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THE TRINITY, THE THREEFOLD NEED OF MAN.

IN the presence of great mysteries, man's natural attitude is necessarily one of humility. It is so in the world of science, in the ever-widening domain of truth discovered or revealed.

Not more strange than true it is that the greatest minds and most learned are ever the humblest, for the reason that it is these which stand oftenest and closest in the presence-chamber of great truths, and how other than conscious, each, of its own littleness, its own incompetence, even to apprehend, far less to make clear, mysteries none the less strongly felt and recognized.

And if of the world physical and visible this be true, infinitely more forcible its application to mysteries of the world spiritual. If, like Nicodemus of old, man be unable to comprehend earthly things of which he has been told, how shall he understand the revelation of things heavenly?

Thus it is that when called anew to contemplate and recognize the great mystery presented in the season now at hand, a mystery discerned not through man's research or invention, but unveiled by the great Revealer, our attitude is well defined in the sublime collect in which the Church declares it by divine grace only that we are enabled "by the confession of a true faith to acknowledge the glory of the eternal Trinity."

Helpless, otherwise, stands the soul, humbled and abashed before a truth so far transcending human comprehension, so foreign to aught that finite reason or imagination could evolve, that, even as with the mysteries of the world about him, man can best acknowledge and confess, seeking not to explain.

But with spiritual, even as with physical mysteries, however powerless fully to apprehend, human reason can appropriate and make definitely its own their influence and effect through a clear recognition of those points wherein they come practically in touch with human life. Of the mystery of the eternal Trinity is this essentially true, inviting and compelling us to draw nearer and lay hold upon its strong, vital realities that we may indeed not only by the confession of a true faith acknowledge its glory, but realize its all-encompassing relation to man; to discern in the threefold manifestation of the One and only God a threefold and personal call to man, responsive to a tri-une need.

Studied from this standpoint, readily and instinctively does the soul discern and acknowledge God manifest in Creation, and hence its own relation to this its Maker and Creator, the FATHER eternal, in whom even pagan intelligence recognized the truth that, "in Him we live, and move, and have our being."

Again, with even the most imperfect realization of sin, and its accountability, inherent to man in all ages, how appealingly comprehensible the purpose and mission of One, manifest in the Flesh, assuming man's nature in order that man's penalty be assumed and an eternal sacrifice and atonement for sin be offered. Love divine beholding man's need; man, responsive, beholding in GOD THE SON a Brother, a Deliverer, and a Saviour.

And yet again: though thus discerned and acknowledged, a Father's claim, a Redeemer's love, imperative yet man's need of light, guidance, and comfort, on his earthly journey. And behold, GOD THE HOLY GHOST, invisible, yet manifest in man's inner consciousness, the ever present spirit of truth, abiding forever, revealing anew the Father, bringing to remembrance all that the Son had declared, and Himself the Seal and Witness of the Godhead complete revealed and promised.

Apart from its claim as the declared Word of God, could human reason conceive or construct a revelation so compre-

hensive of human need, or the soul of man stay itself on bond so satisfying as this threefold relationship in which it is brought so closely in touch with Tri-une Deity: God the Creator, its Father; God the Son, its Redeemer; God the Holy Ghost, its ever-present Guide and Comforter.

Let any soul picture itself cut adrift from any One of the Three answering in One its threefold need, and the sense of mystery, or incomprehensibility, as offered in the great Truth, fades and is forgotten in its beauty, fulness, and all-satisfying comfort.

L. L. R.

A FESTIVAL IN NAPLES—EDITORIAL CORRESPONDENCE.

NAPLES, May 6, 1907.

DEAR LIVING CHURCH:

THE great day in Naples is the festival of her patron saint, St. Januarius. And as is generally known, the principal event of the great day is the "miracle" of the liquefaction of the blood of the saint, which, according to whether it is freely or sluggishly accomplished, is an augury for weal or for woe for the ensuing year.

Chancing to be in Naples at the time, I embraced the opportunity to attend the high mass at the Cathedral on Sunday morning. The ceremony of liquefaction which, according to faithful Neapolitans, is a miracle accomplished annually among them, but according to the skeptical—alas, what agnostics are we of the Anglo-Saxon race!—is assisted by chemical means, takes place on Saturday night. I had no desire to witness that spectacle; but the festal high mass of Sunday morning was more inspiring, and I was glad to be present.

Too many have recorded their impressions of high mass on the continent of Europe to make mine of special importance. One must, of course, strive to get beyond the exteriority and reach the spirit which animates priest and people. One must see the worship and shut his eyes, if he can, to all that stands in the way of worship.

If he can! But if so, he has put aside nearly the whole of what the visible eye takes in. High mass in the Naples Cathedral was accomplished with so little evidence of reverence as to pain the "spectator" who desired to worship and to be devout. The story has been told before, but I cannot refrain from recalling some phases of it as they presented themselves to my own eyes yesterday.

It was a bright, beautiful day. Italy revels in beauty on beautiful days, and Naples is her queen of beauty.

The Cathedral itself is a dignified, Romanesque pile, dating back to the late thirteenth century, but severely injured in the earthquake of 1456 and afterward restored. Though overshadowed by many a Continental sanctuary, it is well worth visiting, and is a credit to the ancient city.

If there were any worshippers, as contrasted with spectators, in the Cathedral when the imposing procession with the relics of the saint entered, they had succeeded admirably in disguising the reverence of their intentions. Grouped in the forward section of the nave were a few score Italians, mostly women, who appeared to give some attention to the service, though not in a devotional manner. The usual restless throng, in which were many priests, was stirring about the nave, walking, talking, chatting, laughing.

Way was made at length for the first procession of acolytes, clergy, and ecclesiastics, chanting a psalm in Gregorian tones, and bearing aloft the enormous reliquary that contained the relics of the patron saint. His effigy, of grotesque size, vested in cope and mitre, was also borne aloft. Arrived in the sanctuary, the reliquary was deposited, and the relic itself—the blood of the saint collected in a vial—was taken out and offered to each of the ecclesiastics for his homage. Each kissed the vial and was in turn blessed with it, pressed to his forehead, lips, and breast.

This ceremony took some time, so large was the number of clergy present. It had not been completed when the procession of the mass entered, and passed up the full length of the nave guarded by police. The imposing figure of the Cardinal Archbishop, his train upheld by two train-bearers, was the center of attraction, though, on what ground I could not determine, his place was about half way of a long line of ecclesiastics.

It was a large company of varying degrees of reverend gentlemen that had finally gathered within the choir. There could hardly have been fewer than a hundred—perhaps several hundred—of the clergy alone. The Cardinal ascended his throne,

and in his brilliant red cope and huge gilt mitre presented a picturesque appearance. Lesser red copes, capes of black and of purple, occasionally a mitre—the number of Bishops gathered was small—black cassocks and purple cassocks, huge gilt stoles and no stoles, presented a diversified appearance hardly equalled by a Protestant Episcopal diocesan convention. It only missed being a dignified assemblage by the utter want of dignity displayed by its members, who moved about, chatted, retired into the transepts and re-entered without the slightest vestige of order.

In the meantime the sacred relic was being offered for the inspection and adoration of the faithful. The ecclesiastic who bore it had advanced to the nave end of the choir, and the faithful pressed forward, gazed in wonder at the undoubtedly flowing liquid contained in the vial as the priest repeatedly inverted it and an acolyte held a lighted candle behind, the better to show it. The mass was fully half over before this had been fully accomplished.

As for the mass itself, I cannot say that it was impressive. It was not particularly elaborate in ceremonial, except to the extent that the scores of clergy present within the choir gave it an appearance of dignity, in spite of their individual lack of it. Indeed plenty of Anglican churches keep the festival of their patron saints with a greater degree of ceremonial than that which was employed here. The most "Romish" feature of the service—if we except the irreverence of priest and people—was the gallery choir, a male trio, the counterpart of the quartette choir once familiar in Episcopal churches, and inherently "Romish" wherever found. The service at the altar was neither imposing, elaborate, nor suggestive of the reality of the Presence that was invoked. Even during the recitation of the Canon, groups of vested ecclesiastics in the choir were conversing together, not only with tongue but with gestures as well, while the congregation, wandering about, showed not the slightest attention. Nor was it because of the ubiquitous American sight-seers among them, for these were doing precisely what the Italians, with a considerable sprinkling of priests among them, were doing. I write this for the vindication of my fellow countrymen abroad, who are not always mindful of the proprieties. Incidentally I may mention that the peasant women present were generally with uncovered heads throughout the mass, which fact was not permitted to interfere with their kissing of the relic. The music was comparatively simple. I think something else was sung in place of the *Credo*, since I could not detect a word of the latter, nor was there any genuflection where the *Incarnatus* would have come.

During the entire service I did not see one single person among the congregation kneeling. Nor was this to be attributed to sight-seers, for the bulk of those present were Neapolitans, priests being sprinkled plentifully among them. Among the vested ecclesiastics in the choir, apart from the sacred ministers of the mass, the attitude generally was standing or sitting. The Cardinal preached the sermon sitting on his throne.

I have mentioned that the clergy of all degrees frequently withdrew from the choir into a transept. There they mingled freely with the crowd, greeting here and there a friend and stopping to chat. I was standing for a time—for I also had drifted into the contagious habit of walking about—near the entrance to a small side chapel in which the red light bespoke the presence of the reserved sacrament. I watched carefully the demonstrations of those clergy who passed by. Some carefully genuflected, touching the knee to the floor; more genuflected about half way, some barely bent the knee the merest trifle, a few only nodded the head. Very many neither faced nor glanced toward the sacred Presence as they hurriedly performed the act. And those who passed in front, but a few feet further removed from the entrance, made, generally, no attempt at reverence.

Talk about diversities of use among us, I never saw so great a number of individual diversities as were exhibited here, while for irreverence, the "lowest" church I ever got into was a shining example of piety compared with it. I think we Anglicans would class the ceremonial as "moderate." So much for the "Roman use," in the presence of a Cardinal Archbishop. If anybody is tempted to discouragement with respect to our place among Catholic Churches of the world, he would speedily lapse into despair were he to contemplate conditions in the Roman communion within her historic strongholds.

At five o'clock I attended evensong at the Anglican chapel. The altar bore a cross but no lights; the priest was vested in surplice, cassock, and black stole. But the service was thor-

oughly devotional and reverent. Why cannot we somehow strike a happy medium between bare coldness and outward show? Perhaps Anglicans hold the key to the future vivification of Western Christendom. Two things are certain. The mere borrowing of a "use" from Rome, whose historic use has degenerated into such a service as that just described, by no means helps us or them. And the refusal to adopt a practice because it corresponds with the Roman use is even more foolish. Only by applying the test of actual adaptiveness to our own people shall we ever solve the difficult problem of ceremonial. And from any enlightened standpoint it can hardly be denied that the relatively bare Anglican service at Naples, which made no pretence to the realization of a standard of worship, was a more devotional rendering of true adoration to Almighty God, than the function at which a Cardinal presided, and a saint's blood was touched with the magic chemistry to deceive the people, while the Holy Mysteries were almost insulted.

It is the realization of dreams of a lifetime to be in Naples. Italy possesses the singular faculty of inspiring love from a distance. The first view of the Bay of Naples, guarded by Ischia on the one side and Capri on the other, and with grim, barren Vesuvius mellowed by the haze which seems to fill the very air with romance, can never be forgotten. One sees Naples and knows at once that he has always loved her. Too many have seen to justify enlarging upon the theme; and yet the sight is ever new to other eyes. Old San Martino glares down upon the Castel del Ovo, Posillippo rises over the west end of the city and seems to say again with pride, "All these things will I give thee, if—." And Capri is ever the magic isle, which invites as a siren call to the sailor. Why tell of all this? For those who have not seen nor loved can never make these names stand for realities; and those who know them and love them—none can know without loving—have too many memories surging upon them to need the reminiscence. F. C. M.

