDTH ANNIVERSARY OF SHERBORNE, ENGLAND. [See Pages 403, 404.]



WHITSUNTIDE CROSS-BEARERS: A QUAINP PENITENTIAL PROCESSION IN SPAIN.
[See page 404.]

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

SOLOMON BUILDS AND DEDICATES THE TEMPLE.

(Consecration of Churches.)

FOR THE SIXTH SUNDAY AFTER TRINITY.

Catechism: VII. and VIII., First Commandment. Text: Hab. ii. 20.

Scripture: II. Chron. vi. 1-21.

IN considering the building of the Temple, it should be remembered that it was *the work of the whole nation* and extended over two reigns. It was to the man after God's own heart, king David, that the idea of building a permanent Temple for the Lord Jehovah came. David was not himself permitted to carry out his plan because he had been a man of war and had shed blood (I. Chron. xxviii. 3). At the same time, *David's share in the building* was no small one. He it was who made it possible. He drew the plans for the Temple and all the buildings belonging to it. He felt himself to have been helped and inspired in this by the Lord God Himself. He had also given of his own means and arranged for the offerings of the people. This he had done so well that the people were led to give in the true spirit and offered willingly and "with perfect heart" all that was required. As a matter of fact, King David seems to have gathered all that was needed of gold, silver, and precious stones for the building. All that was left for Solomon to do was to carry out the plans and erect the buildings (I. Chron. xxviii. 11-19, xxix. 1-9).

David showed a fine, kingly spirit in being *content to do this preliminary work* while the glory and fame of the building went to his son. He showed the true spirit in which men should give to God, when he was glad to do this hard foundation work so that he might have a share in the great work. What matter if the world should give him little credit for his work? He was glad to have a share in it, knowing that God knew of it. He made the people also covet a share in the work, and "the people rejoiced" to help, and "David the king also rejoiced with great joy" (I. Chron. xxix. 9).

Solomon's share in the building, however, need not be minimized. The best of plans come to nothing unless well executed. Three years after he came to the throne he began the building. For seven years the work went steadily forward. The whole work was carried out in a splendid spirit, as is shown by the fact that, to impress the workmen and people with the sacredness of the work, "the house, when it was in building, was built of stone made ready before it was brought thither: so that there was neither hammer, nor axe, nor any tool of iron heard in the house while it was in building."

Of *the building itself*, an account is given in II. Chron. iii. and iv. Its dimensions were just twice those of the Tabernacle, and it was planned after that model. It was 60 cubits, or 90 feet long, 20 cubits wide. The Holy of Holies was a perfect cube of 20 cubits. The Holy Place was therefore 40 by 20 cubits. Any Bible dictionary will give an account of the building. With the chambers which were built about the Temple proper it made an imposing structure, yet it was not a large building. Its chief claim to greatness lay in its richness, and in its holiness. Its commanding position on Mt. Moriah made it visible from every part of Jerusalem. We are apt to think of the Temple as a place in which the people were to gather for the worship of the Lord God. As a matter of fact, the people never entered the Temple proper. In the spacious courts before the Temple, the people gathered, and the priests alone entered the Holy Place (cf. St. Luke i. 10, 21). The great altar of Burnt Offering and the laver were outside and before the Temple.

The dedication of the Temple was a great feast of two weeks' duration. It included the feast of Dedication and the feast of Tabernacles (II. Chron. vii. 8, 9). It began 8 days after the new moon which marked the beginning of the eighth Jewish month, our October.

The great service with which our lesson is concerned was probably the opening service. It took place before the great altar outside of the Temple. The king was upon the great brazen platform which he had caused to be built that all might see. Hundreds of white-robed priests and Levites added to the

impressiveness of the service. The Ark of the Covenant was brought with solemn ritual from its resting place on Mt. Sion, where David had placed it. From Hebron was brought the old Tabernacle of Moses, and the sacred vessels which had done service therein. Sacrifices were laid upon the altar, and the king made the prayers and address of which our lesson tells.

In his address to the people, King Solomon refers to the promise made to his father which has been in this way fulfilled. The account of the giving of the promise is given in II. Sam. vii., and I. Chron. xxviii. In his prayer the king calls upon God to keep the rest of the promise made to David, which included the establishment of the house of David upon the throne of Israel forever. Solomon does not omit to recite the conditions upon which that promise was made (v. 16), but it was he himself who, later, failed to keep those conditions. Solomon as a young man was better, and had a truer conception of his duty to God, than he had as an older man.

His prayer of consecration, of which the beginning only is given in the appointed lesson, breathes a fine spirit. The answer to his beautifully worded question in verse 18 came at the end of his prayer. God, whom in truth the heavens cannot contain, came down, and they beheld His Glory. Fire from heaven kindled the sacrifice, and into the Holy of Holies there came the visible Glory of the Lord Jehovah. The same mysterious cloud of fire which had led their forefathers through the wilderness, came down and filled the Temple.

This cloud was much more than a symbol of the Divine Presence. The Temple and the Ark were symbols. The cloud of fire was simply the material means by which was made evident the Presence of God in His house. It was the most glorious Thing about the whole magnificent Temple. It was a constant reminder to the people of the fact that God was with His people, and that they represented Him to the world. It was also a prophecy of the time to come when God should send forth His Son to dwell in the Temple of a human body, and when His disciple could write of Him: "We beheld His glory, the glory as of the only begotten of the Father, full of grace and truth."

The personal lesson from the dedication of the Temple is that of the consecration of our own hearts, the Temples of the Holy Spirit. Have the scholars look up I. Cor. iii. 16, 17; vi. 19, 20; II. Cor. vi. 16-18. Remind the confirmed that the Holy Spirit is in them by a special gift.

Among the Jews there was but one Temple for the whole nation. With us, we have in every church building a place where we may meet with God. We consecrate, and set apart from all unhallowed and worldly uses, these church buildings. The service of consecration is suggestive of this service at the consecration of the Temple. We are taught to conduct ourselves with reverence in the house of God. We have the sanction of the example of our Lord. He twice cleansed the courts of the Temple of those who made it a place of commerce. It is recorded that He would not so much as suffer a person to carry a vessel through the Temple (St. Mark xi. 16).

The Shekinah was the visible manifestation of God's Presence in the Temple of old. He is as truly present where He is not seen, but is called upon faithfully. In the Sacrament of the Holy Eucharist, we have a material, outward, and visible sign of His Presence. By this means we have an even higher and better method of access to the Holy Presence of God, than had the Jews in their Temple.

CHRIST'S BAPTISM AND CONFESSION.

BEFORE descending into the river, the converts who came to John for Baptism made confession of their sins to him. Jesus presenting Himself, like any other Israelite, should have done the same. In what does this confession consist? If there is a human feeling which is alien to the heart of Jesus—and there is one and one only—it is that of penitence. He made a confession like Isaiah, Daniel, Jeremiah, laying before God the sins of the nation, and humbling Himself for them in its name; but with this difference—that Jesus in using the word Me, did not use it with any sense of personal participation in the general sinfulness, but only under the influence of the profoundest sympathy. What can be more human than that feeling of solidarity in which the love of Jesus rivets forever, in that solemn moment, the chain which binds Him to a guilty humanity! This was the spectacle which, a little later, moved John the Baptist to utter these sublime words: "Behold the Lamb of God which taketh away the sins of the world!" He had recognized in Jesus, on the day of His Baptism, that sacred Victim who, while separating between Himself and sin by a profound abyss as far as His will was concerned, was at that same moment making the sin of the whole race His own, in respect of solidarity between Himself and them.—F. Godet.

Correspondence

THE RESURRECTION OF THE BODY.

To the Editor of *The Living Church*:

AFTER reading Dr. Newton's production and the comments of *THE LIVING CHURCH*, the following thoughts have been suggested.

Why should our faith in Spiritual Science be weaker than it is in Natural Science?

To me it seems that so far as Natural Science has approached the truth, it does not differ from spiritual revelations.

Tyndall and Huxley among the greater natural scientists have proved the doctrine of Biogenesis or life only from life, victorious; that there can be no such thing as spontaneous generation.

Inorganic matter cannot pass the death boundary till touched by life.

St. Paul, among the greater spiritual scientists, gives us a similar truth in his spiritual revelations. He declares to us that the natural body cannot be changed into the spiritual body till Christ the author of life comes to change the living and receive the dead by the touch of the Life Giver. In the twinkling of an eye, both the quick and the dead will be changed into spiritual bodies. "It is sown a natural body; it is raised a spiritual body."

This quotation leads to the consideration of a like truth unveiled by natural science—the fact of transubstantiation.

When the living or dead substance of the vegetable kingdom is brought in close contact with the lives of the animal-kingdom by the devouring of said vegetables, the vegetable substance is transubstantiated into the living flesh of the animal kingdom. The substance of a lower kingdom is thus raised to the substance of a higher—and given a higher degree of life.

If we can believe this natural doctrine, why not believe also the spiritual doctrine—that the lower kingdom of flesh can be transubstantiated into the higher kingdom of spirit? "It is sown a natural body, it is raised a spiritual body."

Vegetable substance cannot inherit the living animal substance until transubstantiated into living animal flesh; so neither can living or dead flesh and blood of men inherit the kingdom of Heaven till transubstantiated into living spiritual bodies by the finger of God.

By fermentation a chemist can split an atom of sugar into carbonic acid and alcohol. Thus even among inorganic bodies, i.e., the dead, sugar can be changed to alcohol—the one a food; the other a poison. If, then, by changing the proportion of the constituent parts of bodies, one can be converted into another, what is to prevent a natural body from being changed into a spiritual body?

It has never been revealed to us by natural or spiritual science that a spiritual body is *not* composed of substance. We know that matter can be divided and sub-divided into particles so small that even the solar microscope cannot bring them to our view, and when thus divided, if even in their dead state, they can be forced through so-called solid substance, what is to prevent the touch of life from giving them still greater powers?

The final particles of matter are, for aught we know, immortal. You may dissolve material in water or fire or by any other known power of division, yet you cannot destroy one molecule. All that were created in the beginning must be existing still. Who knows but that mortal may become immortal by attenuation, and that but little matter is required to form a spiritual body—that the change from so-called natural to so-called spiritual is simply an extension of natural law into the spiritual world?

But why limit the power of an Almighty God, who is able to work with much or little material and to carry to perfection anything which He designs and decrees; who maketh His angels spirits and His ministers a flame of fire; and who saith to the Son, the God-man, Jesus Christ, "Sit Thou on My right hand till I make Thine enemies My footstool"?

Guyton, Ga., July 10, 1905. (Rev.) H. M. JARVIS.

BAPTISM WITHOUT WATER.

To the Editor of *The Living Church*:

IT has always been my own, and I suppose it is the common custom of our Church clergy generally, to accept the sacrament of Baptism as performed in the Methodist body as valid,

though irregular, and thus not to insist on the necessity of a further baptismal ceremony when accepting as proper subjects for Confirmation our converts from Methodism, who make declaration that they are satisfied with the Baptism they have already received. During my own thirty years of ministry, I have probably accepted and presented fully one hundred such. Twenty-five thousand such seems to me a not large estimate of the number in the aggregate at which they figure upon the present rolls of our home Church as "communicants in good and regular standing." In this view, therefore, what was my horror and dismay, when a few days since, in the course of a casual conversation with a Methodist clergyman—son, grandson, and great-grandson of other Methodist clergymen; a graduate of the Ohio Wesleyan College and of the Boston Methodist Divinity School, and a pastor of twelve years' experience, holding important charges—I learned from his lips that there was a large and growing contingent among both the clergy and laity of his connection, and of which he himself was one, who did not regard the use of water as in the least essential to a valid baptism, and that when they used it, as they frequently did not, it was only out of consideration for the preferences of their candidates!

My first impulse was to turn away without comment, and as though I had not heard, and doubtless I should have done so, influenced by my very natural desire not to have confirmed an unpleasant truth which so intimately affected myself in the way already told, and others, only that I felt that for the Church's sake I must know all of the matter that the opportunity would afford me. So, as soon as I could command myself from the terrifying shock my Methodist brother's announcement had given me, I turned the conversation along a line of which the following is substantially a verbatim report:

Q. Do you mean to tell me that you yourself, a preacher in unquestioned standing in the Methodist Church, have actually, not using water, administered all the Baptism you deem necessary to a full membership in the Methodist connection?

A. Yes, a good many times. It is my preference always.

Q. Is not this contrary to the general law and practice of the Methodist Church?

A. To the old-time practice of Methodists, yes. But this does not concern me. The law of the case leaves the matter optional with us.

Q. Your own view of Baptism, then, and perhaps of the sacraments generally, is practically that of the Quakers?

A. Yes. It seems to me that Baptism as directed by Christ is wholly a thing of the Spirit, and should not be weakened by the use of any earthly substance.

Q. And the Holy Communion also?

A. I think it would be better so.

Q. If I am not too inquisitive, and as seeking information only—not controversy—may I ask your authority for your position in these regards, Baptism especially?

A. Certainly, I am glad to give it. Our chief authority is Paul, who very manifestly held the use of water in Baptism in very low esteem, and who probably never used it in his own ministrations at all. Also, we think it a teaching intended by John Wesley in his treatise on "Christian Perfection," which, after the Bible, all Methodists regard as their handbook of theology.

Q. One question more. You say "we"; by which I take you to mean that your own personal position on the subject of the sacraments is by no means a singular one in your Church? Whom do you mean by "we"?

A. Practically all the members of the Methodist Church who regard themselves as belonging to its evangelical, or, as it now commonly styles itself, "holiness" section.

Q. And this, besides yourself, means—?

A. A number of our bishops, such as Joyce and Mallieu, the majority of our preachers, and a great and rapidly increasing number of our best lay people.

There were other things that I learned from my Methodist brother as addenda to the above, interesting in the extreme, at least to myself, and fully accounting, as it seemed to me, for the antinomian tendencies so many of us have been pained to observe amid seats where only they who "say they have no sin" are permitted occupancy; but as, unlike his tale of baptismal heresy, they concern us only by indirection, I have no motive to relate them at this time. But if his tale regarding the present position of his Church on a subject so vital to the interests of the whole Christian institution as one of the sacraments ordained by Christ Himself, be true (and why should it not be true?), it seems to me that in flinging out our signal of danger, no haste can be too great.

W. H. KNOWLTON.

Literary

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.

Religious.

The Westminster Confession of Faith and the Thirty-Nine Articles of the Church of England: the Legal, Moral, and Religious Aspects of Subscription to Them. By Jas. Donaldson, M.A., LL.D., Principal of the University of St. Andrew's (Scotland). London and New York: Longmans, Green & Co. Price, 3s. 6d. net.

