

# The Living Church

VOL. XXXIII.

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## Educational

TRINITY COLLEGE, Hartford, held its commencement last week. The Alumni Association held their annual meeting on Tuesday. The president, the Rev. Dr. Luther, made a strong plea to the alumni to contribute to the \$1,000,000 endowment fund, which was started a year ago. At present about \$40,000 has been collected. The Connecticut *Beta* of the *Phi Beta Kappa* met at 2:30 o'clock, and admitted to membership the three men of highest grade in the class of 1906: Frederick Augustus Grant Cowper of Milford, N. H., Henry Gray Barbour of Hartford, and Frederick Charles Hinkel of New York City. Officers were elected as follows: President, Rev. John Taylor Huntington, M.A., '50, of Hartford; Vice-President, Rev. Edwin Cortland Bolles, D.D., '55, of Tufts College; Secretary, Rev. Samuel Hart, D.D., '66, of Middletown; Treasurer, George Lewis Cooke, M.A., '70, of Providence, R. I.

Wednesday was commencement day. Among those in attendance was Gurdon W. Russell, M.D., of the class of '34, the oldest living graduate. Dr. Russell received from the College the degree of LL.D. at this commencement, as did three others of the older alumni. Other degrees conferred included that of B.A. in course upon 14 candidates, one of them being the Rev. Samuel C. Thompson of the class of '72; Bachelor of Science in course upon 7; Bachelor of Letters in course upon 2; Master of Arts in course upon 8; M.A. *ad eundem* upon 1; Doctor of Letters upon one, being Charles M. Andrews, Professor of History at Bryn Mawr; and Doctor of Divinity upon the Rev. Rufus Emery ('54), sometime instructor and librarian in the College. The alumni dinner was held on the same day, some 200 graduates being in attendance.

THE COLLEGE OF THE SISTERS OF BETHANY, at Topeka, closed its prosperous year with the last week in June. The baccalaureate sermon was preached by Bishop Millsbaugh on Sunday, a procession of students and faculty, with the Bishop, moving from the College to the campus through the Cathedral borders in order to attend the service. The Cathedral choir were in the congregation, and the students rendered the full service, having seats in the choir. At the commencement the following Wednesday, the service was held in the College chapel, when the Rev. Dr. Fenn delivered the address. The Bishop awarded the certificates, diplomas, and medals.

COMMENCEMENT at Porter Military Academy, Charleston, S. C., was held in St. Timothy's chapel on June 21st. After a literary programme, the commencement address was delivered by the Hon. Theodore D. Jervy of Charleston, and the presentation of medals followed. The trustees listened to reports showing the affairs of the Academy to be in prosperous condition. There will be no changes in the personnel of the teaching force next year.

THE NINETEENTH annual commencement of St. Mary's School, Concord, N. H., was held in the memorial parish house on Saturday morning, June 17th. The address was given by the Rev. Lorin Webster, rector of Holderness School, his theme being the true work of woman in the world. After a few helpful words by the Rev. Daniel C. Roberts, vicar of the parish, the diplomas, certificates, and prizes were awarded by Bishop Niles. The cantata, "Vogelweid, the Minnesinger," was well rendered by the pupils and luncheon was then served at the school. On Saturday evening the members of the household and their guests enjoyed a short literary and musical programme. The commencement ser-

mon was preached on Sunday evening at St. Paul's Church, by the Rt. Rev. Thomas A. Jaggard, D.D., from the text, "That our daughters may be as the polished corners of the temple." The exercises closed with a reception on Monday evening at the memorial parish house.

THE BUILDING and grounds of Jubilee College in Peoria County, Illinois, are about to be thoroughly prepared for the reception of students in the fall. With modern appliances, sanitary arrangements, and capable instructors, there ought to be no difficulty in securing pupils, especially as the tuition, board, books, and supplies will be provided for the nominal sum of \$150 per year. The water supply will be taken from large springs on the college grounds; and fuel will be obtained from a coal mine within two blocks of the college building, which is also college property. It is intended that the building, which will accommodate seventy-five pupils, shall be heated by steam, and be provided with excellent facilities for the bathing and other care of the body. Both boys and girls will be received from eleven years and upwards, and Mr. Raymond Riordan, who will be in charge, is securing a faculty of competent instructors who will provide not only an academic instruction, but all and more than commonly goes under the name of manual training. The four hundred acres belonging to the college will afford ample facilities for a thorough course in agriculture, for those who may desire it in connection with other studies. The chief interest in the re-opening of Jubilee College lies in the small expense to a parent, made possible only by the endowment in land and coal. But this small expense does not indicate a cheap education. The intention is to provide for the sum above named a thoroughly first-class education. With Jubilee College re-opened under the plan contemplated, the reproach will be removed that the Church provides only for the children of the wealthy, and there will be in the Middle West an institution of the Church furnishing to any who wish to avail themselves of the advantages, an education equal to that which can be obtained anywhere.

THE LADIES of the Church of England Zenana Missionary Society in Nantai, Fuchau, China, have had funds given to them for the erection of a brick building to accommodate fifty inmates, as an institution for blind girls. The school had already been begun in temporary quarters. The elder girls are being taught weaving. The Chinese Viceroy, the Tartar General, and several of the Mandarins have contributed liberally. It is hoped that the work will be finished by the beginning of March. Meantime, many applicants have to be refused.

THE S. P. G. is about to take up work in the Gold Coast Colony in West Africa where it had representatives 150 years ago. A Bishop has been consecrated for that region; and it is pleasant to be told that this new movement will not interfere with the long established and prosperous Wesleyan Mission in the Colony.

IN THIS twentieth century, yes, in the month of October, 1904, a man in New York City writes to the papers to say how annoyed he is by being asked to contribute for foreign missions, and to suggest the original idea that we ought to try to convert New York before trying to convert the far-off heathen! What scales are before this man's eyes, in what surroundings does he live, that he can see neither the magnificent work of missions that goes on under his nose in New York, nor the tremendous influence of missions on the current history of all non-Christian countries, nor God's great purpose of really keeping His promise about blessing all nations in Jesus Christ!

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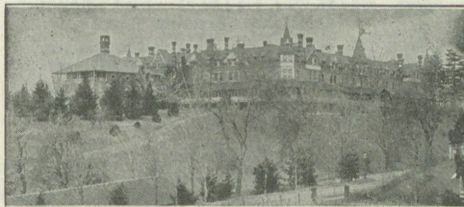
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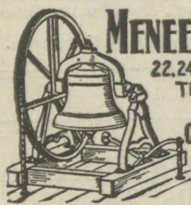
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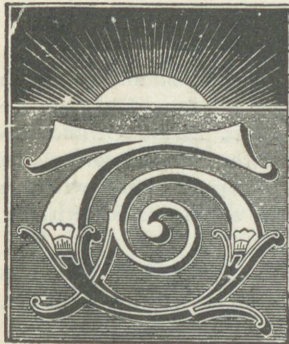
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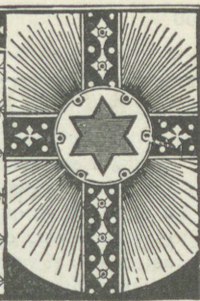
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# The Living Church



VOL. XXXIII.

MILWAUKEE, NEW YORK, AND CHICAGO.—JULY 8, 1905.

No. 10

## Editorials and Comments

### The Living Church

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

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### FOR THE THIRD SUNDAY AFTER TRINITY.

THE lesson of the Gospel for this Sunday, stated in general terms, is the fact that the lost are missed.

Do we realize what infinite pains Christ took to impress upon the heart of the world the fact that the love of God for every man is so great, that it is impossible anyone shall be lost and not missed? No other truth did He teach with such persistent reiteration. That it might be clearly set forth, He summoned His utmost powers of description; He painted one beautiful picture, and immediately another, and then another—the Lost Coin, the Lost Sheep, the Lost Son—three matchless parables, to convince the world that it is impossible any forlorn, unfortunate, or even sinful soul shall be lost and not missed.

These parables are parables of grace, rather than of judgment. It is not their purpose to describe what will finally befall the lost, but rather to make men see how grievous a thing it is, at once and all along, to be lost. The woman, the shepherd, the father, instantly respond to the tidings of tragedy, and every weary hour that intervenes, between the losing and the finding, is with them an hour of intense misery. In each case, it is the overwhelming anxiety of the loser which indicates the extent of the misfortune which has befallen the lost.

That the father missed the son, we infer from the joy with which he received him on his return. Between the lines we read the story of the weariness with which the days dragged themselves along in that sorrowful household.

Yet, as between God and men, we are slow to believe that the lost are missed.

There is no service in the Church, from which God does not miss every absent member of His flock; but we fail to realize this. Sometimes we sin against God's love, by permitting ourselves to doubt whether He really cares what shall be the result of our probation; as when we say to ourselves: If I go from bad to worse, if the sun of my earthly existence shall set amid the dark clouds of utter and dismal failure, the Father will not miss me when He comes in to see His guests; looking from one to another, doubtless He will say, 'Tis well; all are here for whom I care.

What infinite pains Christ took to prevent such questioning of the Divine compassion.

The lost are missed—always by God, ordinarily by men, but not in every case. We cannot forget the elder brother, who, to his shame, did not at all share the intense feeling of his father.

Probably Christians nowadays are this much better than the older son in the parable: They do not object to their fellow Christians, who have wandered, coming back again to the Church and to the joys of the Christian life. And yet, in many a parish it seems as though the elder brother of the parable with his outcry has disappeared, and in his place has come an elder brother who does not care at all. Let the wanderer come back if he wills to do so. This new kind of brother will raise no objection to the music, the dancing, the slaying of the fatted calf, so long as *he* is not expected to sing or to dance or to make ready for the feast. In his selfish unconcernedness, the whole tragedy is to him a matter of supreme indifference. Is it he who has thrown a shadow over the Father's love? In the Church can we expect men to believe that God misses them, if God's people miss them not at all? Say what we will, the Christian is the accepted interpreter of Christ. B.

WHAT I most value next to Eternity is Time.—*Swatchine*.

## AD CLERUM.

"Qui converti fecerit peccatorem ab errore viae suae salvabit animam ejus à morte, animam scilicet ejus, qui aberraverit à recta via, et qui alienam animam salvat, etiam suam salvat; si justus est, de condigno meretur opere tam pio gloriam aeternam; si vero est in peccato de congruo merebitur gratiam, et justitiam qua salvatur."—*Mench.*, in cap. 5, Jac.

"Finis nostrae vocationis est, non solum salutem, et perfectionem propriarum animarum cum divina gratia vacare; sed cum eadem impense in salutem, et perfectionem proximorum incumbere."—*Quid Auct.*

"Pro officio sacerdotii omnes Christianos filiorum loco diligimus, et profectus eorum nostra est gloria."—*St. Hier.*, ep. 6.

## THE LETTER OF DR. HEBER NEWTON.

IN taking up for consideration, as it is evidently our duty to do, the issues raised by the Rev. R. Heber Newton, D.D., in his letter printed upon another page, we are performing an exceedingly distasteful task. We invited Dr. Newton to the discussion of certain abstract questions. That discussion could easily have been freed from any personalities. It would have been instructive; it could easily have been dispassionate. A greater or less number of clergymen teach certain postulates which, to a greater or less number of other Churchmen, seem to be inconsistent with their ordination vows. The second group is obliged to assume (a) that men of the first group wilfully violate a high sense of honor in teaching the reverse to what they have sworn to teach; or (b) that in some way, to those of the second group not fully understood, a reconciliation between the avowed position of those of the first group with their own sense of honor has been made. Repudiating, with respect to Dr. Newton, the first of these hypotheses, we invited him to discuss the second. He evades the issue. We are disappointed, but not altogether surprised. We hoped Dr. Heber Newton would care, for his own sake, to explain his point of view with respect to this serious ethical question. Dr. Newton is to-day a priest of the Church in *technical* good standing; less, he cannot be without trial and conviction; more, he cannot be without showing how his avowed position can be reconciled with his ordination vows.

Before going further, we must first clear the ground of what is irrelevant matter. Dr. Newton finds himself unable to reconcile the outspoken condemnation which, in our editorial of May 20th, we applied to a class of persons who, sworn to one belief, teach its opposite, with the "kindliness of [our] latest words" referring to himself. There need be here no difficulty. We were perfectly sincere in both expressions. We hate the crime of perjury; we despise the character that can solemnly affirm that which he does not believe, or that can retain an office after he has ceased to believe the postulates that he affirmed as the condition of accepting such office. But this is hatred of gross sin and not of sinners. It is impersonal. When it comes to the individual, whose writings have certainly clothed him with "suspicion," we do not hate him, we do not despise him. We look upon his life, and we find that, apart from this "suspicion," it is unblemished; we examine his writings, and we find in them much that is noble and admirable. We seek to reconcile these apparent contradictions. How can one affirm what Dr. Newton affirmed at his ordination, and then teach what Dr. Newton has taught? We do not understand it. We repudiate the hypothesis of wilful dishonor. We are unwilling to condemn; it is not our province to do so. We invite Dr. Newton to help us by stating his own standpoint with respect to this question of honor; and he replies with much hyperbole and by telling what an unfavorable opinion toward THE LIVING CHURCH is held by certain unnamed parties. Dr. Newton quotes our expressions of vigorous condemnation as though we had applied them to him. We did nothing of the kind. We were discussing Church Congresses, present and past, and the prospects for the Church Congress of the future. The whole context showed that no one Congress and no one man were referred to. Because there was an evident reference to Dr. Newton near the beginning of our article, he assumes that the entire condemnation of a class of men, separated from that reference to him by more than half a column of irrelevant matter, was intended to apply wholly to him. Our intention, like our language, was wholly impersonal, and we simply decline now to discuss the question

whether Dr. Newton justifies personally the condemnation which he applies to himself, where we did not. We sought to keep the discussion impersonal; he challenges THE LIVING CHURCH to "substantiate its gross accusations and thus vindicate its own 'honor,' by citing the passages from [his] published writings . . . which 'deny' any article of the standards of faith in our Church—the two Catholic Creeds."

A serious abstract question of ethics was what we desired to discuss; his own position and THE LIVING CHURCH are what Dr. Newton challenges us to discuss.

Of course this renders more difficult that rigid distinction between principles and men which it would be our desire to make. We shall meet Dr. Newton's twice-repeated challenge, though we regret the necessity for doing so. What we desired to do was not to prove that his position is dishonorable, but to know on what grounds he holds that it is not. We might prove the former, and it would not solve the latter question. Only he can do that; and if he does not care to, we cannot do it for him.

In the meantime, little as Dr. Newton appears to appreciate it, and unswerved by his own evident contempt for THE LIVING CHURCH, we shall continue to treat him as a man who is not sinning against his own sense of honor. He may use our columns to cast discredit upon "the moral temper" and "the mental qualification" which we happen to possess, but he will find no corresponding amenities with respect to himself.

Having now cleared the ground of these personalities, we shall take up the challenge which Dr. Newton throws to us, discussing it as impersonally as possible. We can, obviously, treat it but briefly. It ought not to be necessary to consider it at all, for the books quoted are fifteen and twenty years old, and Dr. Newton's theological position is perfectly well understood.

WE ARE SO FORTUNATE as to have in Dr. Newton's own words a standard of interpretation which is admirable. In his work, *The Right and Wrong Uses of the Bible*, page 110, he states the following principle, deeming it of sufficient importance to print it in italic letters and to use it as a sub-heading for a section of his chapter IV.:

"It is a wrong use of the Bible, for the purposes of theology or religion, to give its language any other meaning than that which similar language would have under similar circumstances."

We shall apply precisely the same principle of interpretation to Dr. Newton's language; and we trust we shall not be unjust to him in so doing. If it is right to treat the Bible as "other literature," it cannot be wrong to accord similar treatment to Dr. Newton's works. We shall decline to give to Dr. Newton's "language any other meaning than that which similar language would have under similar circumstances."

In his volume, *Church and Creed*, page 43, he says:

"The Nicene Creed forms our Church's standard of Faith. It stands in our Prayer Book after the Apostles' Creed."

In the same, page 44, he says:

"Beyond these two creeds our Church recognizes no other rule of faith."

In his own works, however, he acts upon the principle that the Creeds may be interpreted by the other formularies of the Church. Thus, in *Church and Creed*, page 69, he quotes the Catechism as an authoritative interpretation of the Creeds. In *Philistinism*, page vii., he quotes the prayer for all conditions of men—it so happens that the phrase is misquoted and does not at all assert what he declares it does—as an authoritative interpretation of a phrase in the Creed. Such being, therefore, his own practice, he can hardly object to our assuming with him that such use of the Book of Common Prayer as being the authoritative interpretation of the Creed by the Church is a legitimate one.

In our editorial of May 20th we used, as illustrations of a point of view that seemed to us to be "in intentional conflict with the Prayer Book," "the denial of the fact of the Virgin Birth or of the resurrection of our Lord."

The Virgin Birth of our Lord is stated in the Apostles' Creed in the words relating to our Lord, "Who was conceived by the Holy Ghost, born of the Virgin Mary." In the Nicene Creed it is implied in the lines treating of the prior existence of our Lord as "God of God," and is directly stated in the words: "Who for us men and for our salvation came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man."

Dr. Newton's interpretation of these clauses of the Creed

is given, somewhat vaguely, in *Church and Creed*, pp. 110, 111, as follows:

"God was uniquely in Jesus Christ, as he was a unique man, an unfallen son of the morning, sinless, filled with the consciousness of God, dwelling in habitual communion with the unseen Father, breathing forth the sense of the Divine Presence upon all around him, having power over nature and over men—*man grown spiritual, i.e., divine* (italics ours). Christ Jesus marks thus the incoming of a new order of creation. He is the type of the spiritual man, yet to establish himself upon our earth, the human nature in which God is to tabernacle. . . . This is the truth which the Church has shrined in her doctrine of the Virgin Birth."

One reading this hastily might not see that the idea of Jesus Christ which is herein conveyed is of a "unique man," not in the sense of being different from other men by virtue of His Godhead, but unique only in His characteristics, in which also He was only "the type of the spiritual man yet to establish himself upon our earth." Jesus Christ, according to this statement, was not God made man, but "man grown spiritual." The Incarnation is not viewed as from Godward to man, but from manward to God. But, that there may be no question as to precisely what interpretation Dr. Newton himself places upon this paragraph, he gives in an excursus at the end of the volume, pp. 205-209, his reasons for rejecting the traditional interpretation of the clauses of the Creed which state the Virgin Birth. This section is altogether too long to be quoted, but it fully substantiates our statement that in using those articles of what Dr. Newton calls "Catholic Creeds," he does not mean to assert a belief in a birth of Jesus Christ of a virgin mother, through the conception of the Holy Ghost.

We bring this to his own test as to language. Is, or is not, such an interpretation giving to the language of the Creed "any other meaning than that which similar language would have under similar circumstances"? We shall not answer the question.

With respect to the Resurrection of the Body, Dr. Newton gives his view in *Church and Creed*, p. 62, as follows:

"You are free to interpret this belief in the larger sense in which most men must now read it if they are to believe it; and thus to think of the sacred forms of our dear dead as returning to the Mother who gave them birth—'earth to earth, ashes to ashes, dust to dust'; while the spirit, laying by the outworn garment of the flesh, in passing into a nobler existence, clothes itself with a nobler body, bearing 'the image of the heavenly.'"

In an explanatory footnote he treats of the resurrection of Christ as a foretaste of our own, and of the former, says:

"The Articles indeed speak of Christ's taking 'again His body, with flesh, bones,' etc. The Creed says nothing of the sort. Nothing of the sort can be demanded from any of us. . . . All questions as to what became of Christ's body are ruled out from 'the faith.' Providence can be trusted to have cared reverently for that sacred shrine of indwelling divinity."

To the same purpose he argues at length that the body of Christ did not rise from the tomb, in his volume *Philistinism*, pp. 105-112. Chief of the arguments therein stated is that that which is immortal is the spirit and not the body; that Christ's body did not rise from the grave; he declines to speculate upon what did become of it. He is quoted in the *Catholic World* of June 1895 by the Rev. Geo. M. Searle, C.S.P., as saying in a sermon delivered immediately prior to that time:

"Some one will ask me What, then, became of the body? But I am too reverent to speculate about what became of that sacred temple of the Divine Spirit. I leave all such irreverent speculations to higher ecclesiastical authorities."

Just why it should be reverent to declare precisely the opposite of what is asserted both in the Creeds and in the Gospels with relation, first, to the Resurrection of our Lord's distinct body from the grave, and, second, as He was the first fruits, to the resurrection of our own bodies, while it should be "irreverent" for him to consider the very difficulty that is at issue in this belief of his, does not become apparent. If Dr. Newton believes it to be "irreverent speculation" to consider the question of what became of the body of our Lord, it would certainly enhance a sense of reverence for him to refrain from a discussion of the subject altogether. He cannot logically assert a belief that the body of our Lord did not rise from the grave and at the same time decline to consider what, then, did become of it.

Here, as in the former case, we simply test Dr. Newton's language by his own canon of interpretation which he applies to the Bible. When he asserts in the Creed that he believes in the "resurrection of the body," and in interpretation thereof declares that this does not mean the body at all, which, according

to his belief, does not rise, but that the assertion implies only the immortality of the *spirit*, is he, or is he not, giving to the language of the Creed "any other meaning than that which similar language would have under similar circumstances"?

Of course if Dr. Newton believes that *body* means *spirit*, and *resurrection* means *immortality*, so that to affirm a belief in "the resurrection of the body" implies only a belief in the "immortality of the spirit," then we may throw back upon him the logical retort that if they mean one and the same thing, how can he assert that the body remains in the grave and does not rise? When *black* and *white* have acquired the same meaning, this interpretation may become tenable.

Prior to Dr. Newton's ordination, he declared in writing, if the canonical requirement was observed, "I do believe the Holy Scriptures of the Old and New Testaments to be the Word of God." In his volume *Church and Creed*, p. 57, he says:

"You may believe, with our Constitution, that the Bible *is* the Word of God, or, with the Articles and Homilies, that the Bible *contains* the Word of God."

Is this, or is it not, an assertion of the same belief that he then asserted?

In his volume *Church and Creed*, p. 22, Dr. Newton asserts: "Of the two sacraments of the Christian Church, there is not the slightest hint that Christ had any hand in ordaining one."

The doctrine which "this Church hath received" concerning the Sacraments states that these were "ordained by Christ Himself" (Catechism). Does this assertion of Dr. Newton's, or does it not, fulfil his ordination vow?

It will be remembered that in criticising Dr. Newton's first letter we asked him to answer a certain series of questions tending simply to show whether or not he was to-day willing to affirm the language which he affirmed at his ordination. His reference to those categorical questions is, in his present letter, contained in the following language:

"And this trial to be over questions, by general consent of educated men, admitting, for the most part, of no categorical answers."

No categorical answers! Why, at his ordination he gave categorical answers in the most direct terms. He asserted, "I do believe the Holy Scriptures of the Old and New Testaments to be the Word of God." In answer to the questions quoted from the Ordinal, he gave the categorical answers: "I am so persuaded, and have so determined by God's grace"; "I will so do by the help of the Lord"; "I will, the Lord being my helper"; "I do believe them." Are not these answers "categorical"? The only question we asked Dr. Newton was whether he could to-day give the same answers that he gave at the time of his ordination. Can he do so, or can he not? We raised no question of interpretation. He certainly cannot evade the question by saying that the questions admit, "for the most part, of no categorical answers." Either he can honorably give the answers that he gave at his ordination, or he can not. If he can do so, does he consider that the passages quoted above, fulfil the conditions of those ordination assertions?

Be it understood, we, unpossessed of "the judicial mind" and "the philosophic temper," and lacking the "moral temper," and the "mental qualification for such an inquiry," do not venture on replies to these questions, which we leave, at the present, unanswered. It was Dr. Newton's view of this matter which we sought to obtain, and not to state ours. He is still at liberty to use our columns for the purpose of replying, and in doing so he is quite at liberty to inject further into the discussion such observations concerning the limitations of THE LIVING CHURCH—which, we suspect, he seldom sees, though that need make no difference—as may seem germane to him. Of course, if he should deem it proper, he may also retire, at this juncture, from the field. In the meantime, however, others will, in the pursuit of their own best judgment, give such tentative answers to the questions as will seem necessary to them, according to that judgment. Whether or not these answers will "substantiate" the "gross accusations" which THE LIVING CHURCH is alleged to have made, and whether, further, they will "vindicate its own honor," whatever they do with respect to the honor of Dr. Heber Newton, will depend upon the intellectual acumen of the several readers.

IN CONCLUSION: we still believe that the Church Congress cannot afford, for its own sake, to invite to its platform for the discussion of theological questions, men who either are dishonorable in teaching the reverse of what they have affirmed as their belief, or who, after an *apparent* conflict between their utterances and their prior affirmations, do not vindicate their

honor by showing how these are to be reconciled. The Church Congress can say farewell to all hope of being a welcome guest in the Church at large, or of being a truly representative body, if men who are thus under "suspicion" are invited to discuss other questions than the ethics of their own position. This was the original observation that called out this little controversy with Dr. Heber Newton; and that his own name and any questions relating to his personal standing should have been injected into it, have been wholly apart from our desire. The matter would have remained wholly impersonal on our part, if he had not twice demanded that we "vindicate [our] own honor" by entering upon this consideration, which possibly leaves yet something to be explained as to his own.

THE country is poorer by reason of the death of John Hay, Secretary of State. Too much of the diplomatic history of the day is confidential to make it possible for the public to know precisely what is the share of each member of an Administration in the transaction of public business. Contemporaries cannot, therefore, measure the exact value of a Secretary of State. Profoundly recognizing the value of Mr. Hay's services, we are not among those who believe that the Administration was so dependent upon the Secretary of State that any break in diplomatic continuity will result from his death. There have been notable successes in our recent diplomatic history, and there have also been chapters that cannot be thus described. Mr. Hay's exact part in any of them cannot now be determined.