WE have given large space to the addresses of the various Bishops to their diocesan councils; and the topic generally discussed has been that of the "Negro Question."

It is well that it is so prominently brought before the Church, particularly by the Southern Bishops; but it shows clearly that there is a diversity of opinion among them. There is also a diversity of sentiment on the same subject among the Negroes themselves. The result can therefore be pretty accurately foreshadowed, that the question will not be disposed of at the next General Convention, but that it will be discussed and passed over to the Convention of 1910. In the meantime the Churchmen of the North will wait patiently for the Bishops of the South to come to some kind of an agreement, especially when we see such a divergence of opinions as is shown between the addresses of the Bishop of Georgia and the Bishop of Arkansas, both of whom are in the "black belt." While one might think it feasible to give the episcopate, in some form, to the Negroes, one would hesitate a long time in so doing if it was to lead to the conclusions reached by the Bishop of Arkansas.

ANSWERS TO CORRESPONDENTS.

D. SARUM.—(1) In regard to the lights, there is no fixed custom. At St. Paul's they are lighted at Matins, Mass, and Evensong. This is undoubtedly the correct use. At St. Paul's, two large candles, placed at the altar steps, are lighted on festivals. (2) When copes are worn they are worn by the three sacred ministers. The other clergy ordinarily wear the surplice and black scarf; but colored stoles are worn certainly at Truro, and probably at other places. (3) It is customary to change the frontal according to the season. (4) The epistoler stands at the priest's right, and the gospeller at the left; they turn round to read. (5) There is no fixed custom. (6) The eastward position is not used everywhere, but nearly everywhere; and there is a late celebration every Sunday in all Cathedrals. (7) We think the Bishop of Albany does, but are not sure.

E. H. H.—The rubric you refer to means what it says. If for any cause a priest cannot celebrate, he simply gives his blessing after the gospel. This rubric legalizes an unfortunate custom of the Middle Ages. In those days the service so performed was called "Dry Mass." This service is not nearly so much used as it was years ago.

J. L.—(1) The custom of allowing a candidate to preach his own sermons is now tolerated in many places; but there is no authority for it, so far as we know. (2) Neither by canon law nor Catholic precedent can a layman ever be pastor of any congregation. Abroad in some places where there are lay rectors, they are obliged to appoint priests as their vicars. This is a very different thing, however, from paying a reader so much to read the service, which is permitted in this country. Such lay readers, however, have not the slightest pastoral relation with their people, as they have no jurisdiction. (3) An eminent canonist, now deceased, was of the opinion that such a thing might take place by the special permission of the Bishop. His opinion, however, is very improbable. You would certainly be liable to presentment.

THE LATITUDINARIANS IN ENGLAND WANT "FREEDOM"

Canon Henson Presents Petition in Lower House

INSTALLATION OF A MOTHER ABBESS

The Living Church News Bureau |
London, Mogation Tuesday, 1907 |

BOTH the Convocations met last week for the May group of sessions. In the Canterbury Upper House the Archbishop presided, and for once in a long time past all the twenty-six Bishops of the Province were present. A petition was presented by the Bishop of Winchester from the "Churchmen's Union for the Advancement of Liberal Religious Thought," asking that in any action that might be taken on the Royal Letter of Business regard should be had to the principle of "comprehensiveness" of the Church. These Latitudinarians ask for such alterations in the interest of rationalism and infidelity as would include the cessation of the compulsory use of the Athanasian Creed, a revision of the Old Testament Lessons for Sundays, "some liberty" in the use of the Psalter, the removal of the questions in the Ordinal concerning belief in the Holy Scriptures, the disuse of the first part of the Communion Service, and the elimination of what is to them offensive matter in the Preface in the Marriage Service. The President expressed the hope that the reception of the petition by the House would not be taken to mean that their lordships committed themselves to anything with which the memorial dealt. The Bishop of Norwich presented a petition from the clerical and lay members of the English Church Union in his diocese, deprecating any alterations in the Prayer Book. The President made a statement as to how the matter stood in regard to the Royal Letter of Business. At the last group of sessions a committee of the whole House was appointed to deal with the whole subject, and this committee, for its own convenience, divided itself into three committees: the first to draw up an historical memorandum as to the ornaments of the Church and the ministers thereof; the second to draft a memorandum as to the possible course of procedure in regard to the laws concerning divine worship and the ornaments of the Church and the ministers thereof; and the third to draft a memorandum showing what changes, if any, ought to be suggested in the rubrics of the Prayer Book generally. He knew how anxious their lordships were to deal with so important a matter in a way which should be at once adequate and deliberate—in the sense not of delay, but in not acting rashly or hastily. When their labors were ended it would be necessary for the matter to be considered by the whole House as the committee, and then it would have to be dealt with by the House sitting officially. The committee over which he himself presided ("B") was one which required the utmost care and accuracy of knowledge, and the most quiet and painstaking deliberation. Although they were not yet prepared to present a report, they were putting together material which might ultimately take shape in such report, or, at all events, furnish the basis upon which such report would be drawn. The Bishop of Salisbury, as chairman of Committee "A," said that a considerable amount of material was already in type or in print, and it was possible that a report would be ready for the House in July. The Bishop of St. Albans said that his committee ("C") had mapped out its work. As it was to deal with the whole question of rubrics, he thought the House would agree that time for grave deliberation was needed. The President intimated that there need be no fear that similar committees of the York Upper House would not keep in touch with them, so as not needlessly multiply independent labor, and that each might have the advantage of the researches of the other.

In the Lower House, the Prolocutor (the Dean of Windsor) presided. Canon Henson presented a petition similar in terms to that presented in the Upper House from the Latitudinarians' Union on the subject of Prayer Book revision. A resolution to the effect that a message of sympathy should be sent to the aged Dean of St. Paul's in his illness, from that House, of which he was the oldest and for many years one of the most active members, was adopted. The report of the committee on "The Union of Benefices" was presented, and the resolutions attached to it in favor of such union were discussed and agreed to. A long and animated discussion took place on "The Moral Witness of the Church on Economic Subjects." The first resolution attached to the report was to the effect that provision should be made in all places where men are trained for Holy Orders, "for some systematic study of social relations with special reference to Christian principles, and of

the ethical character of the actual organization of industrial society." An amendment, moved by Canon Henson, to omit all words after "of" in the above second line, and substitute two words, "social science," was lost. The resolution was finally adopted in the following form: "That provision should be made to assist the clergy in the systematic study of social relations, with special reference to Christian relations, and the ethical character of the actual organization of industrial society; and also to call the attention of men who are being trained for Holy Orders to the importance of these subjects." The third resolution to the effect that more attention should be given in pulpits to political economy was adopted with a slight modification. (The same set of resolutions was passed in the Upper House.)

A *gravamon* of the Marriage Laws Committee on "The Deceased Wife's Sister Bill" was submitted by the Archdeacon of Oxford, and adopted by the House as an *articulus cleri*. In the *reformandum* it was requested that the Archbishops and Bishops should use "all means in their power to prevent any such measure passing into law." There was added to the proposal of the Archdeacon of Oxford an amendment that no clergyman should suffer penalties for refusing privileges of Church membership to those who contracted such unions. The Archdeacon of Lincoln moved a resolution deploring the fact that some of the clergy considered themselves actually bound by the Ornaments Rubric to wear the Mass vestments, and expressing a hope that such vestments may in time be voluntarily discontinued. No one seemed ready to second the resolution. At length the Dean of Canterbury seconded out of respect for the Archdeacon, who is now the oldest active member of the House, as well as for the sake of discussion. The Archdeacon of Leicester, as chairman of the committee on the Letter of Business, pointed out that there were 26 members of the House who really could not vote on this resolution. To do so would be to decide the question sent to the committee. So he asked the proposer to withdraw his resolution, and send his speech as a memorandum to the committee. The Archdeacon of Lincoln refused this and other requests that he would withdraw the motion. Thereupon the previous question was moved and carried almost unanimously.

About fifteen years ago what remains of the ancient monastery of Benedictine nuns at West Malling in Kent was recovered from private hands, and, like Caldey Priory quite recently, Malling Abbey again became an English Benedictine house. The first Abbess of the little Community, Mother Mary Hilda Steward, who had worked with Miss Sellon at Devonport in the early days of the restoration of the Religious Life among women in England, and was one of the oldest religious in the English Church, departed this life at the end of last year, and the Chapter elected as her successor Sister Mary Pauline, for twenty-four years a member of the All Saints' Community. On April 26th the installation of the new Abbess, Mother Mary Scholastica, took place in the chapel of the nunnery—the south transept of the old Abbey Church—the ceremony being performed, with the full permission of the Bishop of Rochester, by Don Aelred Carlyle, O.S.B., Abbot of Caldey, as head of the English Benedictine houses. Among those present were Lord Halifax, Mr. W. J. Birkbeck, the Very Rev. the Archimandrite Teknopoulos, the senior members of the Caldey Community, and representatives of the Societies of St. John the Evangelist and the Divine Compassion, Fathers Congreve and Horsley, and a number of secular priests. The Sisterhoods of All Saints, St. Thomas (Oxford), and Edgware were also represented. And the sympathy of the town of West Malling with the occasion was shown by the presence of some of the residents. The ceremony was in full accordance with ancient precedent, and was marked by great simplicity and dignity.

Before the final Blessing, the Abbot made a brief address from the steps of the altar. It appears from the account of this Installation that Malling Abbey has now entered into closer relations with both the Benedictine house of Caldey and the Benedictine Community of nuns near Glastonbury, "and in that union it will assuredly find strength, as the spiritual bonds which knit together the three houses of the English congregation grow more close and strong."

The condition of the Dean of St. Paul's remains one of much weakness.
J. G. HALL.

THE prayer which, if it be true, is heard at once, may await an answer for the sake of our own discipline. No believing prayer is without a result. A petition may be refused in love; in such a case it is not really refused, but rather granted in a higher shape than that contemplated by the asker.—*Canon Worlledge*.

GENERAL THEOLOGICAL SEMINARY COMMENCEMENT

Meeting of the Alumni Association

CHURCH ASSOCIATION FOR ADVANCEMENT OF LABOR.

The Living Church News Bureau {
New York, May 20, 1907 }

THE commencement and other functions associated with the closing days of the year at the General Theological Seminary were held on the 13th, 14th, and 15th inst. Sunny, spring-like weather marked the three days and added charm and warmth to the stately buildings of the Seminary with their greening lawns and trees.

On Monday, the 13th, the commencement week was opened with the celebration of the Holy Communion at 7 A. M.—now, thank God, the customary manner of beginning every day at the Seminary. The Dean's reception, from 4 to 6 P. M., was crowded with visitors: ecclesiastical, academical, feminine, and lay. At 8 P. M., Evensong was sung and the baccalaureate sermon preached by the Rt. Rev. William Lawrence, D.D., Bishop of Massachusetts. The Bishop took for his text, Acts v. 15, basing his argument on "the shadow of Peter passing by," which he took to imply the possession by the apostle of a store of reserve spiritual force. The Bishop, in a simple and practical way, pointed out the need in the life of the priest of a store of reserve power in his physical, intellectual, and spiritual life, in order to do his best work for God amongst his people. In the intellectual region, the Bishop enforced the old-fashioned idea of education by laying a broad foundation of culture before beginning to specialize for the ministry, the law, etc.