This is a very instructive book, coming as it does from one of the foremost divines of Scotch Presbyterianism. It is instructive in two ways, first, as showing the consequence of denying the Divine position of the Church of Christ and His Apostles as the "Pillar and Ground of the Truth"—"the faith once for all delivered to the Saints," and secondly as showing the teaching highest in favor with the new school of Presbyterian so-called Theology. The writer criticises very severely the Scotch "Confession of Faith," showing its inconsistency and incompatibility with modern Biblical Criticism. He deals more gently with the 39 Articles, alleging that the difficulty of subscription to them is not so great as that in regard to the Scotch Confession. He is very severe on the dogma of the Trinity, "a dogma elaborated in the fourth century," and gives a picture, the reverse of complimentary, to "the monks and Bishops" who "elaborated" it. He objects to the terms "Person" and "Substance," denying their propriety as applicable to the Godhead. As regards our Lord, Dr. Donaldson says, "The birth from a Virgin also presents difficulties. If the dogma were correct it would raise strange suspicions in regard to the character of Joseph and Mary." Again, "If the conception and birth of Christ were supernatural there may well be doubts whether He were a real man, etc., etc." Of course Dr. Donaldson sees nothing but absurdity in the Athanasian Creed, "Philosophic thinkers are all of opinion that the Creed (viz., Athanasian) cannot be understood—that it is unintelligible." We have not space further to illustrate the inaccurate reasonings, and the curious aberrations of this "book of the times"—German and Scotch times. We should be inclined to look upon our learned Doctor as a Sabellius redivivus. We do not at all wonder that candidates for the Presbyterian ministry should be few if such be the teaching given them regarding the Confession of faith they are solemnly bound to believe and teach.

The rest of the book deals with "The legal aspects of Subscription"; "The moral and religious aspects"; "The remedy—what is to be done?" and an elaborate analysis of the late judgment given in regard to the "Free Kirk," and the "Wee Kirk," with a candid examination of the personnel and the qualifications, etc., of the Professors in the new "Wee Kirk" Divinity Hall. We cannot conclude our review of this melancholy book without mentioning the writer's opinion that, no matter into how many sects the "Presbyterian Church" may be split, there can be no schism, "the separation is not a schism, and does not separate them from the Universal Church, which consists of all, in every part of the world, who are doing God's will."

We may just add that the writer gives a very distressing picture of those, chiefly Highlanders, who form the body known in Scotland as the "Wee Kirk," and supports it by evidence.

Altogether, looking at the source from which it comes, we consider this a very sad book.

W. E. COOPER.

Miscellaneous.

The Industrial Problem. Being the William Levi Bull Lectures for the year 1905. By Lyman Abbott. Philadelphia: George W. Jacobs & Co.

The Bull Lecturer for 1905 were delivered by Dr. Lyman Abbott, whose contribution to Christian Sociology is a discussion of the *Industrial Problem*. There is scarcely any subject to-day which is as important as the proper relation of Labor and Capital—certainly none which is more disturbing.

In his first lecture the author traces in a most interesting manner the development of the problem; and in the succeeding lectures discusses various solutions. Inspired by a deep sense of the wrongs perpetrated by both Capital and Labor, Dr. Abbott writes vigorously, and fearlessly, and condemns both parties when in his estimation they deserve it. The author's idea is that Capital and Labor should be considered as partners, and having therefore mutual, if not equal, rights in that which is produced. He shows what the state or nation can do to bring this to pass by regulating monopolies, etc. His great hope in bringing about this ideal relation between Labor and Capital, however, is the regeneration of the individual through the Gospel of Jesus Christ. Then there will be new standards under which men will come before things, and character before riches. Dr. Abbott has given us a valuable work which ought to be helpful especially to those to whom the lectures were delivered.

Manual of Elocution and Expression. By the Rev. Albert Francis Tenney, M.A. New York: E. P. Dutton & Co. Price, \$1.50 net.

The need of better knowledge and more careful training in the matter of the culture and use of the voice, is sadly felt by most men in the ministry, and parishes insistently and not unreasonably are asking for rectors proficient in the art of reading. Prof. Tenney's book is among the best we have seen on this important subject, which from the standpoint of the Church and her liturgy needs, and here receives, a special treatment. Students and recent graduates of the General Seminary and of Berkeley will hail with personal pleasure the publication of this manual.

The Pictured Rocks of Lake Superior, and Other Poems. By Emily M. Hills.

This is a very handsome volume both in matter and in workmanship. The poems are often of exquisite beauty and of a high literary order. Indeed there is in fac simile a letter from Henry W. Longfellow testifying to the beauty of Miss Hills' work, which is greater praise than any we can give. The subjects are partly religious and partly secular, and in both of them there is a deep spirit of eloquence underlying the lines. The religious poems are in part associated with the festivals of the Christian year, and others relate to various Christian legends, while there are several excellent hymns. In workmanship the volume could hardly be more beautiful, printed as it is on fine paper with rough edges and in two colors, and attractively bound in white parchment liberally stamped with gold.

The Napoleon Myth. By Henry Ridgely Evans. Containing a Reprint of "the Grand Erratum," by Jean-Baptiste Pérès, and an Introduction by Dr. Paul Carus. Chicago: Open Court Publishing Co.

Some of our readers will recall "the Grand Erratum" as an attempt to prove that purely mythological nature of the career of Napoleon Bonaparte. It was not intended seriously, but as a satire on the contention of M. Dupius that all religious traditions can be explained as solar myths. It is given here entire, and Mr. Evans adds reflections of his own, entitled "the Mythical Napoleon: an Occult Study." He does not attack the general correctness of the history of Napoleon, but seeks to show how impossible it is to prevent the growth of some legendary elements in connection with a career that appeals to popular imagination.

Sturmsee: Man and Man. By the Author of *Calmire: Man and Nature*. New York: The Macmillan Co.

It is perfectly clear that the writer of this book is an observer, thinker, and writer of very unusual keenness, subtlety, and plausibility. His method of exposition is Platonic—by dialogue. There is a genuine plot, and the interest is properly sustained; but the purpose is continually in evidence.

In *Calmire* the writer displayed his superiority to Mrs. Humphrey Ward as an agnostic propagandist. Here he deals with social questions—especially the relations between capital and labor. It is impossible to give a fair resumé of the argument in a brief space. The writer, however, believes that the condition of labor is improving from age to age, and that the progress of things is best facilitated by non-interference with the natural course of social and economic development.

The Girl and the Deal. By Karl Edwin Harriman. With Illustrations by W. H. D. Koerner. Philadelphia: Geo. W. Jacobs & Co.

Two young folk, already attracted to each other, find themselves by accident bound across the continent on the same train. The result follows which is to be expected, and the story is filled with amusing talk and incident. A book for the hammock.

AMONG RECENT additions to the "Cosy Corner Series" of Messrs. L. C. Page & Co., is *John Whopper the Newsboy*, by Thomas M. Clark, late Bishop of Rhode Island. This is a reprint of a story published anonymously by Bishop Clarke in his younger days, and now issued for the first time with the author's name. Few realized that such a fund of imagination and humor was possessed by the late Presiding Bishop, as to enable him to write this amazing story of a lad who fell through a hole in the earth into China and turned the incident to his pecuniary profit; of how he was afterward stuck in the center of the globe and how he escaped; and of his other remarkable adventures. The volume is illustrated by the author's granddaughter, Helena Sturtevant, and has an introduction from the pen of the Bishop of New York.

Other new volumes of the Cosy Corner Series are *A Little Puritan Cavalier*, by Edith Robinson, and *Theodore and Theodora*, by Marian W. Wildman. [Boston: L. C. Page & Co., 50 cts. each.]

BE ASSURED OF THIS, you do not know God in truth, and have no true peace, if you are depending upon times and places. Remember that whatever God gives you to do, from moment to moment, that is the very best thing you could possibly be doing, and you little know where and when the Lord will meet you. He who does not seek and find God everywhere, and in everything, finds Him nowhere and in nothing. And He who is not at the Lord's service in everything, is at His service in nothing.—*John Tauler*.

Topics of the Day

HOW TO KEEP SUNDAY.

Question.—Can you give me a concise statement of the rationale of Sunday observance and an explanation of the place, under it, of the Fourth Commandment?

Answer.—The subject is one of the very first importance.

I. Beyond a doubt the obligation of keeping Sunday as a day of worship sits much less heavily upon the consciences of the great mass of people to-day than it did with their fathers. The tendency of professedly Christian people to "forsake the assembling of themselves together" and to turn Sunday into a day of rest only, or more exactly, into a day of loafing, is growing to such an extent that the most optimistic of us cannot disguise the fact. It is worth while, therefore, to look into the matter of Sunday observance and find out, if possible, upon just what basis it rests.

(1) And, first, there can be no doubt that there is one day in each week set apart by Almighty God for Himself. Under the Jewish dispensation this was the Sabbath or seventh day. It was primarily a day of rest and abstention from labor, and only secondarily a day of special worship. Rest was the one purpose of its institution. Even social pleasures were not forbidden, as we see, e.g., from the fact that a Pharisee of the strictest type invited our Lord to a public dinner on the Sabbath day.

The Sabbath day rest, then, was the main thing; worship was incidental to it, pleasure was not inconsistent with it. That the injunction of the Fourth Commandment against Sabbath labor had led in our Lord's time to a host of petty and unreasonable regulations is plainly evident from those passages which show our Lord's attitude toward the question. The minute and exaggerated rules of the rabbis had made the Sabbath a burdensome and deadening weight. It may be well to remember, therefore, that in its essence the Jewish Sabbath was not a day of austerity and gloom; it was "a day of rest and joy, of pleasure and delight, a day in which a man enjoys some presentiment of the pure bliss and happiness which are stored up for the righteous in the world to come." Edersheim has showed us very beautifully this side of the Jewish Sabbath observance.

It is clear, then, that even if our Sunday were kept as the successor of the Sabbath, we need not be swept into the austere observance of it which made it so gloomy and hateful in Puritan times.

(2) The early Christians kept the Sabbath, as being, most of them, Jews, and until the fall of Jerusalem and the overthrow of the old services and sacrifices, feeling themselves bound by the law. From the very first, however, they kept Sunday as well as the Sabbath, as was most natural from its association with the first Easter. Undoubtedly the day of our Lord's resurrection would naturally be marked as possessing a special character; all that was of the essence of the gospel was associated with the first day of the week, and we find it very soon occupying a special place and regarded and observed as a sacred day. St. Paul, departing from Troas, met with his brethren "upon the first day of the week, when the disciples were gathered together to break bread." And that this gathering was everywhere a regular weekly assembly is shown by his charging the Corinthians to take the opportunity of that meeting for the collection of alms for the poor. "Upon the first day of the week, let each of you lay by him in store, as he may prosper." The writer of the Epistle to the Hebrews, while he does not actually mention this Sunday worship, implies it in his injunction "not to forsake the assembling of yourselves together." So too, St. John on Patmos was "in the Spirit on the Lord's day"—and that Sunday is meant by the phrase is shown by the fact that the same words are so used by later Christian writers.

(3) Gradually, however, as the downfall of Jerusalem showed that the old religion had passed away, the Sabbath observance ceased, and then, on the authority of the apostles, we have Sunday as the day of Christian obligation: with this important difference, however, that the day is not now a day of rest and incidentally of worship; but is, first of all, a day of public worship, a weekly memorial of Christ's resurrection on the first Easter, and only secondarily a day of rest.

Indeed, the study of the early Christian history will show that there was not as yet any idea of an absolute abstention

from labor on Sunday. Under the circumstances, with many of the Christians belonging to the poorer classes or even slaves, this was impossible. It is not until the time of Constantine that rest from secular employment became general. He made Christianity easy and popular, gave it the support of the state, and by law provided for Sunday observance by rest from ordinary labor, that so the opportunity might be given for worship. Even then, however, we are far from the exaggerations and distortions of later times, rivalling in their severity the most burdensome of the injunctions of the rabbis.

(4) From all this it will be seen: first, that we are under obligation, apparently, to give Almighty God one day of the week, when His worship shall be our first and chief business; second, that the purpose of the day is to render this worship, and that its observance as a time of abstention from labor is only incidental to this. Sunday is to be a day of *rest in worship*, not a day of *rest in idleness*. There is no space here to go into the history of Sunday in different periods of the Church's life; but we may summarize what such a study would show by saying that amid many variations of practice the obligation is always recognized as binding upon Christians to attend worship on the Lord's day and to give others the same opportunity. The further obligation to rest from labor is not of such a character as absolutely to forbid all secular employment, but rather binds us (1) to abstain from labor ourselves that we may have time for worship, and (2) to do nothing which shall oblige others to labor unnecessarily, lest we deprive them of the privilege of worship which we ourselves enjoy.

II. It may be worth while, however, before closing, to emphasize what has been said as it concerns our own time.

(1) Sunday, we have said, is a day of rest in worship, not rest in idleness. For, after all, what is rest? It is not idleness; it is change of thought and occupation. Sunday is not a day of rest if it is spent in sloth. Nor is the mind refreshed if it is occupied with the same thoughts that fill it all the other days of the week; the Sunday newspaper and the talk about current events will not divert the mind, but will keep it in the same well worn channel. The demands of business and society in these days of rapid thought and action are so exacting and the pressure of modern life is in every way so severe, that those who are subjected to the necessary strain of mind and body are often exhausted before they have gone beyond middle age. Would not the tax on the vital powers be less fatal, if men would regard the Lord's day rest in the right spirit? Over many a grave the inscription might fittingly be placed, "He kept no Sunday." What has been said is enough to show that the first thing for us to understand about the rest of Sunday is that the day must not be spent like every other day. There must be a change of thought and occupation. The Sunday rest to which many people give themselves—with the day spent at home lounging over the newspaper, or away in the rush and excitement of a holiday trip by motor car or otherwise, or in social visiting, evening dinners, etc.—this is not rest at all, because the element of change is lacking. To turn the mind to religion on Sunday will be to take rest in the best possible fashion. We must have the rest; we have it in the best form if it is *rest in worship*.

In so speaking, we are regarding the matter philosophically, as it were, apart from any consideration of divine command or spiritual benefit. If now we take the better ground, and the question of religious obligation is opened, a new aspect of the subject presents itself. We then take into account the spiritual uplift of the Sunday worship, and what is still more important, we take into account what is due to God, and we see that the primary purpose of Sunday is that it may be for His glory. This aspect of the matter is not considered as it should be, and consequently the argument for the observance of Sunday is weak and insufficient. The day must first be sanctified by worship; it is desecrated when that worship is not paid, no matter how quiet and innocent the other occupation may be.

(2) Next as to what the worship of Sunday should be, since it is a day of worship. There can be no doubt here. The best means of worship on the Lord's day is the Holy Eucharist—that breaking of bread for which the early disciples were assembled. "The Lord's own service on the Lord's own day" was the New Testament method of keeping Sunday, and the piety of apostolic days will be the sooner restored when this becomes our custom as well. As the late Bishop Coxe said in one of his charges, "Our neglect of Scripture and of the primitive example in this respect is a grave abuse and a sad impeachment of our sincerity in claiming to follow Scripture and the primitive Church."