But he had one strong qualification for his work that many a great diplomat has lacked; that is, the confidence both of the people of his own land and of diplomats abroad. In a day when public men are continually assailed by political enemies and reverence for civil authorities is chiefly conspicuous by its absence, it is no small triumph for a diplomat to go to his grave, as does Mr. Hay, at the close of a long public life in which the confidence of the whole American people has consistently been given to him. By common consent, he seems never to have been caricatured. Abroad, he has never been under suspicion. Wherever American diplomacy has been felt, it has always been recognized that John Hay would be perfectly upright, perfectly just, and perfectly open.

Did ever diplomat earn a nobler fame?

A CORRESPONDENT reminds us that THE LIVING CHURCH sadly mixed the characters of *Nemo* and *Krook* in recalling the sad fate of the one, attributed to the other, in a recent editorial relating to canonical revision in general and to the frequent excision of the name "Protestant Episcopal" in favor of "this Church" in the revised canons. Well, mankind is prone to forget; but *Bleak House* was once our most cherished work of fiction, and it is hard to realize that its characters should have become fused together in a single hazy composite. "Lest we forget! Lest we forget!"

And then, as our correspondent kindly adds, in his desire to help us out of our predicament, though *Nemo* was not afflicted with the "spontaneous combustion" which caused the translation of the lamented *Krook*, yet the fact that the former perished from an overdose of opium may suggest the possibility "that the P. E. Church is taking too much sedative treatment labelled 'inexpedient at this time,' and may come to a bad end at last."

#### ANSWERS TO CORRESPONDENTS.

H. P.—(1) The subject of early English liturgies, etc., is obscure, but you will be assisted much by consulting Bright's *Chapters of Early English History*, looking up the references in the index to "Liturgical Matters."—(2) A very low rate is made to daughters of the clergy at St. Katharine's Hall, Bolivar, Tenn. Most of our schools are able to offer a limited number of free or nearly free scholarships, though, unhappily, the demand greatly exceeds the supply. See also the item relating to the opening of Jubilee College on page 326 of this issue.

C. J. G.—(1) The Black Letter days noted in the *Living Church Annual* are those which appear in the kalendar of the English Prayer Book. Corpus Christi is not one of those days. Visitation B. V. M. (July 2nd) is printed in red because it falls upon a red-letter day, the Second Sunday after Trinity.—(2) Letters can be printed in the Correspondence columns only with the full signature of the writer attached, as is stated in each issue at the head of those columns.

OH THAT MEN should put an enemy in their mouths to steal away their brains!—*Shakespeare*, "Othello."

#### LIDDON ON THE ATHANASIAN CREED

##### His Position Still Under Discussion in England

#### ENGLISH CONVENTION OF THE BROTHERHOOD OF ST. ANDREW

Honor Accorded to Dr. Wirgman

The Living Church News Bureau }  
London, Translation of St. Edward, K. M. 1905 }

LORD HALIFAX hastens to say, in the *Guardian*, how sincerely he regrets to have done the Bishop of Birmingham an injustice in supposing that he did not quote the whole of Dr. Liddon's letter, 1872, to the then Bishop of Winchester in the recent debate on the Athanasian Creed question in the Upper House of Canterbury Convocation. His excuse is that he assumed the report in the *Guardian* to be a *verbatim* report of the Bishop's speech. It appears, however, that the *Guardian's* report was given in the third person, and third person reports are never *verbatim*. Among other letters to the *Guardian* respecting Dr. Liddon's attitude in regard to such dispensing power as that contemplated by the recent resolution adopted by the Upper House of Canterbury Convocation, all of which are in defence of Dr. Liddon against the Bishop of Birmingham's allegation, there appears one from your distinguished Continental correspondent, the Rev. George Washington, chaplain of St. George's Church, Paris. He writes:

"Having been by circumstances brought into closer contact with Canon Liddon than the other students at Cuddesdon Theological College in 1857-8, I had opportunities of knowing somewhat of his inner thoughts on many matters. I have no hesitation in saying that under the changed and extendedly perturbed conditions of things within our own branch in these days, he would have nailed his colors to the mast, and have admitted no compromise or change anywhere." After quoting some passages of one of his university sermons, "Life and Faith in the Athanasian Creed" (preached at St. Mary's, Oxford, 1872, three months later than his letter to Dr. Wilberforce), the Rev. Mr. Washington then goes on to say: "Where the thin edge of the wedge gets in, the rest will follow; and exceptional diocesan allowance of use or disuse will not stop where it begins. Any who knew Canon Liddon's character will admit that he was essentially an uncompromising man when truth was touched or likely to be touched. If I may put into aphorism the gist of many words I have heard fall from his lips, it would amount to this: 'Compromise may be the secret of much of England's worldly and political success, but it will be the ruin of her Church's prospects.' Exceptional practices point this way."

The Ely diocesan Conference was held week before last in Ely Cathedral, and was the occasion of the retiring Bishop's farewell to his Diocese. In his presidential address, the Bishop referred to the Athanasian Creed, and he thought that those persons who objected to the clauses in the Creed which asserted the necessity of holding the Catholic Faith forgot that "precisely similar statements" were in the Holy Scriptures. Alluding to his resignation, he said that he was resigning his see because he felt a younger man could do the work more thoroughly than he could. The Dean then presented a memorial, a bound volume containing an address signed very widely by the clergy and laity of the Diocese; which was an acknowledgment of the bond of affection which had ever existed between the Bishop and his clergy and laity. A resolution that it was undesirable to make any alteration in the position and use of the Athanasian Creed in the Prayer Book was adopted. Previously an amendment, similar in terms to a resolution passed by the Upper House of York Convocation, was negatived by 36 votes to 24.

The ninth annual conference of the Brotherhood of St. Andrew in England was held on the vigil of Pentecost and Whitsun Monday at the Southwark chapter house, Earl Nelson presiding. The chairman read a letter which he had received from the Archbishop of Canterbury, as follows:

"LAMBETH PALACE, S. E., 9th June, 1905.

"DEAR LORD NELSON:—I know that your conference of the Brotherhood of St. Andrew is taking place on Saturday next, and I am anxious to send a cordial greeting and benediction to the gathering. I am quite sure that the Brotherhood of St. Andrew has a real place to fill and a real work to do in the Church of England, and I pray God that every richest blessing may rest upon its endeavors to deepen and strengthen the bonds of our life as brothers in the Lord Jesus Christ.

"People sometimes ask whether the obligations and responsibilities of the Brotherhood are not being already discharged on a some-



what larger scale by the Church of England Men's Society. To say this is to misunderstand the aim and endeavor of these separate, though kindred, organizations. In the Church of England Men's Society we are now endeavoring to unite and strengthen what have hitherto been isolated and often rival endeavors to promote among the Churchmen of England a truer enthusiasm for our common work. The society extends its activities into every department of Church life, and bands together men who are in any kind of way undertaking responsibilities in that direction. The Brotherhood of St. Andrew, on the other hand, as I have always understood, limits its definite aim and endeavor to the deepening of religious life and earnestness within the Church, recognizing as its foremost principle the truth that the earnest Christian man will always do his best to win his brother to faithful membership in the Church.

"Most cordially do I pray that God's blessing may rest upon the work of the Brotherhood in this country. There is no sort of reason why it should be regarded as in any sense a rival to the organizations or societies which already exist in the Church of England, least of all to the Church of England Men's Society. On the contrary, where that society is strong, St. Andrew's Brotherhood can form, as it were, an inner circle within it, and the Men's Society would, as has been well said, "provide a body into which men who were not quite prepared to undertake the special work of the Brotherhood could be admitted." I look forward with great hope to the extension of the Church of England Men's Society, and to its gathering into one a large number of our similar and older, and sometimes overlapping, organizations. And at its core the Brotherhood may be invaluable in deepening personal religion and in stimulating its members in the sacred duty of mutual help and edification.

"I am, yours very truly,

"RANDALL CANTUAR."

Addresses on various phases of the Society's work (to quote further from the published account of the Conference) were given by Mr. C. W. Walker, of King's Lynn; the Rev. B. W. Pullinger, St. Cyprian's mission, Canningtown (London); Mr. G. R. Hughes, Exeter College, Oxford; and Mr. J. W. Day of Margate. The Council's report showed that the number of active senior chapters had increased from seventy-five to eighty-eight. There were nineteen probationary chapters and eleven junior departments. On Whitsunday, special sermons were preached at Southwark Cathedral and St. Lawrence Jewry, city; whilst the special services held on that day included an offering of the Holy Sacrifice at St. Paul's, the Bishop of Stepney being the celebrant. On Monday the Conference approved a scheme for forward work, and accepted an invitation to meet next year at Huddersfield. The Archbishop of the West Indies, who is president of the Brotherhood out there, spoke of the progress which was being made in Jamaica, and the beginning of work in Trinidad and Barbadoes. The Bishop of Croyden spoke on "The Privilege of Churchmanship"; and the Bishop of St. Alban's took the subject of "The Church's Call to Her Laymen." A paper was read by Mr. W. M. Acres of London on "The Brotherhood Man's Duty as a Churchman," and another by the Rev. R. Barrington Nevitt of Toronto, on "The Clergy and the Brotherhood."

The Dean and Chapter of Rochester have now formally elected Dr. Harmer, late Bishop of Adelaide, to the see of Rochester.

The king has been pleased to appoint as one of his honorary chaplains, the Rev. A. T. Wirgman, D.D., Canon of Grahams-town Cathedral and rector of St. Mary's, Port Elizabeth, Cape of Good Hope. This appointment arrests attention at once as being of more than usual significance and interest among those in connection with the royal chaplaincies; for it appears in two respects to indicate for the future a radical departure from the practice which obtained during Queen Victoria's reign, and continued hitherto by the king, viz.: (1) of confining the honor conferred by such appointments to Churchmen in the mother country; and (2) of reserving the royal chaplaincies for either Evangelicals or High Churchmen, and thus virtually boycotting Catholics. Dr. Wirgman, besides being a Colonial Churchman, is nothing if not a Catholic stalwart. He is, as is well known, a man of much distinction in the Anglican portion of the Church. The *Church Times* editorially says:

"Three universities—Cambridge, the University of the Cape, and the University of the South, U. S. A., claim him as their *Alumnus*, and South African churches know him as a writer on theological subjects, and on the constitution and Canon Law of the American and Colonial Churches."

Dr. Wirgman has also become famous for his achievements in service to the Empire; in recognition of which he holds the imperial long service decoration, the South African general service medal, and the South African medal, with clasp, for active service as a chaplain in the Boer War. J. G. HALL.

## FRENCH SEPARATION BILL LAGS

### Greater Conservatism Evident in Recent Legislation

### HOW WILL A MOSCOW PATRIARCH RANK AMONG PATRIARCHS?

#### Anecdotes of the King of Spain

The Living Church News Bureau  
Paris, June 15, 1905

FRANCE.

**D**URING the past weeks the sittings devoted to the discussion of the Separation Bill have been somewhat interrupted and irregular. The bill has been dragging on, but perhaps there has been more intention than is confessed to in the "manner" of its dragging.

Elections are in front of the country, and it may be supposed that a good many, who have still a lingering kindness for the original draft, would not be sorry that an ultimate decision should not be come to till after the general vote of the country should have been taken on the subject. It would for many be the most satisfactory manner of the defeat of the object in view (if it is to be defeated); and might prevent any national and violent demonstration on the part of its opposers, should the bill be forced through and carried by the present chambers. In fact it would be a relief to postpone the evil hour. The visit of the king of Spain has also, to no little extent, interfered with the work in hand.

Here are, however, some decisions arrived at, which may seem to point in the direction indicated.

Article 7, regulating the disposition of ecclesiastical property, has been voted thus:

"In the absence of any association to receive the property of a public establishment of the religion in question, this property shall be assigned by decree to the communal establishments of charity or relief situated in the ecclesiastical district.

"If an association be dissolved the property which has fallen to it under clauses 4 and 6 shall be assigned by a decree of the Council of State either to similar associations in the same district, or, failing them, in neighboring districts, or to the establishments mentioned in the first paragraph of this clause.

"Every action for the recovering of the property shall be commenced within six months from the insertion of the decree in the *Journal Officiel*. The action can only be brought to recover gifts or legacies, and only by the donors or their direct heirs."

But on June 8th a counter action was set on foot, having the effect of nonplussing the Combes faction in its efforts. Article 9 amended has in fact (as amended) maintained the responsibility of the Budget of Public Worship towards the different "cults" or persuasions, for *eight* years in the case of all communes numbering at least 1,000 inhabitants. It has also provided for the pensions of "ministers."

But the amendment on Article 10 has gone even further. That amendment, voted for discussion by 295 against 275, would assign all edifices for worship to "*Associations*" for public worship (*associations cultuelles*) for 99 years at the nominal rent of *one franc* a year for each building! This is of course moving the previous question. It remains to be seen how far the clause as framed in the first instance will be influenced by the discussion.

EASTERN CHURCH.

The *Guardian's* correspondent at Jerusalem remarks upon the curious fact, that many as are the Metropolitans and Archbishops within the Patriarchate of Jerusalem, there is but one resident diocesan prelate, the Archbishop of Nazareth and Exarch of all Galilee.

Anthimus, the last Metropolitan of Bethlehem, died in Athens. The Orthodox Greek Church at Bethlehem is placed under the temporary charge of the Archimandrite Sophronius, who is the nominee and representative of Damianos, the Patriarch. Patricius, the aged Metropolitan of Ptolemais, Exarch of all Phœnicia, has lately died, and the internal disputes among the members of the Orthodox Greek Church at Acre have prevented the Patriarch from sending them a diocesan, although an Archimandrite has been specially consecrated in the Church of the Holy Sepulchre for this see. There are also vacancies in the titular bishoprics of Cæsarea, Lydda, Scythopolis, and Gaza.

RUSSIA.

It seems probable that before a Patriarch is definitely appointed for Moscow, it will be necessary that his rank should

be distinctly settled, among the other Patriarchs of Constantinople, Alexandria, Jerusalem, and Antioch. In the short history of the Russian Patriarchate that I was able to give in my last letter, I think it was noted that the appointment of Job was allowed at the time under stress of circumstances rather as far as Constantinople was concerned, though the Patriarch Jeremias was assenting. Neale considers the assumption of the title to have been somewhat irregular. So much so was this the opinion of the East that, at a General Council of the Orthodox Church, held later, the matter was brought up, discussed, and "regularized." Probably due care will be taken at the beginning of a new era of the Russian Patriarchate, to see that the matter has the full consent of the Church before it is confirmed. It will be remembered that the office was allowed to die out with the decease of Adrian, but was never abolished. Peter the Great made Stephen Yavorsky guardian of the Patriarchate after Adrian's death, until he, Peter, had established the Holy Synod. It may be considered perhaps that the Synod has only been continuing the "ad interim" condition of things. So the new Patriarch may be looked upon, not as a fresh departure, but as the next successor; very much in the same way as in England we look upon Charles II. as the next reigning power after Charles I., and ignore the Commonwealth.

## SPAIN.

As is not unnatural, every Spanish journal, whether of religious or secular drift, is initially full of the subject "*La Bomba de Paris*," and the young king's visit. Of this everything has been said that can be said. Of him who was the object of the wicked attempt, a few words of his religious attitude at this trying time, and throughout his visit, may not be amiss.

I translate from the *Semaine Religieuse* of Paris a few of the comments that surround the fact:

"This visit of a Catholic king to Paris from a religious point of view is too full of teaching for us to refrain from giving expression to that which is naturally suggested by the circumstances. The visit to Notre Dame was of a specially solemn character. The Cardinal Archbishop received, and President Loubet accompanied him. Struck by the number of lights on the High Altar on his entrance into the basilica, the young king enquired eagerly, whether the Blessed Sacrament was exposed thereon. Answered in the negative he continued to move forward to the choir. On approaching the altar, he made a profound obeisance. The 'relic' of the true cross moved his utmost admiration. 'There is nothing like this,' he exclaimed, 'in the whole of Spain,' adding boyishly, 'I also have one, but it is so small!' For some moments he remained in prayer before the statue of Notre Dame de Paris. He had asked before whether it was not the venerated statue of Notre Dame des Victoires. The Cardinal Archbishop had of course made a suitable address to his visitor on meeting him at his arrival at the Cathedral, concluding his short speech with the words: 'We shall have an ever grateful remembrance of Her Majesty, your mother; we admire her and thank her for having given a Catholic king to Spain worthy of his country.' 'Oh,' simply replied the king, 'I am not that yet; but by God's grace I hope to bring myself to become such.'"

*Te Deums* were sung at Notre Dame, and in all the churches in Paris, for the preservation of King Alfonso's and President Loubet's life on the occasion of the anarchist "attempt." It was at the Spanish chapel in the Avenue Friedland, after hearing Mass, that the young monarch made his special act of thanksgiving.

These little details may seem somewhat simple, but they are purely natural, with "a touch of nature," which "makes the whole world kin."

The pilgrimage to Zaragoza, or rather series of pilgrimages, which have been in progress since the end of last month, have apparently quite answered the expectations of the projectors, both as regards the number of pilgrims who assisted at them, as well as on account of the national feeling which was generated. Hardly a town in Spain failed to send the expected quota. Districts such as Guipuzco, Bilbao, Navarre, contributed their thousands on thousands. In instances double pilgrimages were dispatched from the same place.

GEORGE WASHINGTON.

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TRUTH is as impossible to be soiled by any outward touch as the sunbeam.—*John Milton*.

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CRUDE TASTES and cruel tendencies mar the unity of society, and bar progress toward the ideal of human brotherhood.—*Selected*.

## WORK AMONG NEW YORK ITALIANS

## "Little Italy" to be the Scene of Missionary Activities

## OUT-DOOR SERVICES ARE ARRANGED

Reports as to Dr. Rainsford's Projected Resignation are not Credited

The Living Church News Bureau,  
New York, July 3, 1905

THE new building for St. Ambrose' Italian mission was used for a service on Sunday afternoon for the first time. The work is under the charge of Archdeacon Nelson, and there was at first some doubt as to whether the new building should be opened now, or whether it would be better to wait until the fall, when Bishop Potter or Bishop Greer could be present. It was decided to have the informal opening now, and to have a service of benediction in the fall. The work of St. Ambrose' mission was begun over a year ago as the result of a desire on the part of some ladies of the diocesan committee of the Cathedral of St. John the Divine to emphasize the idea that the Cathedral is the center of diocesan mission work. They provided the funds, and a mission for Italians, under the direction of Archdeacon Nelson, was opened in the neighborhood known as "Little Italy" on the upper east side. The Archdeacon had had wide experience in Italian work, having formerly been in charge of San Salvator Church, in the lower part of the city, and he started the new work in a hired store-room. A useful work was accomplished from the first, and last winter three ladies of Grace parish became interested in it and generously provided funds for a permanent home. A house and lot on East 111th Street was purchased, and the house remodelled into a parish house. On the rear of the lot was built a brick chapel seating two hundred, entrance to it being had through the hall in the parish house. The organized work of the mission includes a Sunday School, boys' and girls' guilds, a clothing bureau, and a dispensary. That there is a large field for the work is indicated by the estimate that in the section east of Third Avenue, between 106th and 116th Streets, there are 90,000 Italians. Most of these are Sicilians. The Rev. Dr. William R. Huntington and the Rev. Abraham Cincotti assisted Dr. Nelson at the opening service.

## TENT SERVICES.

Under the auspices of the Evangelistic Committee of New York there was opened on Thursday evening of last week the fifth tent for summer services. Tent No. 5 is located well uptown on Manhattan Island and it is to be supported, in the main, by Church interests. Bishop Greer, the Rev. Dr. W. R. Huntington, the Rev. Dr. Henry Mottet, and others are to provide the clergy to have charge of the tent services. The first one-third of the season Grace Church furnishes the clergy, and the Rev. Carl Rieland of the Grace clergy staff and the Rev. William Wilkinson of Minneapolis have been placed in the tent by Dr. Huntington. Assistance will also be rendered, it is said, by Mr. S. C. Fish, a student at the General Seminary. It is stated at the headquarters of the Evangelistic Committee that in the past week, with services in four tents and one or two open air centers, the aggregate attendance has been 22,000.

## CATHEDRAL GROUNDS UTILIZED.

On Sunday, July 9th, is to be held the first of the out-door services on the grounds of the Cathedral of St. John the Divine, as arranged by Bishop Potter. These out-door services will replace, for the summer months, the afternoon services in the Cathedral crypt. The clergy will speak from the steps of the Synod Hall, and in case of rain the services will be held within that building. The preacher for the first service will be Archdeacon Nelson. On the same Sunday will be put into operation Bishop Potter's plan of bringing a number of children and their parents from the neighborhood of the Stanton Street chapel, on the east side, to the commodious Cathedral grounds. Transportation will be provided for them, and they will be invited to bring lunches and spend the afternoon at the Cathedral. Attendance at the out-door service is expected, of course, but is by no means compulsory.

## DR. RAINSFORD EXPECTED BACK.

There have been frequent reports to the effect that the Rev. Dr. W. S. Rainsford is not likely to return to St. George's Church. These variously state that his health is in such condition that he will not again be able to take up the work of the parish, that he is to accept some position in the English Church, that he requires a long rest from work of any kind. There can

be obtained absolutely no confirmation of any of these rumors. Members of the vestry say that there has been no change in Dr. Rainsford's plan to return in the fall. He has been suffering from some nervous trouble, it is said, but all recent letters from him report his condition to be much improved, and members of St. George's parish who have met their rector in Europe report him in good condition and excellent spirits. He and Mrs. Rainsford are travelling about Europe without any definite itinerary, and it is understood here that a return passage has already been engaged for the middle of October, so that the rector will again be in the St. George's pulpit by November first.

CENTRAL PENNSYLVANIA DIOCESAN COUNCIL.

THE annual Council was held this year under conditions which were novel and strange. Within the past twelve months there had been carried through the proposal to divide, the consent gained of General Convention, and the consummation of the proposal. Twenty-four of the Counties of what were our former Diocese had been set off into a new Diocese, which had set up ecclesiastical housekeeping for themselves. Consequently we met in Christ Church, Reading (Rev. Wm. P. Orrick, D.D., rector), reduced in numbers and representative of a restricted constituency. We now have about 80 clergy and some 10,000 communicants. From number 6 we have dropped down to about number 21 on the roll of Dioceses, in numerical strength.

Of course there was a notable strangeness about all this. Many of the personages, clerical and lay, hitherto most conspicuous in convention, were absent, belonging to the "new" Diocese. What the present order meant was noticeable in the materially shortened procession at the opening service on Tuesday evening, May 23d, it being our custom for the entire convention, clerical and lay, to enter the church together with the Bishop.

This year's convention, however, was neither slimly attended nor lacking in vivacity or interest. After Choral Evensong, the Bishop read his annual address. It was a splendid document, the best he has ever given here, and was much commented upon as a model of what these convention addresses should be. After paying eloquent tribute to the memory of departed Bishops, clergy, and prominent laymen, he spoke first of all concerning the problem in our own field. The tremendous increase of population and the manufacturing developments, rapidly advancing in many of our towns and cities, call for a further enlargement of our work. He made a very strong plea for the establishment of an associate mission at the see city, with its advantages of the local university and schools and railroad facilities, from which so many places could easily be worked. He also dwelt at length upon the "burning question" of Missions. In most vigorous fashion he pleaded for vestries to take up the claims of the General Board as *their* business, urging that "they recognize the evangelizing of the world as much a necessary expense of each parish as the providing for their own light, heat, music, etc." "Missions is not a charity, or a side issue, or a luxury in which the few may indulge. It is the glorious privilege and the bounden duty of all." He alluded also to the Laymen's Offering of 1907, and urged genuine participation on our part.

A considerable portion of the address had to do with the Change of Name of the Diocese. Last year, in connection with division, it was unanimously decided to have a committee report to this convention a more suitable designation for the Diocese, as Central Pennsylvania would then be "misleading" and a "misnomer." (The Diocese is territorially the *eastern* strip of counties, Harrisburg comprising in reality the center of the State.) The Bishop went into this matter with very great care. Giving full weight to every feeling of consideration and all the sentiment which among the older men might cluster about the present name; he pointed out how (1) the General Convention in 1898 at Washington abandoned the territorial designation and adopted the see city principle in naming the Missionary Jurisdictions; (2) that with no one city in the Diocese of a metropolitan character, it would be necessary to select the one relatively the most important. In his judgment this was Bethlehem, the residence of the Bishop. (3) For 20 years, and by deliberate selection, this had been practically the seat of administration and contained potentially all the factors a Bishop should have about him for the prosecution of his work, such as works of mercy, schools, colleges, a large population, etc. (4) This name is famous in the annals of the commonwealth through the missionary and educational labors of the Moravians, and its present large industries have carried its fame all over the world.

ORGANIZATION AND BUSINESS.

The organization of the convention included the election of Mr. O. C. Foster of West Pittston as Secretary (he appointing the Rev. W. de F. Johnson of Wilkesbarre as Assistant), Capt. P. R. Stetson of Reading as Treasurer, and Hon. R. A. Mercur of Towanda as Chancellor.

The business transacted was mostly of a routine character. Several important changes were made in the canons.

THE DIOCESAN NAME.

The interest largely centered about the matter of naming the Diocese. The committee appointed a year ago presented a report based

upon a preliminary poll, indicating an overwhelming majority in favor of "Bethlehem." But an amendment being proposed, impassioned and bitter speeches were made against any change, and in the end the old name was retained by a considerable majority. The "aftermath" of the debate, however, has been a very considerable disaffection, indications being that the present unsatisfactory and absolutely unmeaning designation will not be retained for long.