ALUMNI ASSOCIATION.

The 75th anniversary of the Alumni Association was held in the chapel. The Holy Communion was celebrated, Bishop Coleman being celebrant, and the Rev. John Keller preached the historical sermon.

In the evening of the same day, the annual dinner was held at the Everett House, the largest number on record being present. Bishop Talbot presided. Bishop Coleman of Delaware and Bishop Lawrence of Massachusetts were present. There were no set speeches.

The Dean (Dr. Robbins) announced the appointment to full professorships of the Rev. C. H. Hayes and the Rev. H. M. Denslow, and also their advancement to the degree of Doctor of Divinity. Bishop Lawrence spoke and referred to the unsatisfactory organization of the trustee body, which makes the work of the executive committee so very difficult. He appealed for such *esprit du corps* amongst the clergy as exists amongst the other learned professions.

The commencement exercises were held on Wednesday at 11 A. M. The procession of the visiting clergy, the faculty, alumni, graduating class, and other classes, formed in the library and wended its way through the quadrangle to the chapel. After the short service, the Dean introduced the essayists, who were: Mr. Samuel C. Fish, B.A. (Columbia), "The Training of the Children"; Mr. Eugene de Forest Heald, Jr., B.A. (Johns Hopkins), M.A. (Columbia), "The Burden of Hebrew"; Mr. Alfred S. Lawrence, M.A. (Columbia), "Missions, the Touchstone of the Church's Life."

Bishop Lawrence then presented the diplomas to the graduating class, and Bishop Greer addressed them.

The following are the names of the graduates:

M. S. Ashton, A.B.; J. N. Atkins, A.B.; F. G. Budlong, A.B.; H. St. G. Burrill, A.B.; S. Burton, A.M.; W. S. Cleland, A.B.; W. C. Compton, A.B.; L. A. Edelblute, A.B.; J. F. Elton, A.B.; S. C. Fish, A.B.; J. A. Glasier, E. H. Goold, A.B.; O. E. Gray, E. C. Gude; E. deF. Heald, Jr., A.M.; G. H. Hoyt, A.B.; W. E. Jones, A.B.; S. S. Kilbourne, A.B.; G. Knauff, A.M.; A. S. Lawrence, A.B.; J. C. McKim, A.M.; G. S. A. Moore; R. I. Murray, A.B.; J. H. Nolan, A.B.; D. H. O'Dowd, A.B.; P. C. Pearson, S.B.; J. C. H. Sauber; H. W. Schniewind; E. A. Sibley, Ph.B.; M. S. Taylor, A.B.; E. C. Tuthill, A.B.; F. B. Van Keuren, A.B.; W. P. Waterbury; H. D. Wilson, Jr., A.B.; G. J. Zinn, A.B.; H. B. Heald; L. R. Urban, A.M.

The degree of B.D. was conferred on these:

The Rev. J. Bancroft, A.B.; the Rev. H. C. Ackerman, the Rev. C. D. Drumm, A.M.; the Rev. E. C. M. Tower, the Rev. D. C. White, A.B.; the Rev. Walter Mitchell, the Rev. A. Q. Bailey, A.B.

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CHICAGO DEANERY MEETINGS

Important Papers Read

FURTHER NOTES OF CHURCH ACTIVITY

The Living Church News Bureau
Chicago, May 20, 1907

BOTH the Southern and the Northeastern Deaneries met on Tuesday, May 14th, for their spring services and programmes. The clergy of the Southern Deanery were invited to St. Paul's Church, Kankakee, where the following programme was greatly enjoyed: Evening Prayer was said on Tuesday, and the addresses which followed were on the general theme, "Christian Living Amid Modern Environments." The Rev. T. C. Eglin, of Mokenca, spoke on "Its Difficulties"; the Rev. W. C. Way, of Lockport, spoke on "Its Dangers"; and the Rev. A. W. Higby of Streator told of "Its Helps." Dean Phillips celebrated the Holy Communion on Wednesday at 7:30 A. M., and the clergy at the Chapter meeting at 9:30 A. M. discussed "The Church and Evangelism," the Rev. H. A. Chouinard, rector at Kankakee, being the leader. The afternoon meeting received reports on M. T. O. progress, and the theme of the evening addresses was "The Three Hundredth Anniversary and the M. T. O." The Rev. G. W. Farrar, of Ottawa, told of "The Church and Its Mission in the Past"; Dean Phillips spoke on "The Church and Its Mission in the Present," and the Rev. Dr. T. W. MacLean, of Joliet, spoke on "The Church and Its Mission in the Future." The attendance was excellent, and the whole series of services and meetings was helpful and interesting.

The Northeastern Deanery met at Grace Church, Hinsdale, the Rev. H. E. Chase, rector, on May 14th, the Rev. J. H. Edwards celebrating the Holy Communion at 11 A. M., and about 40 of the clergy of Chicago and the suburbs attending. Dean Toll was unable to be present, and in his stead the Rev. J. H. Edwards presided. The morning address was given by Mr. H. W. Thurston, the Chief Probation Officer of the Chicago Juvenile Court, and the theme was "The Juvenile Problems of Chicago." This part of the programme was arranged by the Committee on Civic Affairs, appointed at the beginning of the current year, of which the Rev. E. J. Randall is chairman. Mr. Thurston described in a most impressive manner the widespread tragedy of the life of thousands of Chicago's boys and girls, as disclosed by the work of the Juvenile Court at its weekly sessions on Tuesdays and Fridays. Last year there were over 4,000 children dealt with by the Court, and there are many more who are in the fringe between them and the well-cared-for children. Mr. Thurston showed just how there is a break-down in the home, the school, the municipality, and the recreation-opportunities of the city, as they are at present constituted, and he appealed to the clergy to lead their congregations to do some earnest thinking as to how these problems may be better solved. After luncheon, which was served in the new and attractive parish house, the address of the afternoon was given by the Rev. E. A. Larrabee, on "Principles of Ceremonial and Ritual Uniformity." It was a valuable address, filled with practical counsel as to the adoption of simple and reverent usages at the altar. During the afternoon strong addresses were made by the Rev. W. O. Waters and the Rev. W. B. Hamilton, testifying to the pleasure and advantages which the Post Graduate courses of study in the Old Testament at the Western Theological Seminary have supplied them and others of the Chicago clergy during the year now closing, and urging all the clergy to avail themselves widely of the opportunity of subscribing for the new book by the Rev. Dr. Toffteen, soon to be published. It was one of the best meetings held by the deanery for a long time, and was heartily enjoyed by all.

The diocese is just beginning to realize the scope and character of the great improvements in the work of the Cathedral and the City Mission staff, established by Dean Sumner and his helpers during the year now closing. There has been a complete re-organization of the Cathedral work, with 13 guilds and clubs, a Day Nursery and Kindergarten, with a registration center of the Visiting Nurses' League of the city, and with systematic calling and ministrations. The mission at Morton Park (St. Mary's), has been re-opened and the mission of St. John's, on Clybourn Avenue, has been kept alive, awaiting the arrival of a resident priest. The policy of the Cathedral has been extended until its work is now brought into active touch with all the charitable and philanthropic work of the

city. The number of penal and charitable institutions visited for calls and services has been increased one-half, and the number of calls and services has been doubled. The rescue work by the Sisters of St. Mary, at the Mission House adjoining the Cathedral, has increased beyond the capacity of the building, four young girls being recently turned away in one week for lack of room. This building is the one formerly occupied by St. Mary's Home for Girls, which has been for the past two years or more housed in the handsome new building further West, on Jackson Boulevard. Classes in Domestic Science, cooking, sewing, etc., have been organized under the direction of the Sisters. The Deaconesses of the diocese have begun to do mission work in addition to their institutional duties. The Cathedral has been partly renovated, and the clergy house has been completely renovated and refurnished, seven parishes contributing to this part of the improvements. All the buildings have been repaired, and a small park for the children of the neighborhood has been built in the vacant lot east of the Mission House. All this work has been carried on at a saving of \$500 a year in comparison with the previous budgets. An inherited expense debt of \$600 has been paid, and the diocese at large rallied to the work with gifts of \$15,000 as against about \$5,000, which has been the annual figure for some time past. In addition the sum of \$3,500 has been promised to the Dean for the installation of a complete central steam-heating plant for the whole group of Cathedral buildings. The Dean has published an appeal, stating the most pressing needs for the enlargement of the work. These include more clergy, more deaconesses, a home for the rescue work among girls, the re-decorating of the interior of the Cathedral, funds to open a mission in the "levee" district of the west side, possibly with a model lodging-house attached, and a fund to establish a home for working girls on a coöperative basis with a laundry attached. Not for many years has there been such an administration of the Cathedral work, and the Bishop's plan for consolidating this work with that of the City Mission staff is proving to be most successful, under Dean Sumner's untiring leadership. The charitable and penal institutions now being supplied with services and visits by this hard-working staff of five missionaries, together with the two deaconesses and the Sisters of St. Mary, are as follows: The Poor House at Dunning, Illinois, with the Consumptives' Ward and the Insane Asylum, visited every Thursday and every other Sunday; there are 3,600 inmates and patients, and the average Sunday congregation is 400; the County Hospital, with nearly 900 patients, services provided every Sunday and visits every Tuesday; the Home for Incurables, with 258 patients, visited every Wednesday and every Sunday, the choir of Christ Church, Woodlawn assisting in the Sunday services; the county jail visited every other Sunday, for men at 9 A. M., and every Sunday for women at 3 P. M., the average attendance of 400 men; the city jail or Bridewell, with an average attendance of 800 men and 150 women; services being provided for men every Sunday except the third, and on every Sunday for women; the Home for the Friendless, the average attendance being 200, with services once a month and visits every Wednesday; the Old People's Home, with the same schedule. In addition, the staff cares for this kind of work at the Martha Washington Home, the Chicago Refuge for Girls, the Chicago Homes for Boys, the Harrison Street Annex, the Detention Home, and at St. Mary's Home for Children.

It costs the diocese about \$5,000 a year to support this work. Nothing to approximate it is being done by any other one body of Christians in the city.

About 100 members of the Chicago branch of the Daughters of the King attended the spring local assembly meeting at Christ Church, Woodlawn, the Rev. C. H. Young, rector, on the afternoon and evening of Thursday, May 16th. Supper was followed by a social hour, and the evening sermon was preached by the Rev. F. DuM. Devall, rector of St. Andrew's Church, Chicago, the subject being "The Faith Once for All Delivered." It was a successful meeting, and the invitation to hold the next one at St. Andrew's Church was accepted.

On the first of May, Mr. John Allen Richardson, of Trinity Church, Toledo, Ohio, became the organist and choirmaster of St. Paul's Church, Hyde Park. A number of the city choirs are preparing light operas for their camp-out expenses. At St. Margaret's, Windsor Park, a choral association is preparing the opera of "Powhattan," based on the landing of Captain John Smith and Captain Rolfe at Jamestown; the choir at Christ Church, Woodlawn, is to give Gilbert and Sulli-

[Continued on Page 125.]

FULL OF ENCOURAGEMENT

Address of the Bishop of Alabama

THE Bishop of Alabama in his address to his diocesan Convention, went into great detail as to the condition of every parish and mission in the diocese, thus showing his wonderful grasp of detail and parochial work. No reference was made to matters outside of his diocese, but his closing words are of interest to all Churchmen, as the application may be made to any diocese.

CLERICAL SALARIES.