(3) Yet our first thought should not be forgotten, that

Sunday may be a time for rest as well as for worship. Undoubtedly the neglect of church-going in our day is largely due to the fact that many people are rebelling against the old Sabbath strictness. Let the Church distinctly say that the union of recreation and worship on Sunday does not put a man outside the pale of salvation; let men take recreation if they will, but let them be told that worship must come first, and that recreation is wrong when it keeps them, or keeps others, from the privilege of kneeling before God in His church.

(4) If it be asked whether this view does not abrogate the Fourth Commandment, we answer that the commandment is fulfilled in Christ under the principles already set forth. "The particular lesson of the Fourth Commandment is that our time belongs to God, and its particular obligation is the duty of the special dedication of a part of our time to God." The principle, then, is permanent, though the special ceremonial requirements are not. "The Mosaic law gave effect to the principle by appointing the Sabbath day and laying down the manner of its observance. These regulations were temporary; they were a particular application of a permanent obligation. When the Christian Church faced this abiding obligation it was no longer bound by the special requirement of Judaism, but made its own regulations." C. F.

THY MAID SERVANT.

MISSED Sunday morning service only three times during the last forty-five years, and then on account of illness."

Such is the praiseworthy record of a woman reformer who has recently incurred newspaper publicity. If the good lady has been no more fortunate than many of her city sisters, she has, in this time, had to do with some forty-five different cooks, and it would be interesting to learn how it has been with *them* in the matter of church-going. It is to be hoped that a truly religious woman will so lessen her household work on the Day of Rest that any neglect of church attendance on the part of her maid servants cannot justly be laid to her charge.

Since cooking schools have become one of the new things patronized by fashionable femininity, it seems strange that some enterprising newspaper does not offer a prize for the most practical directions for preparing a Sunday dinner with the least expenditure of time and work. One cannot take up a paper nowadays without catching sight of some domestic column or columns in which the pet words of "dainty," "delicious," and "toothsome" appear and reappear until the reader is weary of them. Let the army of modern women who wield pen and rolling-pin with equal ease, leave off for awhile dilating on dainty desserts, etc., and tell their teachable readers how a substantial meal may be left in so forward a state of preparation on Saturday evening that ten or fifteen minutes of Sunday work will make it ready for the table.

There are those now living who will own to remembering a time when a cold dinner was *en regle* on Sunday, but women who speak of this on some reform platform will observe that such a reminiscence awakens no enthusiasm among the masculine portion of the audience. The average man is a carnivorous animal, and must have his meat hot, and so it is fortunate that, in these days of gas stoves and parlor matches, lighting a fire is by no means such a mighty matter as it was in the time when people burned wood altogether, and if there was no next-door neighbor from whom to borrow a live coal for kindling purposes, had to resort to flint and steel. Some poetical sermonizer on the text: "Man wants but little here below," informs us that "three courses are as good as ten." A prose writer might go farther and say that two courses, the second being ice cream, or the pie or pudding prepared on Saturday, might, without exciting masculine scowls, take the place of the sabbath manna of wandering Israel.

Many good housekeepers (and it is a good example to follow), give the broom a complete rest on Sunday. Crumbs or any other accidental downfall may be removed by brush and dust-pan. It should be remembered that cleanliness is *next* to godliness, and should never outrank it, no matter what may be the consequence. Neatness consists not so much in *putting* as in *keeping* in order.

Just how far what is known as the servant girl problem may be simplified by such Sunday observance on the part of the employer it is impossible to say, but in any case, Bridget, or Gretchen, or Aunt Dinah should have it made plain to her that when the missus is on her knees in church, listening to the *miserere* following the Fourth Commandment, such an attitude is not one of mockery. C. M.

The Family Fireside

HUGH WARREN'S TEMPTATION.

BY RAY DAVIS.

IT was Saturday night. The study lamp burned low and the town clock struck twelve, but the Rev. Hugh Warren sat motionless before his desk as he had sat for the past three hours. Heaped upon the desk were sermon notes and papers covered with figures. A letter from his Bishop lay open before him, and he read it again and again. It was a kindly letter, full of the good Bishop's fatherly interest in the parishes under his care. St. Stephen's had cost him many anxious hours and the letter was carefully worded. In it he advised a most strenuous effort to lift the parish out of spiritual apathy and financial irresponsibility, yet between the lines, Hugh Warren read that the Bishop and his vestry understood each other, and his resignation would be asked if this last effort failed. He did not want to leave that parish. The people were socially congenial, the rented rectory was pleasant, and he did not see why anyone should be exercised about the debt on the church. Other parishes carried larger debts and the Bishop did not interfere. He wondered if the Bishop had anything against him personally. Everyone in the town liked him, except the older members of his vestry, and he felt that they were narrow and bigoted. To be sure, the Sunday congregations grew smaller all the time, but people did not want to come out if it rained, and they went into the country if it was pleasant, which explained the matter to his satisfaction during the summer; and he trusted that they would all come regularly during the winter. Hugh Warren prided himself on his confidence in his fellow-men.

But the question troubling him that Saturday night was, Would there be \$600 on the plate next morning? This was the sum which must be raised, and he had given due notice of the collection. The Bishop would reach town in time for the service and would preach upon the immediate necessity of reducing the debt. He and the rector knew how much depended upon that offering, but only the rector knew how very small were the chances that the alms basin would contain the desired amount.

Now it happened that Hugh Warren had recently received a small legacy, and even his wife did not know that the money had been paid. He had not deposited it, and there lay in his desk about \$500 in gold and bills. On top of his sermon notes lay a slip of paper on which he had typewritten the words: "From one who wishes well to St. Stephen's parish." Why should he not wish well to his own parish, and why should he not contribute anonymously if he so desired? Certainly a rector has a right to do as he likes. Opening a drawer, he took out one of the church offertory envelopes, folded the typewritten slip and fitted it to the envelope. Should he do it? Crossing the room, he turned the key in the door, then he took out the money, counted it carefully, placed \$300 in the little envelope with the printed slip, and sealed it. Seating himself again in his desk-chair, he drew a long breath. Then he thought of all he had planned to do with that money and of the trip to Europe which must be given up. But was it not better to sacrifice that than to lose his parish? Perhaps even \$300 would not be enough to save the day. It was easier to open the drawer a second time, and he slipped a \$50 bill into each of two more church envelopes. He laid the three envelopes on the desk before him and thought of how much he loved his little parish. The longer he thought of it the more exalted his motives seemed to become, until it was with a smile of conscious goodness that he finally closed his desk. He even forgot that he had locked the door, and shook the handle vigorously when it did not yield to his touch.

The next morning he met the Bishop at the train. There was an anxious look in the good man's eyes, but Hugh Warren was in such a hopeful spirit that the cloud was soon dispelled. The Bishop was greatly beloved and the church was well filled, many coming from other churches to hear him. After the service was finished, the wardens counted the offerings in the little vestry and announced the amount—\$615. The Bishop's face lighted with pleasure, and he grasped Hugh's hand, exclaiming:

"I congratulate you most heartily. It is very seldom that a rector gets more money than he asks for, very seldom, indeed."

Yet somehow Hugh Warren was not as happy as he had expected to be. There was less enthusiasm on the part of the

congregation than he could have wished; but he reflected that they were rather phlegmatic anyway.

That evening, as he and his wife sat before the open fire, she slipped her hand in his, saying, softly:

"Hugh, I want to tell you something. I knew that if the offertory failed this morning, they would say the parish was not in a satisfactory condition, and ask for your resignation; and do you know what I did? I put in \$50 of the money I saved from my salary before we were married. You see I wanted to give liberally as you say that people ought to do, but somehow it made me feel uncomfortable afterward. You don't think it was wrong, do you?"

Hugh Warren waited a moment before replying, and his voice was a little strained as he said:

"If everyone did as well and gave as generously, there would never be any parish debts."

"I knew you would say it was all right," his wife replied, "and now I feel entirely relieved about it. Wasn't \$615 a splendid amount? I felt sure all the time that the people were really devoted to you. Who do you suppose gave the \$300 with that nice note? And the two fifty-dollar bills? All the other amounts were smaller, so it must be that everyone gave according to their means. The Bishop was delighted, and he said it was really a remarkable offering for St. Stephen's parish."

Weeks passed. The Rev. Hugh Warren came and went as usual, but people returning home late at night saw his study lamp burning. They said he was working too hard on his sermons, and his pallor caused his wife as much worry as the church debt had done. Once she asked him about the expected legacy, but he replied that the trip to Europe must be postponed.

The study lamp burned low. The town clock struck twelve. The Rev. Hugh Warren sat with his face buried in his hands, saying, under his breath:

"I kept my parish, but I lost my peace. There is no returning in the path I took that night."

WHY THE MARRIAGE WAS ELSEWHERE.

MRS. PETER KILSYTH-RHODE aspired to be a fashionable person. She had hyphenated her name and then removed from Stonesbury to Streamline, that she might the better hope to become entangled in the fringe, at least, of the social net. She had inherited from her late husband ("P. K. Rhode," his check was signed) a respectable fortune, and enjoyed an entire absence of curiosity as to whether the process of its accumulation rendered it tainted or perfumed. She also had two daughters of marriageable age, one of whom was soon to become a bride. Mrs. Kilsyth-Rhode was determined that this should be a "function"; one that might possibly invite the gracious warmth of the inner and exclusive set in town, which would be much more satisfying than the chilling quality composing its circumference; in short, to achieve an ambition to be "recognized."

But (horrible thought) she had hitherto forgotten to identify herself with any Church parish or sectarian society, although she had been known to say, "Oh, when we *do* go to church we usually attend Dr. Chasuble's." This was limited to Easter Day, if pleasant, when her accumulated offering for the year "was a nickel for the Lord." On the other fifty-one Sundays she had an acute attack of *laziritis*. Now, something *must* be done. It was too late for the parochial identity fiction; that would be too transparent; so she determined to reduce the situation to a basis of pure business, and have the "real thing"; which meant St. Simon Zelotes' and Dr. Chasuble.

Having thus solved the problem, and with delicate thoughtfulness omitted to annoy the custodians of the church with any inquiries as to details, or to consult the convenience of the rector, who was doubtless born for the sole purpose of reaching this psychological moment in the lives of a priest of the Church and Mrs. Peter Kilsyth-Rhode (Nothingarian), a few simple things only remained to be adjusted; and these were discussed in the following dialogue between mother and daughter:

Mrs. K.-R.—I think it is really shameful that there should be a charge for the use of the church. Of course it is expected that the minister will be paid, and also the choir, and I am sure we shall be very generous in the floral decorations. I should say that ought to be enough.

Miss K.-R.—I think it's horrid of them, anyway—the idea of a religious concern trying to make money out of a wedding! I never heard of anything so ridiculous in my life. It's posi-

tively disgraceful. Even if Reginald had as soon pay for the use of it, I don't like the principle of the thing.

Mrs. K.-R.—Well, I am determined to probe the insult. I shouldn't wonder if it was just a trick of the sexton to get a rake-off for himself, and I shall certainly speak to Mr. Vestryman about it. You know he used to have business relations with your father.

Later in the week, another dialogue was reported between Mrs. Kilsyth-Rhode and Mr. Vestryman. This was it:

Mrs. K.-R.—I have called to inquire if it is not an unusual thing, Mr. Vestryman, to make a charge for the use of churches at weddings. It seems to me unheard of and almost unpardonable! (Quite a superior air.)

Mr. V.—Why?

Mrs. K.-R.—Why? Well, to begin with, because it is a church, and not a house to be rented. It's a religious institution, isn't it, or are you a department store? (Sarcastically.)

Mr. V.—Yes, it is a "religious institution," as you call it, but don't forget that it is on earth and not in heaven, and subject to the unfortunate limitations which its environment compels. By the way, Mrs. Rhode—

Mrs. K.-R.—Mrs. Kilsyth-Rhode, if you please. (Haughtily.)

Mr. V.—Pardon me, but I was on the point of asking how long you have been a parishioner of Dr. Chasuble's.

Mrs. K.-R.—Well, we don't go there regularly, you know. (A little bit nervous now.)

Mr. V.—Then you have some other parish, perhaps, which enjoys your generous aid in its support?

Mrs. K.-R.—Not exactly, no. You see when my husband was living and my daughters were mere children, we kept Sunday by ourselves as a family. The influence was so charming in that way, you know, and we rather got out of the way of going to church regularly anywhere. (Much relieved.)

Mr. V.—Probably, then, if your attendance on religious services is restricted, you make periodical donations to the parish where your children were baptized?

Mrs. K.-R.—So far as that goes, they have never been baptized as yet. My husband didn't see of what use it was, and it was never done. We thought of it once, but it was a very rainy Sunday and the performance was postponed. (A little annoyed.)

Mr. V.—Was that to have been in an Episcopal church?

Mrs. K.-R.—No, it was a Free Will Baptist. (Stoutly.)

Mr. V.—As I understand the case then, you complain in the first place that St. Simon Zelotes' will make a charge for the use of our church if you wish it for your daughter's wedding. I have only to discuss with you the physical question involved. As to whether Dr. Chasuble would care to celebrate the Sacrament of Matrimony until your daughter is baptized, is for him to say.

Mrs. K.-R.—What! (Excitedly.)

Mr. V.—The spiritual question is for him to settle. You and I will confine ourselves to your present criticism. You admit that you do not belong to St. Simon Zelotes' parish or any other: that you do not contribute to the support of any religious society regularly, periodically, spasmodically, or any other way. Now, how do you imagine any church edifice would be above ground to-day if everybody else acted in the same way? Somebody has had to pursue a different course, or there would be neither church nor priest, and you might have an elaborate ceremony at the office of some civil magistrate. Don't you see that the life of all parishes is dependent upon the receipt of money—that there are salaries to the rector, the choir-master, and his choir, heating and lighting to be provided, insurance to be paid, repairs to be made, and so forth? And while all this has been going on for many years without any aid from you or your family, you are aggrieved that the vestry should have made a rule for their own protection. I am frank with you, and must say that to my mind your position is wholly untenable. Can't you see for yourself that it is?

Mrs. K.-R.—I shall bid you good morning, Mr. Vestryman. I don't think we can *do business*. (Exit loftily.)

J. B. A.

LET US PRAY HIM, therefore, to shed abroad in us the mind that was in Christ; that we may offer up ourselves to be disposed of as He sees best, whether for joy or sorrow; to be slighted, or esteemed; to have many friends, or to dwell in a lonely home; to be passed by, or called to serve Him and His Kingdom in our own land, or among people of a strange tongue; to be, to go, to do, to suffer even as He wills, even as He ordains, even as Christ endured, "who, through the Eternal Spirit, offered Himself without spot to God."—*Henry Edward Manning*.

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.

KALENDAR OF COMING EVENTS.

July 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.
 July 31-Aug 26—Sewanee Summer School of Theology.
 Sept. 21-24—Brotherhood of St. Andrew Convention, Chicago.

Personal Mention.

THE address of the Ven. G. W. S. AYRES, Archdeacon of Buffalo, during August, will be Staatsburg, Dutchess County, N. Y.