The Standing Committee elected was: Clerical members, M. A. Tolman, W. P. Orrick, D.D., H. L. Jones, D.D., James P. Buxton, and F. R. Bateman; lay members, Guy E. Farquhar, Esq., Everett Warren, Esq., A. N. Cleaver, E. G. Mercur, and H. Z. Russell.

A considerable portion of Wednesday morning was spent on Missions. The reports of the Secretary (Mr. Wm. R. Butler) and the Treasurer (Mr. Wm. H. Sayre) were exceedingly interesting and full of encouragement. The services of our Church are being held at many new points and permanency is being given them by the erection of suitable buildings. The Bishop is applying himself seriously to the starting of his Associate Mission, from which much is to be expected.

"Parish Charters," their defective form and unsatisfactory character, have been much discussed in the State. As the other Dioceses in the commonwealth have done, our Bishop was authorized to appoint a committee of conference, he naming the Rev. Benjamin S. Sanderson, Mr. Robt. H. Sayre, and the Chancellor as such committee.

The Convention adjourned to meet the third Tuesday in May, 1906, at St. Mark's, Mauch Chunk.

GREGORIANS.

Like a great organ in a darkened church  
Whose slow tones search  
The heavy undertone of murmured prayer  
And, softer, grandly rise to the deep skies,  
Swept upward through the incense-laden air;  
Or like those night-winds whirled around the world,  
Breathing slow anthems from the solemn pines,  
When the great floods of air rose everywhere  
Deep music from Earth's jagged mountain lines;  
So up to God sounds on eternally  
Sonorous, vibrant, the enormous sea.

For though in many minsters of the land  
The robed priests stand  
In white attire where richest light lies calm:  
And though the organ-peal, while thousands kneel,  
Rolls heavenward a penitential psalm:  
Yet where the waste seas lie beneath the sky  
The waves intone a grander service still  
Immeasurably old when, roofed with gold,  
The great white temple rose on Zion's hill.  
Forever, dying, chant their litany  
The waves, those white-cowled friars of the sea.

L. TUCKER.

THE BIBLE is not a charm that, keeping it on our shelves, or locking it up in a closet, can do us any good. Nor is it a story book to read for amusement. It is sent to teach us our duty to God and man, to show us from what a height we are fallen by sin, and to what a far more glorious height we may soar if we will put on the wings of faith and love. This is the use of the Bible, and this use we ought to make of it. Use it, then, for this purpose, each according to his means. All indeed have not time for much reading; but everyone who wishes it may at least manage to read a verse or two, when he comes home of an evening, and of a morning before going to work. Now a couple of verses well thought over will do a man more good than whole chapters swallowed without thought. Do but this little; and God, who judges us according to our means, and who looked with greater favor on the mites of the poor widow than all the golden offerings of the rich, will accept your two verses and enable your souls to grow and gain strength by this, their daily food. Christ, who is the way of life, will open your eyes to see the way. He will send you the wings I just spoke of; and they shall bear you up to heaven.—Augustus W. Hare.

WE CALL THIS a materialistic nation and say the fever of our fretful age is on us: yet no creative poet, scarcely any fabled magician, has rivalled the dreams we see realized around us every day. A man imagines and dreams, he impresses his dream on other men; and some new miracle of steel or stone, of stocks or bonds, of manufacture or of organized labor, springs up and passes into our daily life. The hardest headed and most practical of our successful men are men of creative intellect. That is, they are, each in his own specialty, men with imaginations as untrammelled as any poet, but used to transmute their fancies into facts instead of merely into words. So necessary is this faculty that it has passed into a commonplace to say of a man without it that he will do only for an head clerk. Thus slowly, but very surely, the men with something more in them than the merely materialistic and wholly practical come to the front, and it is a paradox and yet a truth to say that we are the most practical because the most imaginative of nations. For fancy is as God-given a gift as reason, and in its place as valuable; and imagination is as divine and as essential as is observation or economy.

L. TUCKER.

## BUSINESS METHODS IN PARISHES.

FROM THE CONVENTION ADDRESS OF THE BISHOP OF SOUTHERN OHIO.

I AM strongly inclined, as the result of years of observation, to say some things now which greatly need to be said about *business methods* in the conduct of parochial affairs. I have been surprised and shocked at times at the careless and even irreverent way in which some clergy and vestries, composed in large part of supposedly business men, conduct God's business in Church affairs.

1. First, in the matter of *parish records*, the canons make it the absolute duty of every clergyman to keep an orderly and accurate parish register of the families and other members of his parish, of his baptisms and Confirmations, marriages, and burials. There is absolutely no excuse for a clergyman where this record is not kept or kept carelessly, in any sort of an old book, instead of in one of the modern parish registers, carefully prepared for the purpose, and which make the work all the easier. This sort of a book should be bought at once, at the expense of the parish, where there is not one already. Such a book would also make the annual parish report, to be presented to the Bishop at convention, a simple and accurate one, instead of the confused, delayed, and often defaulting thing which it sometimes is.

This parish register, then, together with the minute-book of the vestry, and if possible the communion vessels also, should be kept in a fireproof safe, bought by the vestry for the purpose, and kept in the vestry room of the church. I know how convenient it is for a clergyman to keep his parish register always at his elbow in his study, or for a parish secretary or treasurer to keep his book at his house or place of business. But no rector or other officer of a parish ought to expose its records in this way to loss by fire or confusion. For these are not only ecclesiastical but legal records, likely to be of first importance at times in determining not only Church membership and rights, but also personal identities and inheritance under the civil law, and the facts and responsibilities of business transactions. So that when necessary entries are made, such books should always be at once returned to a place of safety. In a recent case in the Diocese, after a parish had unwittingly had itself incorporated a second time by the state, an old vestry minute-book, discovered in a lot of rubbish in the attic of a business house, showed that the parish had already been incorporated thirty years before.

2. Vestries, I find, are sometimes uncertain just where the *title* to their church property is vested and under what conditions, or how sound it is. A careful record of such facts should be made in every vestry minute-book for ready reference at any time. A wise precaution, too, in the case of every mission becoming a parish, is to leave its title, if it has already been placed there, in the hands of the trustees of the Diocese. This prevents reckless incumbrance of the church property with debt, and also the risk of consequent alienation.

3. Too much care cannot be taken that the church property is always kept fully and safely *insured*, and that this insurance is never allowed to lapse, even for a single day. The sad experience of one of our churches recently proved this necessity to the very letter.

4. Ceaseless care should be taken, too, that the church property is always kept in *repair* and in *order*. This is expressly made by canon part of the duty of the wardens of a parish. What can be the religious spirit which lets God's house remain in a condition of neglect, of which no self-respecting man would be guilty as regards his own house? Not merely canonical duty, but reverence itself, requires that the parish church should always be clean and orderly, without as well as within. Yet it is not an impossible thing to see a church dirty, broken, ragged, and moth eaten in its appointments, even on the altar, and a vestry room or choir room disorderly and stuffed with litter of all kinds; while within the last year I have seen at least two churches in the Diocese with surroundings on their church property disgraceful to civilized beings, to say nothing of Christians; years of rubbish lying in the churchyard and out buildings in a condition not only dangerous to health and life, but which, even for their indecency, ought to threaten the penalties of the civil law.

5. It is equally the duty of wardens, not only to keep order in and about the church, but also to look, personally and constantly, after its proper *heating, lighting, and ventilation*. No wardens have the right to leave a minister and congregation in all this to the neglect and blunders of some stupid, careless janitor. Such things should always be seen to by the wardens personally, long before every Sunday service at least.

6. Then as to *money matters*: (a) Every offering taken in the church ought to be counted at the time by *two* persons (one besides the parish treasurer), and also entered at the time in a book to be kept in the church for that purpose; or, when this cannot always be done, then the offering should at any rate be placed in a sealed envelope to be subsequently counted in the same way before it goes into the treasurer's books and hands. The treasurer will see that in his very conscious integrity he is the man who ought to insist on some such system as this—for his own protection. It would be better, if even the parish alms offering were counted and entered in the same way and deposited in bank and drawn on only by the clergyman's check. This, likewise, for his own protection. He will be a wise clergyman, too, if he keeps strict book account of all his expenditures and of alms, and renders an audited annual account of the same, with vouchers, to his vestry, at least.

(b) No year should be allowed to pass without the parish

treasurer's annual and audited account being made to the vestry. Where there are large accounts and funds, the auditing should be done by an expert appointed by the vestry. The securities of a parish funds should always be registered when possible, placed in a safety deposit box, and annually examined; but access should never be had to them except by two persons together, duly authorized by the vestry. All this again for the parish treasurer's own protection as well as that of the parish.

(c) Once a month, or at least once a quarter, all bills, and first of all, the clergyman's salary, should be paid regularly and promptly; it is the very first duty of a vestry to see that this is done. It is not the sole or chief duty of a vestry just to spend the parish money which somebody else, too often the rector, is supposed to raise. It is their first duty to "provide"—that is the language of the canon—to provide for the clergyman's maintenance, for diocesan assessments and other current expenses. And this means that *they* are to study and devise the many ways and means of raising and collecting parish revenue. But if money must at times be borrowed, to pay salary and other expenses promptly, let it be borrowed, as in any other business, to meet business obligations promptly in a business way; and let the interest be paid on parish account. No words are too harsh to characterize a vestry which lets its clergyman go unpaid for weeks and months and go into debt or pay, on money borrowed to live, the interest which the vestry ignobly saves *at his expense!*

(d) Money given for any special purpose must be used for that purpose and for that alone. Money should never be borrowed from one fund in a vestry's or treasurer's hands, to meet the needs of another. I cannot too strongly insist on the righteousness and necessity of this. You may think that you are saving interest by such forced loans; but you are always risking another far more important interest, and that is the honor which religiously safeguards a sacred trust. Especially is the practice to be denounced which keeps back missionary and other special offerings—using them to meet parish expenses, instead of sending them at once to the objects for which they were intended. Even when it is honestly intended to send these all to their proper destination by the end of the year, still think who is really paying the interest on these withheld gifts: and remember that such special offerings do not belong to the parish for one moment after they are taken. Within the past year I have known of at least one instance in this Diocese in which the full number of offerings for missions were dutifully taken by the clergyman, and yet none of the amounts were sent in to the proper destination before the end of the year.

(e) Finally, if you want the really intelligent and so hearty financial support of a congregation, give them at least once a year, in print if possible, a full and frank statement of the financial affairs of the parish. Don't expect people to give with the same good will and generosity where they are kept in the dark. Take them into your confidence, if you want them to give you theirs.

## THE USE OF THE CATECHISM.

FROM THE CONVOCATION ADDRESS OF THE BISHOP OF DULUTH.

THE clergyman who treats the Catechism as a light thing is either stupidly disloyal or criminally ignorant. He should go to his people with the Catechism in his hand, and say: This is the voice of the Church speaking to you Churchmen with divine authority. This is the Church's rule of faith and conduct which it wishes you to follow. You must study this Catechism that you be not ignorant of the principles of your religion. Nothing else can take its place. Cheap popular schemes of religious instruction may be commended to you as "just as good," like the patent medicine, but this Catechism is the voice of your Church. So you should know it by heart, and understand what it means, and day by day follow it in your faith and practice. Ignorance is the parent of lawlessness. Nominal Churchmen are a law unto themselves because they have never really known the rule of the Church. But when this rule has been pressed home on their conscience, line upon line, and precept upon precept, they are often glad to accept it, and at all events, they must bear the responsibility of those who know their duty. There was a time when Christmas, Easter, and Lent were generally ignored in this country. The neglect lay at the door of the clergy. I knew a clergyman, an earnest man, too, who observed Lent by having a service on Ash Wednesday and another on Good Friday. But the clergy began persistently to call attention to the Church's seasons, and now they are universally observed. Taking then the Catechism as the basis of your religious instruction; the season before Confirmation should be a time when every effort should be made to arouse the religious sense of all who are committed to your charge, and all others whom you can influence. For you are those to whom our Lord has given the commands to "go," "seek," "find," "preach," to all men and compel them to come in. From the Catechism you can show the covenant of infinite mercy which God offers to men, the Faith His people are to hold, the behavior of the Churchman who does his duty; and the absolute need of the prayerful life and the sacramental life that this duty may be done. It will powerfully assist you in this most important branch of pastoral responsibility if, as the rubric at the end of the Catechism directs, you should on Sundays, from time to time, openly in the Church instruct and examine the children of the parish in some part of the Catechism.

## THE HOLY MOUNT ATHOS.

BY THE REV. SEBASTIAN DABOVICH.

IN the north of the Archipelago, with the Sea of Marmora considerably to the east, and with the Gulf of Salonica immediately at its west, Mount Athos almost abruptly rises up out of the sea to a height of between 4,000 and 5,000 feet. Mount Athos is one of three small peninsulas extending out into the sea from Anatolia on the north and Macedonia on the west. One of these three mountainous peninsulas is the renowned Olympus or the home of the gods. Mount Athos is the westernmost one, and lies in the 40th degree of latitude. It is divided from the mainland by a narrow canal—cut through by ancient Xerxes, for the convenience of his fleet. Mount Athos is about 40 miles in length and 15 miles in the widest part. The base of the peninsula at its starting point from the mainland is low, and it rises gradually to its height at the end of the peninsula.

Mount Athos is the home of monks and hermits, the secluded and sole abode of several communities of fathers and brethren. There are about 8,000 monks of perpetual vows, about 2,000 novices and workmen, and nine or ten Turkish revenue and police officials. The monks for many years have had no trouble with the Turks, by whom they are respected. Mount Athos is not in the jurisdiction of the Patriarch nor any Bishop. The monks govern themselves by a council of twenty fathers, who are elected annually. This council sits in Karea, a town in the heart of the mountain. It is the only town I have ever seen that contained no women and no children. Only two or three Turkish uniforms are visible in the oriental town, which is free of the usual bustle and noise in the sale of wares, no one but serious men in black habit, modestly passing along. While the mountain holds no canonical allegiance to any diocesan, yet the monks are in complete obedience to the Church in general. There are no more loyal children of the Holy Orthodox Church than the inhabitants of Mount Athos. No one but a monk can procure a home on the mountain, and no one but a zealous Christian and a good, sound Orthodox Church member could live on Mount Athos. All the heads and representatives of the several independent Eastern Churches are in close communion and frequent correspondence with the fathers and brethren of holy Athos. The mountain is under the heavenly protection of the Most Holy Virgin Mary, yet no women are ever allowed, under any circumstances, on the mountain. Forty per cent. of the inhabitants are Greeks, forty per cent. are Russians, and twenty per cent. are Bulgarians, Servians, Moldavians, and Georgians.

When the apostles cast lots to ascertain what land each one was to claim as his particular missionary field, the Mother of the Lord desired to take part in their work, and to her lot fell the land of Eberia and Georgia. But an angel revealed to the Holy Theotokos that this country would be enlightened later, and that she was to remain in the Holy Land with the chief apostles—John, James, and Peter—for the time being, saying also that there was another land which awaited her care and to which the Lord Himself would bring her. During this time, Lazarus, whom Christ had raised from the dead on the fourth day, was the Bishop of the Church on the Island of Cyprus. By the council of the Church he could not visit in Palestine for fear of the Jews, yet he was anxious to see the brethren, and especially the Holy Theotokos—the mother of his Friend and Master. Shortly after the martyrdom of St. James, the first Bishop of Jerusalem, Lazarus equipped a ship and sent it to the Holy Land with a letter of invitation, entreating the Most Holy Virgin to come to his Church on the Island of Cyprus. Mary took to the ship and set sail, as she thought, for Cyprus. But God ordered otherwise. The ship could not withstand the heavy storm and keep her course. The vessel drifted for many hours northward till finally it landed on the shore of Mount Athos. The mountain was filled with temples of idols and of all the false gods of the ancient Greeks and Romans. Athos from ancient times, like Olympus, was the stronghold of dark sorcery and of magic oracles, speaking and prophesying through idols. On this occasion, when the ship landed bearing the Mother of Jesus the Saviour, the oracles could not restrain themselves, for evil spirits took possession of the idols who proclaimed the coming of the mother of the true God, while they shook of themselves and fell in pieces. A great multitude of people greeted and gathered around the Blessed Mary, who taught them, and thus Christianity first took root in Athos, the earthly heritage of the Holy Theotokos.

On the holy mountain there are about thirty large communities, but only twenty of these are called *monasteries*—with ancient rights as to lands and a representative in the monastic Senate in Karea. Some of the other large abodes, which do not enjoy the full privileges of the ancient monasteries, contain as many as 500 brothers. The majority of the larger abodes and monasteries are *cenobia*, i.e., with the common life and the common rule. A few of them are called state-monasteries, i.e., such as have been gifted of old by estates and with the decrees of Byzantine and Servian emperors, and other kings. These latter allow from their income a certain portion to each father and brother, who provide for their own individual needs, while they live in one abode, under one abbot, according to the canons for monastic life of St. Basil the Great, the seven Ecumenical Councils, and other ancient authorities of the Oriental Church in general.

In Athos there are about 400 small communities with from three to four members to 75 brothers to an abode, under one "old father"—as these superiors are characteristically styled. Many in the holy mountain live the lives of hermits, without seeing one or hearing a human voice for a whole year at a time. They often live in caves and in the precipices overhanging the deep sea. They are sometimes perfectly nude, winter and summer, and they subsist on what can be hauled up in a basket suspended on a long rope. But such set themselves aside only with the blessing of the holy council of Athos. Many live a holy life in seclusion with but one attendant or disciple.

One-half of the inhabitants of Mount Athos are from the peasantry, and the other half is composed of all classes. About ten per cent. of the monks, I should judge, have a university education, about twenty-five per cent. with gymnasium or seminarian course, sixty per cent. with common school education, and about five per cent. are illiterate. Among the religious of Mount Athos there have been royal personages, princes, senators, and many Bishops. In 1896, when I spent a month there, among the brothers there lived as a plain monk a retired Patriarch of Constantinople. Among others and seemingly unknown, I found a man who was at one time a millionaire in Siberia; another, a colonel of the regular army; another, a college professor; one a Moscow merchant, with wife and children still living in Russia on his estate, which he would have renounced had he been tonsured in Russia; another, a scientist from Austria.

In most of the larger monasteries the abbots are elected for life, and they are usually priests. But in many of the abodes and in some of the monasteries, the superiors are not necessarily priests, and they are in many instances elected by the brothers for one year, always and in each case with the consent and confirmation of the monastic senate of the whole mountain. In one of the smaller, but otherwise well-equipped, communities of sixteen monks, I remember there was no priest at all, and I assure you I felt how welcome a guest I was. In most cases the priesthood is avoided by the candidates themselves. Among these humble monks, who greatly honor the sacredness of a priest, it is only their vow of obedience that can be brought to bear when reminded by the community of the duty they owe the brethren, and only on such an occasion does the candidate consent to be ordained priest. I noticed also that the deacons were highly honored for their office, and many of them, gray-bearded old men, begged with tears to be allowed to remain such and not be advanced to the priesthood. The monk-priests in Athos are sometimes uneducated, i.e., they are not of the most intelligent monks. Even father superiors and abbots are elected from among the most humble, sometimes with hardly any other knowledge or schooling than the Word of God and the history and doctrine of the Church. But as the priests of the holy mountain serve out of obedience in duty toward their brethren, these also are elected for the sake of grace and the spiritual discernment in them.

The soil of Athos produces olives, oil, figs, wine, and some other vegetables, but not sufficient for the population. Fish is not sufficiently abundant in the vicinity. Milk and eggs are scarce, as they must be carried overland a considerable distance by asses, no cattle or fowl being allowed on the mountain. Flesh meat is prohibited altogether by the monastic rules of the Orthodox Church. A few of the large monasteries have their own vessels, and thus procure for themselves the necessities of life, while they take to market different articles manufactured by the monks. I visited a large, three-masted, full-rigged ship that belonged to a Russian monastery and which usually made three voyages annually, bringing grain to the holy mountain.

The captain of this sailing vessel was a priest, two of his mates were deacons, and all the crew were monks with the exception of a few novices. They were lying at anchor in the blue waters of the Gulf of Salonica where it curves out a small quarter-moon-like harbor against the solemn shore of the wonderful mountain, and it was a strange sight to see sailors with bowed heads promenading in measured steps the decks in the glorious sunshine of that Sunday afternoon, in silence telling their beads.

The following are the names and periods of construction of the chief monasteries of Athos:

1. The Laura of Athanasius, completed in the tenth century. The word *Laura* signifies head of a group of monastic communities, and implies something large as well as great. Many of the monasteries in Athos contain as many as twenty churches and chapels within the walls of one monastery. In giving names I shall refer to the main church in each monastery. In the Laura it is the Church of St. Athanasius, who was a hermit of the holy mountain.

2. The Monastery Esphigmen was built in the fifth century, and the main church is that of The Ascension.

3. The Monastery Ksiropotam dates from the fifth century; its chief church is The Forty Martyrs of Sebastia.

4. The Monastery of St. Panteleimon began its foundation in the ninth century, and since then it has been growing. It counts about 1,000 monks, with two great churches—that of St. Panteleimon and that of the Protection of the Mother of God—within its immense walls, with about twenty other churches at home and thirty-five churches and chapels on its estates and in its several dependent monastic communities around and abroad.

5. The Monastery Ksenoph of the fifteenth century, with St. George the Great, martyr, for its large church.

6. The Monastery Dochiar of the tenth century, with the Church of the Holy Archangels.

7. The Monastery Kostamonite of the thirteenth century, whose principal edifice is dedicated in honor of the first deacon and martyr, St. Stephen.

8. The Monastery Zograph, completed in the eleventh century, has its first church dedicated in honor of St. George the Great, martyr. In 1276, when the Latin Crusaders, inspired with zeal rather than with grace, who would drive out bloodthirsty Mohammedans from a Christian land, when they reached this part of Athos, it was here in Zograph that they put to death by burning to ashes in a tower, St. Cosmas and twenty-six aged monks who took refuge with him against the renowned pillagers, whose first demand was that the Orthodox fathers sign a document in token of submission to the Pope of Rome.

9. The Monastery Chilendar was founded in the twelfth century by St. Sabbas, the first Archbishop of the newly independent Servian Church. The main church is The Presentation in the Temple of the Blessed Virgin.

10. The Monastery Vatoped, erected as early as the fourth century, with its great church consecrated to the Annunciation.

11. The Monastery Pantokrator consecrated its main building in 1361 in the name of the Transfiguration.

12. The Monastery Stavroniceta, with its church in honor of St. Nicholas the Wonder-worker, belongs to the sixteenth century.

The Cathedral in Karea, near the Administration Court or the Protat of Athos, is in the name of the Repose of the Most Holy Theotokos.

13. The Monastery Kotlomush, with the Church of the Transfiguration, dates from the twelfth century.

14. The Monastery Ever, in honor of the Repose of the Theotokos, was founded in the tenth century.

15. The Monastery of St. Philotheus, with its Church of the Annunciation of the Virgin Mary, belongs to the eleventh century.

16. The Monastery Karakall, with the Church of the Chief-apostles Peter and Paul, was founded in the tenth century.

17. The Monastery of St. Paul, with the church in honor of the Feast of the Purification, belongs to the ninth century.

18. The Monastery Dionisiat has its main church in the name of St. John the Forerunner of the Lord.

19. The Monastery Gregoriat, of the sixteenth century, with its Church of St. Nicholas of Myra in Lycia.

20. The Monastery Simonopetros, with its Church of the Nativity of Christ, was founded in the thirteenth century.

On the cone-like summit of Athos, hewn in the solid rock,

there is a church in which is offered up the Eucharist once a year on the feast of the Transfiguration. Extremely few can climb to the summit; the little, agile donkeys can themselves get but only to a hundred yards within, rather below, it.

There are other noted abodes in the holy mountain which we cannot mention in this short account. Most of them have large and wonderful libraries, which often contain ancient manuscripts. In Mount Athos there are a number of particles of the precious wood of the cross of Christ, the bones of apostles, prophets, martyrs, religious, and many other relics. It is difficult to find here even a small community without an historically and otherwise renowned icona or image of the Most Holy Theotokos.

The mode of burial is something unique in the mountain. The cemeteries are about 25 feet square and less. A coffin is something unknown here—something which belongs to the world outside. The corpse is sewed up in the black mantle which the brother wore and is put away in the earth not more than three feet deep. After three years nothing is left of the corpse but the bare bones, which are taken out, washed in wine and then oiled with olive oil, and put away underneath the mortuary chapel, while the skull is labelled with the name and date and placed on the row of shelves within the chapel itself. In this way the old grave for ages serving a multitude, is again open and awaiting the next.

On one occasion I took part in a nocturnal or all-night vigil on the eve of a Saint's day—the patron of one of the large ancient monasteries in Athos. The service commenced at sundown and closed a few minutes before sunrise—literally all night. It consisted of great vespers, the litany, the blessing of five loaves, wheat, wine, and oil, a procession to another church in the near vicinity during the *Magnificat* in honor of the saint whose relics are resting there, matins with the gospel and the psalms, one sermon, one reading of the life of the saint, and prime. In this beautiful service, on a quiet summer night, there took part a Bishop, about thirty priests, and as many deacons, with about one hundred singers and readers. During that night and all day, no less than 2,000 monks were within the walls of the monastery. At one sitting there were 800 of us in the great refectory at dinner a little before one o'clock, after the last solemn liturgy of the Holy Eucharist. As the 800 passed out, the chief steward of the holy abode and the father who presided over the kitchen, lay upon their faces on the stone pavement at the entrance, begging of the brethren their blessing and indulgence for the simplicity of the fare they offered.