This general recital, as wearing as statistics ordinarily are, cannot but fill our hearts with enthusiastic rejoicing. From the extreme borders of the diocese, as from her central portions; from the mission stations, as from the larger parishes, comes the message of a loving care for our Father's House of Prayer and the donation of costly gifts for the beautifying of its sacred precincts. Churchmen have given this year as never before, and their gifts have partaken largely of a free will offering, without the possibility of personal return. Let us thank God, my brethren, and take courage.

Across this bright page there rests a single shadow—dense but movable; may we not remove it? Have we forgotten, or have we only postponed the thought of those who stand ready to share every man's burden, and willing uncomplainedly to carry more than an unequal portion? Possibly never before in its history has our country been more prosperous and our people better able to give. With prosperity has come a corresponding rise in prices. The bare cost of living has increased a full 30 per cent. during the past not many months. Have you forgotten that your rector and his family must bear this increased cost of bread and meat and clothing? Have you forgotten that your rector has no other source of income save the salary which you pay? An examination of the parish treasurers' books throughout the diocese will show little change in the amount paid in this department of Church maintenance during the past many years, save that now and then the clergyman has been requested to accept a decreased salary on account of *supposed* stringency. Few of our salaries have been increased, and none of them proportionately to the ability of the people or to the cost of living.

Go back to your homes, my brethren of the laity, and mark this down as an obligation that presses and a duty that should not be postponed. Call your vestries and mission wardens together and see that a substantial addition is made to the salary of your clergyman. If it must be by a pinch, better pinch the many than allow the weight to fall with crushing force upon the one. I need not tell you that the clergyman who *merits* the salary he now receives in the diocese of Alabama, is earning, by count of hours and labor, a salary of double the amount. Don't make the pitiable mistake of waiting until your clergyman reminds you of the need in his home and of your duty in the matter. He will probably never tell you unless pressed to the wall—and in the meantime honest men, and true men, and noble men are embarrassed, if they do not suffer. Upon the subject of their salaries, our clergy cannot speak: your Bishop can. Go home with the intention of seeing that your rector's salary is placed at an amount that will permit him to do his work without the morning counting of nickles for the meagre household expenses of the day.

FROM THE ADDRESS OF THE BISHOP OF ARKANSAS

The Creation of Autonomous Branches of our Anglo-American Episcopate the Solution of the Religious Problems of the United States Growing out of our Protestant and Racial Sectarianism

HERE is no doubt among ecclesiastical historians that, in the age succeeding the sub-Apostolic times, it was the general rule of the Church to permit but one Bishop in a city or diocese, and that this prevailing regulation was for the purpose of preventing the overlapping of episcopal jurisdictions; but they also quite generally agree that there were exceptions to the rule which were allowed in order to meet temporary exigencies; and, moreover, some among the best historical authorities have supposed that this rule did not obtain in the Apostolic and sub-Apostolic ages.

For except upon the supposition that the Apostles and their immediate successors were responsible for overlappings of episcopal jurisdictions it is difficult, if not indeed impossible, to explain satisfactorily the assertion of Epiphanius that St. Peter and St. Paul were contemporaneously Bishops of Rome. He also raises the question whether they did not ordain two other Bishops to supply their respective places in their absence. Furthermore he makes the almost conclusive observation that "Alexandria never had two Bishops as other Churches had" (Bingham, Book II., Chapter 13).

Now this assumption that the earliest episcopate of the great cities was dual by reason of the existence of Jewish and Gentile Bishops with overlapping jurisdictions, affords the only rational explanation of the general and persistent tradition that the Church of Rome had both St. Peter and St. Paul as its founders. Besides in this well-grounded supposition we have the only satisfactory ex-

planation of the association of Linus and Clement as contemporary Bishops of the city of Rome. One was probably the successor of St. Peter who had jurisdiction over the Jews, and the other of St. Paul who had jurisdiction over the Gentiles. As Milman in his *History of Christianity* (Vol. II, page 476) observes: "All the difficulties in the arrangement of the succession to the Episcopal See of Rome vanish if we suppose two contemporary lines," and he might have gone on to observe that if this is not the solution of the historical problem, its difficulties are inexplicable.

It seems almost impossible to avoid the conclusion that there was a great deal of overlapping in the case of the Apostles. No doubt St. James was the Bishop of Jerusalem, but for twelve years all the rest of the Apostles made that metropolis of Christianity their headquarters, and it is unreasonable to suppose that they did not feel free to exercise their ministry as they had opportunity without much if any reference to him. When Samaria, as the result of St. Philip's preaching received the Gospel, the Apostles sent two of their number, St. Peter and St. John, to that city for the purpose of confirming the converts. Probably they also were commissioned to organize and govern a Samaritan branch of the Church. Anyhow two Apostles could not go to any place to perform any joint episcopal function without more or less of overlapping. Really the system of auxiliary, coadjutor, or assistant Bishop which in varying degrees in all ages throughout the Church is against the contention that overlappings in episcopal jurisdictions are upon Catholic principles inadmissible. The arch-episcopal system which arose so early and has prevailed so universally, is also opposed to this idea. Then, as we have seen there are now, and from the most ancient times there have been, in all oriental countries from one to five Bishops in the greater cities, ministering to as many races or sects, no one of which can make good a claim to exclusive jurisdiction; and for that matter, throughout Western Christendom there are but few if any great cities in which there are not two or more Bishops with overlapping episcopal jurisdictions. Such overlappings are universal throughout both the English Empire and the United States.

Indeed the Catholic episcopate has in all places and in every age manifested a fatal tendency to overlap. It would seem, therefore, that there must be something wrong about the claim upon Catholic principles there properly can be only one Bishop in a city: there is in short no escape from the conclusion that it is based upon an idealistic fiction. It cannot endure the light of historical facts and of realistic conditions which confronts it.

It is well known that both the English and American branches of the Anglican Communion are responsible for overlappings in the jurisdictions of Catholic Bishops, which would be wholly unjustifiable or at least highly embarrassing, if the objections urged against the duplication of our episcopate in order to render it possible to embrace within its jurisdiction all the people, as well as all the territory, of this country will stand.

I once heard a converted Jew say that in his judgment, the great difficulty about the propagation of the Gospel among his people arose from the fact that when one of them became a Christian it was generally supposed that he ceased to be an Israelite. "Both Christians and Jews," he said, "seem tenaciously to hold to this view, and it is a great misfortune that such is the case. No one thinks or speaks of a Gentile when he becomes a Christian as ceasing to be a Gentile."

"Well, then," he continued, "if we have Gentile Christians, do let us have also Jewish Christians, Japanese Christians, Chinese Christians, Indian Christians, and Negro Christians."

It had not, apparently, occurred to the speaker, but while I was listening to him it did occur to me, that the egregious failure of our mission to the Jews is due largely to the same cause as the notorious failure of our mission to the Negroes, that is, the lack of wisdom in not creating a special episcopate. I verily believe, and I am by no means alone in the belief, that also our missions to the Japanese and Chinese will fail ultimately if we withhold from them native episcopates.

An attentive and reflective study of the history of Catholic Christianity will convince anyone, I think, that there is a deep philosophy in a statement which among the primitive Christians was regarded as axiomatic, "No Bishop, no Church." No, I contend that races having no episcopate of their own are without Bishops, for a representative of one race cannot really be the religious pastor to the representatives of another race. There is something inherent in the differentiating features of human nature which prevents the possibility of such a thing. In view of this fundamental fact and in the light of history I maintain that the primitive, Catholic axiom, "No Bishop, no Church," may quite legitimately be paraphrased thus: Unless we create permanent racial Bishops and temporary sectarian Bishops, the American branch of the Anglican communion has no great mission to the people of these United States.

The conviction is growing upon me that the great blunder of the whole Anglican communion since the reformation has been its failure to recognize this fundamental truth of Catholic Christianity, "No Bishop, no Church," and to magnify the episcopate in the right way, that is, by its multiplication and duplication. We indeed have exalted the episcopate as a regal, lordly institution, but, we should have done so by such an increase of it as would extend its ministrations to all races and orthodox sects of Christians.

We have improved somewhat upon the idea of our fathers, for

they intended that dioceses, in the United States should be coterminous with the States. Fortunately we now have two sees in many states and more in several of them. But Bishop Coxe's recommendation that there should be a Bishop in almost every city of twenty-five or fifty thousand inhabitants is worthy of much more serious consideration than it so far has received.

We have cramped our episcopate by confining it to a small college. Thus, to use a classic commercial term, we have "cornered" it, and given the world to understand that those who want its benefits must become members of our little "syndicate," the Protestant Episcopal Church in the United States of America.

I would not, of course, advise a disregard of the precept about the care of "pearls," but I think we have been altogether too careful of our episcopal pearl and that our General Convention could not do better than to make the forthcoming 300th anniversary of American Anglican colonization and Christianization the occasion of an official proclamation to the effect that we stand ready to share our episcopate with all the distinct races and with all the sects of orthodox Christians in this country.

While we are remembering so well the precept concerning the care of pearls, do let us not forget altogether the proverb about that form of withholding which "tendeth unto poverty," the truth of which is so strikingly illustrated by the results of our lamentable parsimony in the matter of creating a timely and adequate episcopate. So far as the giving of the episcopate is concerned, let the motto of the next General Convention be, "Cast thy bread upon the waters," for "after many days it will return to thee again." Indeed if we were to give the episcopate to the great Methodist, Presbyterian, and Baptist bodies it would at once establish a communion between us and them resembling that which now exists between the various branches of the Anglo-American Communion would be an inestimable gain to Christianity in the United States. And I venture to say that it would not be many generations until we should have as the result of such a statesman-like announcement some kind of organic unity which would give this country a more representative and real national Church than it now possesses in our historic but small branch of the Catholic Church of the Anglo-Saxon race.

The world is to be saved by giving, not by keeping. This Church has not been giving as much through its Episcopate as it should have given towards the salvation of the people of these United States. Let us reform by making the 300th anniversary meeting of the General Convention an epoch in the history of American Christianity by adequately giving our Apostolic Catholic Episcopate to the Negroes who so urgently are asking for it; let us give our Jewish and other brethren a Bishop of their own and by all means let us proclaim that under some proper but liberal concordat we stand ready to consecrate three autonomous Bishops for any and every orthodox Christian body, leaving them free to multiply themselves as rapidly as they may desire. And last but not least let us create a Pan-American Conference of Apostolic Bishops to which we shall invite the Bishops of the Reformed Episcopal Church, and of the Old Catholic Church, and of the Polish Church, and of the great Greek and Roman Churches, who shall be entitled to seats on entirely equal terms.

By pursuing such a course the next General Convention would create an epoch in the history of the United States and indeed of the whole of Christendom, and it would be following the precedent established by the Apostolic and Primitive Church. There can be no doubt that the ancients recognized the necessity of racial episcopates and created them and that their plan for the healing of schisms was the recognition and even the creation of overlapping episcopates.

It will be objected to this that the Anglo-Catholic episcopate is to us a sacred trust, and that consequently it cannot be dealt with in accordance with this suggestion without unfaithfulness in our stewardship. I admit that the episcopate is a trust but contend that it is only so in the sense that the Gospel is such. Now as we are made partakers of the Gospel not only that we ourselves may be saved through it, but also that we may offer it to others for their salvation, and as, according to Catholic doctrine the Gospel and the Apostolic Ministry are almost, if not quite, inseparably connected, it follows that we are under almost as great obligation to offer the episcopate to others as the Gospel. We are commanded to go into all the world with the Gospel, and if our doctrine concerning the Episcopate be correct we discharge scarcely more than half of the missionary duty when we offer our version of the Gospel without our line of the Episcopate.