THE Rev. JOHN A. CARR of Chicago has accepted a call to the rectorship of St. Andrew's Church, Lambertville, N. J.

THE address of the Rev. JOHN H. CHAPMAN is changed from Brooklyn, N. Y., to Upperville, Va.

THE Rev. JOHN C. CORNICK has declined a call to the rectorship of St. Margaret's Church, Anne Arundel Co., Md.

THE Rev. ALEX. CRAWFORD, Ph.D., has accepted a call to the rectorship of St. Barnabas' Church, Tullahoma, Tenn., with the mission at Murfreesboro, and has entered upon that work.

THE Rev. W. E. DAKIN has entered upon his new rectorship at Columbus, Miss.

THE Rev. RAIMUNDO DE OVIES has accepted the call to the rectorship of St. Andrew's parish, Birmingham, Ala.

THE Rev. E. N. ENGLISH, rector of St. Paul's, Southampton, Ontario, will be *locum tenens* at the Church of the Holy Spirit, Missoula, Mont., for the next fourteen months. The rector, the Rev. C. H. Linley, leaves for Melbourne, Australia, on the S. S. *Miowera* from Vancouver, B. C., July 21st, to be absent fourteen months.

THE Rev. J. W. FOGARTY, Red Lodge, Mont., is acting Secretary for the Diocese of Montana during the absence of the Secretary, who will be away for the next twelve months.

THE address of the Rev. F. R. HOLEMAN is Starke, Bradford Co., Fla., and not as given in the Journal of the Diocese.

THE Rev. J. RUSSELL HOLST, having accepted a call to St. Matthew's Church, Chatfield, Minn., desires his mail to be sent to him to that city.

THE Rev. GEORGE F. G. HOYT has resigned the rectorship of Christ Church, Lima, Ohio, to take effect September 1st.

THE address of the Rev. WILLIAM M. JEFFERIS of the Diocese of Arkansas will be, until his return to the United States in the coming fall, care of the Club Hotel, Yokohama, Japan.

THE Rev. A. W. JENKS of Trinity College, Toronto, will be in charge of St. Thomas', Toronto, during July, and of the Church of the Transfiguration, Whitefield, N. H., during August.

THE Rev. J. E. JOHNSON has resigned the rectorship of All Saints' Church, Pontiac, R. I.

THE Rev. JAMES KIRKPATRICK, priest in charge, has resigned St. Luke's mission, Anchorage, Ky., to accept a call to Holy Trinity parish, Collington, Md., Diocese of Washington.

THE Rev. C. W. KING has been placed in charge of the missions at Bloomingdale and Vermontville, Essex Co., N. Y., Diocese of Albany.

THE Rev. SYLVESTER R. McALPIN has entered upon the rectorship of St. John's Church, Johnson City, Tenn.

THE address of the Rev. G. WHARTON McMULLIN will be changed August 1st from Queens, L. I., to Rockville Center, L. I., N. Y., where he has been placed in charge of the Church of the Ascension by the Bishop.

THE Rev. T. H. M. OCKFORD has been stationed at Cobleskill, N. Y., Diocese of Albany.

THE Rev. A. R. PRICE has resigned the rectorship of St. John's Church, Covington, Ky.

THE Rev. W. S. RAFTER has been appointed missionary at St. Laurence's Church, Osceola Mills, and Holy Trinity Church, Houtzdale, Pa., and began work in his new field on the second Sunday in July.

THE Rev. A. F. RANDALL of Newton, Kan., is spending his vacation in missionary work in the District of Boise. Address until September 1st, American Falls, Idaho.

THE Rev. J. E. REILLY, D.D., rector of Madison, Wis., declines to withdraw his resignation, though unanimously requested by the vestry to do so. He will remain at Madison until the last of August.

THE Very Rev. CHAS. L. SLATTERY, Dean of the Cathedral of Our Merciful Saviour, Faribault, Minn., will spend the two last weeks of July among the Canadian Rockies. During his absence the services at the Cathedral will be cared for by the Rev. Anthon T. Gesner of Shattuck School, Faribault.

THE Rev. Dr. C. ELLIS STEVENS has been appointed member of a committee of six admirals, four generals, and four civilians to receive the body of John Paul Jones on its arrival, and take part in the final ceremonies.

THE Rev. FREDERICK SWINDLEHURST has been appointed missionary in charge at Fort Covington and Hogansburgh, N. Y., Diocese of Albany.

THE Rev. HARRIS B. THOMAS has resigned St. Mark's (Crescent Hill), Louisville, Ky., and will return to the Diocese of West Virginia.

THE Rev. H. T. WALDEN, recently of Cordele, Ga., has accepted the call to the rectorship of St. Thomas' Church, Greenville, Ala., with charge of missions at Evergreen, Hayneville, and Lowndesboro.

THE Rev. ARTHUR E. WHATHAM has resigned his rectorship at Georgetown, Del.

THE address of the Rev. S. ALSTON WRAGG, rector of the Church of the Good Shepherd, Augusta, Ga., during the summer, will be Fisher's Island, N. Y., where he will spend his vacation with his family.

DEGREES CONFERRED.

SYRACUSE UNIVERSITY.—D.D. upon the Rev. HERBERT G. CODDINGTON, rector of Grace Church, Syracuse, N. Y.

ORDINATIONS.

DEACONS.

QUINCY.—MR. JOHN MARSHALL GRISWOLD was made a deacon in the Cathedral, Quincy, by the Bishop of Quincy, on the 16th inst. The Very Rev. W. H. Moore preached the sermon and presented the candidate. Mr. Griswold, until recently a Methodist minister, has been serving as a lay-reader at Christ Church, Jubilee, and Christ Church, Limestone, to which parishes he has now been appointed.

RHODE ISLAND.—At St. Michael's Church, Bristol, on June 14th, by the Bishop of the Diocese, SAMUEL SMITH DRURY.

SOUTHERN FLORIDA.—On Tuesday, June 6th, 1905, in St. Phillip's Church, Anacostia, Washington, D. C., at 10 A. M., by consent of the ecclesiastical authority of Washington, the Bishop of Southern Florida ordered deacon, HUBERT ASTLEY ST. A. PARRIS. The Bishop preached on the Christian Ministry. The Rev. W. G. Davenport and Dean W. V. Tunnell, who had acted as Examining Chaplains *pro tem.*, were present, and also four colored clergymen. The Rev. H. A. St. A. Parris is a colored man from the West Indies and is a man of considerable promise. He has been a teacher among his people, and was prepared for the ministry at King Hall. He is to take charge of St. Agnes' Church, Miami, Fla., and the neighboring missions among his people.

DEACONS AND PRIESTS.

HARRISBURG.—At Bishop Darlington's first ordination, held at St. John's Church, Lancaster, June 18th, he ordained deacons, HARRY G. HARTMAN, HENRY E. A. DURELL, and WILLIAM B. SUTHERN; and priest, the Rev. GEORGE R. BISHOP, rector of Trinity Church, Renovo. The Bishop was preacher, the Rev. F. A. Warden bearing his pastoral staff.

DIED.

ABBE.—Entered into rest "in the great peace of God," at dawn on Trinity Sunday, OCTA TERRY, wife of James E. ABBE, of Newport News, Va., and daughter of Warren and Charity Terry of Enfield, Conn., in the 58th year of her age. "I heard a voice from heaven, saying unto me, Right Blessed are the dead which die in the Lord henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

FLEMING.—Entered into rest on Sunday, July 9th, 1905, at Scarsdale, EMMA ATKINSON FLEMING, daughter of the late Alexander Fleming of Bellows Falls, Vermont.

KING.—Entered into Paradise, suddenly, at Atlantic City, N. J., June 14th, HARRY J. KING, son of the late Hon. Alexander King of Bedford, Pa.

"Grant him, O Lord, eternal rest, and may Light perpetual shine upon him."

MACON.—Entered into Life eternal, at Norfolk, Va., on June 21st, VIRGINIA A., beloved wife of Edgar Barbour MACON of Princess Anne County, Va., aged 72 years.

WAKEFIELD.—At 3 o'clock on Monday morning, July 17th, at the residence of J. W. Meacham in Milwaukee, GERTRUDE PARKER, widow of Cyrus H. Wakefield, in the 35th year of her age. Buried at Oshkosh, Wis.

"Grant her, O Lord, eternal rest, and may light perpetual shine upon her!"

WYNKOOP.—Entered into the rest of Paradise, at Kinderhook, N. Y., on Thursday, July 13th, 1905, at the dawn of day, MARY J., daughter of the late Augustus and Anna Whiting WYNKOOP, in the 60th year of her age.

"The sands of life are sinking,
 The dawn of heaven breaks,
 The summer morn I've longed for,
 The fair, sweet morn awakes.
 Dark, dark hath been the midnight,
 But day-spring is at hand,
 And glory, glory dwelleth
 In Emmanuel's Land."

WANTED.

POSITIONS OFFERED.

PARISH WORKER WANTED in a manufacturing town. One who has worked with Sisters preferred. State age and salary expected. Address: RECTOR, care LIVING CHURCH, Milwaukee.

YOUNG UNMARRIED PRIEST WANTED as curate, New York City parish. Full Catholic ritual. Address: RECTOR, P. O. Box 1820, New York.

CLERGYMAN with good business ability, can find a profitable opening for it in the Episcopal Church Department of the Clerical Registry, 136 Fifth Ave., New York. Residence in or near New York essential, and one with some capital preferred. Write the JOHN E. WEBSTER CO.

POSITIONS WANTED.

WANTED BY CHURCHWOMAN, graduate of Church School, position in school or family. Is qualified to teach Latin, German, Spanish, mathematics, and English branches, has also specialized for teaching the violin. Address C., Lock Box 15, Lancaster, Wis.

WANTED by September, a parish in or near Philadelphia or New York; Philadelphia preferred. Married priest, willing to work, and cooperate with a good Church people. Address: A 3, LIVING CHURCH, Milwaukee.

YOUNG WOMAN, Library School training, nine years' experience, desires library or allied position in Eastern or Central state. Address: A 4, LIVING CHURCH, Milwaukee.

WORK, CHURCH SCHOOL OR PARISH. Experienced. Expenses paid. A. R., LIVING CHURCH Office, Milwaukee.

ORGANIST AND CHOIRMASTER, thoroughly qualified and experienced man, good, earnest worker, fine player, and successful choir trainer, desires position October or earlier. 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 Street, Wheeling, W. Va.

ORGANIST, Associate American Guild of Organists, desires change. Best of references from New York City clergymen. Good organ, good salary essential. Churchman. Address: "PEDAL BOARD," care LIVING CHURCH, Milwaukee, Wis.

CHARLES 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.

PARISH AND CHURCH.

THE INDIANAPOLIS VESTMENT BAG. Something every Priest wants. Already in use in five Dioceses. The most convenient invention for carrying vestments—cassock, surplice, stoles, etc. Of fine imitation leather, it is light, water-proof, easily packed, least damaging to freshly laundered surplice; can be put for travelling in an ordinary suit case, and is always ready. AN ACCEPTABLE PRESENT TO ANY CLERGYMAN. Price, \$2.50. Satisfaction guaranteed. Orders may be sent to the Rev. F. O. GRANNIS, 1518 Park Avenue, Indianapolis.

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

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

CLERICAL REGISTRY.

CLERGYMEN WANTED.

Eleven parishes, 15 missions, and 2 assistantships, with and without rectories, are now available. Stipends, \$600 to \$1,500.

SUNDAY DUTY.

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.

APPOINTMENTS JUST MADE BY THE REGISTRY.

Marshall, Texas; Brookville, Pa.; and Houtdale and Osceola, Pa.

LANDSCAPE ARCHITECT.

A. PHELPS WYMAN, Landscape Architect, 17 East Van Buren St., Chicago, Ill. Minneapolis office: At Handicraft Guild, 2nd Avenue and 10th St., South.

TO DIOCESAN SECRETARIES:

Please address Journals to me at Lexington, Ky., not Covington, as one of the almanacs gives my address. Rev. ROBERT C. CASWALL, Secretary Diocese of Lexington, July 13, 1905.

RETREATS.

RETREAT FOR PRIESTS. From evening of Monday, September 4th, till morning of Friday, September 8, 1905. At Holy Cross, West Park, N. Y. Conductor, Rt. Rev. R. H. Weller, D.D. No charge.

ROOMS—BOSTON.

STUDENTS AND TOURISTS wishing to visit Boston for study or pleasure, will find pleasant rooms in the vicinity of New England Conservatory of Music, Emerson College of Oratory, Simmons College, etc., with Mrs. E. W. FROST, 309 Huntington Ave., Boston, Mass. Reference, Y. W. C. A.

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.

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For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information and Purchasing Agency is maintained at the Chicago office of THE LIVING CHURCH, 153 La Salle St., where free service in connection with any contemplated or desired purchases is offered.

BOOKS RECEIVED.

E. P. DUTTON & CO. New York.

The New Testament. In the Light of the Higher Criticism. By Ramsden Balmforth. Author of *Some Social and Political Pioneers*, etc. Price, \$1.25 net.

Girls' Christian Names. Their History, Meaning, and Association. By Helena Swan. Price, \$1.50.

Pro Fide. A Defence of Natural and Revealed Religion. By Charles Harris, B.D., Lecturer in Theology and Parochialia, St. David's College, Lampeter; Examining Chaplain to the Bishop of Llandaff. Price, \$3.00 net.

Saint Catherine of Siena as Seen in Her Letters. Translated and edited with Introduction by Vida D. Scudder. Price, \$2.50 net.

An Elizabethan Virginal Book. Being a Critical Essay on the Contents of a Manuscript in the Fitzwilliam Museum at Cambridge. By E. W. Naylor, Mus.D., author of *Shakespeare and Music*, Organist and Lecturer of Emmanuel College, Cambridge. With Illustrations. Price, \$2.00 net.

The Story of the Merchant of Venice. From the Play of Shakespeare. Re-told by Alice Spencer Hoffman. Illustrated by Dora Curtis. Stories from Shakespeare's Plays for Children. Price, 60 cents net.

Who Was He? A Concise Dictionary of General Biography. By Edward Latham. Price, 50 cents.

Mottoes and Badges of Families, Regiments, Schools, Colleges, States, Towns, Livery Companies, Societies, etc. British and Foreign. With translations into English of the Foreign Examples, and occasional notes, attempting to trace such Mottoes as are Quotations to their Sources. By W. S. W. Anson. Price, 50 cents.

RIVINGTONS. London.

The Faith of the Church. The Witness of the Creeds. By the Rev. A. R. Whitham, M.A., Principal of Culham Training College. "Mirabilia testimonia Tua."

J. P. LIPPINCOTT CO. Philadelphia.

The Image in the Sand. By E. F. Benson. author of *The Challoners*, etc.

THE YOUNG CHURCHMAN CO. Milwaukee.

The Heart of Catholicity. By the Rev. Frank N. Westcott, Ph.B., author of *Catholic Principles*, and *The Church and the Good Samaritan*.