I must say that in all my travels, I have never seen in any other place so much contentment expressed in the faces of so many ascetics. Trials, hardships, and fastings have altered the features of many of them, but for all that the grace of God which abides in most of them gives them that which lends even to faltering nature a completeness beautiful to behold. I had the good fortune to enjoy the privilege of seeing a great many old men of the mountain, and I must admit that some of them at seventy did not consider themselves old, as it is looked upon as something usual to reach beyond eighty, and indeed I have seen for myself not a few monks in Mount Athos beyond the age of ninety years and still able to go about and attend the common offices.

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MY ADVICE to young men desirous of bettering their circumstances and adding to the amount of their enjoyment is very simple indeed. Do not seek happiness in what is misnamed pleasure; seek it rather in what is termed study. Keep your consciences clear, your curiosity fresh, and embrace every opportunity of cultivating your minds. Learn to make a right use of your eyes; the commonest things are worth looking at—even stones and weeds and the most familiar animals. Read good books, not forgetting the best of all; there is more true philosophy in the Bible than in every work of every skeptic who ever wrote; and we should all be miserable creatures without it. In a word, do not waste your opportunities.—*Selected.*

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SATAN was contending with the angels of God for possession of a man's soul. The man was endowed with great strength of principle, and strive as Satan could, he was unable to make him yield to temptation. When he found he could not make him sin, he began cunningly to praise him for not sinning. "Oh," he said, "you are surely the most virtuous man on earth. If people were all like you my occupation of tempter would be gone." The bait took. The man, swelling with pride, began to talk and to boast of his goodness. When the angels heard it, they knew that the battle was lost, and, sighing deeply, departed.—*J. McK.*

## THE SELECTION OF HYMNS FOR DIVINE WORSHIP.

BY FREDERICK W. GOODRICH,  
Organist and Choir Director of St. David's,  
Portland, Oregon.

THREE considerations may determine the choice of hymns: (1) Authority, (2) Congruity, (3) Popularity.

There are three bad reasons for selecting a hymn: (1) Because it has a "pretty" tune set to it, (2) because "we haven't had it for such a long time," (3) because "someone has asked for it."

"The Church Hymnal" is not one of the best of hymn books, but as it is used quite generally in our land, it has been taken as the basis of the following suggestions. For the purpose of making the list more useful and complete, we will assume that we are dealing with parishes where, for lack of capacity or money, nothing is sung outside the Book of Common Prayer but "hymns," which are used for Introits, Sequences, etc., we will consider the selection of hymns under five headings:

- (1) The Procession before the Eucharist on certain days.
- (2) The Introit (if a hymn is used).
- (3) The Sequence.
- (4) The Hymns in the Choir Offices.
- (5) The Hymns of Devotion.

1. *The Procession before the Eucharist.* The Litany was anciently sung before the Sunday Eucharist. In old times, Processional hymns or *proses* in metre were only used on great feasts. The only real English processions in the Church Hymnal are 90 and 190 (a very unsatisfactory translation). Novello, Ewer Co. of New York supply the five proper *Salves* in leaflet form. The following hymns are suitable for the occasions, and there is precedent for the use of some of them: Christmas, 49; Epiphany, 65;\* Palm Sunday, 90; Easter, 109; Ascension, 131; Pentecost, 289; Trinity Sunday, 311;\* Corpus Christi, 368;\* Holy Name, 434; All Saints', 176;\* Dedication, 399; B. V. M., 157.\*

2. *The Hymn at the Introit.* If the proper Introit is not used, or cannot be sung, it is desirable to substitute for it at ordinary times a metrical Psalm, sung to a dignified and Church-like tune. Several of these metrical Psalms are found in the "Hymnal"—332, 334, 412, 418, 458, 459, 469, 470, 471, 472, 479, 480, 489, 493, 500, 655, 659, 661, 662.

For the seasons from Advent to Epiphany, and Lent to Corpus Christi, and on festivals, it might be well to use ecclesiastical hymns, such as, e.g., in Advent, 47\*; in Christmastide, 54\*; Epiphany, 64\*; Septuagesima, 75; Lent, 78\*; Passiontide, 362; Easter, 118; Ascensiontide, 371; Pentecost, 380; Trinity Sunday, 388\*; Corpus Christi, 227 or 220; Holy Cross, 94; St. John the Baptist, 44; Michaelmas, 171; All Saints', 401; B. V. M., 410\*; Apostles and Evangelists, 507\*; Martyrs, 390\*; Dedication, 489; Transfiguration, 312\*; Requiems, 349\* or 348\*.

3. *The Sequence.* In the old English Church, Sequences were sung before the Gospel in Advent, on double feasts at least, and in certain octaves. It is well to use sequences where liturgical precedent allows them. The following have either been used for that purpose, or are suitable: Advent, 45; Christmas, 52; Circumcision, 518\*; Epiphany, 66\*; Easter Day, 123\*; Low Sunday, 110; Ascension Day, 126\*; Whitsuntide, 378; Trinity Sunday, 383\*; Corpus Christi, 228\*; Conversion of St. Paul, 150\*; Holy Cross, 98; Transfiguration, 459\*; St. John the Baptist, 96\*; Holy Name, 434; Michaelmas, 385\*; All Saints', 179\*; Dedication, 400; B. V. M., 103; Apostles, 385\*; Evangelists, 497; Martyrs, 408; Requiems, 36.

4. *The Office Hymn.* This was formerly sung before *Benedictus* at Morning Prayer, and before *Magnificat* at Evening Prayer. If the ancient Plainsong melodies are not used, tunes of a stately, dignified character should be substituted.

(a) *The Proper of the Season.* Advent, 41; Christmas, 51; St. Stephen, 145\*; St. John, 146\*; Holy Innocents', 147\*; Circumcision, 148 or 322; Epiphany, 63; Septuagesima, 75; other Sundays from Epiphany to Lent, 26; week-days, M 1\*, E 21; first and second weeks of Lent, 78\* or 653; third and fourth weeks of Lent, 351\*; fifth and sixth weeks of Lent, M 98, E 94; Eastertide, M 120, E 121; Ascension, M 370\*, E 372\*; Pentecost, M 379\*, E 289; Trinity Sunday, M 137\*, E 139\*; Corpus Christi, M 227, E 223.

(b) *Saints' Days, etc.* Purification, 153\* or 154\*; Annunciation, 158\*; Apostles, 175\*; Evangelists, 498\*; Martyrs, 402\*; Confessors, 407\*; Virgins, 462; Holy Women, 403; Holy Cross, M 98, E 94; St. John the Baptist, 163\*; Transfiguration, 167; Holy Name (and Epiphany ii), 434; Michaelmas, 170; All Saints', 178\*; Dedication, M 483, E 400; Passion of Our Lord (Fridays in Lent), 105\*.

5. *Hymns of Devotion.* At other times in the services, hymns of a more "popular" character might be sung; the Sequences would be useful for the purpose, also the Litanies 524 to 534. For particular seasons, the following: In Christmastide, 49; Easter, 112; Ascension, 128; Trinity Sunday, 383; Corpus Christi, the "Holy Communion" Hymns; on feasts of the B. V. M., 52; Saints' Days, 178 to 181. For the rest it is most suitable to sing hymns addressed to Our Blessed Lord, such as 296, 323, 335, 342, 372, 374, 423, 453, 478, 519, 567, 600. We might add the rhythm of St. Bernard, the evening hymns, and what are left in the hymns of the seasons, and we shall have pretty well exhausted those suitable for Church use. The remainder might serve for children's services, missions, or home use. Hymn singing should be fostered for the greater glory of God, and all hymns of a personal nature should be left out of the liturgical services.

## EARS AS ACCESSORIES.

WE learn from the best authority that the tongue is a dangerous possession, but when we reflect on this, we should bear in mind the fact that, by itself, the tongue is powerless to do mischief. The solitary of Juan Fernandez, even supposing him to be possessed of the most slanderous tongue that ever wagged, could injure no one by means of such a weapon so long as there were no ears within hailing distance. In a community of deaf mutes Mrs. Tittle Tattle's tongue is as harmless as that of the good woman who can never be induced to talk of anything but the weather.

"I never repeat scandal," observes Mrs. Affable, looking as self-satisfied as Jack Horner does in his picture. And she is speaking only the truth. Indeed, Mrs. Affable, for all her pleasing manner, has very little to say on any subject, it being more in her way to listen than to talk. But the question is, does she turn this gift of listening to good account? It is well-known that, in spite of the fact that they live at opposite ends of the town, Mrs. Tittle Tattle makes two visits to Mrs. Affable where she drops in once on her next-door neighbor, Mrs. Backward. She has been heard to say that the former is one of the best-informed, most companionable women she ever met, and any child could guess the reason for such praise—Mrs. Affable encourages her visitor to talk, no matter what may be the subject of her monologue, and the consequence is there is more exaggeration, more innuendo, more reputation-slaughter when those two neighbors are *tete a tete* than in any other parlor in the town. It is true, Mrs. Affable says afterwards, when remonstrated with, "What's the harm? I don't repeat any of the woman's gossip, and believe only that part of it which sounds extremely probable. It isn't my nature to snub anyone, and while Mrs. Tittle Tattle is telling her stories to me, she is *not* telling them to some simpleton who might take what she says for gospel truth."

Now, we must all admit that civility is a good thing, but as there are failings which lean to virtue's side, so there are social graces, claiming to be virtues, that have a dangerous tendency toward evil. We must all disapprove of the rude and unchristian habit of snubbing, but it is surely the duty of the accomplished listener to discourage certain kinds of babble. If Mrs. Affable should contend that she does not understand such an art, there are always those at hand by whom she may take pattern. For example, there is good Mrs. Backward, who always means to be civil, but whose visitors are apt to say of her that her one response to everything that is said to her—"Is tha-at so?"—is a conversation-killer. "It isn't so much the words themselves," complains Mrs. Prettyman, as the dead-alive way in which she brings them out. She seems to be saying, wearily, "Oh, do stop your gabble!"

This is unjust to good Mrs. Backward, who says "Is tha-at so?" simply because it does not occur to her that there would be more variety in her speech if she would occasionally make some other response; but Mrs. Affable, if she were only inclined to reform those listening ears of hers, would do well to adopt purposely her simple habit of chilling confidences.

We often hear the expression, "frown down"; it is quite as easy to "listen down" any communication of which we disapprove. Show by expression and tone a discouraging lack of interest, and malicious gossip will take itself off to find ears more to its taste. "Lend your ears," if you must, but so grudgingly that while the baffled retailer of scandal is describing you elsewhere as a very uninteresting talker, you may feel that, though your neighbor's tongue may be convicted of reputation-killing, your ears can never be arraigned as accessories. C. M.

## A VISIT TO THE PRIORY FARM.

BY REV. W. FRED ALLEN.

IT is to be feared that many will say, "Where is Priory Farm?" and as many more, "What is Priory Farm?"

Priory Farm consists of between three and four hundred acres on the top of the ridge of hills in Dutchess County, New York, in a beautiful, hilly, fruit-growing country, with clear, stimulating air; an ideal spot for convalescents.

Here is an institution for the care of desolate men, men feeble with sickness, and orphaned, needy boys.

Near enough to the city to minister to its sad men and to secure it a sympathetic support, it is far enough away to get purest, sweetest, most health-giving air. A morning and an afternoon train from the Grand Central Depot connect it with the great city. At 4 o'clock a fast train whisks you out past the Harlem River with its shipping, along the smooth reaches of the Hudson, past the Palisades, to Dutchess Junction. Here a little train that runs diagonally across the county, awaits you, and soon lands you at Verbank amid the quiet of the hills.

The Priory hospitably fetches all visitors to the Farm; but if you do not advise them in advance, how can they fetch you? So the writer started to walk the indicated road, with the cupola of St. Paul's School as his beacon. Soon overtaken by a farm cart with friendly boy, transportation for a stage was offered and accepted. Then came a second essay on foot. Again the wheels of a buggy are heard, and now the conveyance belonging to the Methodist institution for incurable children, lying just beyond the Priory, drives up. Hospitality is offered, and a Methodist preacher, a farmer, and a priest harmoniously jog along, discoursing sweetly on the pleasures of helping others, naively conditioned by the farmer by "So as you don't hurt yourself too much"!

And so we arrived. A little shaggy dog came cheerily to meet us as we made our way up the broad walk that led to the administration building, a substantial brick building containing reception hall, chapel, refectory, offices, guest chamber, and apartments for the chaplain and the brothers.

Repeated knocks and some patience were rewarded by the appearance of an inmate on whom the spirit of calm seemed to rest, combined with a cheerful alacrity in welcoming the guest. Then came supper and Evensong in the chapel, led by the silver-haired priest; then business, and the quiet retreat of the guest-chamber.

Strange what a little world this is, and how all unconsciously our lives touch and intertwine! The brother in charge and the visiting priest, absolutely unknown to one another, discovered that they were members of adjoining parishes in boyhood on the outskirts of London; the one living in Tottenham, and the other in Walthamstow and visiting the Tottenham River to fish; and now they meet forty years later at the Priory Farm!

Well, what is The Priory? A truly Christ-like work. Poor men, stricken with consumption but in such state that pure air and suitable food are likely to result in cure, are isolated in one house; needy men, recovering from sickness in the city and turned out of the city hospitals but needing rest and nourishment for full recovery, are cared for in the Convalescent home; and aged, indigent men are brought here to end their days in peace, under the fostering care of Mother Church. Then across the campus is the substantial schoolhouse for orphaned boys or boys needing discipline and help. There is no boarding out to unscrupulous persons who exploit these children except when the institution visitor is around. They are gathered and held here under an experienced and successful teacher, whose wife is matron, and the whole curriculum is adapted to the scholars gathered. An airy, lofty reception hall in the centre, with chapel and reading room behind, a large schoolroom and other necessary offices; then upstairs, the principal's rooms, lavatory, and dormitories, two or four boys in each room, according to its size, and each in a separate cot. They all looked so comfortable, sleeping the guileless sleep of childhood.

The resident priest cares for their spiritual welfare, and an excellent physician cares for their physical health, while the ever watchful eye and unshared interest of the headmaster cares for them in work and play. The system is ideal for the lads entertained. A solid common school education, a wise, tactful, and sympathetic treatment of the moral failures of boyhood, are combined. Manual work that develops taste and skill is being organized; carpentry, farm work, printing, and

shoemaking. A nice, shallow, gravel-floor pond affords opportunity for excellent bathing and swimming.

It is a work after the heart of the "Man of Nazareth," just what He would have done, caring for the frail, the lonely, the discouraged and enfeebled, and saving and blessing the children. Well are the men in charge called the "Brothers of Nazareth." At present there are only two, Brother Gilbert and Brother Henry. The one controls and provides; the other administers. The work should be developed tenfold, and so its noble beneficence come to be felt over a wider area.

Two things seem to the writer quite possible. One is to send for Brother Gilbert and let him tell the parishes about his work; how it is saving citizens for the State, and souls for the Kingdom. It does what the private school and the public school cannot do. It does what the reformatory and industrial school cannot do, anticipating the work of either and rendering it needless. The second thing that can be done is to send gifts to this purely Christian enterprise, philanthropic in the best and widest sense. Rich men and women should send their thousands, and the poor their single dollars.

The work is capable of extension all over the land and would be a boon wherever started.

## ST. TEODORO, ROME, ON GOOD FRIDAY.

BY FLORA K. E. ST. GEORGE.

ST. TEODORO is one of the little-known churches in Rome, and one of the seldom-opened among the 400 odd sanctuaries of the city. Visitors to the Palatine may perchance observe, close to the entrance a small, brown brick edifice, circular in form, and suggesting in its style the probability of its having been a pagan temple in ancient days. It is believed to stand on the site of one, at least; but was existing as a Christian church in the days of St. Gregory the Great. One day in the year—Good Friday—this humble little edifice is the scene of a unique and striking ceremony, when a confraternity, composed of the noblest of the Roman aristocracy, come to pay their adoration to the Cross of the Redeemer.

Hurrying down from the stately Benedictine convent of St. Anselmo on the Aventine, with the echoes of the monks' magnificent plainsong still in our ears, we reached St. Teodoro just as the service was beginning, about nine o'clock. A simple Altar of Repose bore about twenty lights; the seventh century mosaic over the High Altar was hidden by a purple veil. The centre space of the building was kept clear, and outside the barriers a crowd, chiefly of Italians and French, were tightly packed. With a little procession, headed by cross, thurifer, and acolytes, the celebrant and deacons, in black and gold vestments, entered, and proceeded with the service to the end of the collects. Then the curtains over the sacristy door were drawn back, and slowly a singular procession appeared. About 40 or 50 figures, marching two and two, robed in habits much resembling those of the Florentine misericordia, but of brown sackcloth. The hoods completely hid their faces; girdles of knotted rope were round their waists, and large, somewhat rude rosaries of olive wood hung at their sides. Their sandalled feet were stockingless. Having genuflected and kissed the ground before the Altar of Repose, they took up their positions, in rows in the empty space in the middle of the Church. At the *Ecce lignum Crucis* and the unveiling of the Crucifix, they fell prostrate at full length on their faces, and thus remained, while the priest laid down the cross and proceeded to adore it—he and his assistants picking their way past the motionless forms. At a sign, the brown-clad figures rose to their feet, put off their sandals, and threw round their necks a noose of thick rope. Thus, in penitential garb, they advanced, two by two, slowly and reverently, to kneel and kiss the Feet of the Crucifix; and then, returning to their places, they sang the Reproaches, clear, full, and steady as any trained choir.

Nothing, as they stood there, gave the slightest clue to their identity. Only the eyes showed through the slits in the hoods. Some stood tall and straight, and turned with a quick alertness as of military training; others moved slowly and rose from the floor with difficulty, telling of the weight of years. Only the slender, delicate hands and high-arched feet betrayed gentle birth; otherwise there was nothing to tell that the noblest of Rome's aristocracy, men in whose veins ran the blood of consuls and princes of Republican and Imperial days, were shrouded by that lowly garb.

The service was a singularly impressive one, in spite of the, to say the least of it, irreverent behavior of many of the on-



lookers, who seemed to regard the brown-clad figures as performers in some rather amusing show.

The members of the Confraternity acted as choir to the conclusion of the service, singing the "Pange lingua" and "Vexilla Regis" in the same rich, clear tones, and at the conclusion they returned to the sacristy in procession as they had entered, all but two, who remained to keep their watch before the bare altar and the uncovered cross. This watch is kept by them in turns during the whole of the day, or as I have heard it said, till the first Mass of the Resurrection on Easter eve.

The whole formed a most impressive and edifying sight—a remnant of mediævalism, some may say; but surely far preferable to Catholic eyes and hearts than twentieth century callousness? Good Friday this year fell on April 21st—the Death-day of the Lord on the birthday of Pagan Rome; and as we passed the Capitol it was gay with countless flags and tapestries—while crowds bent on "festa" keeping, thronged about in gay colors. We thankfully reached the English Church of All Saints for the Three Hours' devotion, most beautifully and touchingly delivered by the Bishop of Gibraltar; and the thought of those nobles, prostrate in humility before the "splintered Cross" of their King and ours, was not the soonest to be forgotten.

Rome, Easter Eve, 1905.

### THREE GREAT CONVERSIONS.—ST. PAUL, CONSTANTINE, AND AUGUSTINE.

BY ROLAND RINGWALT.

**D**URING the last nineteen centuries families, communities, and even nations have embraced Christianity. The converts have been innumerable, and yet three individual cases are so conspicuous that no other names would be put in comparison with them. Any student of Christian history, believer or skeptic, would say that the three most celebrated men who have accepted the truth of Christianity were St. Paul, Constantine, and Augustine. Of these three, one was a member of the Jewish Sanhedrim; one was a Roman Emperor; and one taught rhetoric in the schools of north Africa.

Great political agitations and strong religious movements often begin, as Christianity began, among unlettered men. If, however, they have any permanent feature about them, they invariably attract some intellectual champion, whose logic and eloquence win new converts and raise up new defenders of the faith. The accession of St. Paul to the scattered forces of early Christianity is one of the greatest landmarks of history. He was a man who had a practical acquaintance with the Roman law, and some insight into Greek literature. The enemies who sneered that his bodily presence was weak and his speech contemptible, sullenly admitted that his letters were weighty and powerful. Any sincere disciple of Jesus of Nazareth could tell some of His deeds, and most of them, even among the illiterate, quoted prophecies of His coming; but here was a man who argued elaborately for the truth of Christianity, and cast every one of his doctrines into a sententious or a philosophical form. St. Paul condensed the doctrine of the Trinity into a benediction; he stated the doctrine of the Incarnation in a passage of marvellous force; he argued for the Atonement as if he was pleading in court. On the mysterious subject of predestination, on the grace of the Sacraments, on Holy Orders, he is the theologian of the early Church, and a large part of Christendom calls him "the Apostle." His words have been cut on many a font, and read over many a coffin.

Besides his position as a writer, St. Paul is continually referred to as a type of the man who, though intense in his prejudices, yields, when he does yield, implicitly, and makes every sacrifice to his convictions. A Greek wit who, at the cost of innumerable jests, became a Christian; a Roman lawyer who sacrificed his worldly prospects to his new faith; a French philosopher who broke away from infidelity, would think of St. Paul, who was not disobedient to the heavenly vision.

Three centuries rolled by, and Christianity had passed through alternate seasons of persecution and indulgence, when the world learned that a Roman Emperor had declared himself in favor of a proscribed sect. A great deal has been said and written for and against the reality of Constantine's vision, and the sincerity of his conversion; but two facts are clear. Constantine believed that Paganism had been weighed in the balance and found wanting, and he believed that Christianity might benefit society. At all events the experiment was tried.

On the one hand it gave Christians relief from imprisonment, torture, and death; it made provision for many sufferers whom Paganism had ignored; and it allowed the reasons for Christianity to be freely offered to multitudes who had never heard them. On the other hand, devout men shuddered at the rush of new converts whose governing motive seemed to be to please the Emperor rather than to follow the Crucified; the moral standard of Christianity was undoubtedly lowered; and the alliance of Church and State meant that many tares grew up with the wheat.

Ever since the days of Constantine the good and evil he did have been actively at work in Christendom. The union of Church and State has beyond question provided churches, schools, hospitals, and orphanages for communities that would not otherwise have had them. Generous endowments have enabled religious and charitable institutions to continue their work long after the local revenues have shrunk from gold pieces to battered coppers. In countries wherein Church and State are united, every monarch, every magistrate, every legislator, has been more or less influenced, whether for good or evil, by the Christian religion.

But the dark side of the shield cannot be hidden. In the train of Constantine's conversion came the warrior prelates who cared more for their prestige than their faith; the hunting prelates who neglected their Dioceses for their hawks and hounds; the secular prelates who jobbed in politics and let the important work of the Church remain undone or be done as overworked curates could do it. Whenever a monarch engages actively in Christian benevolence, the influence of Constantine is recalled. Whenever a blockhead or a lounge, merely because he is an earl's cousin, is put into a good parish, the bad side of the Constantine precedent appears. Even in republican America official influence has sometimes sent unfit chaplains into the army and navy; and republican America is now reaping the benefit of the religious and charitable enterprises of monarchical England in the colonial days. Neither the good nor the evil that Constantine did is interred with his bones.

We are so familiar with North Africa as a land of Moorish pirates, who needed the lessons Decatur and Exmouth taught them, that we forget the older North Africa. The vast grain fields that sent many a cargo to Rome, the thriving towns along the coast, the strength and activity of the African churches, the famous schools which trained bright young men for the Roman bar are faint and distant to us. Yet that was the Africa that gave birth to Augustine.

Aurelius Augustine, the greatest of the North Africans, became a Christian. His youth had been marked by dissipation, and his "Confessions" frankly acknowledge the blemishes of early days. No autobiography has had so many readers, and no conversion except that of St. Paul, has been referred to in so many sermons. Whenever a bright intellect, after sowing a handful of wild oats, has turned to higher things, some one has retold the old story of Augustine and the mother who never ceased to pray for him.

Augustine brought into Christian theology the organizing, systematizing, statesmanlike mind of a great Roman. He gave more than ten years of his life to the preparation of his masterpiece, *The City of God*, a book which contrasts the actual world, typified by old heathen Rome, with the ideal city of the Christian saint and philosopher. Among thoughtful statesmen and social reformers, *The City of God* has always held a high place, a position somewhat like that given to Plato's *Republic*.

Throughout Western Christendom the influence of the Greek fathers, even the mighty Athanasius, lessened, and Augustine became the great theologian. Luther and Calvin and Pascal were indebted to him for a large part of their thoughts. In the monasteries of Italy and the manses of Scotland thousands of sermons have been wrought out of the material Augustine left. Commentaries, ecclesiastical histories, theological treatises, have continually borrowed from him. Fifteen centuries have not taken away his power, and his place among theologians suggests the long sway of Aristotle in philosophy.

One can scarcely imagine a religious controversy or a practical conference in any part of the Christian world that does not revive interest in one or more of these three great lives. War, diplomacy, science, commerce, literature, continually teach the importance and value of remarkable personalities. Have there been three more energetic characters than the man who wrote the chapter on charity, the man who took Christianity from the dungeon and introduced her to the palace, and the man who wrote *The City of God*?

## Helps on the Sunday School Lessons

Joint Diocesan Series

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

By the Rev. ELMER E. LOFSTROM

### DAVID'S CLOSING YEARS. (THE BOOK OF PSALMS.)

FOR THE FOURTH SUNDAY AFTER TRINITY.

Catechism: V., Belief. Text: Ps. lxxii. 1, 2. Scripture: I. Kings ii. 1-11.