I believe that logically the possibility, if not even the duty, of granting the petition of our colored brethren in the Lord was conceded in the ordination of their first representative to our Ministry. If I were a logician, I think that I could make it appear that, unless we have the right to create an autonomous Afro-American Episcopate and Church, the admittance of colored men to Holy Orders cannot be justified.

When a candidate is made a deacon we pray that he may be found worthy of advancement to the higher orders of the Ministry. Is that prayer meaningless in the case of a colored man? Or when we say "higher Ministry" in the prayer, do we mean only one higher Ministry? The words of the Prayer Book seem to contemplate very high possibilities.

The original episcopate was Jewish. If the various branches of the Gentile race have a right to an autonomous episcopate and

Church, why has not the American branch of the African race the same right?

If the Jewish Episcopate had the right to give an autonomous Episcopate and Church to the Gentiles, why has not the Anglo-American Episcopate a right to confer them upon Afro-Americans?

Finally, if the Jewish and Gentile, Greek and Roman, the European and Asiatic Churches always have overlapped, and in all probability always will overlap, why may not the Anglo-American and the proposed Afro-American Churches overlap in the United States?

I feel quite confident that the objectors to autonomy cannot give a satisfactory answer to these questions.

But, while the overlapping objection has no force against an autonomous episcopate, it opposes an almost insuperable obstacle in the way of either the Missionary or Suffragan Episcopate. For neither the one nor the other could be introduced into dioceses without official consent.

Now there are several among the Southern Bishops who are known to be strongly opposed to the giving of any form of the Episcopate to Negroes, and this is also true of not a few "border line" and Northern Bishops. It appears therefore that the Missionary Episcopate would be shut out of a number of dioceses because their Bishops would not consent to its entrance. The introduction of colored Bishops to some dioceses and the exclusion of them from others certainly would be a great disadvantage to the Afro-American Episcopate and such unevenness of treatment would inevitably give rise to criticism, friction, and heart burnings. I do not see how the overlapping difficulty in the way of an Afro-American Missionary Episcopate can be overcome. And the Suffragan Episcopate would also be limited and cramped to an extent that would greatly interfere with its usefulness.

Thus it would seem that the great and overlapping objection which has been urged so plausibly and persistently against the granting of the appeal of our Afro-American brethren is valid, but it would have no validity against a request for or the offer of an autonomous Episcopate. Indeed there really would not, and in the nature of things could not be any overlapping of jurisdictions in the case of independent black and white Bishops. For at least, so far as the Southern part of the United States is concerned, though the Anglo-American and Afro-American works of the Church cover the same ground, they are divided by the color-line as widely and completely as they would be if the Atlantic ocean rolled between them.

I must conclude this essay which has already grown very much longer than it would have been had I found it possible to confine it within the limits originally marked out. But before I do so I should like to detain the indulgent hearer only a minute or two longer, in order that I may reiterate a fact which in itself should be sufficient to elicit a favorable response to the natural and touching appeal of our Afro-American brethren in the Lord.

The written and unwritten laws of our Southland really make it impossible for me, or any white man, to be the Bishop of our colored people. The truth of this observation is illustrated over and over by the experience of every Southern Bishop. On Sunday, June 17th, 1906, I opened our combination chapel-school and industrial hall for St. James' colored mission, South Little Rock. Immediately after the service, Archdeacon McGuire and I went to the station to take a train for Hot Springs, where I was to administer Confirmation to the first fruits of our newly established and flourishing mission there. I talked with him and his wife and a friend of theirs until the train came along. Then I was compelled by the written laws of our state to leave them to go into one car while they went into another. The same would have been true to some degree, if we had been going from one part of the city of Little Rock to the other in a street car. They would have been expected to ride in one end of the car and I in another.

In view of such laws and experiences, I ask, how can an Anglo-American be the Bishop of an Afro-American in the State of Arkansas? The answer must be: It is simply impossible. And what is true of Arkansas is practically true of every State in the South, if not indeed, in the whole Union. There certainly is no Southern State in which at least an unwritten law does not prevent a white priest or Bishop from being a real pastor to a colored congregation.

The Bishops who were present on that memorable occasion will remember the touching confession of Bishop Dudley at the "Pan-American Conference of Bishops," when he solemnly declared that his ministerial life had been a failure, so far as his efforts to be a pastor and Bishop to the colored part of his flock were concerned. And, if that exceptionally gifted and tactful man, with his great heart full of love for the Negro, was obliged to make such a confession, it would seem to leave no room for doubt as to whether or not some favorable response should be made to the appeal which we are considering, especially since his experience was and is not at all exceptional.

The colored people realize of their not having true pastors in white priests and Bishops even more keenly than we do. I cannot do better than close with these burning words from the address of my colored Archdeacon to the last Council of the diocese of Arkansas. It is a perfectly natural and pathetic appeal for a real racial Bishop. "The cry is being sent up, by Afro-Americans all through this Southland, for Bishops of their own race. Negro Methodists and Baptists point contemptuously at us as 'a black body with a white head.' We dare not hope to bring into our membership any large number of

self-respecting, intelligent Negroes of the South until we can supply them with Bishops of their own race who will fully sympathize with their condition, who will fully share all their weals and woes, who can enter their homes, enjoy their hospitality, ride with them in their separate railway coaches, and who can be loved and not simply respected by them. The white Bishop cannot meet these demands. When duty calls him to our churches, if he gives us a shake of the hand this is all we can expect. Besides Negro clergy need loving, fraternal, and social intercourse with their Bishop. The good Bishop of this diocese may come to your homes and receive your hospitality, you may be permitted to visit him and sit at the Episcopal board. I neither desire nor expect the same. Receiving many considerations of kindness, official and personal, from my present Bishop, nevertheless my manly dignity, my self-respect, my whole nature—intellectual, social, and spiritual—yearns for a Bishop of my own race, who, besides giving me godly admonitions, will enter into my life as he alone can, and who is not prohibited from intermingling in every way, with me and the congregations committed to our charge. And this feeling I share with all my Negro brethren, within and without the Church."

COUNCIL ADDRESS OF THE BISHOP OF DALLAS

Present Day Problems—The Negro Question

THE following excerpts are made from the address of the Bishop of Dallas to his late diocesan Convention:

PRESENT DAY PROBLEMS.

All down the ages some men have thought themselves wiser than the ancient sages and have ventured to question the accuracy of the sacred Scriptures and the decisions of the General Councils. It is not a matter of marvel, therefore, that our own age should prove no exception in this respect. The advance of science is confidently appealed to as having set aside all possibility of miraculous intervention or even of the operation of a higher law working in a sphere above the common ignorance of mankind. Now if we accept the postulate that nothing can happen outside the range of our ordinary experience, it is evident that the question is settled at the outset. Such a postulate begs the whole question. Assuredly things do not "continue as they were from the beginning of the creation." Many things within the range of daily observation have not always existed. Of these the phenomena of life are the most conspicuous. There is no truth of science more securely established than the fact that life has not always existed on this earth. Yet science is as profoundly ignorant of its origin to-day as it was twenty centuries ago. We are no more competent to explain the origin of an amoeba or a violet than was Lucretius among the Latins or the latest writer of the present day. It is easy to say with the former, "Nature brings forth all things of herself without the intervention of the gods," or with one of the most conspicuous of our own age, "All life and thought were once potential in the fires of the sun." These high-sounding phrases are but rhetorical cloaks to cover our ignorance. The poet and the philosopher alike reach their conclusion by an effort of the "scientific imagination." By assigning the origin of life and thought to dead material things devoid of both, these excellent men are guilty of a most manifest contradiction of experience, for experience proclaims in the clearest tones that life proceeds only from preceding life. The only rational account which has so far been given of this great subject is that contained in the opening of Genesis—"God said let the earth bring forth." The impregnating energy from which all life on this poor earth proceeds is thus traced to its source in the mind of God. Now for any one to affirm that God has by this action precluded Himself from any farther action, or that He has hereby limited Himself to any one mode of action is to make our ignorance the measure of God's method of creation. Deny the existence of God altogether if you will and then flounder in the abysmal depths of hopeless contradiction, as signing your reason to the dead clay from which you profess to have sprung and to which you proclaim yourself hasting to return. But if you admit the existence of God do not be guilty of the hopeless absurdity of those who bound the Divine Being in the fetters of fate. There have been periods of special manifestation of divine energy in the past. The testimony of the rocks is conclusive on this point. Land and sea have changed places many times and always with far-seeing purpose of preparation for the exercise of human intelligence. Vast treasures of coal, gold, silver, and precious stones have thus been made ready and brought within the reach of man's industry and intelligence. The records have happily been preserved for our reverent study. Man, however, derived and by whatever process developed, possesses a distinct principle by which he is differentiated from every other living being of whom we have any knowledge, and by which he has been preserved through all the changes of his earthly existence from reversion to any lower type. This distinctive principle was a new manifestation of divine power by which "man became a living soul." Now we may not know exactly what this principle is, but we must not allow our ignorance of its nature to refute our knowledge of the fact. The fact is open to observation and experience and cannot be denied by any one competent to speak on the subject. When we

study this great fact in a broad and comprehensive spirit and grasp in some measure the almost forgotten truth of the divine immanence in Nature, we are prepared to appreciate the very strong probability that the divine activity might be expected to reveal its presence in the lapse of centuries as it had done before by some new manifestation. When therefore we are told on competent authority that a "Virgin shall conceive and bear a son and shall call His name Emmanuel," and again we find the virgin selected and the announcement distinctly made—"The Holy Ghost shall come upon thee and the power of the Highest shall overshadow thee," therefore, also, that "holy thing which shall be born of thee shall be called the Son of God"—we understand that history has repeated itself, that a new principle has again been introduced by which "God has taken our nature upon Him of the substance of the Virgin Mary," has become "Manifest in the flesh," and the "Second Adam," according to St. Paul's statement, was "made a quickening Spirit." Here then is the great mystery of godliness. "The second man is the "Lord from heaven," and is at once the "Son of God" and the "Son of Man." We may not very well understand the full significance of this "mystery," but to deny the possibility of the fact is to make our finite faculties the limit of omnipotence and our ignorance the measure of divine wisdom.

To avoid this some have ventured to impeach the genuineness and authority of the Gospel records. The attempt has signally failed. After years of the most searching investigation by the greatest scholars the Gospel of the Infancy stands absolutely secure.

Some of our own people professing full faith in the divine Personality of our Lord, nevertheless try to make the "Virgin Birth" appear of small significance. These good people are anxious to reduce the miracle of the Incarnation to a minimum and for this purpose labor to explain away the difficulty by admitting the possibility of a human father and merely natural generation. But here these excellent and well meaning people create a greater miracle and are hopelessly at variance with experience. Every human being born into the world in the natural way possessed a human personality, whereas in our Lord the Personality is Divine. On this turns the whole value of the Incarnation by which God "becomes manifest in the flesh" by "taking the manhood into God," and this "not by confusion of substance" but by "Unity of Person." The divine and human natures are held forever distinct but also forever united in the one Person of our Lord. Now if we surrender the citadel of the Virgin Birth we shall soon be driven from one shallow refuge to another until everything which makes the Christian religion of any special value to a dying world has vanished away.

THE NEGRO QUESTION

has become of serious interest to the South. It will occupy a prominent place in the General Convention next October, and your representatives must be prepared to deal with it intelligently.

Three proposals are now under consideration:

1. Shall we introduce a new feature by the Consecration of Negro Suffragan Bishops, who shall be chosen for work among the Negro population of any diocese by the Bishop of that diocese, and who shall hold office during the life of the Bishop who has chosen them, but without the right to retain their jurisdiction after his decease? This plan has the support of some who wish to follow the example of some foreign countries where this custom prevails. It is not likely to command a large following and will almost certainly be defeated.