The Church at Work

PAGAN RITES DEFINED BY JAPANESE BISHOPS.

A NOVEL pastoral letter signed by the six Anglican Bishops in Japan is entitled "Counsel for Christians at funerals of Non-Christians." The letter is intended to give directions to native Christians as to their action at funeral and memorial services of deceased soldiers held in Buddhist temples or elsewhere. The Bishops allow that Christians may rightly bow the head before the relic or picture of the person whom they have come together to honor, maintaining that such honor is not worship. They do not allow that incense may be burned before such relics or pictures. "It is true," the Bishops say, "that when a person burns incense before the relic

or picture of one whose funeral is taking place, though the funeral be in a Buddhist temple, the incense is not offered to the 'god of the temple,' but to the man who has died. It is not therefore an act of apostasy to Buddhism. None the less it is paying a kind of divine honor to one who is not the One True God, and, to say the least, it is confusing to the minds of the simple, for it tends to obliterate the line which it has been the first great duty of Christianity to make clear—between the One God and all His creatures."

The Bishops remind Christians that it was this very act of burning incense before the image of the Emperor of Rome that was made the test of Christianity or Paganism in

the early days of Christianity in Europe, and that Christians invariably held that it was unlawful for them to do so. Neither do the Bishops permit of "rubbing hands" during a funeral, as non-believers do.

RETURN OF BISHOP DOANE.

AMONG the passengers returning from England by the White Star liner, *Cymbric*, which arrived in Boston on the 8th inst., were the Bishop of Albany, with his wife and Miss Margaret Condit, his sister-in-law.

DR. HODGES' ANNIVERSARY.

A NOTABLE OCCASION was the celebration of the 50th anniversary of the ordination of

the Rev. J. S. B. Hodges, D.D., at Old St. Paul's Church, Baltimore, of which Dr. Hodges has for many years been rector, on Sunday, July 2nd. The anniversary was in no sense intruded into the service, but yet was recalled in many ways. Two of Dr. Hodges' many hymns, as well as his *Te Deum* in A and his Communion Service in D, were sung by the choir on the occasion. Dr. Hodges himself preached the anniversary sermon, taking for his text the words of Jacob, "Few and evil have the days of my life been."

Dr. Hodges is a native of England, born in 1830. His father, Edward H. Hodges, was a notable musician, and the son inherited the father's ability in the musical line. The family came to this country in 1845, when the present clergyman was 15 years old. He took his degree of B.A. and M.A. at Columbia University, graduating from the General Theological Seminary in 1854, where he was a classmate of James De Koven, of the present Bishop of Springfield, and others of that, perhaps the most distinguished class that the Seminary has ever graduated. Dr. Hodges was ordained deacon in 1854 by Bishop Wainwright, and priest a year later by Bishop Horatio Potter. He spent the first years of his ministry as assistant at Trinity Church, Pittsburgh, and then from 1856-9 as instructor at Nashotah Seminary, Wis. He was afterward for a year rector of the Church of the Holy Communion, Chicago, and for ten years (1860-70), of Grace Church, Newark, N. J. It was in the latter year that he accepted his present rectorship of St. Paul's, Baltimore, the mother church of the city. In the 35 years that he has given to that city and Diocese, he has uniformly been reckoned among the wisest counsellors of the several Bishops, and has been a distinguished figure in Church councils both diocesan and general. He has written a large amount of Church music, including hymn tunes, anthems, chants, etc., and was the editor of the volume, *Book of Common Praise*, published in 1868. Many will hope that many years may yet be spared to him in his priestly work.

DEATH OF REV. DR. HODSON.

THE DEATH of the Rev. Horatio W. P. Hodson, Ph.D., rector of St. Katharine's Church, Pensacola, Fla., occurred at Ithaca, N. Y., on the evening of July 8th. Dr. Hodson had formerly been a resident of Ithaca, where his father also resides, and being in ill health had come from his home in Pensacola to his father's home. He was sitting at the table, conversing with his father after supper, when suddenly he fell back dead. Dr. Hodson was ordained deacon in 1893 by Bishop Weller, Coadjutor of Fond du Lac, and priest in 1894 by the late Bishop Starkey of New Jersey. He served for a time as rector of Grace Church, Town of Union, N. J.

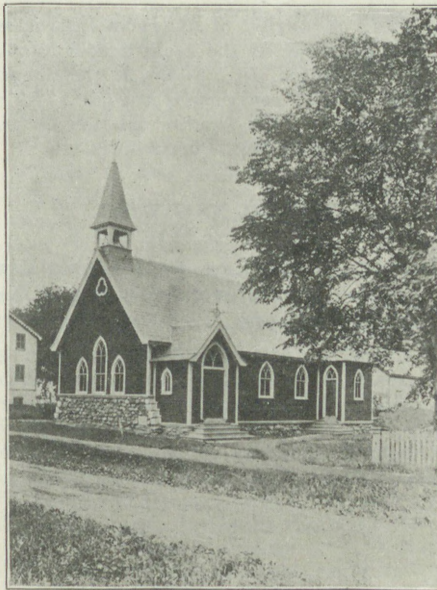
FOURTH MISSIONARY DEPARTMENT.

AT A RECENT meeting of representatives of the Fourth Missionary Department, held at Sewanee, Tenn., during the meetings of the Board of Trustees of the University of the South, it was determined to hold a missionary conference of this Department, in Atlanta, Ga., November 7, 8, 9, 1905. All the Bishops of this Department were present at the meeting, except the Bishops of Cuba and Porto Rico, and each pledged his cordial support to the success of the conference. A provisional programme was adopted, which will be published as soon as details have been arranged. The outlook is bright for a stirring and rousing missionary meeting.

CHAPEL AT MONTGOMERY, N. Y.

ST. ANDREW'S CHAPEL, Montgomery, N. Y., the consecration of which on the 6th of June, by Bishop Coadjutor Greer, was duly chron-

icled in THE LIVING CHURCH, is a most pleasing and satisfactory structure. The site of the chapel on Walkill Avenue is an excellent one, having a frontage of 75 feet. The edifice itself is about 60 feet long, and is divided into chancel, nave, vestry, and porch. The style is Gothic, and combines effects producible from stone and timber. The outside wood-



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

work is stained with green creosote stain, the trimmings being painted ivory white. The interior woodwork harmonizes with the walnut furnishings in chancel, etc. Cathedral glass fills the windows. The Rev. Dr. J. G. Lewis, rector of Walden, began the mission and carried out the canvass for funds and the erection of the chapel in the interest of Church people in the village, who were unable to attend the services at the parish church in Walden, four miles distant.

DEATH OF REV. J. WAINWRIGHT RAY.

ON THE AFTERNOON of the Third Sunday after Trinity, a brief and quiet service was said in Washington, preparatory to the removal of the remains of perhaps the oldest clergyman of the American Church—the Rev. John Wainwright Ray, who died on July 7th, at the age of 94. In middle life he was obliged to relinquish the active duties of the ministry, on account of an affection of the throat, and was employed in the United States Patent Office. Afterwards he went to New York, and was for some years connected with *The Churchman*. Returning to Washington, he made it his home till he passed to rest, doing what ministerial work was possible in his advancing age, his faculties remaining clear almost to the end. His remains were taken for burial to his former home, Dansville, N. Y.

SEWANEE SUMMER SCHOOL.

THE SUMMER SCHOOL of Theology, to be held at Sewanee, Tenn., from July 31st to August 26th, promises to be even more largely attended than was the session of 1904. The visiting lecturers will include, in addition to the Rev. Robert A. Holland, D.D., of St. Louis, Mo., and the Very Rev. Charles L. Wells, Ph.D., Dean of Christ Church Cathedral, New Orleans, La., the following: The Rt. Rev. C. M. Beckwith, D.D., Bishop of Alabama, will lecture on the "Trinity System of Sunday School Instruction"; the Rt. Rev. Davis Sessums, D.D., Bishop of Louisiana, will conduct a Conference on Christian Apologetics; the Rev. Edward McCrady of Canton, Miss., will deliver two lectures on Scientific Evidences of the Divinity of Christ;

and the Rev. A. H. Noll will lecture on Hymnology.

The subjects of Dr. Wells' lectures, entitled "Studies in the Development of the Papacy," are as follows: (1) Claims of Origin and Authority, based on the New Testament and Early History; (2) Real Foundations in the Early History of Rome; (3) The Forged Decretals; (4) The Papal Superstructure.

All of the members of the theological faculty of the University of the South will deliver lectures, as already announced, in connection with the school.

CRAPSEY TO BE INVESTIGATED.

BEFORE departing for a short stay abroad, the Bishop of Western New York appointed a committee of investigation under the diocesan canons, in the matter of charges against the Rev. A. S. Crapsey of Rochester.

DR. LLOYD RECALLS HIS ACCEPTANCE.

THE ACCEPTANCE by the Rev. Dr. Lloyd of his election as Bishop Coadjutor of Oregon has been recalled. His letter recalling it was mailed to the President of the Standing Committee last week.

NOTES FROM CUBA.

AFTER an interval of more than sixteen months, the services in the Spanish tongue have been begun again, and with good prospects of success. This work will doubtless be slow at first, and with many discouragements, because it is always more difficult to rebuild than to build from the bottom. And this work has had so many setbacks, that we shall have to be very patient as to immediate results. But the beginning is now made, and it is a good one, and one that promises well.

On Sunday, June 18th (Trinity Sunday), the Rev. Mr. Colmore, assisted by Mr. Frazer, held the first service at the chapel on the Prado. There was a good congregation, and great interest was shown. Mr. Colmore said the service in Spanish, and read with remarkable ease and distinctness. Mr. Frazer read the lessons, being authorized to do so by the Bishop, and made the address. Mr. Frazer's son, a young man home for the vacation from a college in the States, played the organ. All the chants of the service were sung, and the proper hymns, by the entire congregation. The people feel very much encouraged at this fresh beginning, and are satisfied that at last the work is going on upon a sure foundation.

BISHOP KNIGHT has sent out the following:

"ANNOUNCEMENT.

"The Rt. Rev. Albion W. Knight, Bishop of the Episcopal Church in Cuba, announces that a Select School will be opened under the auspices of the Church, Monday, October 2nd, 1905. Miss _____ has been engaged as Principal, and will be assisted by such a corps of teachers as the needs of the school may demand. Application for entrance, with reference, should be made to the Bishop, or to the Rev. Charles B. Colmore, Calle 15, entre B & C, Vedado. Terms: Fifty Dollars, U. S. Cy., for the scholastic year."

In our copy of the above announcement the name of the principal is omitted for the reason that this matter is not settled at the present writing, but it will be so in the immediate future.

THE WORK in all the missions during the wet and hot season is more or less affected, as it would be in the States, and there is not the same activity as in the winter, but everything is open and the missionaries are at their posts, doing their work with the greatest faithfulness.

OWING to the difficulties in getting to the Isle of Pines, and of getting about when there during this season, the visits of the Arch-

deacon are suspended for the time being, but as soon as practicable they will be renewed. At Columbia, work has been begun upon the lot owned by the Church, and it is being made ready for the setting out of a number of citrus fruit trees.

SPANISH SERVICES IN PORTO RICO.

SERVICES in the Spanish language were commenced on Trinity Sunday at the Church of St. John Baptist, San Juan, there being present some 25 adults and 40 children, the latter from the mission school. The priest in charge is the Rev. Walter Mitchell.

UNIVERSALISTS BUILD A GOTHIC CHURCH.

THE UNIVERSALISTS of Watertown, N. Y., an old and influential society, having petitioned the rector of Trinity Church of that city to nominate to their board an architect to plan and construct a place of worship they have in contemplation, have engaged, on Dr. Reed's recommendation, a representative of that famous family of ecclesiastical architects—"the Upjohns"—whose churches are scattered all over the East, and whose earliest American ancestor built old Trinity, New York. Having decided on the Perpendicular Gothic, the congregation is now up against the proposition of a chancel and a vested choir. Ogival architecture does not lend itself easily to a sacred building that ends in a flat wall. What to do with the choir and the minister is now the question. Should Mr. Upjohn be permitted to carry out the Churchly idea to the end, the Universalists will have the most perfect specimen of the Gothic order in northern New York. And from a pointed, vaulted roof, with ribs and cross-springers and bays—an ogive which affects the form of a handiron, it will be but a step to a ritual and long processions. And then?

ALABAMA.

C. M. BECKWITH, D.D., Bishop.

Birmingham Notes.

THE REV. RAIMUNDO DE OVIES, recently of St. John's Church, Ensley, has accepted the rectorship of the newly organized parish of St. Andrew's, in Birmingham. St. Andrew's was mainly a chapel of ease of the Church of the Advent, begun some two years ago, and its rapid growth and increasing strength were of sufficient importance in the minds of its supporters to warrant its organization as a parish. The necessary canonical action was recently taken to effect its parochial standing, and both the Churches of the Advent and St. Mary's have largely contributed towards its membership and its communicant list, numbering something over one hundred. It will soon become a strong centre of Church activity.

A NOVEL and not unworthy method of raising funds for Church purposes has been adopted by a member of the congregation of St. Mary's Chapel, Birmingham, who has made a simple and beautiful Celtic cross, four inches high, which is offered for sale at \$1.00 each, for the Chapel fund. These crosses may be obtained from Miss Elizabeth Jones, 1908 Thirteenth Ave., South, Birmingham, Ala.

ALBANY.

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

Bishop Nelson's Work.

BISHOP NELSON has completed his spring visitations and is resting at his summer home in Canada. He has, since the diocesan convention in November, visited 133 parishes and missions, preaching 182 sermons, making many addresses; baptized a large number and confirmed over 1,300 candidates. Thus, with

all other duties devolving upon him during the absence of the Bishop, has the year so far been a busy one for him. His address until further notice will be Lac La Peche, County Champlain, Canada.

ASHEVILLE.

J. M. HORNER, D.D., Miss. Bp.

Deaf Mute Service.

THE CONVENTION of American Instructors of the Deaf met at the State School for the Deaf, Morganton, July 8-15. At the Sunday service of the convention, the Rev. J. H. Cloud, minister St. Thomas' mission for the Deaf, St. Louis, Mo., officiated.

CENTRAL NEW YORK.

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

Memorial Tablet in Utica—Sunday School Commission—Two Convocations—Church Consecrated at Dryden.

A BRONZE TABLET has been placed in the sanctuary of St. George's Church, Utica (the Rev. Jesse Higgins, rector), by the members of the altar guild, in memory of the late Rev. William B. Coleman, for many years rector of the parish. The inscription is as follows:

R. I. P.

WILLIAM BERNARD COLEMAN
BELOVED PRIEST

NATUS 1852—TRANSLATUS 1904

TWENTY-TWO YEARS RECTOR OF THIS CHURCH.

"Introibo ad altare Dei, ad Deum qui laetificat juventutem meam" (Ps. xliii. 4).

That the Rev. Mr. Coleman's memory is lovingly cherished by his former parishioners is also indicated by the fact that the room in the parish house which was for some years his living room, is now changed into an oratory for week-day services and other devotional uses.