**D**URING the closing years of David's reign, after the rebellion and death of Absalom, there were two rebellions, a famine, four battles with the Philistines, and the census taking. Each of these may be made the subject of a special topic assigned to individual pupils to report to the class.

The rebellion under Sheba (II. Sam. xx.), was the outcome of the jealousy between the tribes of Israel and Judah. The king had shown the tribe of Judah a special honor (II. Sam. xix. 40-43). The northern tribes showed a mean, jealous spirit, and in the wordy war which ensued, "the words of the men of Judah were fiercer than the words of the men of Israel." A jealous person, found to be wrong, seeks revenge for injured feelings, and Sheba took advantage of the feeling of resentment abroad among the northern tribes to proclaim a rebellion. The overthrow of the rebellion was left to David's general Joab, and was effected without a battle, upon the execution, by his own dupes, of the leader of the rebellion.

A famine of three years' duration (II. Sam. xxi. 1-14) came upon the country as a retribution for an act of wanton cruelty performed by King Saul, when he killed the priests at Nob, and the defenseless Gibeonites who were their "hewers of wood and drawers of water" (I. Sam. xxii. 17-19). Rain did not fall until the Gibeonites had been avenged by the execution of seven descendants of the house of Saul.

The final battles with the Philistines (II. Sam. xxi. 15-22) are interesting because they tell of King David's final appearance in battle in his own person. It is an interesting thing to remember, that David's first and last personal encounter in battle was with a giant.

The sin of David in numbering the people (II. Sam. xxiv.) brought very serious consequences to the people. It was in his pride at the greatness of the kingdom that he was moved to number them, and it was in reducing the number by a plague, that the judgment came. Provision was made in the law of Moses for the taking of a census (Ex. xxxii. 16), but David did not follow out the provision there made for an offering of half a shekel from every man. The offering made by the king on Mount Moriah, bought of Araunah the Jebusite for a price because David would not offer unto the Lord of that which did cost him nothing, brought an end to the plague.

The rebellion of Adonijah (I. Kings ii. 1-11) was perhaps the last event of any importance in the reign of King David. When the king heard of it, he caused his son Solomon to be crowned as king, thus securing the succession to him.

During these closing years of his life, David had had one great interest. He had desired to build the Temple of the Lord. When he found that it was not the will of the Lord that he should do it himself, but that his son Solomon should have the execution of the plan, he began to lay the plans for the successful fulfilment of his plans. He was divinely inspired to draw the plans for the building and its courts. He gathered most of the material and treasure to be used in the erection of the building. All this was a work of love, and must have been a great pleasure to him. He approached the mighty task in a fine spirit, and himself set the example of offering gladly and willingly for the Lord's house. As a result the heavy taxes made upon the people were not resented. Instead "the people rejoiced, for that they offered willingly, because with a perfect heart they offered willingly unto the Lord: and David the king also rejoiced with great joy." See I. Chron. xxviii. and xxix.

When King David felt that his end was approaching, and that he was soon to die, he called his son Solomon to him to give him his last charges. As the young man came to his bed-side and knelt to receive his father's blessing, he must have felt the great solemnity of the occasion. He would remember the words of his dying father as long as he lived. The first thing that David lays upon him is his duty to the Lord God. In words

which remind us of God's charge to Joshua, when he was about to succeed Moses as leader of Israel (Josh. i.), he tries to impress upon the young king the great importance of being true to God. He tells him that in so doing he will prove himself a man, and promises him that if he will be true to God, he will prosper in all that he undertakes. This is true of all men, when we judge by real prosperity, but it was especially true of the leader of God's chosen people, because upon him depended the attitude and conduct of the nation. And the nation could not prosper unless they were true to their calling.

As an additional reason for being true to God, he handed on to his son the grand promise which had been made to him and to the family. God had promised that there should always be a "prince of the house of David" (II. Sam. vii. 12-16). But that promise was a conditional one. It depended upon their being faithful to God. It was proper therefore that the father should remind the son of his responsibility.

The words of the dying man which call for the son to wreak vengeance upon his enemies sound strange to us who have known the higher law of the Master as to forgiveness, and love of enemies. We must remember that David was speaking without the knowledge of the higher Gospel of which we know. But there is also something to be said for the course of conduct which he enjoined upon his son. Had they been matters of private wrong only, there could be nothing to say for the vindictive spirit of his words. But it was as king of a great people that Solomon was to act. The course advised was a matter of public policy. David's troubles had come from a too lenient spirit in dealing with his enemies. He was so kind-hearted that he could not bring himself to punish even when he ought to have done so. He saw that a firmer policy was needed for the times, and he advised Solomon to see that Joab was killed, and that an occasion be found at the first opportunity for the removal of Shimei. The pardon which David had granted to Shimei made it necessary that a new occasion of punishment be found against him.

Special topics, which may be assigned to individuals, are, the offences of Joab (II. Sam. xviii. 14, xix. 5-7, iii. 27, xx. 10), the offence and pardon of Shimei (II. Sam. xvi. 5-13, xix. 18-23), the punishment of Joab (I. Kings ii. 28-34), the punishment of Shimei (I. Kings ii. 36-46), and the kindness of Barzillai (II. Sam. xvii. 27-29).

### SELF-EXAMINATION.

TOO MANY penitents content themselves with general acknowledgments of their sinfulness, while they shrink from the labors and pain of searching out each sin, and pondering upon its guilt, and bringing it distinctly and by name to God for pardon. Such persons will never have that deep and humbling sense of their own sinfulness which they ought to have; they may have the clearest and soundest views of the corruption of human nature, they may use the strongest and most humbling general confessions of sin, and yet be utterly ignorant of the corruption of their own hearts, of the grossness of their own sins. This can only be learned by frequent self-examination, by searching resolutely and closely into all the secret recesses of that deceitful heart, which shows its deceitfulness in nothing more than in its power of hiding its own desperate wickedness; for the heart, chameleon-like, changes its aspect in the shadow of him who bends over it to examine it. . . . If you would be truly penitent, you will cultivate and practise this most difficult duty of self-examination; you will not rest satisfied with acknowledging that you are a sinner, but you will seek to know how much and how often you have sinned—you will call up each sin, one by one, for judgment; you will not hastily dismiss it from your mind, but you will examine it and consider all the circumstances of it until you see all the guilt there was in it, and until you feel for it the shame and the sorrow you ought.—*Archbishop Magee.*

THE SLANDERER is both a nuisance and a plague. He is a troubler, both in the community and in the Church, of the first magnitude. There are many persons who would like to get rid of him; but how? is the puzzling question.

Some, in the goodness of their nature, pray for him, and sometimes with happy results, but sometimes he seems to be almost beyond the reach of grace. What then?

We notice, however, that in West Central Africa they have a way of dealing with the slanderer that is not only unique, but quite effective. He is first given a fair trial, and if found guilty, is punished by being marched "through the town with a bell tied to his neck, calling out that what he said was a lie," and then he is compelled to visit "all the compounds and tell what he has done at every door." This might not be a very pleasant experience for an English calumniator, but would it not have a salutary and deterrent effect wherever tried?—*Selected.*

## Correspondence

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

### DR. HEBER NEWTON'S POSITION.

*To the Editor of The Living Church:*

**I** HAVE read with amazement your editorial concerning my letter to THE LIVING CHURCH.

Amazement that the "perjurer" of your original article, the presbyter so lacking in honor that honorable fellow-presbyters do not care to stand with him on the same congress platform; the priest alleged to be guilty of "the enormity of the perjury committed by those who wilfully, knowingly, and publicly deny what they have sworn to maintain"; the clergyman who is guilty of "notoriously, unquestionably, intentionally, . . . teaching the opposite of what he has sworn to teach"; the man of whom it was said that "Peter, warming himself before the fire and denying his Lord with cursing, does not present a more wretched spectacle"—amazement that this person should now, in your second article, appear only as an amiable Christian gentleman, with a somewhat peculiar sense of honor, against whom "suspicions" rest, suspicions which he is sweetly invited, invited with a pressing and yearning solicitude, to clear up, once and forever.

I appreciate the kindness of your latest words, but they do not take the sting out of your earlier utterance.

Surely if I am the man described in your first article, the charity of your second article is misplaced; while, if I am guilty of no more heinous offences than are implied in your second paper, the denunciations of the preceding issue are, to say the least, rather overdone.

Amazement that when this presbyter, whose guiltiness was allowed no loophole of escape that could be closed against him by piling up adjective on adjective—that, when this presbyter asked for the proofs of these dreadful charges, instead of this simple act of common justice, this plain duty of one imbued with the fine sense of "honor" manifested by the writer of the original article in THE LIVING CHURCH, there should be a sudden transformation scene enacted, and the accused party be called upon to establish his innocence or confess his guilt before the very assailant who has not scrupled to bring against him such damaging accusations.

For this is what your request to answer certain questions really means—as your disowning of such a purpose admits.

The ordinary law of civilized countries, not to say of civilized Churches, holds a man innocent until he is proven guilty; and places upon the accuser the task of establishing his guiltiness. In the present instance, the accuser proposes to save himself the trouble of this task, by rolling it over upon the shoulders of the accused.

I am haled before a court outside all the provisions of Church law, called for by no canonically constituted body of my fellow-presbyters, ordered by no Bishop; a court having no jurisdiction in the premises, disqualifying itself from competency in the case by its French treatment of the accused; a court where the prosecutor is at one and the same time judge and jury, and where the party on trial is admitted to no benefit of counsel; a court consisting of the editor of one of the many papers in our Church, a paper among whose confessed merits would not be counted, by a large section of that Church, the judicial mind and the philosophic temper!

And this trial to be over questions, by general consent of educated men, admitting, for the most part, of no categorical answers; where these answers have to take into account long-standing, greatly-vexed disputes as to the meaning of vague language; to consider the significance of theologic and philosophic thought; to balance the relative authority of offices of the Church, canonical enactments, and Articles of Comprehension on the one hand, and, on the other hand, of the Catholic Creeds; to determine the obligations involved in subscription to the changing legal prescriptions of a local and particular Church, which itself claims to be a branch of the Church Universal, thus opening all such circumscriptions of opinion into the large latitude of the Faith set forth in the ecumenical

symbols; and, finally, to allow for the widely differing viewpoints of historic schools of thought within our Church.

While, back of all this complexity and subtlety in such seemingly simple questions, questions to be, by the accused, answered in a "Yes" or a "No," there lies the essentially unjustifiable and really dishonoring nature of the inquiry itself; the inquisitorial character of such a challenge of a presbyter whose standing in the Church has never yet successfully been impeached, however he may have awakened "suspicion"; the effrontery of such a summons to public confession in view of the fact that these questions, one and all, are such as every thoughtful presbyter, in an age of transition like our own, must needs ever be putting solemnly to himself, which every honest presbyter, remaining in the Church, must be assumed, in common charity, to have so answered to himself as to keep a "conscience void of offence towards God and towards man."

So that this astonishing change of front on the part of THE LIVING CHURCH really renews the very affront of the first article, only in a less open and direct manner, and in a far less vituperative spirit.

This invitation displays either the ingeniousness of the man of the world or the ingenuousness of the man of the cloister—neither of which strikes one as being exactly the moral temper nor the mental qualification for such an inquiry as you would institute.

I again call upon THE LIVING CHURCH to substantiate its gross accusations, and thus vindicate its own "honor," by citing the passages from my published writings, outspoken enough surely, which "deny" any article of the standards of faith in our Church—the two Catholic Creeds.

Until this is done, the present correspondence will be considered closed by me—subject, of course, to the withering reply of THE LIVING CHURCH.

Sincerely yours,  
East Hampton, June 23. R. HEBER NEWTON.

### THE MARRIAGE OF THE CLERGY.

*To the Editor of The Living Church:*

**I** SEE that in your issue of June 24th a married priest feels that the life of the American Church to-day demands a celibate priesthood. May an unmarried priest be allowed a few words in reply?

It occurs to me that your correspondent is a trifle hard on himself, when he says that a priest who marries is "loading his life with family weights of various kinds." Why not look at this matter from the standpoint of the practical good of the parish? Does he refuse to take into his considerations the Churchly influence that emanates from the loving atmosphere of a married priest's rectory, where the wife, no less than the priest, is aiding the community by her example, to a fuller knowledge of Christ and His Church?

After all, is not the Church wise in leaving the marriage of her priests an open question? Is it not true that only those "to whom it is given" have grace to lead the celibate life, and that many an unfortunate man has made sad mistakes in his priestly life—yes, fallen into sin—because he had not sufficient strength to walk alone? Surely the Middle Ages have taught us that celibacy forced upon parochial clergy, was a crying evil.

Let us not look forward to a day when our clergy will be denied what to many of them has been a means of increasing their usefulness, but rather let us be optimists and look to the time when the Holy Catholic Church in these United States shall be, not a feeble, struggling body, but a mighty force, able and willing to give Christ's true servants, who are laboring for souls, the blessings of a Christian home.

Hutchinson, Minn., June 27, 1905. A. W. FARNUM.

*To the Editor of The Living Church:*

**T**HE letter of the Rev. A. K. Glover, in your last issue, is very interesting; but I cannot help feeling that some of his conclusions are wrong and misleading.

I very much doubt if a strictly celibate clergy ever was, or ever can be, as valuable as are our own at the present day.

The only strictly celibate body of clergy with which we are familiar is that of the Roman communion. Would my reverend brother be willing to exchange our own clergy for an equal number of Roman priests?

If it were possible for such an exchange to be made, would the Church be benefited; and could the celibates satisfactorily

replace the married clergy either in effectiveness or in the affections of the people?

I know that many look back with longing to certain conditions existing in pre-Reformation days; but even those conditions, lovely as they may seem from a distance, must have been anything but ideal, when we consider that the godly and wise men of that day demanded a change.

I am sure the vast majority of our married priests will joyfully acknowledge that their activities for good have been multiplied, rather than decreased, by the sympathy and help of the women whom God Himself has given them as their dearest and most valuable earthly possession. Nor is it true that the Roman clergy live on smaller incomes than do our own clergy. Far from it. It is true that they generally receive "\$800 per year, not including fees." But what about the fees?

It is a very poor parish among them which does not by this means double the stated income; for let us remember that our Roman brethren are strong in the matter of fees—fees for almost everything, and fees which are paid.

When we add to this the universally free and well furnished rectory and, in many cases, provision for fuel and housekeeper's wages, we find that the Roman clergy are not doing so badly for unmarried men who are without family cares and incumbrances.

The contention for a celibate clergy might stand if it could be shown that the unmarried clergy we now have, are doing better work, and living on smaller salaries than are the married clergy. Is this, however, the case?

I think if we except those of our clergy who are living in community, the reverse will prove to be the case.

"It is not good for man to be alone," be he priest or layman; and if this Church is to make use of a secular clergy at all, one of her greatest sources of safety is in her married clergy.

We should teach the laity the blessedness and necessity of giving God that portion of their goods which is His by right, and which He demands; then there need be no question as to clerical support; and if we are wise, we shall resolutely oppose any endeavor to return to a system which has proved to be so full of dangers to the Church; and which can only be urged because it is thought to be cheaper.

JOHN E. CURZON.

Houghton, Mich., June 23, 1905.

#### ST. PAUL'S SCHOOL, CLINTON, MO.

To the Editor of *The Living Church*:

**P**ERMIT me again to call attention to an opportunity for benevolent persons.

Early in the spring the Rev. E. P. Chittenden secured for a Church school the property of Baird College at Clinton, Mo., which cost the founder nearly \$60,000. In doing this Dr. Chittenden had to assume the mortgages of \$15,000 and \$4,000, hoping the friends of Christian education would pay the annual interest until the school was established and the Church able to raise the money to pay the debt. The Dioceses of Kansas City and Missouri, recognizing the value of the property, and of a Church school for boys in this state, endorsed the Doctor's work and pledged him their support, especially in securing pupils. Many applications for catalogues, etc., have been received and the promises for a good enrollment are flattering.

But in the midst of his work, through overwork, constant change of diet and water, and the extreme heat, the doctor was prostrated with typhoid fever. For the past three weeks his condition has been critical, but to-day (June 30th) the physician declares his fever broken.

A few days before Dr. Chittenden took his bed, being discouraged, he told the mortgagees that he could not assure them the payment of the interest October 1st, as demanded. They proceeded therefore to advertise the sale of the property, which takes place in Clinton July 10th.

To add to these distresses, all the money Dr. Chittenden had to advertise and open the school was lost in the failure of the Salmon & Salmon Bank of Clinton. This was supposed to be one of the strongest financial institutions of southwest Missouri, but now \$680,000 deposits are almost an entire loss, and in many cases the distress is very great. But the crops being exceedingly good, the recovery of the community will be rapid.

It is hoped that the purchaser of the school will be friendly to the Church and give the doctor a lease with the privilege of buying, when the Church has the money to do so.

Now is the time for some man of wealth to help the Church in Missouri. Our Bishop, with his age and lack of health, cannot assume the responsibility of such a mortgage, but he would be grateful to any one buying the property for the Diocese.

I ask the prayers of the Church for the doctor's recovery and for the success of the school; and if any one can give aid for the school I will acknowledge the same in the Church papers and see that it is applied as requested.

Faithfully in Holy Church,  
Clinton, Mo. WM. H. HAUPT,  
Rector St. Paul's Church.

#### EARLY COMMUNION OR FASTING COMMUNION.

To the Editor of *The Living Church*:

**Y**OUR writer, C. F., in an article on Fasting Communion, makes the old mistake of treating *early* and *fasting* Communion as being practically one and the same thing. But surely they are not. Fasting Communion is a rule of the Church, while early Communion is a mere matter of opinion. I have been taught that it is my duty to go fasting. I was then told that if I wanted to go fasting, I would find it more convenient to go to an early service. After going to early services, I found that the early hour commended itself on other grounds, but I still fail to see that it has any necessary connection with the question of fasting Communion. This fashion of mixing up the two questions has a bad effect on the young. I have known children so impressed with the importance of *early* Communion, that when they found themselves where late communion was the rule, they practically ceased to be communicants. It never seemed to dawn on their instructors that one can communicate fasting at a *late* celebration. As a matter of self-denial, I think it is much easier to receive at 8 A. M. (which is not *very* early) than to go fasting until noon. I think also that we ought to keep two things clear:

1. That all the people who go to early Communion do not necessarily *believe* in fasting Communion.

2. That many who receive at mid-day do come fasting.

In section 2 of the article I refer to (June 10th), the two things are, I think, hopelessly mixed. It begins by discussing a good reason for receiving fasting, and then goes on to a discussion of the blessings that come to those who made their Communion at an early service last Easter day. I quite agree with the writer, but it does not prove anything as regards the principle of fasting Communion. As a matter of fact, I know that many people make a special point of going to an early service on Easter day, but they get their breakfast before they go!

Yours truly,

Toronto, June 11.

F. G. PLUMMER.

#### "TOPICS OF THE DAY"—THE WIFE'S PROMISE TO OBEY

To the Editor of *The Living Church*:

**I** AM always interested in reading that portion of your weekly issue which is headed "Topics of the Day," and I hope that you will publish these "Topics" in a book by and by: just as you did the Rev. Dr. Clinton Locke's "Five Minute Talks," which were originally issued week by week. All my copies of *THE LIVING CHURCH* disappear, they are distributed to friends, etc., but the compilation of the subjects treated in "Topics of the Day," in book form, so as to be easily referred to, would be most useful to a hard-worked parish priest. In reading your remarks in issue June 24th, under caption, "Should the Wife Promise to Obey?" I am reminded of what Blunt says, in his *Key to the Book of Common Prayer*, page 94:

"In the marriage vow of the woman, the modern phrase 'to obey' is substituted for the obsolete one, 'to be busom' or 'boughsome' (that is, *pliant*), which had the same meaning. It implies that although the woman's dependence on, and obedience to her father, has been given up by him into God's Hands (i.e., The Church's), it is only that it may be given to her husband. Since it pleased 'our Blessed Lord to make woman the instrument of His Incarnation, her condition has been far more honorable than it was before, but part of that honor is, that 'the husband is the head of the wife, even as Christ is the Head of the Church.'"

"Jeremy Taylor has well pointed out, that nothing is said in the husband's part of the marriage vow, about 'rule,' for this is included in the word 'love.'"

This supplementary information to your excellent remarks, may be interesting to your numerous readers.

St. Luke's Rectory, Yours sincerely,  
Prescott, Arizona, June 26, 1905. FRED G. BENNETT.

[We have pleasure in saying that a considerable number of the papers printed under the general title of "Topics of the Day" will be printed in inexpensive tract form, uniform with *The Faithful Layman*, and will be sold at one cent and two cents per copy. Whether they will afterward be gathered for publication in book form will be considered later.—EDITOR L. C.]

## Topics of the Day

### EVOLUTION AND CHRISTIANITY.

*Question.*—Will you state briefly what effect an acceptance of the theory of evolution will have (1) on the argument from design for the existence of God; (2) on the Christian doctrine of the fall?

*Answer.*—The old argument from design was a very simple one. Were I to find a watch, for example, wonderfully calculated to fulfil the evident purpose of its manufacture, it would be absurd for me to suppose that just because I could not see the maker of it, it must have come into existence by a mere chance; that somehow the various parts accidentally fell together and fitted into each other with perfect correspondence, and by a fortunate coincidence were able to mark the passage of time. Seeing the watch, noticing the evident design in its various parts, and observing the precision with which the mechanism does the thing it was evidently intended to do, I say: surely this had a maker, who designed it for this object. In something the same way I say of the world about me, This also had a Maker; its wonderful perfection of movement, its correspondence of part with part, its harmony of action with action, proves this.

Or I look at a human eye, and when I see how exactly it is fitted for the function of sight, I am impelled to the belief that it is the creation of an Intelligent Being, of infinite wisdom and power.

Now how would the evolutionary theory affect such an argument? Surely it would not invalidate my logic. For Darwinism is merely an explanation of *how* things became what they are, not necessarily a denial that there is a God who gave them their origin.

The word evolution means an "unfolding," and the evolutionary theory tells how different forms of animal and vegetable life have come from other forms already in existence. We are not told, however, anything about the original germ of matter from which these various forms have been evolved. There must have been some bit of protoplasm to begin with, and it must have been endowed with life or it could not have developed into all its succeeding forms. How, then, did that speck of protoplasm come into being? Whence came the life energy which has since been displayed in the things that have come from it? If God created the original germ and gave it the spark of life, He is the Creator of everything that has sprung out of it, no matter how the process of development was carried on, or what forces have affected succeeding forms of life that are traced back to this original. Evolutionists themselves will grant this. Herbert Spencer, for example, says that we know nothing of the beginning of the universe, and that "the production of matter out of nothing is the real mystery." Darwin, too, has placed on record in his *Life and Letters* his belief that "the theory of evolution is quite compatible with the belief in a God." Asa Gray, the great botanist, spoke of himself as "one who is scientifically, and in his own fashion, a Darwinian, philosophically a convinced theist, and religiously an acceptor of the creed commonly called the Nicene as the expression of the Christian faith."

Let us take an example to show the reasonableness of this position. We have just used as an illustration of God's wonderful power the existence of the human eye. If now it is discovered that this marvellous sight-mechanism was not formed with all its present properties, but was originally a membrane so made that it has developed into an eye, does that make the old argument antiquated and obsolete? Not at all—the wonder seems even greater when we ask, What must He be who could endow a simple membrane with such possibilities of change? Is Paley's old example of design in the watch (which we used above) any the less valid, if we discover that instead of being made at once and coming from the hand of the manufacturer, the watch was but a bit of steel which the maker *endowed with such properties that in time it was bound to grow into a watch?* And God, moreover, not merely gave the original impulse, but was active in the work throughout its whole progress—a Creator who works from end to end in His creation, and in every step of the onward progress shows His presence in the design and purpose everywhere manifested. Mysteries only multiply if

we try to conceive of a Creator who works in this fashion, quietly, slowly, and unseen.

Of course the argument needs to be reinforced if we are to be convinced of God's personality. For that we must look, not so much at the world *without* as at the world *within*. When I look within, at myself, I know that I am a *person*, a being with a separate existence; I am myself, and am quite distinct from all that lies outside of this self. Think of what this personality in you and me is. There is no force upon earth superior to it; and because this is so I know that in God must be found something to correspond to personality in myself, or else God is not Almighty; then man is greater than He. To put it briefly, because I am a person I know that God must be a Person as well. *He who created cannot be less than the infinite expression of His own creation*, and because I am what I am God must be something like me, only in Him the likeness is carried to perfection.

Personality in God does not mean that He is a sort of enlarged man, as some people in their crude way seem to think; it means rather, that God is more than mere energy or force; He is a Being, who thinks, plans, wills, and acts—a Being who can be known as well as a Presence to be felt. The personality of God is of the very essence of religion; for if He were nothing more than an impersonal energy, I could not pray to Him, I could not obey Him, I could not love Him; we cannot love, obey, pray to that which is only a neuter pronoun—It.

And now as to sin and the fall. It would not be honest to pass over this aspect of the subject without trying squarely to face the difficulty. It is constantly objected to the doctrine of the fall that if Adam's transgression means also the downfall of the race, the conception goes wholly against the evolutionary theory. This theory tells us of a progressive development from inorganic matter to organic, from brute to man, and from primitive man to the race as we find it to-day. Now Christianity seems to run counter to all this with its "belief in a moral change for the worse, happening at a definite time and yet affecting the whole human race." Is the theory of a moral degradation reasonable, we are asked, in view of the general fact of constant advance? Is it not natural to suppose that man is in every way higher and better to-day than was his first forefather?