2. The next suggestion is that Negro men be consecrated as Missionary Bishops for their own race. Their jurisdiction would be limited to people of the Negro race and in such territory as might be assigned by the Bishop of any diocese or by the concurrent consent of the Bishops of adjoining dioceses. These men would be nominated by the House of Bishops and elected by the House of Deputies as other Missionary Bishops are, they would be supported by the Board of Missions, have seats and voice in the House of Bishops, and hold office for life, but their jurisdiction might be changed by the House of Bishops as occasion might require. These Bishops would hold convocations of Negro clergy in each district under their jurisdiction, but entirely separate from the Council or Convention of the diocese. This plan will have many supporters and will probably be adopted, but only after prolonged debate.

3. The third method suggested is that we continue as we are, the Bishop of the diocese being the Bishop of all the people within its borders who are willing to acknowledge the mission and authority of the Protestant Episcopal Church. Those who advocate this policy are in majority in all the northern states and can count many votes in the South as well. Many of the Negro clergy and their congregations openly approve this method and disagree with some of the more ambitious and adventurous of their own race.

The difficulty is that social equality with the Negro is absolutely impossible in the South and that in the Black Belt, where the Negroes outnumber the whites, the conditions of union in the churches may easily become intolerable. In this diocese the question is not in any sense a live issue, because we are doing nothing for the Negro population. The few Negro communicants we have are always welcome to our altars and are received with the same gentle dignity as all others.

This course is beyond question that which is most consistent with Catholic practice throughout the world in all ages. I have felt it so

far to be my duty to support this view rather than either of the others. The first I believe to be quite impracticable and offensive to the Negroes. They do not wish to have Bishops of their own race who would in any sense be inferior to the white Bishops in regard to jurisdiction, social standing, and right of succession. They feel the stigma of inferiority sufficiently now and would not esteem very highly those who bare that stigma into high places. The second involves serious difficulties, the chief of which is that it would generate a schism by which the two races would be carried farther and farther apart as the Negro organization became more concrete. Very soon they would perpetuate their own succession without any reference to the Bishops who had first given them the Apostolic office. Then difficulties of jurisdiction and support would speedily arise and the last state would be worse than the first.

On the other hand, if the white Bishops of the South are generously supplied with means for the education of promising young Negroes and for carrying on aggressive ministerial work among them, good results may be expected without any breach of Catholic usage.

The difficulties which must naturally arise when the Negroes are largely in the majority may be safely left to the wisdom and generous sympathy of the white Bishops and clergy. The task at present laid upon the South of caring for the millions of these people is hopelessly beyond the strength of our men and means. Both must be supplied in large and generous measure if this work of really *foreign* missions is to be even attempted.

RESUME OF THE BISHOP OF PITTSBURGH'S CONVENTION ADDRESS.

THE Bishop in his address welcomed the Convention to Erie, which is at the extreme northwestern corner of the diocese, and considered it of advantage that the clergy and laity should have taken so long a journey that they might the better learn the extent of the diocese in passing through its many towns, villages, and hamlets, and might see for themselves what a loud call there was for Church Extension. This led him to make an appeal for renewed interest and larger contributions for diocesan missions, enforced by the valuable thought that many of the fine churches and strong parishes, past which the delegates had come to attend the Convention were the fruits of missionary grants made in their early and feeble years. As conspicuous examples, he mentioned sixteen, but these were by no means all. Indeed in 1882, when he came to the diocese there were scarcely twenty self-supporting parishes, now there are forty-six; the increase almost entirely the result of diocesan missions. Handsome new churches have been erected in almost every case, and in other parishes as well, making *eighty-one* new churches in the last twenty-five years. All this, the Bishop declared, showed a zealous and generous people, ready to give for the house of God and His worship, under the excellent leadership of the parochial and missionary clergy. He also reported *thirty-nine* rectories acquired or erected since 1882, making a total in the diocese of forty-three.

It was worthy of note also that thirty-nine parishes have either parish, guild, or Sunday School rooms used for parish purposes, and that twenty-five parishes are using basements for parish purposes.

As to the record of work during the past year, the Bishop had held 234 services, and on ninety-four occasions of Confirmation there had been confirmed over 1,100 candidates, including 203 by the Bishop of Delaware when Bishop Whitehead was absent this spring. This number is about the usual average, somewhat larger, however, than last year.

The Bishop proceeded to speak of the spirit of lawlessness which seems so prevalent in the Church at this time, but expressed himself as confident that good men and true will soon effectually condemn the violent and outrageous manifestations of it. To smaller matters his attention had been called by various of the laity, requesting that he would say a few words about the unwarranted liberties taken with the Prayer Book services; and concluded this portion of his address with an exhortation to his brethren of the clergy to consider the situation and to respect the rights of the laity, who desire to have the Prayer Book services to which they have been accustomed, and deprecate omissions or mutilation in one way or another.

The address proceeded to speak of the Pan-Anglican Congress of next year, and the Lambeth Conference which is to follow, directed attention to the plan of having six delegates to the Congress from every diocese and missionary jurisdiction, and asked the Convention to signify their wish in the matter of appointing some from this diocese.

The address closed with grateful acknowledgments of kindnesses received by the Bishop on his twenty-fifth anniversary last January. He drew attention to the limitations placed about the episcopate in this Church of ours, which hindered its complete success, and rendered any notable success worthy of congratulation.

"Not only is the Bishop limited, like all persons, by his one personality and infirmities, but he is conspicuously *solitary*. The President, the Governor, the heads of great industrial enterprises and of large establishments have their cabinets, their official advisers, whose business it is to strengthen their hands, to uphold their policy—whose very reason for being is to make the administra-

tion a success. They are all of his own party, sworn to his interests, which indeed, are the interests of the whole establishment. Unwilling or insubordinate or half-hearted inferiors can be removed. But the Bishop, although at the head of affairs, and held responsible, is left without a particle of any such power. He cannot rely upon absolute support, except as it pleases men to give it, perhaps half-heartedly. And so there is in the Church a mode of administration which in industrial, civic, or political matters would invite speedy ruin. That it does not bring speedy ruin in the Church is a proof that the Holy Spirit not only overrules the wrong doings of men notwithstanding mistakes and deficiencies, but grants some measure of advance. With no Cabinet, no pledged supporters, in a happy-go-lucky way, any success is in a sense wrung out of unpromising conditions.

"Then, again, any wise Bishop, like any wise master-builder, must necessarily have far-sighted vision. He must plan, not so much for himself and his constituents, as for the future and his successors, and the ultimate good of all. Hence inevitable misunderstandings and misrepresentations from short-sighted contemporaries. Do not cripple a work now which seems unpromising, or even imprudent, because those who follow us may by it be able to go on to glorious results.

"By ultimate results alone must the Bishop be vindicated.

"Over against these hindrances in the executive part of his office lie the invaluable blessings which attend the pastoral part of the Bishop's life, which make that life happy indeed; the hundreds he baptizes; the thousands he confirms; the throngs who come to hear him preach; the multitudes to whom he ministers the Holy Communion, for all of whom as Bishop he conveys a benediction from the Master—make his daily experiences most blessed. And then, as he is the composer of disputes, the reconciler of differences, the recipient of confidences, he enters into the beatitude pronounced upon peacemakers. And beyond it all stands ever the assurance of the *permanency* of his work. The episcopate to-day is certainly making progress, assuming leadership which could not have been accorded to it even a few years ago. Such men as Bishops Potter, Greer, Satterlee, and Lawrence, and others have broken through many traditions, and have somewhat, at times, alarmed the timid; but we are learning that restrictions and old-fashioned conventionalities must give way to manly and outstanding leadership. Small men and small things go together. This is no time for petty matters. Big things we should undertake in Church as well as State, and the laity should demand leadership, and be ready to lend themselves to make that leadership effective."

OBSERVANCE OF THE EMBER DAYS

And the Negro Question

TWO TOPICS FROM THE ADDRESS OF THE BISHOP OF NORTH CAROLINA

EMBER DAYS.

I CANNOT refrain from again reminding the clergy of the importance of bearing in mind the duty of bringing the best of their young men forward for the Holy Ministry, and to this end the manifest significance and value of the Ember Seasons. I am obliged to think that we of the clergy are much to blame for not emphasizing the appeal which the Church intends to make by the recurrence of these seasons four times each year. I believe it to be a fact that a very large proportion of our lay people never know when or how these seasons come and go. I am sometimes tempted to suppose that the clergy themselves care but little for these appointed seasons of fasting and prayer to the Lord of the Harvest, that He may send forth laborers into His harvest. If we would properly emphasize these days and seasons, and in our public and private preaching and admonitions dwell upon the opportunities offered for effective service and the blessedness and privilege of serving God and man in the ministry, I cannot but believe that our efforts would be rewarded with some measure of success. At least we cannot with any reason complain of the lack of candidates for Holy Orders when we habitually neglect to ask for them from Him, who is the only Author of every good and perfect gift.

WORK AMONG THE COLORED PEOPLE.

It is not of my own will that I ask the attention of the Convention to the subject of the work among our colored people; it is forced upon us by the situation. The Church at large throughout the country is not satisfied that it has done its full duty by the Negro population of our Southern States; and there is a growing feeling that perhaps a readjustment of an ecclesiastical machinery is needed. Along with this has sprung up a movement, originated and fostered by an annual Conference of Colored Clergymen, looking to a separate organization for our colored congregations and clergy; and now in our own diocese arises a demand for a separation in our diocesan Councils, and a separate organization. It is too much to hope that the element of race feeling should not in some measure be involved in these movements; but I say in all sincerity and candor that I believe the ruling motive on all hands is a real desire for a more adequate performance of the duty which the Church owes to this colored race. Less worthy motives may influence some. We may

hear sentiments expressed in this connection with which as Christians we can feel no sympathy. But I am bound to say that I fully recognize the godly sincerity of both classes of men who have undesignedly combined to force this question upon us, and their real desire and purpose to find some way of doing what we should do for the help of the millions of Negroes in the South. And further than this, I realize the practical necessity of taking up the question, and satisfying this demand.

I have come to this conclusion in spite of the sentiments and convictions of a life-time; and though my mind and conscience compel me to assent to this part, my heart still clings to the old ideal of a Church and a diocese which in its annual gatherings emphasized the oneness of all races and colors in church. In this my native parish, those early feelings assert themselves with peculiar power. In my childhood I remember no formal religious instruction received from my parents except along with all the other children of the household, white and black, standing together for the Sunday instruction in Bible and Catechism. In the Sunday services, in the forenoon the white congregation occupied the body of the church, and the colored people had seats in the back; in the afternoon the colored people filled the body of the church, and if any of the white people attended, they filled the seats in the back of the church. At the Holy Communion, both white and black received the Blessed Sacrament at the same service; and at the annual visitation of the Bishop, both knelt together to receive the laying-on-of-hands. When after the changes produced by the war between the States and the year following, we began to have colored parishes and colored clergymen, it was under the guidance of that godly and noble Bishop, Thomas Atkinson, that we saw representatives of both races assemble year after year in the one diocesan Convention. So far as I am concerned it simply passes my comprehension to understand how any one should object to this. As a matter of sentiment, the presence of our colored brethren in a diocesan convention is a visible representation to me of one of the most gracious and essential elements of the Church as a divine and Catholic Body. Such I have known it, such I have loved it; such my beloved father in the flesh, and such my reverend father in the Church, had taught me to know it and to love it; and such I had hoped it might always continue. Bear with me, brethren and fathers, in thus paying my tribute of affection to a day and a condition that are passed. Most of you who do not sympathize in these feelings may at least believe that to some of us they are very deep and strong.