IN ACCORDANCE with a resolution adopted by the diocesan Convention, the Bishop has appointed the following Sunday School Commission: The Rev. J. J. Burd, chairman; the Rev. Messrs. J. Sanders Reed, D.D., Harry S. Longley, H. G. Coddington, D.D., Karl Schwartz, R. M. Church, H. S. Sizer, F. C. Smith; and Messrs. F. L. Lyman, T. F. Crane, Clarence L. Parker, W. W. Canfield, W. S. Crocker, and Harrison W. Steward.

THE CONVOCATION of the Sixth District was held in Christ Church, Waverly, June 20th and 21st, and \$1,100 was assessed upon the various parishes and missions of the District for diocesan missions, and \$2,200 appropriated for mission work during the ensuing year. The Convocation of the Fourth District was held July 7th and 8th, with the Onondaga Indians, at the Church of the Good Shepherd, Onondaga Castle (the Rev. W. S. Hayward in charge). The Bishop made a stirring missionary address, the music being rendered by a vested choir of Indian boys and girls.

THE CONSECRATION of the new Trinity Church, Dryden, of which the Rev. Theo. Hayden is minister in charge, took place on Thursday, July 6th. There were present beside the Bishop, the Rev. Messrs Boardman, Church, Fox, Hubbard, Somerville, Way, Feary, and Hayden. The vested choir of Christ Church, Cortland, rendered the music. The instrument of donation was presented by Mr. D. R. Montgomery, and the sentence of consecration was read by the Rev. W. W. Way. The Bishop was assisted in the celebration of the Holy Communion by the Rev. R. M. Church and the Rev. N. S. Boardman. The Bishop preached the sermon from St. Matt. i. 23: "And they shall call His Name Emmanuel, which is, being interpreted, God with us."

The entire cost of the church up to the present time is about \$2,200. The seating capacity being about 120. A beautiful bronze tablet, designed and executed by the Rev.

H. H. H. Fox, and east by Mr. John Drew of Lockport, N. Y., placed on the east wall of the church, bears the following inscription:

THIS CHURCH IS DEDICATED TO THE
GLORY OF GOD AND IN LOVING MEMORY
OF FREDERICK DAN HUNTINGTON, D.D.,
LL.D., L.H.D., FIRST BISHOP OF CENTRAL
NEW YORK. 1819—1904.

The golden evening brightens in the west;
Soon, soon to faithful warriors cometh rest,
Sweet is the calm of Paradise the blest.

Alleluia.

CHICAGO.

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

New Church for the Advent—City Notes.

PLANS have been drawn for a new church and parish house to be built on a lot recently purchased by the people of the Church of the Advent, Chicago (Rev. D. L. Goodwin, priest in charge). It is proposed first to build on the rear of the lot the structure which will eventually be used as a parish house, and to hold services in the upper story, which will be fitted up as a chapel. The lower portion will be used for the Sunday School and in lieu of a parish house, until the permanent church can be erected on the main portion of the lot. Strenuous efforts are being made to raise the money so that the first portion of the plans can be carried out and the people worship in the new structure on Advent Sunday, free from debt. At present services are held in a hall on Fullerton Ave., but the lot recently purchased is located on Humboldt Boulevard, corner of Frisco Street, in the midst of a rapidly growing population. The new building will be of stone.

THE REV. DR. JAMES S. STONE of St. James' Church, accompanied by Mrs. Stone, is spending his vacation at Loon Lake, in the Adirondacks.

WORK will soon be commenced on the reconstruction of the choir and sanctuary of St. Mark's Church, Evanston. The present plaster will be torn out, and the walls faced with stone up to the clerestory, which will probably be decorated in gold leaf. The plans call for recessed sedilia on either side of the sanctuary, credence shelf and piscina, and also for a stone floor in the choir and stone steps leading from the nave.

THE REV. PAUL FAUDE has begun his work as senior curate at St. Peter's, Chicago, with the Rev. Mr. Oldham as junior curate.

IT IS REPORTED that the Church of the Ascension, Chicago, is the beneficiary by the will of Pedro C. Rolado, who bequeathed 163 acres of land in South Dakota to the church, and several thousands of dollars to the choir.

ST. ELIZABETH'S MISSION, Chicago Lawn, now in charge of Marcus J. Brown, formerly a Baptist minister and at present a candidate for holy orders, has recently purchased for \$1,000 a lot with a frontage of 75 feet on the corner of 62nd Street and St. Louis Avenue, on which it is hoped a church will be built in the near future.

CONNECTICUT.

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

Two Archdeaconries—Death of F. S. Woodward—Memorial Service at Middletown.

THE ANNUAL meeting of the Archdeaconry of Fairfield was held on Tuesday, July 11th, at Christ Church, Westport (the Rev. Ellis B. Dean, rector). The financial standing is better than for some years past. One thousand dollars has been raised in the Archdeaconry toward the indebtedness of the Missionary Society of the Diocese. This indebtedness has been entirely cancelled. Fifteen hundred dollars was appropriated for work

within the Archdeaconry, the county of Fairfield.

The Archdeaconry of Litchfield held its annual meeting at New Milford on Wednesday, July 5th, in connection with the opening of the Summer School for Missions. At the missionary meeting, at St. John's Church, Archdeacon Plumb, the rector, spoke of the work in Litchfield Archdeaconry, which consists of Litchfield county. The Rev. J. Chauncey Linsley of Torrington, of the work in the Diocese, and Bishop Van Buren on the same in Porto Rico.

FREDERICK S. WOODWARD, a former resident of Waterbury, died recently at the home of his daughter, Mrs. E. B. Thompson, in Miami, Fla., aged 72 years. He was a native of Woodbury and a son of the late Rev. Frederic B. Woodward, M.D., formerly a well-known clergyman of the Diocese. Mr. Woodward was a graduate of the Episcopal Academy of Connecticut, at Cheshire.

A MEMORIAL SERVICE for the late Rev. John Townsend was held in Christ Church, Middletown, on the evening of the First Sunday after Trinity. Of this parish Mr. Townsend was for many years rector. After Evening Prayer, the rector, the Rev. George B. Gilbert read a letter from the Bishop, and also the minute adopted by the vestry of Christ Church. The Rev. Joseph Hooper read the minute adopted by the Archdeaconry of Middlesex, and made a biographical address. The sermon was by Archdeacon Raftery, from the words, "He was a good man, and full of the Holy Ghost and of faith." "The Son of Consolation, Giver of hospitality."

EASTON.

WM. FORBES ADAMS, D.D., D.C.L., Bishop.

Gifts at Easton.

CHRIST CHURCH, Easton (the Rev. Dr. W. G. McCready, rector), has recently been the recipient of an organ for use in the parish house. The donor was the Rev. Dr. S. D. McConnell. Another gift recently received was a beautiful silver cruet for the Holy Communion. This was presented by the Jenkins family as a memorial to the late Thomas H. Jenkins, who served the parish efficiently for many years. The design of the cruet is the same as that of the service used at the early celebrations.

FOND DU LAC.

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

Several Bequests.

BY THE WILL of Mrs. Lucy Bosworth, who died July 4th, the following bequests were made: Church of the Intercession, Stevens Point, \$15,000; Grace Church, Canton, N. Y., \$5,000; General Missions, \$1,000; Diocesan Missions, Fond du Lac, \$2,000; Aged and Infirm Clergy Fund of the Diocese of Fond du Lac, \$2,000; Grafton Hall, \$500.

KANSAS CITY.

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

New Church for St. Paul's.

A PERMIT has been issued for the erection of a new stone church for St. Paul's parish, at Kansas City, which is to stand on the southwest corner of 40th and Walnut Streets, and is to cost \$30,000.

KENTUCKY.

CHAS. E. WOODCOCK, D.D., Bishop.

Lay Workers to Confer — Louisville Notes — Paducah.

BISHOP WOODCOCK has issued a letter, and appointed a committee to make arrangements for a Conference of Lay Workers of the city of Louisville to be held in October. The object of the conference will be

to arouse and organize the laymen of the Church for aggressive work on the lines of Church extension in the city and Diocese.

THE ALWAYS busy and active parish of St. Andrew's, Louisville, is preparing for additional work. One of its earnest laymen has given a lot, costing \$3,000, located in the southern part of the city where the population is increasing rapidly and far from any of our present parishes, upon which it is proposed to build a church in the near future. St. Andrew's already maintains a flourishing mission, St. Stephen's, in the eastern part of the city.

BY THE THOUGHTFUL generosity of a good woman of the Cathedral congregation, the household of the Home of the Innocents, Louisville, numbering some forty young children, under the charge of Sister Lodvicka, is spending the summer in the country, where the little ones are revelling in the rare luxury of out of doors life.

GRACE CHURCH, Paducah (the Rev. C. D. Wright, rector), is building a handsome and much needed parish house, which is expected to be finished in September. It will contain choir, guild, and Sunday School rooms, and will doubtless prove to be a very effective agent in the active work of this flourishing parish.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Greenport Anniversary—Flatbush—Huntington.

THE 40TH ANNIVERSARY of the Church of the Holy Trinity, Greenport, was commemorated with a week of special services and gatherings, beginning last Sunday morning. Holy Communion was celebrated at that service, and the Rev. Robert Weeks, rector emeritus, preached an historical sermon. Last Sunday evening, the Rev. John W. Buckmaster, rector of St. John's Church, Tuckahoe, preached. On Wednesday evening parishioners met at a banquet, at which there was admission by ticket. On Friday evening a special choral service in the church attracted many. On next Sunday, Bishop Burgess is to confirm at the morning service; in the afternoon there will be a children's gathering, and in the evening the preacher was the Rev. G. Valerie Gilreath, rector of St. Peter's Church, Smyrna, Del. The Rev. Charles A. Jessup is rector of the Church of the Holy Trinity.

THE CHURCH OF THE NATIVITY, Flatbush, contemplates removal to another locality. The parish was organized as a mission six years ago and for a considerable time worshipped in a rented storeroom. A small chapel stands on a plot purchased several years ago, and the congregation has a sum said to be more than \$1,000 in the building fund. In the congregation are a number who do not favor change of location, and from these to the Standing Committee of the Diocese was recently presented a petition, protesting against the change. At the same time St. John's Church, Parkville, it is said, asked the Standing Committee not to permit the contemplated removal on the ground of encroachment within parochial bounds. Bishop Burgess, however, has given his consent to the removal, contingent, however, upon certain financial conditions. The Rev. Andrew Fleming is rector of the Church of the Nativity.

ST. JOHN'S PARISH, Huntington, whose church was burned some months ago, has purchased a new site for a church to stand directly opposite the present parish house. The settlement with the insurance companies has been made, by which the parish received \$5,949. Contributions to the building fund, amounting to more than \$10,000 in addition are in hand. The burned structure will be taken down and its site, which is historical

in the annals of the Church, will be retained by the parish.

LOUISIANA.

DAVIS SESSUMS, D.D., Bishop.

United Services in New Orleans Churches.

SUNDAY NIGHT services will be held jointly in the city parishes of New Orleans during the summer as follows, each beginning at 8 P. M.: July 23, Christ Church Cathedral, Rev. Beverly Warner, D.D.; July 30, St. Anna's Church, Rev. L. W. Lott; August 6, Trinity Church, Rev. C. L. Wells, Ph.D.; August 13, Mount Olivet Church, Rev. E. W. Hunter; August 20, St. Paul's Church, Rev. W. E. W. Denham; August 27, Trinity Chapel, Rev. A. W. Skardon; September 3, Grace Church, Rev. F. P. Johnson; September 10, St. Andrew's Church, Rev. A. G. Bakewell; September 17, St. George's Church, Rev. J. O. Miller; September 24, St. John's Church, Rev. J. B. Whaling; October 1, Annunciation Church, Rev. W. S. Slack.

The Bishop, if in the city, and the city clergy will be present and take part in these services. The offerings will be devoted to missions in the Diocese of Louisiana. The public is cordially invited to attend the services.

MARYLAND.

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

Baltimore Notes.

ST. BARTHOLOMEW'S CHURCH, Baltimore (the Rev. William Page Dame, rector), has been the recipient of another valuable gift. The heirs of the late Dr. N. L. Dashiell have presented to the vestry an irregular shaped piece of ground adjoining the church and rectory on the rear and fronting nearly 36 feet on Gold street and 49 feet on McCulloh street. The ground will be used as a site for a parish house which will be erected in the near future, plans for the same being already under way.

THE REV. ROBERT S. COUPLAND, rector of the Church of the Ascension, Baltimore, has been appointed chaplain of the Fourth Regiment, succeeding the Rev. E. T. Helfenstein.

MASSACHUSETTS.

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

City Mission—Boston Notes.

THE EPISCOPAL CITY MISSION has got fairly well into its excellent summer work of giving outings to poor mothers and children. The opening day was July 10th, and there were more children than ever before awaiting a chance to participate in the day's pleasures, largely in the play rooms. In the city this admirable philanthropic work is carried on at St. Andrew's in the West End, which is a very fertile field of work; at St. Stephen's in the South End, and still further south at the Church of the Ascension. In Washington Village in South Boston, children of that neighborhood are amused and instructed at Grace Chapel and Negro children are cared for at St. Martin's mission. But these delightful forenoons are but a part of the work undertaken under the personal supervision of the Rev. Frederick B. Allen, the very efficient superintendent of the Episcopal City Mission; for a Mothers' Rest is maintained at Revere, where there is a big house facing the ocean, where twenty women and as many more children are taken for vacations. Four times a week a party of from ten to fifteen is selected, and they have a cool outing by the sea. This home is in the care of Mrs. Frances M. Grove, the superintendent.

DURING the summer months, the services in the Church of St. John the Evangelist, Bowdoin street, Boston, are being held in the basement as the nave is in the hands of painters and decorators. It is hoped that by

the early fall the remodelled church will be ready for services.

BY THE WILL of Sarah Jane Stevens, late of Cambridge, who died recently, St. Michael's Church at Marblehead (Rev. H. L. Foote, rector), receives a legacy of \$500.

ALL SAINTS' MISSION, which is an outgrowth of St. Paul's Church, Brockton, is contemplating building a new church edifice and a committee which includes the Rev. F. B. White of St. Paul's Church, has been appointed to select a suitable site.

MILWAUKEE.

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

St. Stephen's New Church—City Notes.

ST. STEPHEN'S PARISH (Rev. A. A. Ewing, rector) has now acquired the property formerly known as the Washington Avenue M. E. Church, and the church building is being remodelled for Church use, in place of the present church on 28th Street. The changes will include the building of platforms for choir and sanctuary, the latter being in a recess between the two sacristies. Partitions and curtains now in use at St. Stephen's will be transferred to the new building as will all the furniture of the sanctuary. Choir stalls will be built to match the pews now in the church and acquired with it. The organ in use in the old church will be used. Sunday School and guild rooms and a small chapel will be on the ground floor. The pews now in use in the old church are to be sold and the money applied to the expense of alterations. The building and lot on 28th Street are to be sold. Money is being sought by subscription within and without the parish, and it is hoped to carry not more than \$7,000 indebtedness. There will be a vested choir in the fall, and boys are now in training. Mrs. Ewing, wife of the rector, being the directress. Mr. Ewing expects to be in residence all summer, and the regular Sunday services will be continued except for the omission of Evensong.