We can only reply to this that science above everything else teaches us to be true to facts; and the presence of sin in the world, of a disorder and struggle in human nature which is unnatural, is something we must honestly face. No theory of evolution is complete which ignores the fact that while man is indeed developing and making progress, his progress is checked and impeded in one part, and that the very highest part, of his nature. "However great his development has been," says Aubrey Moore, "it is still a retarded development, slower than it might have been, less regular and less sure than God meant it to be." Sin seems to be the cause of this; it only can account for the dark shadow which rests upon all human history and has held man back from his full development—and sin itself cannot be satisfactorily explained; it is "the one irrational, lawless, meaningless thing in the whole universe." "It is because he is true to facts, then, that a Christian evolutionist refuses to acquiesce in the easy optimism of those who see but one side of human development" and ignore this great obstacle to the true progress of the race.

C. F.

### CHRIST'S BAPTISM AND REPENTANCE.

A TRULY righteous being like God could never be satisfied with exacting penalties which left the mind of the offender unaltered. He must needs require that the offender should come to look upon his offence with the same eyes as Himself. The sinner must be brought to regard the sin in its true light, and to measure it with the true measurement. This once fully done, it is difficult to see what more is wanting to a satisfactory reparation. This is just what the sinner is unable by himself to do. He cannot fully confess or feel his sin. The sin itself impedes him. His eyes are blinded by it, and his conscience is benumbed. He has lost the ideal of holiness; and, therefore, cannot appreciate the contrast between the ideal and the actual. None but a perfectly healthy and pure conscience can adequately take in the heinousness of sin, or adequately give expression to it. But Christ could do this. Having no sin of His own to dull His perceptions, He could feel to the full the demands of a holy law, and acknowledge their unalterable justice; and, therefore, He could gauge the extent to which His brethren had fallen short. He would be able to give an absolute and unwavering consent to that wrath of God which went out against sin—not deprecating it, . . . but going the whole length with it, and sympathizing with its entire reach and range of indignation and fury.—A. J. Mason.

## The Family Fireside

### ROSE TRELLISES AND OTHER ARBORS.

BY DOROTHY SHEPHERD.

WHO that has read Mr. Thomas Bailey Aldrich's dainty nocturne can forget the mystic imagery, the poetic fancy inspired.

"Up to her chamber window  
A slight wire trellis goes,  
And up this Romeo's ladder  
Clambers a bold, white rose.

"I lounge in the ilex shadows,  
I see the lady lean,  
Unclasping her silken girdle,  
The curtain's folds between.

"She smiles on her white rose lover,  
She reaches out her hand,  
And helps him in at the window—  
I see it where I stand.

"To her scarlet lip she holds him,  
And kisses him many a time:  
Ah me! 'twas he that won her,  
Because he dared to climb."

I quote it because it is to me so restful, and is also suggestive of the many lessons we may learn from things which climb from where they long have lain, to where they fain would be. And the same development which these tiny climbers seek and find, may, as Mr. Aldrich charmingly suggests, attend our human efforts. It is my purpose to suggest a few simple yet effective ways of training climbing roses and other vines. Dame Nature is of many moods. The changing seasons of the year, the waning moons of the months, the dawn and twilight of each day, all these give evidence of her womanly right to appear all things to all men. Sometimes in our little garden plot of Nature we can play handmaid, and help our gracious mistress to enact a new part and win fresh honors.

Even the limited garden space may have a fresh aspect, if we will contrive for it, some new features, and in this article I would briefly outline a few simple devices toward this season's development, sure that my readers will accept those which individually seem most feasible and adjustable to them and that they will vary them to best suit their own taste and environment.

I am writing, primarily, to busy housewives.

Therefore, this bright summer morning, let us stand together at the kitchen doorway, to gain the view which most often greets the eyes of the domestic queen. What meets her vision, when tired of the sight of pots and pans, she leaves the humdrum routine of necessary work, for a restful glance in this, her nearest corner of the great outside world? Is it a real, refreshing bit of dancing light and shadow, a shaded lawn, a bright garden bed? Or, as alas! I have many times seen it in my walks abroad, is it a cluttered place for the disposal of emptied ashes, a general heap of dusty despair? Surely there should be a sure haven of natural repose, close at hand, for each tired toiler, so I will first suggest a few inexpensive forms for beautifying the kitchen doorway.

Let its wide step be oft-times your seat, while you accomplish the light handiwork which can be carried forth into the open air. There are many minutes in each day when you might happily carry your work out of doors—the peas may be shelled, the potatoes scraped, the berries picked over, quite as well—nay, better, out of doors, than within.

First, then, have your doorway spotlessly neat, and if it has an eastern or southern exposure, contrive a pretty rustic arbor, wherein you may rest from the rays of the burning sun.

1. Have eight straight posts planted firmly in the ground, four opposite the other four, at exactly even spaces, perhaps three or four feet apart, and let these form the framework for your subsequent erection. The enclosure will then be twelve or sixteen feet long, and as wide as you wish to plan it (the width of doorway must determine that) and it is better to have the posts at a considerably wider distance than the side-posts of the door. To these upright posts nail cross pieces, extending from side to side, and then your framework will be complete.

Cover the side and roof spaces with widths of wire netting, nailed securely in place; and plant at the base, the climbing roses, or at intervals between the posts, moon-flower plants, the quaint climbers whose broad leaves yield luxuriant foliage and whose fairy white blossoms are beautiful beyond description. You will be surprised at the rapidity with which the tiny enclosure gains the sheltering shade you wish.

2. A second suggestion is that of a straw-thatched roofway, nailed securely above the door, with the outer ends resting upon two rustic posts, one on either side of the path. At their base instead of climbing roses may be planted morning-glory seeds. Their resultant foliage, which rapidly appears, with the daily dew-wet blossoms, will prove a delight, and the bright-hued flowers will charmingly contrast with the subdued colors of the straw-thatch above.

Crimson or white ramblers may effectively cover either of these arbors, or the old-fashioned climbing rose may yield its fragrant shade to this generation, as it did to those who have passed, as withered petals, from our sight.

3. A unique structure is here suggested and will prove a pretty feature, if successfully carried out. It is that of an Italian hanging garden. Have untrimmed rustic posts placed, as in No. 1, and firmly fasten upon them, long, tin-lined rustic boxes. The tin should be slanted slightly, and a crack left in the wood-work of the outer side to serve as a drain. Fill these boxes with rich earth, and in them plant a varied assortment of hanging vines. In this case your shade will come first from above and the effect is charming. Of course, in the famous Italian gardens, these posts are of white marble, but I would not recommend a painted wooden post in imitation, for the rustic effect is really more graceful, and also has the charm of being genuine.

In addition to the arbors, other pretty shaded resting places may be easily created upon the lawn, and with little expense, too, if the designer be deft with her fingers.

(a) Procure, if you can, one of those huge umbrellas which are used in country villages, as in large cities, to protect drivers of market wagons. These umbrellas are often given by enterprising merchants who display their advertisements upon the conspicuous cover. Rip off this cover, leaving the frame. Plant the long pole firmly in the ground, and from every rib, except one, where space should be left for a doorway, stretch a fine wire to the ground below, fastening it down with a clothes-pin. At the base of these wires, plant morning-glories, and, presto! in a few weeks you will have a gorgeous umbrella, fit for the Queen of the Fairies. A rustic seat within, and lo! an ideal nook for a book, and your tired self, during many sunny hours.

(b) My second suggestion deals with the discarded row-boat or canoe, which may be had for a mere song. It is hopelessly aleak and unsafe for the water, so plant it firmly upon your lawn, and from a slender mast, nailed in place, suspend curved wires and carry the vines from the ground, in circular form until the boat assumes the shape of an old-fashioned hooded cradle. Paint the interior a soft clover green color, and with sofa cushions piled within, it will make a veritable nest of delight.

(c) Last, but not least, is the suggestion for an Indian wigwam. Three rustic poles planted firmly in the ground, and their tip ends wired securely together, form the framework. Cover this with thin wire netting (such as is used in chicken yards). It may easily be cut and twisted into place. Weave among the wires, small twigs and branches of fragrant evergreen. These will keep fresh for an astonishingly long time, especially if they are occasionally watered. The children will like to play Hiawatha within its shade, and an American flag floating from its peak, gives a distinct aspect of rejoicing to any lawn favored by its erection.

Let the children help in its building, and their first pleasure will not be less than that which shall follow, in your appreciation and theirs, of one or more of these cosy resting places.

### A VISITOR.

By L. M. HOUTS.

JOHN MATTHEWS sat in his little parlor before the open fire, the flames of which, flickering here and there on the wall, furnished the only light in the room. He was alone, but in his present mood he preferred solitude, and instead of attending a social gathering with his young wife, he had insisted on her going without him, in the company of some friends.

Not that he felt himself to be such delightful company,

either. He was far from being contented with himself or his own society. But to go where he would meet others, to hear their lively chatter, and to try to appear gay and cheerful himself, was too difficult a task. So he threw himself into an arm-chair and gave way to the thoughts that were surging through his mind like the phantoms that rise amid the misty exhalations of a swamp.

Without, the rain and sleet rattled against the windows and harmonized with the melancholy of his feelings. It had been a hard day—one of many hard days in his life, though outward affairs had moved on in their accustomed channels. At the office his books had stubbornly refused to balance at the proper time and he had spent over an hour searching for the error—a trifling, foolish mistake of his own, as he found at last. And it was only one of many hours spent in the same way. He was not very much of a success in his work, he thought; not very much of a success in life anyway.

Then, to add to the depression he felt, it was the first pay-day since the first of the year. Several of his fellow-workers in the office had received a raise of salary, while there had been handed to him in his pay envelope, the same slender allowance he had been getting for the past four years. What was the cause of the discrimination, John did not know, but he felt it keenly. Surely none of them had needed a raise more sorely than he, for the cost of living had advanced greatly since his marriage and he and the little wife had all they could do to make both ends meet, even with the strictest economy. And they did hate debt so! He could not but feel hard and bitter—bitter with himself and with his surroundings; and it was only by making the strongest effort of will and summoning all his philosophy that he could prevent being entirely carried away by these unhappy thoughts.

For a long time the tumult raged within him; then a quieter influence seemed to come over his spirit. Some of the sweet memories of the past, of his childhood and youth, awoke within him; and all at once there floated to his nostrils the soft, exhilarating fragrance of flowers—the odor of the wild plum tree that grew in the dooryard of his childhood home. At other times had the delicious perfume come to him, in the midst of the most prosaic surroundings, but never before with such force and sweetness. He closed his eyes to enjoy it more fully, and as he leaned back thus, he felt on his hair a light but caressing touch. Then a hand was laid on his shoulder in a friendly and familiar way. He sat up quickly and looked around, and there beside him stood his brother Geoffrey—Geoffrey, who had suddenly left them for the unknown land some four years ago; Geoffrey, the brightest and best of all the family, his mother's idol, his father's pride, the favorite in every circle which he entered. In school no other boy was more popular with both teachers and pupils; in business he was universally respected and trusted. No social party among their acquaintances was complete without him and every enterprise which looked toward philanthropic ends had him for its leader.

Yet he had been snatched away, while many others, not nearly so well beloved or so useful, had been left behind. His mother had never recovered from the blow, while his wife mourned him as though but yesterday he had left her side. It was all very dark and mysterious, John had thought many times.

Yet here he stood, apparently in the full flush of life, health, and vigor, brighter and happier than when he left them with only a parting word. He gazed down at John with that same frank, affectionate, sunny smile which had won him so many friends from the time of his boyhood.

"Geoffrey! Is it really you, old fellow?" exclaimed John, as though his brother had just returned from a long journey. "How pleasant to see you and know that you are really alive!"

"Yes, old chap, much more alive than I was here, and just as glad to see you," answered Geoffrey, as he still stood beside John, his hand resting on his shoulder.

"Oh, how we have missed you!" went on John. "It seemed so wrong, so cruel that you should be taken from us, just as you were becoming so useful and doing so much good in the world. If it had been some of the rest of us worthless chaps, now!"

"Hush, John! You must not say that. There is no one but is of some worth in the world, or at least may become so."

"I cannot help but feel so at times, at any rate, Geoffrey. But tell me why it is that you were not allowed to remain here. You were so much needed everywhere, it seemed. You know how much father and mother leaned on you, more than on any of the rest of us. You had your home, your wife, your business. And besides all this, you did so much good in many ways—in

the church and in all the advance movements of the day. And those who knew you best knew, too, that you did not take part in any of these things for mere appearance or for outward show, but because you really loved your fellow men and wanted to help them."

"Yes," replied Geoffrey thoughtfully, while a slight shadow rested for a moment on his bright face, "yes, John, I was sincere. I did love my poor, unfortunate brothers and sisters, and I love them yet. Did it never occur to you, John, that it was for this reason in part that I was 'taken away,' as you call it?"

John gazed at him silently, too surprised for the moment to speak.

"I suppose," went on Geoffrey in the same quiet, thoughtful manner, "that you have never looked at it in that light, but such was really the case. What do you suppose, John dear, becomes of all the countless souls that daily are pouring into the world beyond the reach of sight and sense—that 'mysterious bourne from which no traveller returns,' as the poet describes it? Who do you think cares for the miserable and helpless there?"

"I am sure I do not know," replied John. "I have always supposed that in some mysterious way Providence looked after them."

"Providence works by and through human agencies," replied Geoffrey. "The sun can reach us only through an atmosphere. And in the inner as in the outer world, those must be cared for and taught and tended who are not able to do this for themselves. In fact there is no one who goes from this world who does not for a greater or less time need tender ministry of some variety or other. Of these poor unfortunates more pass on at some times than at others, and the strength and resources of those to whom the task is entrusted are taxed to the utmost. It was at such a season as this that I was summoned thither."

"But, old fellow, are there not enough on this side that need your help? Surely there is no lack of humanitarian and philanthropic work among us for all who will take it; yes, much more than can possibly be done."

"That may be so," assented Geoffrey, "but I was not the one best gifted for it. It needed more vigor, a more firm and rugged nature than I possessed to meet and battle with the elements we had to fight against. I can be more efficient in the field which has been given me."

"But, O, Geof, it is such a hard and bitter fight! The mere struggle for existence!" cried John. "There is no time, no chance to do for others. There is nothing but care and disappointment and work in the daily battle for bread."

"I know it is hard, dear boy. We can see and feel something of it from this side; and it is for this reason that I have been allowed to come to you, and may be strengthen you a little for the conflict. If you could only see some of the unseen powers that fight for and with you, you would not become as discouraged as you do now."

"But what is the use of it all, Geoffrey? Why must we struggle as we do?"

"Even to us who have passed on, it is not permitted to look much into others' lives, dear boy. I cannot tell you just what yours means. But this I know, that it must have some grand end to be attained which will compensate for the struggle. But now my work calls me and I must go."

"You will come back, Geoffrey? You will return and talk with me again?"

"I cannot tell; if it is best."

"And have you no word, no message for the others who love you so dearly—for mother and Mary and the rest?" asked John.

"Give our mother my dearest love. She will not be long on that side of the veil and I shall be ready to welcome her here. As for Mary, my wife—" here Geoffrey's voice took an even tenderer tone, and his face shone with such a radiance of love that John turned away his eyes, unable to look upon its dazzling brightness. "She is mine and I am hers. We are never apart; and some day she will come to know and feel it as I do."

When John turned his head again, there was no one where Geoffrey had been standing, and he felt that he was alone. The room was very quiet, save for the ticking of the little clock on the mantel piece. But the odor of wild plum blossoms still lingered in the air.

SYMPATHY is a gentle nature shining through gracious deeds.—*Selected.*

SLANDER has all the venom, without the beauty, of the serpent.—*Selected.*

## Church Calendar.



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

### CALENDAR OF COMING EVENTS.

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

## Personal Mention.

THE address of the Rt. Rev. WM. M. BROWN, D.D., Bishop of Arkansas, will, after July 5th, be Brownella Cottage, Gallion, Crawford County, Ohio, and all communications addressed to him there will receive prompt attention.

THE Rev. C. CUNNINGHAM, lately in charge of St. James' Church, St. Paul, has assumed charge of Holy Trinity Church, Luverne, Minn.

THE Rev. J. M. D. DAVIDSON of Chicago, for several years city missionary, has resigned that position to become rector of St. Paul's Church, Oklahoma City, Okla.

THE Rev. E. C. GEAR, who has been in charge of St. Ann's, Morrison, Ill., will become curate at Trinity Church, Chicago, Ill.

THE Rev. ROBERT E. GRUBB has removed to Holly Springs, Miss., having assumed charge of the church there.

THE Rev. A. MCGINNIS, formerly of Peru, Ind., has accepted a call to Grace Church, Broad Brook, Conn., and should be addressed accordingly.

THE address of the BISHOP OF MISSOURI for July and August will be Wequetonsing, Mich.

THE Rev. ROBERT JOSIAS MORGAN is summering at Asbury Park, N. J. Address accordingly until further notice.

THE Rev. R. BANCROFT WHIPPLE, who has for fifteen years been in Connecticut, returns to Iowa and assumes charge of St. Paul's Church, Creston, Iowa.

### ORDINATIONS.

#### DEACONS.

CENTRAL PENNSYLVANIA.—At the Pro-Cathedral, on the First Sunday after Trinity, the Bishop ordained deacons, HERBERT L. HANNAH and CHARLES KENNETH THOMSON, both graduates of the G. T. S. The candidates were presented by the Rev. G. H. Sterling, D.D.; the Bishop was preacher. Mr. Hannah is to work at Grace chapel, New York, and Mr. Thomson will, after October, take work in Central Pennsylvania.

IOWA.—At Grace Cathedral, Davenport, on Trinity Sunday, by the Bishop of the Diocese: CAMERON S. MORRISON and WILLIAM H. WILLIAMS. Mr. Morrison is a son of the Bishop and will assume charge of St. Stephen's Church, Newton. Mr. Williams is a son of the Rev. W. D. Williams, rector at Iowa City, and is assigned to Iowa Falls.

MARYLAND.—On St. Peter's day, at Trinity Church, Towson, of which his father is rector, Mr. HUGH W. SHEFFEY POWERS was ordained to the diaconate by the Bishop of Maryland. He was presented by the Rev. John G. Sadtler of Baltimore. The Rev. William M. Dame, D.D., preached the sermon. The Rev. Mr. Powers will be stationed at St. Mary's Church, Jessups.

#### PRIESTS.

NORTH CAROLINA.—At Christ Church, Raleigh, on Trinity Sunday, by the Bishop of the Diocese: the Rev. ALFRED RIVES BERKELEY and the Rev. JAMES LUTHER MARTIN. The Rev. M. M. Marshall, D.D., presented the candidates and, with the Rev. Dr. I. McK. Pittenger and the Rev. E. A. Osborne, assisted in the laying on of hands. Mr. Osborne carried the Bishop's pastoral staff.

#### DEGREES CONFERRED.

YALE UNIVERSITY.—D.D. upon the Rt. Rev. FREDERIC WILLIAM KEATOR, Missionary Bishop of Olympia.

TRINITY COLLEGE, Hartford.—D.D. upon the Rev. RUFUS EMERY, '54, of Newburyport, Mass.

KING'S COLLEGE, Windsor, N. S.—D.C.L. on the Rev. F. A. D. LAUNT of Philadelphia, who preached the University sermon; and upon the Rev. ARTHUR WENTWORTH H. EATON of New York, author of several volumes.

WOOSTER COLLEGE, Wooster, Ohio.—D.D. upon the Rev. CHARLES L. COOPER, rector of St. Paul's Church, Rahway, N. J.

BROWN UNIVERSITY, Providence, R. I.—D.D. upon the Rev. EDMUND S. ROUSMANIERE, rector of Grace Church, Providence.

HAMPDEN-SIDNEY COLLEGE.—D.D. upon the Rev. W. H. MILTON, rector of St. John's Church, Roanoke, Va.

WILLIAMS COLLEGE.—D.D. upon the Rev. WILLIAM M. GROSVENOR, rector of the Church of the Incarnation, New York.

NEW WINDSOR COLLEGE.—D.D. upon the Rev. STUART CROCKETT, rector of Epiphany Church, Ozone Park, N. Y.

#### DIED.

DUGAN.—On May 10th, at Watertown, S. D., MARY ELIZABETH DUGAN, aged 72. Interment at Watertown.

WINKLEY.—Entered into Life Eternal, JENNIE KANE, wife of the Rev. Henry W. WINKLEY, at the rectory of Trinity Church, Branford, Conn., June 15, 1905.

#### WANTED.

##### POSITIONS OFFERED.

LOCUM TENENS for August, moderate compensation, with use of rectory. Apply: PRIEST, LIVING CHURCH Office, Milwaukee.

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

##### POSITIONS WANTED.

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.

ORGANIST AND CHOIRMASTER, thoroughly qualified and experienced, fine player and successful choir-trainer, possessor of two musical degrees, desires position October or earlier. Accustomed to large organ and choir, recitals, and oratorio work, etc. First-class references and testimonials as to character and ability. Good organ and salary essential. Address "ORGANIST," 41 Fifteenth Street, Wheeling, West Virginia.

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##### 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.

#### PARISH AND CHURCH.

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

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

#### SUMMER RESORTS.

SUMMER HOME near lake and resort. Children or adults. Address Box 665, Waupaca, Wis.

#### APPEALS.

Will some communicant, guild, or church donate a set of candlesticks for altar? If so, please communicate with VICAR, St. John Baptist's Church, Mt. Carmel, Ill.

#### NOTICE.

##### THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

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

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

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

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

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

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

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

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

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

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

A. S. LLOYD,

General Secretary.

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

#### BOOKS WANTED.

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

#### INFORMATION AND PURCHASING BUREAU.

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.

THE MACMILLAN CO. New York.

*The Wheels of Chance*. A Bicycling Idyll. By H. G. Wells, author of *The Time Machine*, etc. With Illustrations by F. Ayton Symington. Macmillan's Paper Novels.

GEORGE W. JACOBS & CO. Philadelphia.

*Family Prayers*. By Lyman P. Powell. With an Introduction by Rt. Rev. O. W. Whitaker, D.D., LL.D., Bishop of Pennsylvania. Price, 50 cts. net.

*The Industrial Problem*. Being the William Levi Bull Lectures for the Year 1905. By



Lyman Abbott, author of *Christianity and Social Problems*, etc. Price, \$1.00 net.

**RICHARD G. BADGER**, Boston. The Gorham Press.  
*Stray Leaves from a Soul's Book*. By \*\*\*\*\*.  
 Price, \$1.50.  
*The Judgment of Paris*. By Peter Fandel.  
 Price, \$1.25.  
*Sound and Motion in Wordsworth's Poetry*.  
 By May Tomlinson. Poet Lore Brochures.  
 Price, 50 cts. net.  
*Girdle of Gladness*. Poems by Arad Joy  
 Sebring. Price, \$1.00.

*The Elegies of Tibullus*. Being the Consolations of a Roman Lover Done in English Verse by Theodore C. Williams. Price, \$1.25.

**FLEMING H. REVELL CO.** Chicago.  
*Paths to Power*. Central Church Sermons. By Frank W. Gunsaulus, D.D. Price, \$1.25 net.

**GINN & CO.** Boston.  
*All the Year Round*. A Nature Reader. Part IV.: *Summer*. By M. A. L. Lane and Margaret Lane. Illustrated. List price, 30 cts.; mailing price, 35 cts.

*Butterflies and Bees*. The Insect Folk. Volume II. By Margaret Warner Morley, author of *Seed-Babies*, etc. Illustrated by the Author. List price, 60 cts.; mailing price, 70 cts.

**PAMPHLETS.**

*The Problem of Enlisting More Students for the Christian Ministry*. A Charge Delivered at the Opening of the Virginia Council of 1905 by the Rt. Reverend R. A. Gibson, D.D., Bishop of Virginia. Published by Order of the Council.

# The Church at Work

**THE BISHOP OF HURON ON RACE SUICIDE.**

IN HIS ADDRESS to the recent Synod of the Diocese of Huron, being the first that he had delivered since his consecration, Bishop Williams said that, although the population of the province of Ontario had increased, the school population was 36,700 less than it was 15 years ago. The cause, he said, was not because young people had ceased to marry, but was due to a godless and materialistic view of life. "Marriage is looked upon to-day," he continued, "as a tie of civil convenience. Primarily it is woman's fault in refusing the responsibility and work and glory of motherhood, preferring the life of indolent selfishness. The result is that Ontario is fast becoming childless, and threatens to become known as the 'childless province.'"

**REORGANIZATION OF FARIBAULT INSTITUTIONS.**

MUCH IMPORTANT business was transacted at the annual meeting of the Bishop Seabury mission. The Rev. G. H. Davis, D.D., of St. John's Church, Mankato, Minn., was elected warden of the School. Dr. Davis received his academic education at Kenyon College and his theological training at the seminary which now honors itself and its alumni by electing him warden. Dr. Davis has been at different times in his life engaged in educational work. He is at present president of the Standing Committee of the Diocese, and is deservedly popular and esteemed for his work's sake. The election was unanimous on the part of the Board, and is hailed with delight by the alumni of the School and the clergy generally. Seabury is assured of a continuance of that sound Prayer Book Churchmanship which has characterized it in the past.

The Rev. E. Stuart Wilson, D.D., for twenty-eight years a professor at the institution, handed in his resignation and was at once elected professor emeritus on a generous stipend. The Rev. F. A. McElwain (M.A. Trinity, B.D. Seabury 1902), was elected to the chair of Greek and Hebrew. The Rev. C. L. Slattery, Dean of the Cathedral, was elected to an honorary seat in the faculty as special lecturer in exegesis, pastoral theology, and literature.

Arrangements were made for the placing of Shattuck Military School and Seabury Hall under separate boards. The new board for Shattuck School is to consist of nine members, of which four are to be clergymen and five laymen, the Bishop of Minnesota to be ex-officio president of the Board.