But the Church does not exist for the indulgence of my personal sentiments and associations, however tender and sacred. I am forced to recognize that the conditions have changed, and that they cannot be reproduced. We must confront the actual facts of the day. I believe that in one way or another, both the white race and the colored race, consciously or unconsciously, demand a different adjustment of our ecclesiastical machinery. I believe that some separate organization for our colored work is coming in the near future. In fact I feel confident that the General Convention of this year 1907 will take definite action in this direction. It is therefore for us to take counsel together and say what, in our judgment, that action should be. And I believe that the voice of no Southern diocese will be heard with more respect in this question than the voice of our diocese of North Carolina.

Practically two solutions of the problem are proposed: first, the consecration of Suffragan Bishops to have charge under the diocesan Bishops of the colored clergy and congregations; second, the organization of the colored clergy and congregations of contiguous dioceses into a missionary jurisdiction, by the consent of the Bishops and congregations interested; and the consecration of a Bishop for such missionary district. Such Missionary Bishops would have a seat in the House of Bishops, and his jurisdiction would be represented in the House of Deputies as is a missionary district at present. Such Missionary Bishops would also be in a measure required to act in co-operation with a council composed of those Bishops within whose dioceses his jurisdiction should extend.

The second of the above propositions is in effect but a slight modification of a canon originally draughted by that eminent divine and canonist, Bishop Whittingham, of Maryland; it has been more or less before the Church for some years; it is specially advocated by the Conference of Colored Clergymen who favor separate organization; and it is now before this Convention in a communication from the General Convention asking an expression of our judgment upon it.

Believing, in spite of my strong adverse sentiments, that something must be done in this direction, I am distinctly in favor of the proposed canon for a missionary jurisdiction. I believe it meets the necessities of the situation much more frankly and fully than any scheme of Suffragan Bishops could do; and I am of the opinion that if we are to have a separate organization for the colored people, we should endeavor to make it such as may be most acceptable to them, as this scheme is understood to be. It is further to be remembered that if such a canon be passed it will not operate except by the free and voluntary action of the Bishops within whose dioceses there may be congregations and clergymen of the colored race desiring to be included in such a missionary jurisdiction. If I am correctly informed our committee will report in favor of this proposed canon; and we may very properly, I think, request our deputies to the General Convention to use their influence in favor of this solution of the problem.

In conclusion, I may say that the Convocation of our own colored clergy and congregations at its annual meeting last August, passed a resolution to the effect that in this question of special organization they were "willing to submit the question to the General Convention and to follow their godly judgment."

If, therefore, I might suggest what seems to me the best action to be taken at this time, I would propose the adoption of a brief preamble setting forth the fact that present conditions seem to require some special and separate organization of the colored work, with a resolution advocating the passage of the Canon for the missionary jurisdiction above referred to; and another resolution appointing a committee to report to our diocesan convention of 1908 the action necessary for carrying into effect such scheme of colored organization and work as may be provided for by the action of the General Convention. While this might not be entirely satisfactory to all the members of the Convention, it seems to me to be such as would be satisfactory to the majority of our clergy and delegates of both races.

I feel sure that in this, as in all other matters, the Convention of the diocese of North Carolina will keep the Unity of the Spirit in the bond of peace; and that speaking the truth in love we shall grow up into Him in all things which is the Head, even Christ; from whom the whole Body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the Body unto the edifying of itself in love.

DUAL STEWARDSHIP OF CHRISTIANS

The Jamestown Anniversary and its Claims on Churchmen

FROM THE ADDRESS OF THE BISHOP OF KENTUCKY

THESE are times when great demands are made upon us for assistance to further the cause of education, philanthropy, charitable institutions, and numerous patriotic and fraternal organizations. All of these may rightly appeal to us, but none of them, nor all of them together, have the same claim nor should make the same upon us as demands the cause of God. In all the prosperity so abundantly evident on all sides, the Church seems not to have shared proportionately. Salaries have risen in the professions and have been increased in business, wages have gone up in the departments of labor, the cost of living has risen everywhere, but the incomes of the parishes have not materially increased and the salaries of the clergy remain the same as heretofore. Laymen sometimes speak as if the Church could get along on less, and the clergy on less, than any other institution or any other class of men. Why do some clubs and lodges prosper more than some parishes? Because of the interest and support which they receive. It is within every man's right, to be sure, to belong to lodge and club, but it is within every communicant's keeping to see that neither lodge nor club, nor any outside institution should cost him more than his Church and nothing to the loss of his parish. We have two great trusts under God, the stewardship of our means, and the stewardship of our service. It is part of our religion that it shall cost us something. In the stewardship of our means we have our responsibility according to our ability. Many outside things solicit our assistance but that which should be first and foremost, and all of the time, are the parish needs and welfare. Many philanthropic, charitable, and social institutions are knocking at our doors for assistance. Educational institutions are successfully pressing their claims. But these should not absorb nor divert, at the expense of the parish or the Church at large, what is necessary for the maintenance of Christian institutions and Christian work. Let us plan liberally and take thought for our spiritual Mother, the Church, even if she be not so persistently and popularly presented, nevertheless, she is first in her claim upon our willingness and our generosity. Let us make some advance and increase according to our prosperity and let the Church share in our success. To how many people does the thought occur of a fixed principle and proportion, of what constitutes their sharing with God, in an offering representing their ability? By most people it will not be considered as a discharge of this stewardship to come before God with the same offering which they presented five or ten or twenty years ago. Our privileges increase with our store, and our stewardship requires some painstaking and inventory for its faithful administration. Our Christianity will cost us what it is worth to us. It is God who knows how deeply we prize it, how conscientiously we share and how earnestly we serve Him.

OUR THREE HUNDREDETH ANNIVERSARY.

This year marks a notable event in the history of this country, which event is to be celebrated in a manner becoming to the occasion and worthy of our civic pride and patriotism. Our 300th anniversary should arouse in us not merely the pride of progress, but the spirit of gratitude for our manifold blessings and the marvellous prosperity which has crowned our days.

No nation will long survive whose people have lost their reverence for the past. It will surely invalidate their respect and appreciation of the present. We are told that "recollection is the basis of national greatness." We do well therefore, to linger for a moment

in the past and we, sons and daughters, by kin and tie, by birthright and inheritance, are justified in extolling our forefathers and in upholding the pride of ancestry. Thus we look back with glowing admiration to those who braved the pathless sea and conquered the trackless wild, who overcame, by heroic fortitude, the host of adversities, and endured the countless sufferings, who inaugurated new ideas of civil liberties and laid the foundation of national greatness; to those who lived and fought and labored to bring America on its way to the forefront of the nations; to those whose undaunted spirit and mighty achievements, whose incomparable deeds and unconquerable purpose excite our wonder and elicit our lasting gratitude. Our liberties and our institutions—baptized with fire and consecrated by blood and sacrifice—have been won at too great a cost and remain too sacred ever to be profaned either by languid indifference or soulless disesteem. We have inherited a blessing, and we stand as pledges to our forefathers that we will honor our heritage by maintaining our institutions as men who are answerable to God for their trust. "The glory of the children are their fathers."

As we have no shame in the past, so we have no fear in the present nor misgiving for the future. The spirit of our fathers has not died out within us; for we recall "the rock whence we are hewn and the pit whence we are digged." The present day has been characterized as an age of corruption, of graft and greed, of disrespect for law and lack of moral integrity. The superlatives of criticism and hypercriticism have been exhausted. In some instances flagrant disregard of law and morality have justified honest and competent judgments. Notwithstanding, this is not so much an age of corruption as it is an age of exposure which, if the signs fail not, will merge into an age of reform. We are living in times when men are insisting upon the invincibility of truth, obedience to law, and the authority of the state. It is an age where justice is not blind, and where law is sufficiently strong to see that no guilty man escapes. It is an age which holds a man responsible for his acts, and this is still a land where wealth and position, party and pull, combined, are not powerful enough to protect the wrong-doer. Any apparent exception is but accumulating wrath in the day of reckoning. We have not lost our faith and confidence in the future of this land nor in the inviolability of its institutions; for this beloved land is, and under God ever shall be, "the people's government, made for the people, made by the people, and answerable to the people." Greed and scandal may distress and disturb, new problems and dangers press upon us for solution, but back of all is the conviction though "evils often conquer, but they never triumph." Back of all honor and truth must be a nation loving honor and truth. No American is stronger than his government, and no American has lived, does live, or shall live, who dares defy with impunity, the law of the land or the "jury verdict" of public opinion. He who will not heed the law shall feel its power. Fear may lead to slander, and the pessimist has had his day. Faith and patriotism illuminate the way that leads to duty. We have lived to learn this truth, "monarchies depend upon sword and cannon, republics on citizens' respect of law." As for ourselves, no ephemeral attachment cements us to the destinies of this republic. Our love and our loyalty never will permit us to apologize for being Americans. It is poor religion and hollow citizenship which have no trust in God and no love of country. He who led our fathers through the wilderness will never forsake us in the day of our necessity. We bless His Holy Name and give thanks for 300 years of growth and attainment.

We, as Churchmen, have a particular interest and indisputable share in this significant anniversary. Our forefathers and fellow Churchmen were the first to establish Christianity in these Western shores. Not only so, they brought with them our branch of the Holy Catholic Church with her creed, her ministry, her sacraments, her scriptures, her Book of Common Prayer, and her incomparable liturgy. Of necessity her ministry, in its threefold order, was completed later. The first service was from the Book of Common Prayer which has been continued uninterruptedly to our own day; they said the same creed which we say, and will be said to the last day; they read the same Holy Bible which is our law and guide; they offered the same prayers which we also offer, and they believed and belonged to the same Church, Holy, Catholic, and Apostolic, in which we believe and to which we also belong. We, of the same blood, of the same tongue, of the same faith, enter into this commemoration, with our whole heart, for it has special meaning and endearment for us.

The Church and her children have contributed great things to this land. We cannot write the history of this country without including among her great ones those who were nourished in the Church's faith. Much that stands enshrined forever in the Declaration of Independence, and lives with imperishable glory in the Constitution of our land, had for their authors men of our faith. Americans cannot afford to let the name of her great Churchmen die. Among her first patriots and greatest statesmen were men of our own household who were conspicuous in service. Her first great general and her first president was a Churchman. Through all the eventful days of this new world the Church has had her children who have stood for all that is representative of stalwart courage, of American manhood, and of Christian character. There have been days of prejudice and times of persecution, but through all of which the Church has safely passed without diminution of her faith or compromise of our inheritance. And so, through the days of little things,

to this day of mighty things, we shall be unworthy of God's great providence if we cease to give thanks for His unfailing guidance and unceasing goodness to our forbears and to us.

Our fathers had their day and have not ceased to be, for we will not suffer their memory to perish. We have entered into their labors and face our duties and opportunities. We should examine ourselves to see whether we stand in the faith, and we should exert ourselves to make this faith known to all men everywhere. For us the Church should not become secondary to anything nor subordinate to the aggregate of all things. The Church has her opportunity to save men from sin and her duty to quicken the conscience, to arouse men to a sense of duty and to stand as representatives of God, of truth, and unflinching morality. This obligation is twofold—corporate and private; in one case as the Church of God, in the other instance as the children of God. Thus we recall our descent, our heritage, and our development, saying "this is God's doing and it is marvellous in our eyes." "What hath God wrought?" All these memories of the past surge over us, burnt into our very soul by the glow of affection, bred into our blood and bone by ties of sonship—for us no glamor shall reduce to mere lore and misty tradition the immortal deeds fulfilled in mortal man. We translate their purpose and their traditions into the living thoughts and personal service of to-day. We lift our eyes and behold a vision of this whole land with its dependencies and the isles and nations beyond seas won for Christ and His Church. The field is the world. "Behold I have set before thee an open door and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name." Let us hold faithfully to the honor of our glorious birthright in citizenship and in Churchmanship which shall be to the praise of our progenitive and to the glory of God.