The parish has had a prosperous year, the people are united and enthusiastic; and a steady growth is confidently anticipated.

THE REV. A. L. BUMPUS, curate of St. Mark's, Milwaukee, will spend six weeks in the White Mountains, joining Mrs. Bumpus, whose health compelled her to seek relief in the East some time ago. He hopes to be able to bring his wife with him on returning, September 1st.

THE REV. DR. C. B. B. WRIGHT, Canon of the Cathedral, is spending his vacation at Nashotah.

THE REV. JOHN OLIPHANT of St. Edmund's Church, Milwaukee, upon invitation of the officers of St. James' Church in that city, is officiating and ministering to the congregation until September 1st.

MINNESOTA.

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

Summer Services at Arcadia.

OPEN-AIR SERVICES are held at Arcadia, a summer resort on Bald Eagle Lake, by ministers of various denominations on each Sunday afternoon. On July 23d, at 9:30 P. M., the Rev. Thos. Sedgwick, with the full vested choir of the Church of St. John the Evangelist, St. Paul, G. H. Clough, choir-master, will conduct the service. The Rev. John Wright, D.D., LL.D., rector of St. Paul's, with the vested choir of that church, will close the series on the afternoon of September 3d.

MISSISSIPPI.

THEO. D. BRATTON, D.D., Bishop.

Convocation at Bolton—Diocesan Missions.

THE MEETING of the Convocation of Jackson, which was held in St. Mary's Church,

Bolton, on July 11th, 12th, and 13th, was the most successful Convocation from every point of view ever held in the Diocese. The visitors numbered two Bishops, ten other clergy, and twelve Sunday School teachers, and the local congregation turned out with all their friends and neighbors, filling the church at all the appointed services. Bishop Beckwith of Alabama was present by special request, and gave two illuminating lectures on methods of Sunday School instruction. The Rev. J. R. Carter preached the opening sermon, and was followed by the Rev. Messrs. McCrady and Bean in unusually inspiring sermons on a high intellectual plane. The Rev. Wm. Mercer Green read a paper on "Christian Consciousness the Final Basis of Christian Faith," which led logically to the two correlative truths that however fine a theory one may have of the Christian religion, it is valueless if separated from experimental religion, and that the Consciousness of the Christian Church being wider than that of the individual, is a consciousness which must test and correct the fragmentary consciousness of the individual. The paper provoked much healthful discussion. On the last night of the Convocation, the Rev. Mr. Perry made an address on the Church's missionary obligation, and the Bishop baptized two persons and confirmed six.

The work of this Convocation is proving effective in toning up Church life in this section of the state, and is appreciated in other sections. An annual journal of the meetings is published, and the leads in the various discussions are printed in full, with stimulating effect on the writers. As example of what is done at these meetings it may be stated that Mr. McCrady has been invited to deliver before the Sewanee Summer School of Theology the lecture he delivered before the Convocation at its spring meeting.

THE DIOCESAN Missionary Board met in Jackson on July 14th, and transacted business of importance. The report of the Archdeacon who has been employed only four months, showed that he has in that time travelled 4,000 miles, administered the Holy Communion 34 times to 606 persons, baptized 31, preached 51 sermons, and made 26 addresses, and collected \$407.25 for diocesan missionary work, besides securing the gift of four lots for church building purposes. The Delta missions were divided, and the Rev. Alfred Todhunter will minister to Clarksdale, Shelby, and Cleveland, while the Rev. H. M. T. Pearce will be assigned to Rosedale, Shaw, and Leland. A guarantee of \$1,000 and a rectory was made for the salary of a missionary to be placed on the fast developing Gulf and Ship Island Railroad. The sum of \$300 was appropriated toward the salary of the city missionary of Jackson, the sudden and remarkable development of that city requiring more aid than local forces alone can give.

NEBRASKA.

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

Newly Appointed Archdeacon.

THE BISHOP has appointed as Archdeacon of Nebraska, the Rev. Robert Russell Diggs, who is at present rector at Trinity Church, Independence, Mo. Mr. Diggs was ordained in 1898 by the Bishop of West Texas, and priest in 1899 by the Bishop of Oklahoma.

NEW JERSEY.

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

Window for Somerville—The Bishop's Summer Work.

A BEAUTIFUL memorial window has just been placed in St. John's Church, Somerville (the Rev. Charles Fiske, rector), by Mr. and Mrs. C. M. Schott of New York. The window is in memory of a little child, Paul Mandeville Schott, born and baptized in St. John's

parish. It is from the Tiffany Studios, and is a reproduction of Hoffman's picture of "Christ Blessing Little Children." The work is a beautiful production, worthy of the study of all who are interested in American picture work in glass. Accompanying it is also a bronze tablet, also executed by the Tiffany Company.

THE BISHOP is now engaged in the visitation of the churches along the seashore. New Jersey's coast is a popular summer resort from the Highlands in the north, to Atlantic City and Cape May in the south, and the Bishop, instead of taking a vacation, devotes his summers to the work in these shore parishes.

NORTH CAROLINA.

JOS. B. CHESHIRE, D.D., Bishop.

Chapel sold to the Government—Charleston Notes—Greenville.

THE CHAPEL of the Holy Cross, Sullivan's Island, Charleston Harbor, has been purchased by the United States Government, and become a part of the Government reservation on the island. It will be used as a Post chapel, and a chaplain returned from the Philippines, will be placed in charge.

ST. JOHN'S CHAPEL, Charleston, is soon to be enlarged and to have a pipe organ. This mission has lately resigned the stipend which for many years it has received from the Board of Missions, and has become an independent parish. The rector, Rev. A. E. Cornish, is building up a great work here.

THE CHURCH of the Holy Communion, Charleston (Rev. H. J. Mikell, rector), is doing a large and constantly growing missionary work among the employees of the Royal Bagging Factory on the outskirts of the city. Every Sunday, Sunday School and night services are held in the mission chapel, St. Andrew's, and the progress, especially among the children, is very great. A room for reading and amusement is kept open, and the boys' and men's clubs are well attended. There have been a great many, both infant and adult, baptisms; a year ago Bishop Capers confirmed a class of eight, and there will soon be another class ready. The work is under the supervision of the Rev. H. J. Mikell, and is carried on chiefly by members of the Church of the Holy Communion, though others of the city clergy and lay workers lend their help.

ST. JAMES' MISSION, Greenville, has received a handsome red morocco Prayer Book and Hymnal for chancel use, from the Woman's Auxiliary of St. Michael's, Charleston. A beautiful font has been given to St. Andrew's mission, in memory of Miss F. W. Gunn, a devout Churchwoman, who has entered into the joys of Paradise. Work on the chapel building has been resumed, and the congregation hope to occupy it early in July. Funds are being raised to place in the chancel a handsome window in memory of the late Rev. John Gass, a former priest of the Diocese.

SOUTH CAROLINA is gratified to learn that its beloved Bishop, after serving out Bishop Dudley's unexpired term as chancellor of the University of the South, has now been elected chancellor for the new term of six years.

A BRANCH of the Woman's Auxiliary has been formed in Pinopolis—a result of the inspiring address made there, at the recent meeting of the Charleston Convocation, by Miss Katie Lee, diocesan Secretary of the Juniors. The Rev. W. E. Callender, secretary and treasurer of the Charleston Convocation, having accepted a call outside of the bounds of the Convocation, has resigned his office, and the Rev. C. H. Jordan of St. John's, Berkeley, has been elected in his place.

OHIO.

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

Anniversary in Cleveland.

GRACE CHURCH, Cleveland (Rev. E. W. Worthington, rector), celebrated the 60th anniversary of its foundation on Sunday, July 9th. After the morning service, the rector, who has been at the head of the parish for the past 18 years, preached a commemorative sermon. He spoke of the work that the parish had been enabled to do during the years past, and among other things, said:

"In what we have thus been permitted to do, we have been steadily helped to win the confidence and the grateful affection of the people by the free pew system, here inaugurated in 1845, this being the second parish in our American Church to adopt free pews, in devotion to Him who did open the kingdom of heaven to all believers.

"I may speak, in passing, of a letter received last month from a man previously unknown to me, in which, after describing his chilling experience on a certain Sunday, he concluded by saying: 'Grace, was the fourth church visited, and in it alone did I meet with spontaneous welcome and a courteous treatment. May God continue its good offices.'"

OKLAHOMA AND INDIAN TERRITORY.

F. K. BROOKE, D.D., Miss. Bp.

Council of Advice Organized.

THE COUNCIL OF ADVICE of the Jurisdiction of Oklahoma and Indian Territory was duly organized by electing the following officers: Rev. A. Basil Perry, Grace Church, Muskogee, I. T., President; Rev. C. W. Cook of South McAlester, I. T., Secretary. All communications for this committee should be addressed to the President.

PENNSYLVANIA.

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

Zion Church Rectory Improved—Personal.

THE RECTORY of Zion Church, Philadelphia (the Rev. Malcom A. Shipley, Jr., rector), is being put into excellent shape for Mr. Shipley, who assumed charge on the Third Sunday after Trinity. Mr. Shipley is a Philadelphian by birth, coming from old Quaker stock. He was educated at Haverford College after spending a number of years in business, and is also an alumnus of the Philadelphia Divinity School. Zion Church is credited with being one of the most "Evangelical" parishes in Philadelphia. It was admitted into union with the Diocese in 1849 and has 175 communicants, and receipts for the past year, \$4,319.04. There is an encumbrance on the church edifice of \$3,400.

EXTENSIVE IMPROVEMENTS are being made on the Episcopal Academy, at Juniper and Locust Streets, Philadelphia. The old stone steps have been removed and replaced by others that will be safer and more ornamental.

THE REV. EDGAR COPE, rector of St. Simeon's Church, Philadelphia, who sailed for Europe on June 17th from Philadelphia on the *Haverford*, baptized an infant during the voyage. He is accompanied by his mother, who has not met her sister in England for thirty-five years.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

Convocation at Johnsonburg—The Bishop Goes Abroad—Gift at Oil City.

THE NORTHERN CONVOCATION held its last meeting for the season on June 29th and 30th at St. Martin's Church, Johnsonburg (the Rev. S. R. MacEwan, rector). On Thursday evening, at Evensong, the Rev. John Dows Hills of Oil City preached a sermon on the "Relation of the older Church People toward the Children."

At the business session held next day it was decided to hold the next session of the Convocation at Smethport in the early autumn. The rest of the morning was occupied by the reading of an essay on "Prayers for the Faithful Departed," by the Rev. Dr. Miller of Erie, and luncheon was served at one o'clock at the New Armstrong Hotel. In the afternoon an interesting discussion ensued upon the reading of an essay on "Worship," by the Rev. J. H. McCandless of Smethport; and a book review was given by the rector. In the evening, the Rev. Dr. Kieffer of Bradford read a paper on "The Truth in Christian Science."

BISHOP WHITEHEAD sailed on July 19th on the steamer *Cedric*, from New York, to visit friends in Ireland and the Channel Islands. He hopes to return to the Diocese by September 20th.

THE MISSION at Ambridge has been called "St. Matthias," and work has been begun on the erection of a chapel, which it is hoped will be ready for occupancy in the autumn.

A PROCESSIONAL CROSS was placed in Christ Church, Oil City, on Sunday, July 9th, in memory of Sarah, widow of the late Rev. George Morgan Hills, D.D., who entered into rest in that city in February. The cross is the gift of the rector of the parish, the last words of the inscription being: "John Dows Hills to the blessed memory of his Mother." The morning services were ordered throughout to emphasize the occasion, the date chosen being the birthday of the donor.

QUINCY.

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

Deaconess Set Apart.

MISS ANNA JOSEPHINE PETERSON, a graduate of the Church Home for Deaconesses, St. Paul, who has done efficient and valued service in St. John's parish, Galesburg, Ill., and more recently in the House of the Good Shepherd, Utica, N. Y., was set apart as a Deaconess at a service in St. John's Cathedral, Quincy, on the Fourth Sunday after Trinity by the Bishop of Quincy. Miss Peterson will

begin her duties in St. Luke's, Germantown, Philadelphia, at once.

SOUTH CAROLINA.

ELLISON CAPERS, D.D., Bishop.

Improvements at Columbia.

TRINITY CHURCH, Columbia (Rev. Dr. Niles, rector), is undergoing very material alterations and renovation. The church is modelled on York Minster and is one of the finest structures of the kind in the South. The original decoration of the building is largely being restored. The walls had above them, years ago, surmounting the buttresses, the flowered finials and these have been restored in stucco. On the main towers and surmounting the transepts, are now the finials and crosses of metal, the soft gray tones standing out in fine contrast to the church itself, and clear and distinct against the sky. The cost, it is said, precluded the replacement of the finials along the walls in metal, and so they were done in stucco. There is a story that the original finials and crosses were of lead, and these were taken down and melted into bullets during the war of 1861-65 and that the present ones were placed there afterwards.

The windows have been sent away for repairs. The sanctuary and choir floor will be done over in Roman mosaic and marble. It is possible that there will also be a new altar and reredos and a rood screen. The alteration of the church is being made in a very tasteful way, owing to the intelligent supervision of the rector. A new set of Communion vessels has been made for the parish from old gold, silver, and precious stones that were offered for that purpose by members, in Epiphany tide. A parish house will shortly be erected.

SOUTHERN FLORIDA.

WM. CRANE GRAY, D.D., Miss. Bp.

New Building for Pell-Clarke Hall.

BISHOP GRAY HALL, the new building at Pell-Clarke Hall, the Cathedral school for girls, Orlando, Fla., is under fair headway, the entire skeleton of the building and roof being up. On Tuesday, May 30th, the ground

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was broken, at the conclusion of the commencement exercises of the school. The Bishop, having said a prayer, turned up three spadefuls of earth, in the Name of the Father and of the Son and of the Holy Ghost, and then passed the spade on to the Dean, the other clergy present, and the lay members of the chapter. It is expected that the new building will be ready for use when the school opens in the fall. It is to cost \$5,000, which is the gift of Mr. Geo. B. Cluett, upon condition that it be named Bishop Gray Hall.

TEXAS.

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

The Bishop's Vacation.

BISHOP KINSOLVING is spending the summer at York Cliffs, Maine.

VERMONT.

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

Two Deaths—Men's Club in Burlington—Anniversary at Island Pond—Chapel Consecrated at East Fairfield.

CONSPICUOUS among the recent death losses of the Church in Vermont are the departures of two of its oldest communicants. Mrs. Ann Eliza Bliss, widow of the late Rev. Dr. J. Isham Bliss, and daughter of Carlos and Caroline Deming Baxter, died on June 25th in Burlington, where she had spent most of her long and useful life. From 1860 on, she was her husband's devoted and helpful companion during his long and successful ministry. She adorned her exalted sphere of life by her piety, dignity, and good works. She was released from her labors and sufferings, at last, in a good old age.