The treasurer's report of St. Mary's Hall came as a surprise to all—quite a large deficit was expected on account of the contagious diseases which the school had to contend with this year. The opening of the school was postponed several weeks on account of diph-

theria breaking out amongst the servants, and later in the year a girl returning from her vacation brought the germs of scarlet fever and as a result a dozen of the pupils came down. In spite of this "hard luck," the treasurer reported a deficit of only \$128. The hospital built this year and detached from the school prevented what might have been a serious epidemic.

**A NEW JERSEY BI-CENTENNIAL.**

ST. JAMES' CHURCH, Piscatawaytown, N. J., celebrated on June 21st its 200th anniversary, the Bishop, the Dean of the New Brunswick Convocation, and a number of visiting clergy being present. At the morning service, the Rev. E. B. Joyce, rector of Christ Church, New Brunswick, who is also in charge of St. James', read an historical paper. In the afternoon there were addresses by the Bishop, and by clergy and layreaders who have been in charge of the parish, among them being the Rev. Dr. A. B. Baker, of Princeton, the Rev. E. B. Smith, U. S. A., the Rev. W. H. Neilson, D.D., of Plainfield, the Rev. T. A. Conover, Bernardsville, the Rev. Clarence M. Dunham, of St. Jude's, Blythebourn, Brooklyn, and Mr. E. W. McGann.

The church was founded in 1704, but the anniversary could not be conveniently arranged last fall, and the present date was chosen instead. The first services were held by the Rev. E. Brooks, a circuit rider, and it was during his incumbency, in 1717, that the corner-stone of the first building was laid. During the Revolutionary period the church was plundered and partially burned by the British. The church was also used as an hospital during the war. It was rebuilt, and some years later destroyed by fire. The second structure, erected upon the original foundations immediately after the fire, was wrecked in the awful tornado which spread death and destruction over Middlesex county on June 19, 1835. Then the present structure was erected. It is a small frame structure, square in its outlines.

At present St. James' is in the care of the rector of Christ Church, with services in charge of Dr. Neilson, of Plainfield, and a lay reader.

The vestry of Christ Church have voted to engage an assistant for Mr. Joyce, and in that case the curate will be in charge of St. James'. The advent of the trolley has lately led to an increase of population, and the church is thriving.

**RICHFIELD SPRINGS CONFERENCES.**

NO HARD AND FAST programme is made for the Conferences at Richfield Springs, N. Y., which begin July 20th, though the general outlines have been drawn. At the Woman's Conference the Bishop of Lexington will be the honorary chairman, and the Rev. Harvey Officer will be Bible teacher. At the daily

services to be held, Fr. Huntington will be the preacher July 20th to 23d, including Sunday morning; Rev. Harvey Officer 24th and 25th; Rev. Floyd W. Tomkins, D.D., 26th and 27th; and on the 28th a musical service will be given. In missions, the topics considered, in the order named, will be Japan, Indians, Mormon question, medical missions, the conduct of mission study classes, work among colored people, Latin America, China, mountain work, and woman's work. The speakers include the Japanese Consul General at New York, Mr. J. C. Daito of Japan, Bishop Hare of South Dakota, the Rev. E. P. Smith, Educational Secretary, Dr. W. H. Jefferys of Shanghai, Archdeacon Russell of Virginia, the Rev. H. L. Phillips of Philadelphia, Dr. T. H. P. Sailer of New York, Bishop Knight of Cuba, Bishop Van Buren of Porto Rico, the Rev. Dr. J. W. Morris, a pioneer missionary to Brazil, the Rev. Dr. Arthur J. Brown, secretary of the Presbyterian Board, on "The Problem of Awakening China," Bishop Burton, Mrs. John Henry Hopkins, Chicago, Miss Sallie Stuart, Virginia, and Miss Julia C. Emery, secretary of the Woman's Auxiliary. At the musical service on Friday evening, the 28th, Miss Martha Miner and Mr. Frank Croxton, two well-known soloists of New York, will be heard.

Beginning on July 20th, and running through the conference to August 20th, there will be what it is hoped may develop into a Summer School of Church Singing. It will be under the direction of Mr. Reginald L. McAll of New York, and its aim is to improve the worship of the pews. That is, help will be afforded in the responses in the service, in the singing of hymns, and in the training of small choirs. It is expected that choruses will be formed, and there will be public rehearsals on Saturday evenings. As part of this school of singing the concerts are given, some of them on Fridays and others on Saturdays, and in the afternoon at four.

There are many forms of amusement, including automobiles, lawn fete, and trolley excursions. Indeed, the recreative part of the Conferences is as carefully looked after as the educational part.

Details of the remaining Conferences will be given later.

**A RUSSIAN ORDINATION.**

ARCHBISHOP TIKHON administered ordination at the Russian Cathedral in New York on the morning of June 26th, advancing a deacon to the priesthood. By invitation of the Archbishop, a number of our clergy were present, vested, in the sanctuary, among whom were the Ven. S. W. Fay, Canons H. B. Bryan and B. T. Rogers, and the Rev. Messrs. J. A. Foster, W. M. Mitcham, E. B. Taylor, G. H. Dennison, F. E. West, J. S. Miller, F. E. Whitney, Warren E. L. Ward, and some half dozen others.

### CORPUS CHRISTI IN THE DIOCESE OF LOS ANGELES.

THIS FESTIVAL was kept at Ontario in this Diocese as the parish festival of Christ Church (the Rev. Richard H. Gushée, rector).

Ernest congregations were present at all the services. At the High Celebration, which was at half-past ten, the church was filled. That during the hot days in the latter part of June, when people are moving to the summer resorts, the church could be filled on a week-day with a congregation of women, children, business and laboring men, is a sufficient commentary upon the effectiveness of the teaching and practice of the Catholic religion. It was said by one of the visiting priests that there was no other parish in the

tival of the Blessed Sacrament, in a worship accompanied by all the glory and beauty with which the Catholic Church surrounds the offering of the Holy Sacrifice.

The Rev. A. C. Chapman was the celebrant. The music was rendered most beautifully by a choir of men and women at the back of the church; the entire chancel being used as a sanctuary, and thus affording ample space for a dignified ritual. The preacher was the Rev. J. A. Evans, rector of Hollywood, a suburb of Los Angeles, and the sermon was an exceedingly able statement of the Catholic doctrine emphasized at Corpus Christi. A chalice just presented to the church as a memorial for their little boy, by Mr. and Mrs. W. S. Mitchell, was first used. It is the work of Gorham, of silver

edral Mission, tracing its progress from its beginning in a small upper room to its present commodious quarters. The Rev. N. B. W. Gallway read the report of the committee on the Episcopal Residence. It had been hoped to celebrate the day by laying the corner-stone, but it was gratifying to hear that the contract for building was already in the hands of a contractor. The Rev. E. L. Parsons presented the greetings of the Clerical Seminary. The Rev. John Bakewell, D.D., made an address in behalf of the clergy, and in the name of the clergy presented the Bishop with a handsomely carved desk and chair made of California woods.

The Bishop in response began by saying: "To be silent even from good words would be inviting refuge for me to-day. The retrospect from the fifteenth anniversary of my episcopate, believe me, is invested with many self-communings, in the heart and in the chamber, that are shy and still, that seek suppression rather than expression; the counting up of the mercies; the realization of the misses." The Bishop referred to the reluctance with which he accepted the call to the Episcopate, but said he had found that his lines had been cast in pleasant places. He concluded his address by saying: "Let Prayer be our peroration. On our bended knees let us recall our baptismal vows—we of the clergy, our Ordination vows. Let us go away more ardently to seek and preach the Kingdom of God in what is left of our day and generation; let us consecrate ourselves more wholly, more fully, to Christ Jesus."

Bidding the congregation to prayer, the Bishop led the clergy in the renewal of their Baptismal and Ordination vows; and also in the *Veni Creator Spiritus*. After the service, the Bishop received many warm congratulations from both clergy and people. In the evening a complimentary dinner was given the Bishop at the Palace Hotel; and during the after-dinner speeches particular stress was laid upon the development of what the Bishop called the "laicus Californiensis." On Tuesday, June 27th, the Bishop with his family started for the Yellowstone Park for an extended vacation, which was made possible by a few California friends.

### CANON CHASE ACCEPTS BROOKLYN RECTORSHIP.

IT IS UNDERSTOOD that Mr. L. V. Sanford, senior warden of Christ Church, Brooklyn E. D., has received notice from the Rev. William S. Chase, now one of the canons of the Cathedral at Garden City, of his acceptance of the invitation to the rectorate of Christ Church, where he will succeed the Right Rev. Dr. James H. Darlington, recently consecrated Bishop of Harrisburg. He will begin his work in the parish on September 1st. There have been several newspaper reports of division in the congregation over the choice of the new rector. These have intimated that a large number were displeased at the calling of Canon Chase, and had urged that the Rev. Charles E. Cragg, rector of Trinity Church, Northport, and formerly assistant to Dr. Darlington, should be made rector. That there is or has been any trouble in the congregation over the matter is not to be believed. The Rev. Mr. Cragg greatly endeared himself to the people while he was curate, and he has many friends in the church. Some of these urged his name as that of Dr. Darlington's successor, and there was some disappointment, it may be believed, when it was learned that the vestry had decided upon Canon Chase, a man comparatively unknown in the congregation. But disappointment by no means is the same as dissension, and the new rector will receive a hearty welcome when he takes up his work early in the fall.



CHRIST CHURCH, ONTARIO, CAL.

Diocese where a like proportion of busy men could be found in church on a week-day. When the rector was asked to what he attributed this, he replied, "I will answer you in the words of one of my workmen who said to me, 'What a glorious thing the Catholic religion is, Father! It brings God down to us.'"

The service opened with a litany of the Blessed Sacrament sung in procession by the Rev. A. M. Porter, rector of Redlands, who wore an exceedingly handsome cope of cloth of gold, used for the first time on this occasion, a gift from Mrs. and Miss Duane of St. John's Church, Oakland, California. In the procession, beside the rector, acolytes, the crucifer, and thurifer, there were eight priests, some of them having come as far as 150 miles to be present. It is becoming the custom for a number of the clergy in the Diocese to make this yearly Corpus Christi pilgrimage to Ontario, to assist on the fes-

gilt, and on the base are carved scenes from the life of our Blessed Lord. On the Sunday of the Octave the Rev. Chas. H. de Garmo preached. During the week there were the festival services of the Confraternity of the Blessed Sacrament, and of the Catechism.

### BISHOP NICHOLS' ANNIVERSARY.

THE DIOCESE of California celebrated the fifteenth anniversary of the consecration of its present Bishop on the festival of St. John Baptist. Morning service was held in the Cathedral mission of the Good Samaritan, San Francisco, which was largely attended by both clergy and laity. The Epistle was read by the Rev. D. O. Kelley and the Gospel by the Rev. Hobart Chetwood, two of the few clergymen now in active service who were in the Diocese when the Bishop first came to it. The Archdeacon read the report of the Cath-

**TWO BROOKLYN PARISHES UNITED.**

Final details of the union of Epiphany and St. Matthew's parishes are about to be concluded, and it is thought likely that the early fall will see all the legal steps accomplished and the Rev. F. W. Norris, now rector of St. Matthew's, the rector of the united parishes. The terms of the union provide that the floating debt of the Epiphany Church shall be paid. This amounts to about \$17,500. Also that the Rev. Dr. Dean Richmond Babbitt, rector of the Church of the Epiphany, is to resign and to receive two years' salary and be made rector emeritus. The plan contemplates the sale of the St. Matthew's property and for a time at least to have services in the Church of the Epiphany. A new site for a new church for the united parishes may ultimately be chosen.

**PRIEST PERVERTS TO ROME.**

AN ELDERLY PRIEST, the Rev. George W. West, who has spent more than thirty years in the Church's priesthood, has renounced his orders and been admitted into the Roman communion. Mr. West is a graduate of Trinity College and of the General Theological Seminary, and was ordained deacon in 1874 by the Bishop of Albany, and priest in 1875 by the late Bishop Horatio Potter of New York. His ministry was for the most part spent within different parts of New York state, but for the past few months he was in charge of missionary work at Littleton, Colo. No information has reached us as to the cause of this step.

**CALIFORNIA.**

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

**New Rectory at Hayward.**

ON THE AFTERNOON of June 25th the Bishop of the Diocese held a service of dedication in the new rectory, which the members and friends of Trinity Church, Hayward, have recently erected for the use of the Rev. Hamilton Lee, priest-in-charge. The new rectory is said to be one of the prettiest homes in Hayward. The Bishop was also present at the morning service, at which time he preached and celebrated the Holy Communion.

**CENTRAL NEW YORK.**

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

**Convocation at Utica -- Progress at Cortland.**

AT THE CONVOCATION of the Second Missionary District, held in Grace Church, Utica, Tuesday, June 27th, \$2,650 was assessed upon the various parishes and missions for diocesan missions, and \$2,400 appropriated to aid the missionary stations.

GRACE CHURCH, Cortland (the Rev. Warren W. Way, rector), has had an unusually prosperous year. The Sunday School work has greatly improved. During the six months preceding Easter the regular parish income was increased fifty per cent. The next material undertaking will be the building of a good parish house, the ground for which has already been secured.

**CENTRAL PENNSYLVANIA.**

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

**Cornerstone at Pottsville--Bethlehem--Minersville.**

ON WEDNESDAY, June 21st, Bishop Talbot, assisted by the local clergy and in the presence of a vast concourse of citizens, laid with impressive ceremonies the corner-stone of the new parish house for Trinity Church, Pottsville (Rev. Howard W. Diller, rector). Addresses were made by the Bishop, the rector, and the Rev. Dr. J. F. Powers, rector emeritus. A hearty word of congratulation was also given by the Rev. Dr. Eastman, pastor of the largest Presbyterian church in the city.

Several of the neighboring clergy were in attendance. The new structure is to be of stone, and will cost about \$16,000. It will house the manifold activities of this active and wide-awake parish.

THE COMMODIOUS buildings of the Bethlehem Preparatory School, of which the rector of Trinity Church (Rev. Benj. S. Sanderson) is chaplain, were placed at the disposal of the Bishop from June 28th to July 1st, for a retreat with his clergy, the Principal of the School (Prof. H. A. Foering) being a vestryman of Trinity Church and an active Churchman. About twenty of the clergy were able to attend. This retreat is to be an annual feature of diocesan life and is one of the many ways in which "division" has enabled our Bishop to devote himself to other phases of the apostolic office than visitations and the details of administration. He also expects to include a Quiet Day in each Archdeaconry as a part of his winter work.

CHURCH WORK at Minersville, a prosperous mining town, has for years been sadly hampered through the inconvenient and inaccessible location of the church. The present missionary (Rev. Wm. H. Decker) has been able to get his people to sell their present edifice (for which a goodly sum in cash has been realized) and purchase a lot in the very heart of the town. Here a fine church is shortly to be erected.

**CHICAGO.**

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

**Girls' Friendly Society -- Clerical Vacations -- Rector Instituted at Aurora.**

THE 18TH ANNUAL union service of the various branches of the Girls' Friendly Society in the Diocese was held in Grace Church on Sunday, June 25th. There were over two hundred members present, who entered the church in procession; each of the sixteen branches represented being designated by the special flower of the respective branches, worn by each girl.

The sermon was preached by the Rev. S. B. Blunt of the Church of the Redeemer, who took for his text, Proverbs xxx. 31: "Favour is deceitful, and beauty is vain: but a woman that feareth the Lord, she shall be praised." The offering, which was the largest ever made at any of these services, was for the Holiday House.

This Holiday House, which is maintained by the Society at Glenn, Mich., was opened for the season July 1st. Through the kindness of friends, many of whom make annual pledges, \$300 is in the hands of the Treasurer as an operating fund; \$2.50 per week is the rate charged the girls at this delightful and restful summer home located on the shores of Lake Michigan, 10 miles north of South Haven.

The organization of the Girls' Friendly has been made complete by being incorporated under the name of the Chicago Diocesan Branch of the Girls' Friendly Society.

THE VACATION season is now on, and clergy and choirs are going away on their summer outings. The Rev. A. G. Musson of St. Ann's, Chicago, is spending a month on the New Jersey coast. The choir of the Church of the Redeemer will be absent during July, and the singing will be entirely congregational.

BISHOP ANDERSON with his family has gone to his summer home in northern Wisconsin for the season. The Rev. W. T. Sumner, priest-in-charge of St. George's Church, Chicago, and the Bishop's secretary, has just returned from a month's vacation spent in the East.

THE INSTITUTION of the Rev. Franklyn Cole Sherman to the rectorship of Trinity Church, Aurora, took place the First Sunday

after Trinity. Bishop Anderson officiated and preached the sermon.

**CONNECTICUT.**

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

**Parish House at Durham--New Church at Norfolk.**

AT THE RECENT visitation of the Church of the Epiphany, Durham, a new parish house was blessed by the Bishop. This was presented to the parish on behalf of the donors, by Mr. Richard L. De Zeng, warden of the Church of the Holy Trinity, Middletown, himself the principal contributor. The benefaction was gratefully accepted by the rector, the Rev. Joseph Hooper. Mr. De Zeng has long shown a warm interest in the Church of the Epiphany, rendering there and elsewhere, much valuable service as lay reader. Addresses were also made by Archdeacon Raftery, and others of the clergy. A meeting of the Middlesex Archdeaconry was held in the afternoon, in the new building.

THE CHURCH OF THE TRANSFIGURATION, Norfolk, was opened on Trinity Sunday. Many improvements have been made since last season. The chancel, organ room, and vestry have been built according to the original plans of the architect, the late Bruce Price of New York. The chairs of the church have been replaced by oak pews with about one-third more seating capacity. A new organ has been purchased. The Rev. L. P. Bissell, D.D., of Litchfield, is in charge. Services are sustained only during the summer.

**FOND DU LAC.**

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

**St. Peter's Day in Ripon--Servers' Guild.**

ST. PETER'S DAY, always the occasion of noble functions at St. Peter's Church, Ripon (Rev. A. Parker Curtis, rector), received this year additional dignity by reason of the participation in the services of the Cathedral clergy and choir, who came for the purpose from Fond du Lac. There was solemn vespers with procession on the eve of the feast, when the Rev. J. G. H. Barry was preacher; and on the day itself, a *missa cantata* with incense, the preacher being the Rev. S. P. Delany of Appleton.

AGREEABLY to arrangements made at the Council, rules have been drawn up for a Diocesan Servers' Guild, which will annually render a special service somewhere within the Diocese, beginning with pontifical vespers at the Cathedral on some date in August. Canon Barry has been chosen to be warden of the Guild.

**KANSAS CITY.**

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

**Gifts at Mountain Grove.**

A HANDSOME SET of altar vessels was presented to the mission at Mountain Grove by Mrs. Arthur Brock of Philadelphia. The Rev. R. A. Heath used them for the first time on Monday, June 26th, when nearly all the communicants were present. The donation was made as a memorial of the late George Herbert Moffatt, Priest, with whose name the paten and chalice are inscribed.

**LEXINGTON.**

LEWIS W. BURTON, D.D., Bishop.

IT IS REPORTED that the Rev. Walter L. Smith, rector of Calvary Church, Ashland, is critically ill with pneumonia.

**LONG ISLAND.**

FREDERICK BURGESS, D.D., Bishop.

SUMMER SERVICES at Grace Church on the Heights, Brooklyn, will be in charge of the

Rev. Aubrey Derby, recently appointed assistant to the rector, the Rev. Dr. C. J. F. Wrigley. The Rev. Mr. Derby was appointed in place of the Rev. John H. Chapman, who resigned at Easter.

#### MARYLAND.

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

##### Church Consecrated at Adamstown—Notes.

ST. LUKE'S CHURCH, Adamstown, which has been largely rebuilt after having been greatly damaged by lightning and storm, was consecrated by the Bishop on June 27th. The Rev. George W. Thomas is rector. The other clergy present were the Rev. Messrs. Edward M. Jefferys, Alexander C. Haverstick, William J. Williams, John I. Yellott, Jr., Charles J. Curtis, Clarence E. Ball, and Osborne Ingle, D.D. The Rev. A. C. Haverstick was the preacher.

After the service, the Archdeaconry of Cumberland held its semi-annual meeting, at which Bishop Paret appointed the Rev. Edward M. Jefferys to be Archdeacon, and the details of missionary appropriation were made. The Archdeaconry was required to contribute \$880 toward the central fund for diocesan missions, but the members voluntarily pledged themselves for a sum considerably larger.

A COMMUNION RAIL of wrought brass and finished in old oak has been placed in the Church of the Redeemer, Baltimore county, by the Ladies' Guild as a memorial to the Rev. George C. Stokes and his wife.

#### MASSACHUSETTS.

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

##### Cambridge and Boston Notes.

THE RESIGNATION of the Rev. Dr. Edward Abbott of St. James' Church, Cambridge, has been tabled; that is, the rector of that parish has been given a vacation until October by the vestry with full salary; and the understanding is that he is to select such person or persons to supply his services as he thinks best. He also is asked to select such assistance for his future work as in his judgment he thinks best and report to the vestry for such action as he may deem necessary. A part of the resolution adopted reads as follows:

"Whether that future assistance is to be in the person of an assistant minister or a rector, let the future determine; but it is the sense of the vestry that an assistant minister for the immediate future is preferable. It is the unanimous wish of the vestry that Dr. Abbott shall continue with St. James' in such official capacity as is most pleasing and helpful to him. It is also the unanimous opinion of the vestry that it is most emphatically for the interest of St. James' parish that Dr. Abbott remain with us in such official capacity as he is able to fill without too arduous labors on his part, and we ask him to assist the vestry to bring about such a condition of things as the spirit of this motion would indicate."

The arrangement as recommended by the vestry is highly satisfactory all around. During the summer the pulpit of St. James' will be supplied by the Rev. Edward H. Newbegin, rector of St. John's Church, Bangor, Me.

THE REV. DR. MAXIMILIAN LINDSAY KELLNER of the Episcopal Theological School was married on Wednesday, June 28th, to Mrs. Arthur Brooks at the latter's home in Hubbard Park, Cambridge. The ceremony was performed by the Rev. Dr. George Hodges, Dean of the Theological School. Attending the bridegroom was the Rev. Dr. Edward Staples Drown, another of the professors at the Theological School and a close friend of Professor Kellner. Within the following week Professor and Mrs. Kellner sailed for Eng-

land, where Professor Kellner will fulfil an engagement to lecture at the summer school at Cambridge.

THE REV. DR. WILLIAM H. VAN ALLEN, of the Advent, Boston, sailed from New York on June 28th for a two months' trip in Europe. He was accompanied by his parents, Professor and Mrs. D. D. Van Allen. They took passage on the Italian Royal Mail Liner, *Sardegna*, sailing direct for Naples. Thence they journey to Rome, Venice, Milan, Geneva, Lucerne, Heidelberg, Cologne, Brussels, and Paris. Later they go to England, spending a short season among the famous places in and around the great Metropolis. The Rev. William B. Stoskopf, curate of the Advent, has also sailed for the other side, leaving on an American Liner from Philadelphia on July 1st.

NEXT to the President of the United States, Bishop Lawrence has here been quite in the public eye during the Commencement festivities at Harvard University, for the Bishop was the host of the Chief Executive at his beautiful home in Brattle Street, Cambridge. President Roosevelt, as everyone knows, came to Cambridge as a member of the class of '80. The Bishop, as president of the Alumni Association, has for the past year had in hand the raising of the expected \$2,500,000, which was to stand as an endowment by which the salaries of the instructing force at the University are to be increased. At Commencement it was announced by the Bishop that the actual sum raised for this endowment was \$2,400,000, and of 8,000 alumni, this amount had been contributed by 2,000 of them. The President, during his two days' visit, had a most strenuous time of it, the details of which are pretty well known to those who follow the daily papers carefully.

#### MICHIGAN.

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

##### Diocesan Notes.

IT IS NECESSARY to postpone the ceremony of consecration of St. Peter's Church, Detroit, which had been appointed for Trinity Sunday, by reason of the illness of Bishop Davies, which made it impossible for him to be present. The function is deferred until autumn. The opening of the rebuilt church was, however, specially commemorated on the Sunday mentioned, the rector, the Rev. C. L. Arnold, preaching the sermon, and ex-Mayor Maybury, senior warden, also making an address.

THE SOUTHERN CONVOCATION (Rev. C. H. I. Channer, Dean), met at Grass Lake on the 15th ult. The sermon was preached by the Rev. C. C. Kemp of Clinton. At the afternoon session the special feature was a paper by the Rev. F. H. Touret, assistant at Christ Church, Detroit, on "Traces of the Great Mysteries in the New Testament." There was the usual missionary service in the evening, with addresses by the General Missionary and the Rev. R. E. Macduff, rector of St. Paul's Church, Jackson.

#### MICHIGAN CITY.

JOHN HAZEN WHITE, D.D., Bishop.

##### Illness of a Priest.

THE SERIOUS illness of the Rev. J. C. Hall at Laporte is reported. Mr. Hall resigned the rectorship of St. Paul's Church in that city late in June.

#### MILWAUKEE.

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

##### City Notes—Madison.

THE RECTOR of St. Paul's, the Rev. Wm. Austin Smith, will spend most of his vacation in the East, and the Sunday services will be taken by the Rev. Prof. Fosbroke of Nashotah.

The rector of St. James', the Rev. Frederick Edwards, is spending July and August in New Brunswick, and the church will probably be closed during the second of these months. At the Cathedral, the Rev. Geo. W. Bowne, with Canon Wright, will continue in residence.

A LETTER from the Bishop was read to the Cathedral congregation on the First Sunday after Trinity, calling attention to the necessity for taking some action in regard to the organ of the Cathedral at an early date, and expressing his own desire to have the matter settled before the decoration of the walls, which it is hoped may be accomplished by fall. The present organ is in a gallery at the rear of the church, and there is a small choir organ that is seldom used. The Bishop suggests selling both these instruments, which he believes to be worth about \$1,700, and building a new choir organ at an expense of about \$2,000, so arranged as to admit of enlargement in the future when funds would permit.

THE RESIGNATION of the Rev. J. E. Reilly, D.D., was recently tendered to the vestry of Grace Church, Madison, of which parish for three years he has been rector, but the vestry unanimously declined to accept it and are urging him to remain. The work of the parish has largely increased during his administration, and two of the Confirmation classes presented by him were among the largest in the Diocese. The communicant list has increased more than 40 per cent. within the same period, and the parish is now the largest in the Diocese outside the see city. Dr. Reilly has also succeeded to a considerable degree in bringing members of the faculty and students of the State University in touch with the Church.

#### MINNESOTA.

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

##### Diocesan Notes.

AT THE ANNUAL meeting of the Minnesota Church Foundation, Mr. Victor M. Watkins of St. Paul was elected to fill a vacancy.

THE REV. J. SCOTT BUDLONG of Christ Church, Austin only entered on the rectorship in April, and already a large floating debt is paid off.

#### NEW JERSEY.

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

##### Windows at Elizabeth—Gift at Trenton.

TWO MEMORIAL WINDOWS of great beauty have recently been placed in Trinity Church, Elizabeth (the Rev. J. R. Atkinson, rector). One, a memorial of the late Benjamin Williamson, for many years Chancellor of the Diocese, one of the founders of Trinity parish, and the leader of the New Jersey bar, is the gift of Mrs. Emily F. Williamson, his daughter-in-law. The window is from an original design by Mr. Edward P. Sperry of the Gorham Company, the subject being the Christ Child, as He descends from the Temple after the discussions with the Doctors. The second window is a memorial of Mrs. George W. Rogers. The design is after Axel Ender's painting of Easter morning, or the Three Maries. The original is a painted panel in the Cathedral in Stockholm, Sweden. It has acquired a widespread popularity and has been frequently reproduced by makers of American glass. In this particular instance the technical and color results attained deserve a close study even by those who may not be in sympathy with actual pictorial work in glass. The entire window stands as an example of conscientious work.

ON SUNDAY, June 25th, at St. Paul's Church, Trenton, the rector, the Rev. J. McA. Harding, dedicated a handsome font

cover, given in memory of the late Thomas Purvis, senior warden of the parish.

**NEW YORK.**

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

**Vacancy Filled.**

THE STANDING COMMITTEE of the Diocese of New York has appointed Mr. J. McLean Nash, 67 Wall Street, as Treasurer of Convention to fill the vacancy caused by the death of Mr. James Pott.

**NORTH CAROLINA.**

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

**New Church for Durham.**

ST. PHILIP'S PARISH, Durham (Rev. S. S. Bost, rector), is preparing to build a new church edifice of brown stone, costing in the neighborhood of \$20,000. The church will occupy the site of the present building. Plans have already been drawn.

**OHIO.**

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

**Marriage of a Priest.**

THE MARRIAGE of the Rev. E. G. Mapes, rector of St. Paul's Church, Marion, with Miss Florence Demsey of Cleveland, was recently performed by the Bishop in Trinity Cathedral, Cleveland.

**PENNSYLVANIA.**

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

**Gift at Chester—Swedish Anniversaries—Notes.**

THE SOCIETY of Saint Charles, King and Martyr, of England, has presented a brass processional cross to St. Paul's chapel, Chester.

THE ANNIVERSARIES of the Swedish parishes in the Diocese occurred on the First Sunday after Trinity. At Gloria Dei (the Rev. Snyder B. Simes, rector) the historical address was delivered by the Rev. Horace F. Fuller, rector of Trinity Church, Oxford. At Christ Church, Swedeland, at present without a rector, the sermon was preached by the Rev. John G. Bawn, Ph.D. At this church the Stars and Stripes together with the flag of Sweden were used in the decorations. This church has a notable font which was sent after a visit of Prince Oscar and his suite in 1876, and contains this inscription: "Sweden's blessing to Sweden's Children."

ONE OF THE LARGEST gatherings of the Church's children took place on St. Peter's day in Forest Park. It was estimated that nearly 2,000 persons were present at the annual picnic from old St. Peter's, old Christ Church, All Saints', Trinity, Southwark, Old Swedes', and the House of Prayer, Branchtown. St. Timothy's, Roxboro (the Rev. Robert Evans Dennison, rector); St. David's, Manayunk (the Rev. F. A. D. Launt, rector), and St. Stephen's, Wissahickon (the Rev. Seaver M. Holden, rector) have for many years had an outing of the Sunday Schools on the Fourth of July.

ON ST. PETER'S DAY, one of the most faithful communicants of St. Clement's Church, Philadelphia, entered into rest, after receiving the Sacraments of Extreme Unction and the Holy Communion; Julia Watts Hall, widow of the late John Penn Brock. The office for the dead was sung in St. Clement's Church on Saturday morning following.

MR. JOHN E. BAIRD, a member of the Standing Committee of the Diocese, has been seriously ill for some time, but is now steadily gaining strength.

THE \$1,000 FUND for the Philadelphia Local Assembly has all been pledged for the work of the Brotherhood of St. Andrew in the Diocese of Pennsylvania.

THE REV. EDWARD R. NOBLE, curate at the Church of the Advocate (the Rev. Henry Martyn Medary, rector), received at the time of his advancement to the priesthood on Ascension day, the handsome gift from the parishioners of a private set of vessels for the Holy Communion.

**SOUTHERN VIRGINIA.**

A. M. RANDOLPH, D.D., LL.D., Bishop.

**Anniversary at Norfolk.**

ON TRINITY SUNDAY, the church bearing that name in Norfolk celebrated its 103d anniversary. Among the functions of the day was a Sunday School service in the afternoon, the children marching from the parish house to the church, which had been profusely decorated with flowers. The morning preacher was the Rev. A. C. Thomson, who spoke on the sanctity of the church building and on the worship therein offered to Almighty God.

**TENNESSEE.**

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

**New Church for Johnson City.**

WORK has been commenced on the new church at Johnson City, which is to be erected of concrete and river rock, with parish rooms arranged in the basement. The structure will cost about \$7,500.

**WASHINGTON.**

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

**Clericus for Country Clergy—Children's Country Home.**

NEARLY ALL the clergy of Southern Maryland met recently in La Plata and organized the Southern Maryland Clericus. The object of the clericus is the mutual help of the widely separated country clergy of the Diocese and the advancement of the mission work of this section. Archdeacon Graham is president, and the Rev. Henry C. Parkman is secretary-treasurer.

THE CHILDREN'S COUNTRY HOME, in the vicinity of Washington, began its summer work on Monday, June 20th, under the charge of two Sisters of the Community of St. Margaret. It has been decided by the

Board of Managers to make a change in regard to the class of children to be received, this summer, and to give the benefits of the Home to those convalescing after illness. Inasmuch as there are now other summer homes offering a holiday outing to children in health whose parents are unable to provide it, and also as the pleasure of the woods and fields are much more accessible from Washington than from most cities, it has been thought that a more truly beneficent work would be done by taking little ones discharged from the Children's Hospital, or recommended by the District nurses, and giving them country aid, pure milk, and other nourishing food, so often wanting in their homes. This Home has a beautiful situation, on a hill covered with trees, and is a quiet, retired place, though easily reached by electric car.

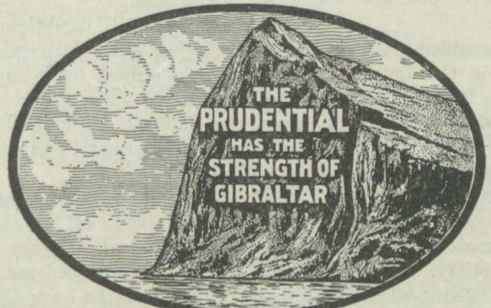
**WESTERN MICHIGAN.**

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

**Anniversary at Big Rapids.**

ST. ANDREW'S PARISH, Big Rapids, was thirty-five years old on June 22nd, and commemorated the event by special services. Of the first communicants, Mrs. M. E. Markham is still living in Big Rapids, as are W. I. Latimer, C. C. Fuller, and Charlie Gay of the original incorporators. Bishop Gillespie, the Rev. Sidney Beckwith, the first minister, Rev. Dr. McCormick of St. Mark's Church and Archdeacon Dodson came from Grand Rapids to take part in the services. Dr. McCormick preached in the morning. Bishop Gillespie addressed the congregation, speaking of his own knowledge of the parish for thirty years. He complimented the parish on its life and vigor manifested in both spiritual and material growth, and emphasized the personal work each member could do in bringing others to the services and under the Church's influence. In the evening, Mr. Beckwith gave a most interesting address on pioneers in the State and Church. He marked the improvement in the community in many ways, especially in the matter of Sunday observance. Mr. Beckwith secured the lots on which the church and rectory are located. The Rev. Mr. Flower, who built the church from money raised in Big Rapids and among

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Church people of Michigan and New York, sent a very interesting letter. The Rev. Sherwood Roosevelt sent his congratulations and wrote of the happy memories his family cherished of their sojourn in Big Rapids. Letters were also read from Mr. C. W. Nottingham and Mrs. G. F. Stearns, who belonged to the little band of pioneers. St. Andrew's parish is making steady progress under the able leadership of the Rev. D. Charles White.

#### WESTERN NEW YORK.

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

#### Buffalo Notes—Burial of Mrs. Washington Hunt—Church Consecrated at Brookside—Recent Appointments.

ST. MARY'S CHURCH on the Hill, Buffalo (Rev. G. G. Merrill, rector), has been re-decorated throughout; the altar and reredos, gifts of Mrs. Sarah Smith, have been completed at considerable cost. Five young men from this parish have signified their intention of studying for holy orders.

THE MORTAL REMAINS of Mrs. Washington Hunt, widow of the late Governor Hunt, were brought to Lockport from New York and interred in the family plot in Glenwood Cemetery, June 28th. The funeral party was met on its arrival by the vestrymen of Christ Church and the Rev. E. J. Babcock, vicar of the parish, who conducted the Committal service. Christ Church is a beneficiary under the will of the late Mrs. Hunt to the amount of \$30,000.

BISHOP WALKER consecrated the Chapel of the Good Shepherd, Brookside, near Lockport, on Wednesday, June 28th. He was assisted in the services by the Rev. Wm. F. Faber, the rector, the Rev. E. J. Babcock, and the Rev. H. H. Fox, vicars of the parish of Lockport.

THE REV. A. M. SHERMAN, who recently resigned the parish at Middleport, will act as *locum tenens* to St. Andrew's, Buffalo, during the absence of the rector in England. The Rev. H. G. Buisch will succeed Mr. Sherman as rector at Middleport. The Rev. Irving McGrew, the newly appointed curate at Trinity Church, Buffalo, entered upon his duties in that parish on Sunday, July 2nd.

#### CANADA.

#### News of the Dioceses—Daughters of the King in Vancouver.

##### Diocese of Ottawa.

BISHOP HAMILTON presided at the opening of the diocesan Synod in the Lauder Memorial Hall, Ottawa, June 27th. This was the tenth annual meeting since the Diocese was formed. There was a good attendance of delegates. The financial reports were extremely satisfactory. It was stated that the funds of the Synod were now in such excellent shape that there was more than enough on hand to meet every liability, which had not been quite the state of affairs when the Diocese was first formed. The report of Trinity College showed the need of increased endowment for it. The sum aimed at should be \$500,000.

The Rev. T. J. Stiles, seconded by the Rev. R. D. Anderson, moved the suspension of the rules of order to introduce the following resolution: "That this Synod offers its heartiest congratulations to two of its members, the Hon. J. P. Whitney and the Hon. A. J. Matheson, upon the responsible positions to which they have been called in the government of this province." In reply, Mr. Matheson regretted the absence of his leader and thanked the members of the Synod for their kindly expressions of congratulation. The officers of the Synod were re-elected to their various positions.

##### Diocese of Toronto.

AT THE RETREAT for the clergy arranged to be held in Bishop Bethune Collge, Oshawa, from the 4th to 7th of July, the conductor was the Rev. S. C. Hughson, O.H.C. The Sisters of St. John the Divine undertook the supervision of the household arrangements, as well as placing their school building at the disposal of the clergy. It was requested that from the commencement of the Retreat at 7:30 p. m. on July 4th, till its close on Friday morning, July 7th, the rule of silence should prevail.—BISHOP SWEATMAN, with his wife and daughters, has gone for a two months' visit to England, in order that he may recuperate after his recent illness. Bishop Dumoulin of Niagara held the ordination in St. Alban's Cathedral, Toronto, on Trinity Sunday, in the absence of Bishop Sweatman.

##### Diocese of Montreal.

THE SIXTEENTH annual Convention of the Sunday School Institute of the Archdeaconry of Bedford commenced at Farnham, June 28th, Bishop Carmichael being present.—THE REV. R. F. GARDNER, who comes to Canada as the special representative of the Archbishop of Canterbury, has been staying with Archbishop Bond. The object of Mr. Gardner's visit is to endeavor to bring the mother Church in England into closer touch with the Church in Canada. There is no thought of legal relations or of the exercise of any ecclesiastical power or authority in the connection. The idea is to find ways in which more intimate sympathy and oneness of ideal can be realized. One point which will be discussed with some interest is the Colonial Clergy Act, operative in England, by which a Colonial clergyman is debarred from occupying any pulpit of the Church in England without the permission of the Archbishop of Canterbury. Mr. Gardner will visit the Church throughout Canada, and will then proceed to the far East, the intention being that he shall reach all the branches of the Church of England throughout the Empire before returning home.

### Wanted to Sleep.

CURIOUS THAT A TIRED PREACHER SHOULD HAVE SUCH DESIRE.

A minister speaks of the curious effect of Grape-Nuts food on him and how it has relieved him.

"You will doubtless understand how the suffering with indigestion with which I used to be troubled made my work an almost unendurable burden, and why it was that after my Sabbath duties had been performed, sleep was a stranger to my pillow till nearly daylight.

"I had to be very careful as to what I ate, and even with all my care I experienced poignant physical distress after meals, and my food never satisfied me.

"Six months have elapsed since I began to use Grape-Nuts food, and the benefits I have derived from it are very definite. I no longer suffer from indigestion, and I began to improve from the time Grape-Nuts appeared on our table. I find that by eating a dish of it after my Sabbath work is done (and I always do so now) my nerves are quieted and rest and refreshing sleep are ensured me. I feel that I could not possibly do without Grape-Nuts food, now that I know its value. It is invariably on our table—we feel that we need it to complete the meal—and our children will eat Grape-Nuts when they cannot be persuaded to touch anything else." Name given by Postum Co., Battle Creek, Mich.

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*Diocese of Athabasca.*

THE BISHOP has appointed the Rev. Malcolm Scott to be Archdeacon of Athabasca, in the place of Archdeacon Holmes, now Bishop of Moosonee. Archdeacon Scott has also taken charge of St. Peter's mission, Lesser Slave Lake.

*Diocese of Kootenay.*

AT THE JUNE meeting of the diocesan Synod, Bishop Dart was congratulated by a standing vote, upon attaining the tenth year of his consecration to the Dioceses of New Westminster and Kootenay. The Bishop consecrated the church at Cranbrook June 11th.

*Diocese of New Westminster.*

A CHAPTER of the Daughters of the King has been recently formed in Holy Trinity Church, Vancouver, B. C., and on June 27th the beautiful and impressive admission service of the order was held in the church. Eleven candidates were admitted to active membership; four to associate and three to junior. The service was conducted by the rector, the Rev. Havelock Beacham, and the candidates were addressed by the Ven. E. W. Pentreath, Archdeacon of the Diocese. A large congregation participated in the service. The chapters of Christ Church and St. Michael's were represented by numerous delegates. After the service in the church, the congregation adjourned to the parish room, where the meeting was called to order by the Ven. Archdeacon. An address of welcome to visiting delegates was read by Mrs. E. Bird, President of Holy Trinity Chapter. This was followed by a paper on the object and origin of the order, by Mrs. Cowan of Christ Church. A paper on the relation of the society to other Church societies was read by Mrs. Bird of Holy Trinity. The papers were followed by interesting discussions. Extracts from "God in Our Sisters' Lives," by a Daughter of the King, published in THE LIVING CHURCH, were read by the rector. It was decided to form a Local Assembly of the three chapters now existing in Vancouver and "provisional" officers were elected as follows: Director, the Ven. Archdeacon Pentreath; President, Mrs. Cowan, Christ Church; Vice-President, Mrs. G. H. Wilson, St. Michael's; Secretary-Treasurer, Mrs. E. Bird, Holy Trinity. Refreshments were served by the Woman's Auxiliary of Holy Trinity. There are only three chapters of the Daughters of the King in this Diocese, New Westminster, but it may be expected that with the formation of a Local Assembly the Order will be extended and greater work be done for the extension of Christ's Kingdom among women.

**The Magazines**

IN *The Nineteenth Century and After* for June there is a suggestive paper entitled "Anglican Starvation and a Liberal Diet," by the Rev. Hubert Handley, which deserves more than ordinary notice. The "Anglican starvation" referred to by the writer is that to which, in his judgment, the Church has been treated during the High Church "ascendancy and control." The High Church priest, according to this remarkable writer, is typified by Spalding of *The Private Secretary*, in which, though the character is caricatured, he is yet "recognized." Of course the limitations which the writer of the article is able to discover in the Catholic Movement, resulting from such a type of its clergy, are not few. The writer does, however, lay his finger on some serious limitations of High Churchmen and of the Catholic Movement, which indeed are not difficult to discover by the student of history, and which are evident to none more truly than to thoughtful Catholic Churchmen of the present day. His so-

lution of the problem is that "Broad Churchmen must prevail." If calling a man a Broad Churchman made him broad-minded, wise, free from the defects of average men, and totally without limitations, this would no doubt be a wise substitution. Unfortunately, those who are able to look over the Anglican world with a less prejudiced eye than that of the Broad Churchman, are able to discover quite as many failures among the ranks of the Broad Church clergy as among those of any other school of thought. The author's solution is the old, old story, that I and my party will always be everything that is pure and noble and good, and all those wicked men who are opposed to us should be driven out!

In the same issue of the magazine there is an interesting paper on the subject of "Festum Stultorum," by Mrs. Villiers Hemming, in which she tells again the not very well known story of the sacrilegious "feasts of fools" and similar orgies which prevailed in the Church of the Middle Ages.

FOR BOTH timeliness and vivacity the July number of the *Atlantic* is a notable one. The leading article, a plea for "Publicity for Express Companies," by Professor F. H. Dixon, is a searching study of the vast but little understood business of the express companies in this country which will open the eyes of many people. Other papers of great present interest are "Some Results of the Eastern War," by Chester Holcombe, the well-known author and diplomatist, and a searching discussion of "Large Fortunes," their justification and use, by J. Laurence Laughlin.

The essays in the number include "Book-Dusting Time," by Martha Baker Dunn;

**SIRE TO SON**

BOY CAN SOMETIMES LEARN FROM HIS FATHER.

When you catch them young enough you can usually make your sons profit by your own experience.

Afterwards, it's different. A lady tells how her son was made to profit by what his father had learned:

"My husband was always fond of coffee, and after his business took him frequently into a German community he drank it more, with the result that his kidneys became affected, and he suffered greatly with pains and despondency, till, as he says, 'coffee nearly killed me!' So he stopped using it, and began to drink Postum Coffee. It cured him; and in a very short time his kidneys resumed their normal functions, his pains were allayed, and the despondency which had nearly driven him crazy ceased to trouble him.

"My little boy, a year old, had suffered ever since he was weaned, from stomach and bowel troubles. He could not properly digest the milk he drank. It passed out of his bowels in hard lumps, sometimes large and again like small pellets, frequently producing diarrhoea, and then we would have to call in the doctor. But the trouble returned, again and again.

"We used to give him a taste of Postum Coffee occasionally, and as I saw that he relished it and realized how much good it had done his father, I began to put a little in his bottle of milk. The effect was so salutary that I gradually increased the quantity, till at last I used only enough milk to give it color. He thrived wonderfully on it. He is over two years old now, and his digestion is all right. Postum has made him uncommonly large and strong and healthy. I give him a bottle full four times a day." Name given by Postum Co., Battle Creek, Mich.

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"Wordsworthshire," by Thomas Wentworth Higginson; and "In Retreat," by Agnes Repplier—three attractive essays which show these favorite authors in their best vein.

BESIDES an article by Mr. Ion Perdicaris on "The Disintegration of Morocco: Its Immediate Causes and Probable Results," *The International Quarterly* for July contains a characteristic article by Okakura-Kakuzo, the Japanese writer, on "Modern Art from the Japanese Point of View"; "The House of Michelangelo and the Grave of Vittoria Colonna," by Rodolfo Lanciani; "The Exhaustion of the World's Metals," in which Prof. N. S. Shaler continues his examinations for his forthcoming book on the future of "Man and the Earth"; "The Geological History of the Great Lakes and Niagara Falls," by Warren Upham; "Terrorism in Russia," by Vladimir G. Simkovitch; "A New Peril for the Trade Union," by John Graham Brooks; "Psychical Forces of Industry," by Richard T. Ely; a paper on "The Theory of Happiness," by Prof. Ostwald; and "The Mythologies of the Indians," by Franz Boas.

#### THE HOME OF THE CHRISTMAS TREE.

Of the 1,500,000 Christmas trees used in our markets each season, at least three-fifths grow on the bleak hillsides of Eastern and Northern Maine, where the harvesting and shipping of Christmas trees to the towns and large cities along the Atlantic coast are conducted on a large scale.

Harvesting the Christmas tree is conducted in no careless or haphazard sort of way. Not every fir will answer that purpose. The ideal tree should be intensely green, symmetrical, straight, and graceful, with an abundance of limbs stiff enough to hold up the donations and ornaments they are designed to bear.

Fir trees are not the only Christmas greens which come from the Pine Tree State. Deep in the pine woods, among resinous needles and broken limbs, there grows a creeping, vine-like plant, known commonly as the "ground pine." Every fall the country children go to the pine woods and tear up great stacks of ground pine, which is afterward sorted, pressed into boxes or sacks and sent to the cities, where it is used in making wreaths, festoons and streamers for holiday adornment.—*The Day Star*.

#### ESKIMO FOLK-LORE.

THE MOST STRIKING feature of Eskimo folk-lore is its thoroughly human character. In a strict sense of the term, the bulk of Eskimo tradition is not mythology, but herotales, which reflect with remarkable faithfulness the social condition and religious beliefs of the people. They treat of visits to fabulous tribes, of murder and revenge, of mercy and recompense, of feats of shamanism and of witchcraft. The supernatural enters into them, but only as it enters into the every-day life of the people to whom witches, guardian spirits of shamans, giants, and dwarfs are existing realities. In this sense most of the Eskimo tales are true tales taken from life, and show a great lack of imaginative power. Setting aside this group of hero-tales, there remain only a few entirely disconnected myths. One of them tells how a woman was mutilated by her father who cut off her finger joints one after the other. From these joints originated the sea-mammals, and the woman became their mistress. Another myth tells of the origin of sun and moon, who in the beginning were human beings, a brother and a sister, and who were taken up to the sky.—FRANZ BOAS, in "The Mythologies of the Indians," in *International Quarterly*.

#### A CALAMITY FUND.

INSPIRED, perhaps, by the example of another Scotch philanthropist—Mr. Andrew Carnegie—a Pittsburgh Scotchman, Robert

MacFarron, has left, subject to the remote chance that two sisters and a brother (well past middle age) may have issue, a large sum which on their decease is to be a "calamity fund." The trustees are to use one-half of the annual income for the relief of victims of public calamities in the United States, "such calamities as fire, flood, tempest, explosions, epidemic diseases, and the like, and which call for prompt relief." The other half of the income is to be added to the fund. We have no disposition to look this contingent gift-horse in the mouth; but public calamities receive at once a great and generous public sympathy and aid, and Americans even contribute largely to the relief of victims of such calamities in other parts of the world.—"With the Procession," *Everybody's Magazine*.

#### PRUDENCE.

"PREPARE, prepare for death!"—surely this is the voice of prudence. The one certain thing about life is that we must leave it. The one certain thing about death is that we must die. What will happen first we know not. How much time will pass before our hour comes we know not. What will be the manner of our death—violence or disease—an accident or what we call natural causes—we know not. Where we shall die—at home, or on a visit—in our beds, or in the street, or in a railway train, or in a sinking steamboat—this, too, we know not. Under what circumstances we shall die—in solitude or among friends—with the consolations of religion, or without them—in spasms of agony, or softly, just as if we were going to sleep—this we know not. The time, the place, the manner, the circumstances of death—these are hidden from every one of us. But that which stands out from among all these uncertainties, in absolute—unassailable, tragic certainty, is the fact itself that we must die—each and all of us. Scripture says—experience echoes—"It is appointed!" "Prepare, then, to meet thy God!": this is the second precept of prudence.—*H. P. Liddon*.

BISHOP MCKIM of Tokyo, says that Christianity has an influence in Japan to-day fully one hundred times its statistical strength, and that this is because its fruits cannot be matched or approached by Shintoism or Buddhism.

"DISBELIEF in futurity," says Hume, "loosens, in a great measure, the ties of morality, and may be supposed for that reason to be pernicious to the peace of civil society."—*Selected*.

BENJAMIN FRANKLIN said "there never was a good war or a bad peace."—*Selected*.

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