The other recent death, on June 30th, also at Burlington, was that of John A. Arthur, aged 85 years, after a life long service, mostly in Burlington, to the Church and the State. He was a son of Gen. John A. and Charlotte Naight Arthur. Prominent in Church circles of the Diocese and parish, he was relied on as a wise and faithful counsellor, and loyal worker. His son, now living, is the Rev. Louis A. Arthur of Grand Island, Nebraska. Mr. Arthur was for many years a special deputy of the Customs Service in Burlington, where also he was the efficient secretary of the Civil Service in Vermont.

AT A LARGE meeting of the men of St. Paul's parish, Burlington, on June 8th, a men's club was formed, to "cultivate good fellowship among the members, and to promote the interests of the Church and the community." After the business meeting, the Hon. Joseph A. Boer of Montpelier gave a very thoughtful and comprehensive address on "The Personal Element in Investments." Numerous signatures were made to the Constitution, and at the close of the meeting a social hour, with refreshments, was observed. These officers were chosen: President, Prof. C. B. Stetson; Vice-Presidents, H. B. Shaw, F. D. Abernethy; Secretary, H. J. Shanley; Treasurer, S. W. Hindes. The honorary members are, the Bishop, the clergy of the parish, and the clergy of the vicinity.

AT CHRIST CHURCH, Island Pond, was celebrated on June 25th, the 25th anniversary of the ordination to the priesthood of the rector of the parish, the Rev. E. P. Lee. At the close of the services, the rector was presented by his parishioners, present and past, with a portable altar.

BISHOP HALL officiated as chaplain at the dedication of the new Medical College in Burlington, Tuesday, June 27th.

ST. BARNABAS CHAPEL, East Fairfield, was consecrated on Tuesday morning, July 11th, by Bishop Hall, who also preached and was celebrant. A large congregation was present. In addition to the Bishop's chaplain,

six clergy from Franklin county were present. St. Barnabas' chapel was built three years ago. It is now a centre of successful missionary work with 40 communicants. It was originally an offshoot from Grace Church, Sheldon, but so promising was the development of work that the priest in charge was stationed here in 1900.

WASHINGTON.

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

Clergy in Europe—Colored Institute.

VERY GRATIFYING accounts continue to be received from the Bishop. He has recently been enjoying a sojourn in London, where he spoke at a missionary gathering presided over by the Archbishop of Canterbury. He writes also of attending the memorial service for Secretary Hay, and speaks of meeting several of his clergy in England, among them the Rev. Dr. Devries of St. Mark's, and the Rev. Mr. Bratenahl of St. Alban's, who arrived in London on June 28th after a most delightful voyage. The Bishop is devoting part of his time to an examination of choir schools in the interests of that which is rapidly rising on our Cathedral grounds. The number of Washington clergy abroad will soon be augmented by the Rev. Mr. Myer, assistant of Christ Church, Navy Yard, the Rev. Clement Brown, rector of the Pro-Cathedral of the Ascension, who will shortly sail, and the Rev. Mr. Morgan-Jones of Brookland parish, soon to follow.

THE ANNUAL meeting of the trustees of the Croome Colored Industrial and Agricultural Institute was held at Croome, Prince George's County, Md., on June 28th. This is a Church institution of the Diocese of

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"I wish especially to call the attention of office girls to the great benefit I derived from the use of Grape-Nuts as a noon luncheon. I was thoroughly tired of cheap restaurants and ordinary lunches, and so made the experiment of taking a package of Grape-Nuts food with me, and then slipping out at noon and getting a nickel's worth of sweet cream to add to it. I found that this simple dish, finished off with an apple, peach, orange, or a bunch of grapes made a lunch fit for a king, and one that agreed with me perfectly.

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Washington, and is accomplishing an excellent work for the uplifting of the colored people in southern Maryland. The principal is the Rev. Robert W. Bagnall, recently advanced to the priesthood in Petersburg, Va. At this meeting the Rev. Thomas J. Packard, rector of Christ Church, Rockville, and President of the board of Trustees was in the chair, and Miss Willis general superintendent of the Institute acted as secretary. Miss Willis is the sister of the Rev. Frank Willis, formerly rector of St. Thomas' parish in which the school is situated, and it is to their earnest and patient efforts that its establishment and success are due.

WESTERN NEW YORK.

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop.
Indian Services—Buffalo Notes—The Bishop goes Abroad—Gift to a Priest.

BISHOP WALKER and a party of about two hundred Church people from Buffalo, went to Irving, N. Y., on Saturday, July 8th, where service was held in the church used by the Seneca Indians on the Cattaraugus Reservation. The church was prettily decorated for the occasion with flowers and foliage. Eight young women of the Seneca tribe were confirmed. The clergy present and assisting were Archdeacon Ayres, the Rev. Messrs. Geo. B. Richards, John C. Ward, and Chas. H. Smith, D.D., and also Mr. Thomas H. Clough, the very efficient lay missionary to these people. After the service the visitors were entertained at luncheon by the women of the Reservation, the tables being set out under the trees. In the afternoon the Indian band gave an open-air concert, and various games were played for the amusement of the visitors. This mission is rapidly developing in all good ways.

THE REV. THOMAS B. BERRY will spend his vacation, July 17th to September 1st, with his family at their cottage, "Pine Acre," Fox Point, Lake of Bays, Ontario.

PLANS are under consideration for the improvement of the court in the churchyard of Trinity Church, Buffalo. It is likely that the court will be paved and that a high Runic cross raised on three stone steps, the steps to be circular in formation, will be erected in the centre. About the cross and steps there are to be four cypress or cedar trees. Everything will be exceedingly simple, and the cross will be the chief feature of the court as it should be. It will be of beautiful design and a model of its kind.

BISHOP and Mrs. Walker sailed on the ship inst. for Europe on the S. S. *Cedric* of the White Star Line, to be absent until early September.

JUST as the rector of St. Andrew's Church, Buffalo (the Rev. H. Ransome), was leaving for Europe for his vacation, the congregation presented to him, much to his surprise, a purse of gold to defray the expenses of his journey. The rector made a suitable reply and thanked his congregation for this mark of their esteem.

CANADA.

Summer School at Lennoxville—Notes of the Diocese.

Diocese of Toronto.

A SPECIAL MEETING for clerical and lay representatives was held at the Synod office, Toronto, July 4th, by the Rev. R. T. Gardner, from England, who is commissioned by the Archbishops of Canterbury and York to obtain information regarding Colonial Churches for the next Lambeth Conference. The Colonial Clergy Act was explained by Mr. Gardner. It was not, he said, intended to prevent the colonial clergy from working in England, but to protect the Church at home against those who go to the colonies to be ordained for work in England for which they

are not able to qualify at home. He advocated an exchange of English and Canadian pulpits. Low stipends and lack of parental influence were the causes, in his opinion, for the lack of candidates for the ministry.—Two BEAUTIFUL GIFTS, together with an illuminated address, were presented to the Rev. John M. Davenport by the parish guild and other parochial organizations of St. Thomas' Church, Toronto, of which he has been vicar for the last four years, but has now resigned owing to ill health.—THE REV. CANON SWEENEY of St. Philips' Church, Toronto, is acting for Bishop Sweatman during the absence of the latter in England.

Diocese of Ontario.

A PUBLIC PROTEST was made at the meeting of the Lord's Day Alliance in Kingston, July 3d, the Dean of Ontario presiding, which was worded as follows:

"The executive committee of the Kingston branch of the Lord's Day Alliance record their protest against the action of the authorities responsible for the excursion of the Fourteenth Battalion leaving Kingston on Sunday morning. The observance of the Lord's day is one of the institutions of our country, and it is disappointing to find that those to whom we naturally turn as to the upholders of these institutions should be so publicly concerned in a violation of the day of rest, which has been described by one of the greatest British statesmen as 'The corner stone of our civilization.'"

THE REV. BERTAL HEENEY has resigned the rectorship of Christ Church, Belleville, to accept the position of rector of St. George's Church, Newport, R. I. Mr. Heenev is a graduate of the Montreal Diocesan College.

MENTAL ACCURACY

GREATLY IMPROVED BY LEAVING OFF COFFEE.

The manager of an extensive creamery in Wisconsin states that while a regular coffee drinker, he found it injurious to his health and a hindrance to the performance of his business duties.

"I cannot say," he continues, "that I ever used coffee to excess, but I know that it did me harm, especially during the past few years.

"It impaired my digestion, gave me a distressing sense of fullness in the region of the stomach, causing a most painful and disquieting palpitation of the heart, and what is worse, it muddled my mental faculties so as to seriously injure my business efficiency.

"I concluded, about 8 months ago, that something would have to be done. I quit the use of the old kind of coffee, short off, and began to drink Postum Food Coffee. The cook didn't make it right at first—she didn't boil it long enough, and I did not find it palatable and quit using it and went back to the old kind of coffee and to the stomach trouble again. Then my wife took the matter in hand, and by following the directions on the box, faithfully, she had me drinking Postum for several days before I knew it. When I happened to remark that I was feeling much better than I had for a long time, she told me that I had been drinking Postum, and that accounted for it. Now we have no other kind of coffee on our table.

"My digestion has been perfectly restored, and with this improvement has come relief from the oppressive sense of fullness and palpitation of the heart that used to bother me so, and I note such a gain in mental strength and acuteness that I can attend to my office work with ease and pleasure and without making the mistakes that were so annoying to me while I was using the old kind of coffee.

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"The author undertakes not only to translate theological into scientific phraseology, but also to vindicate the substance of theological conceptions by setting them beside their scientific analogues. This is done with ingenuity and some success, but runs into the mistake of pushing the attempt too far. . . ."—*The Outlook*.

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Diocese of Ottawa.

IN THE REPORT given to the diocesan Synod, June 28th, the number of Church families in the Diocese is given as 7,073, with a total Church population of 30,764, a slight increase over the preceding year. The committee on Bishop Hamilton's address commended the Bishop's unselfish efforts to further the Church's interests at all times, and recommended that the Synod should take steps to provide for the \$100,000 the Bishop asked should be subscribed to place the most important beneficiary funds of the Church on a sound basis. The motion that the Diocese of Algoma as now constituted being made an independent Diocese, was agreed to by the Synod. There has been general rejoicing that this child of Eastern Canada has attained its full growth. A motion on raising the funds for diocesan missionary work by apportionment of amounts to each parish, was brought forward by Canon Kittson. By the plan of apportionment, which was carried, the Synod has made provision for all the present needs of the diocesan mission field, thus allaying any doubts that may have arisen as to the mission fund being in danger.

Diocese of Montreal.

THE MEETING of the Sunday School Institute of the Archdeaconry of Bedford at Farnham, June 28th, was a great success. The first day's session began with a celebration of the Holy Communion in the parish church. The Bishop Coadjutor was present and gave two addresses. The next meeting will be held at Sutton, in 1906.—THE BOARD OF MANAGEMENT of the Protestant Hospital for the Insane at Montreal has had the portrait of the Primate, Archbishop Bond, first president of the institution, painted, to be hung in the hospital.

THE REV. RURAL DEAN JEAKINS gave a very strong sermon in St. Luke's Church, Waterloo, July 10th, on the laxity of family discipline and parental restraint in the present day, taking as his example the fault of Eli.

Diocese of Kootenay.

THE REPORTS read at the sixth annual session of the diocesan Synod, in June, show that the general financial position of the Diocese has greatly improved since last year. Nine churches are self-supporting; three are just completed, and one is building. The special Synod service was held in St. Saviour's Pro-Cathedral, Nelson. Bishop Dart presided at the business sessions. Fourteen parishes were represented.

Diocese of Quebec.

AT THE SUMMER SCHOOL for the clergy, held at Lennoxville, in the beginning of July, hearty votes of thanks were tendered to Principal Whitney and the authorities of Bishop's College for their hospitality and liberality in placing their excellent buildings at the disposal of the school. A large part of the success that attended this pleasant gathering of clergymen was attributed to the kindness and hospitality of Principal and Mrs. Whitney. Especial mention was made of the admirable lectures of Dean Hodges of Cambridge, Mass., on the subject of "Christianity and Social Betterment." Principal Whitney's lectures on the Reformation, and on the Evangelical and Oxford Movements were given in a masterly manner. Two interesting lectures on St. Augustine were given by Prof. Colby of McGill University, Montreal, and the Rev. Dr. Symonds, vicar of Christ Church Cathedral, Montreal, gave two lectures in the absence of the Rev. F. G. Scott, rector of St. Matthew's Church, Quebec, who was to have given a course. The lectures were given in the mornings, and the afternoons and evenings were devoted to recreation. It was the unanimous opinion that the summer school was an institution of great value, which should, if possible, become

an annual event. A warm invitation, signed by all the Anglican clergy in Brockville, Ontario, to hold the school at that city, next year, was received by Dr. Symonds.

THE REV. A. J. VIBERT, missionary at work on the Labrador coast, is at home on a visit, and has been giving interesting addresses describing his labors and those of his co-workers in that bleak, northern district. He preached in two of the churches in Montreal, July 9th, and gave an illustrated lecture in the school room of St. Martin's Church, July 10th.

The Magazines

THE OPENING article in *Good Housekeeping* for July gives the truth concerning the generally misunderstood Japanese family bath. The author, Marguerite Glover, investigated for herself, and her description is full of interest. This July issue, by the way, is unusually varied. An illustrated article by Sarah Comstock describes The Training of Pet Animals. Dr. John Duncan Quackenbos, an expert in nervous diseases, writes most instructively of Sleep, in its various aspects. Lillie Hamilton French addresses a characteristically keen and friendly talk to the Elizabeths. A famous Normandy inn is described, with beautiful illustrations, by Mary Howard Smith, and A Battle with White Ants, by Carrie D. McComber. There is an illustrated description of the summer home of Douglas Volk, the artist, in Maine. The story, The Ghosts of Scitico, is by Isabel Gordon Curtis. The various departments are at "high-water mark."

IN THE *Church Eclectic* for July, the Rev. Joseph Hooper, M.A., makes another contribution to our historical annals by an account of "The Churchman's Magazine, the First Periodical in the American Church." An article by the Rev. Francis Washburn has a long title, as follows: "Problems Involved in the Establishment of the Principles Enunciated in the Declaration that All Men are Created Free and Equal, Endowed with Certain Inalienable Rights." The problems stated are insoluble theoretically, but we believe the course of events will open to view a brighter issue in this country than the article suggests. We are glad to see Part II. of "The Bankruptcy of Criticism," by Emil Reich, reproduced from the *Contemporary Review*. Part I. was republished in the *Eclectic* for May. We are both astonished and delighted at this paper. We venture to think that Emil Reich has dealt a blow, little short of a thunderbolt, upon the camps of crazy philologists and learned fools.

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