THE PEACE CONFERENCE

A Measure of Vast Importance

FROM THE BISHOP OF LOS ANGELES' CONCILIAR ADDRESS

THE year 1907 will always be regarded as an eventful one in the Church's annals. The General Convention year always is. This year, however, commemorating Three Hundred years of Church life in America, is exceptionally significant. And were nothing to be done this autumn at Richmond save commemorating this fact I am disposed to say that that would be sufficient. I am not at all inclined to undervalue the importance of the legislation which brings our Digest and Canon Law into accord with ideal of truth and justice. For that in the last analysis is what this much abused legislation means. And one can never tell when one may have reason to be thankful that valuable time has been given to what in a discrediting way is called "canon tinkering." So far as I can foresee, there is much less likelihood than in former years that many days of the Convention may be devoted to such work. And I should feel that the Church would distinctly gain could the three weeks be spent in drawing helpful contrasts between the past and the present, and in outlining wise measures for the development of the Church in the future. I am proposing in this address a measure of vast importance which might well occupy the attention of the Richmond Convention during its entire session. Could the end be reached no more important Convention would ever have been held by the American Church.

PEACE CONFERENCE.

The Bishops of the American Church have been asked to urge the importance of the Peace Conference to be held at the Hague, in Holland, in June. I am glad to have the opportunity to express my conviction upon this important matter. There was a time when appeal to physical force seemed to be the only practicable recourse between disputants. A difference between nations was settled so far as it could be upon the battle field. And when individuals differed they were expected to meet either in duel or a conflict in which victory was given to the strongest muscles or the strongest wills. In either or any event a conflict was inevitable. My contention is that such conflicts have only determined one thing—and that not the important thing after all. Wars have changed maps, but they have never decided vital issues. In a rudimentary state of development the stronger and presumably the wiser nations have been obliged to create and enforce by arms the policies which commended themselves to their judgment; but we have reached a point where a battle should be regarded as a court of last resort. If it be what one of our greatest American Generals has said that it was, then a nation should avoid war in such a way that the moral effect will be that it regards it as a necessary evil.

I am perfectly aware of what men will say about the practicality of the Hague Conference. It is the fancy of dreamers, they tell us, and from the rostrum and from the pulpit we hear that great armies and navies are essential to peace. That is placing the emphasis where it does not belong. The strongest nations are not those which govern by force, but those which by a consistent policy have so stimulated the intelligence and moral principle of their people that appeal to reason and a sense of right will meet with a ready response. Russia and Turkey govern by force an arms. England and the United States trust the intelligence and principle of their

citizens to uphold measures that are to be enforced. I do not claim that the ideal has been reached with us here, but I do claim that a government is secure just in proportion to its success in developing intellectual and moral fibre of its people. And that is effected when the physical forces are relied upon only in extremities, when an appeal to the mind and heart becomes the dominant thought which characterizes the initial and every successive appeal which a government makes to its people. It has taken the world a great many centuries to learn this lesson in home government. The Church and the State alike have been slow to realize that God's causes are to be victorious, because God has put at the command of his people forces and powers that would make them invincible. Both the Church and the State at times have regarded themselves within certain spheres as a great police force divinely authorized to exercise an authority which should so control men that they must move in the line of some policy that seemed wise. That the State and the Church have the right to enforce their laws by discipline no one will deny, but when their only argument is the rack, the stake or Siberia, their strength is likely to be exhausted in time, and then will come "the deluge." Men call that a strong government. I call it a weak one. To me it is the height of unwisdom, and it is sure to fail and to fall. I do not regard the Church as strong when she is retained in her position by social, financial, or civil fortifications. When she can dominate because she arbitrarily dispenses social, financial, and civic favors, then men will be afraid of her and her official class; then they will cringe and fawn upon her and it; but in the changes which time works, a vengeance will be wreaked upon her, and she will realize how colossal her mistake has been. The Church will only be effective as she remembers that the angel of the Lord said to Zechariah that the victories of God were not due to might or power, but to the Spirit.

Not, as St. Paul says, the only defensive and offensive weapon that she may wield for assault or protection is the Sword of the Spirit. The Church is effective not when she can enforce her Gospel by threats against the life, rights, and properties and eternal destinies of her constituency, but when with spiritual force and spiritual excellence she arrests attention and convinces men that God is on her side. The Church is bound to take that stand for her own good, and I am speaking in this way and at this time because I want the Church in this fashion to uphold the idealists who are witnessing to their conviction that the State should develop a similar policy as it deals with its own people and other nations. The ideal may not be realized for centuries, but it is the glory of the present generation that a considerable number of great men in many Christian nations have affirmed the conviction that the old order is passing away; and that intelligent men believing in God should settle their disputes by arbitration and not by war, as in the past; that war is only a horrible necessity that must be averted if possible, and only resorted to when every other measure has failed. I can understand how the man who does not believe in Christ might view this position, but I frankly say that I cannot understand how a Christian man can justify any other position than it. It is my desire that the clergy of the diocese should throw their influence upon the side of this peace-loving and peace-making policy. We can help to create a conviction that will produce far-reaching results. Let us do so.

THE BISHOP OF FLORIDA ON THE M. T. O.

From His Conciliar Address

CHE Bishop of Florida opened his address with a lengthy tribute to the memory of the late Major Fairbanks, who was one of the foremost laymen of the Church. We regret that space forbids printing it.

THE M. T. O.

I wish to speak to you on the subject of the Men's Thank Offering, which should be presented at the next General Convention in October at Richmond. The committee to take charge of the Thank Offering was appointed in 1905 at St. Augustine. I suppose the committee will make a report and I trust the committee has something good to report, but my observation leads me to believe very little enthusiasm has been aroused and unless some decisive action is taken by this meeting of the Council, the diocese will make a very poor showing at the Convention. Some of the dioceses have sent agents about to work up an interest in this offering; have had meetings in different places. I have heard many excuses for doing nothing, but I fear the real difficulty lies in the fact that the object of this Thank Offering has not been fully understood. The desire of the last General Convention was to raise a million dollar Thank Offering to be presented on the three hundredth anniversary of the establishment of the Church in this country. Have we not a reason for making this Thank Offering? Consider the number of Churchmen who have guided the destinies of this country who labored to found it upon true principles of liberty. Where would we have been without a Washington? Consider, too, the refining influence of her liturgy and her services. Our brethren of other faiths ridiculed the idea of praying to God from a book, but they are fast following our example. Who has not witnessed the refining influence of the Church? I have seen bar-rooms closed and gambling hells broken up and the people who frequented them living decent Christian refined lives through the influence of the Church. I have seen

squalor and filth wiped out of a community through the influence of the Church. Wherever the Church has failed to exercise her God-given influence it has been because her children have not done their duty. You have felt the power of her influence and you know what the Church has done for many who have gone before. It is easy for a man to say he loves God and thanks Him for the blessings which he has received, but do we show our love for our children in the way in which we show it to God? If a child asks for a fish, will he give him a stone? There is a difference between word-love and money-love. Do you think that a love which is not manifested by works is of any value? If a man loves cigars he is apt to find a way of buying them. Can it be said there is the same earnest desire to find a way of giving to God?

THE BISHOP OF GEORGIA ON MATERIALISM

Urges the Preservation of an Undimmed Faith

EXCERPTS FROM HIS COUNCIL ADDRESS

I HAVE determined not to burden you to-day with statistics of progress, or lamentations over our shortcomings, but intend to utter a warning of evil tendencies about us and to exhort you to walk warily that you fall not victims to the materialism of our day, nor be disturbed in your precious heritage of faith by occasional exhibitions of human conceit which substitutes man's conclusions for that revelation upon which alone we can depend in things supernatural.

The drift of such conclusions has ever been first to minimize any knowledge which cannot be weighed in the scales of human intellect and then finally to exclude from human thought all that is above or beyond common experience.

MATERIALISM AND ITS EFFECTS.

Whatever be your share, be it large or small, in earthly possessions, independently of poverty or riches surrounding us, and in no special relation to the distribution of wealth, it cannot, I think, for a moment be questioned that there never was a time in our experience, I doubt if there were in modern civilization, when the exponent of the value of earthly things held such undisputed supremacy over all human considerations; when acquisition ruled the acts, the words, the thoughts of so vast a multitude; when every sentiment, principle, dream, and vision was held subject to modification by having or not having, when getting and holding was dearer than virtue, friends, and happiness; when human life itself was so utterly subordinated to money.

To one who can without covetousness watch the course of affairs and does not share the avaricious spirit, it is simply pitiable to witness the grovelling scuffle for gain, the makeshifts for honesty, the transparent excuses for wrong-doing; the mean subterfuges, the petty indirection; the concealment, the exactions practiced for the purpose of a little self-aggrandizement. The first step is to place law above honor, the next to evade the law and the last to defy the law and trust to the power of money to free the criminal. That only is wrong which is punishable by human law, and the law itself has neither majesty nor respect that it should be obeyed when self-interest is involved.

There is an obvious effect in the prevalence of such a low state of morals as is here described, and not overdrawn as an expression of the attitude of thousands of our countrymen.

It is to dilute the nature of all sin and to deaden the conscience whose primary function is to pass upon the character of an act between right and wrong.

For be it ever remembered that the meaning of a moral command is not to create right and wrong, not to describe them in terms of reward or penalty, but to set virtue and vice cleanly before the conscience which, if not prostituted, is capable of discernment and of recognizing good or evil wherever found.

"There is a phenomenon of sapping and undermining in book, magazine, and even pulpit, of the idea of sin; the decaying sense of estrangement between offender and God is unmistakably general in the present day." "Renunciation is denounced as ascetic and unnatural. The pursuit of pleasure and indulgence is taught as a duty to oneself. Salvation means merely adaptation to one's environment."

"The higher man of to-day," says a modern writer (Sir Oliver Lodge), "is not worrying about his sins at all. His mission is to be up and doing. Original sin is non-existent."

UNDESIRABLE PRACTICES.

Practices are admitted into social life which we were taught to be associated with drunkards, gamblers, and harlots. Jest lacking in decency and reverence are accepted for humor. Girls and boys in their teens relish the daily report dished up by a progressive press, which records facts without note or comment. The *Police Gazette* and *Town Topics* may as well go out of business, for they occupy no exclusive field. The trend of current literature is banal, unmoral, and descriptive of the worst that is in human nature put into actual practice without condemnation or criticism.

We do not expect or demand that the press turn its attention to moral disquisitions, but the bulk of the stories, novelettes, and books of recent years neither have any basis in morals nor encourage

virtue, but are laudations of material conditions, except where business interests make it worth while to attack the morals of a capitalist or a corporation.

Now the Church in the person of her clergy and laity has a distinct mission to perform at this juncture which cannot be delegated.

We are to stand by action and speech for the obscured truth that sin is in its essence and its minuted form abhorrent to God and an indignity to our own nature. That virtue and vice are not made such by any human law, but rest upon the nature of God and His purpose for the welfare of mankind; that sin is to be resisted and virtue to be encouraged because one is wrong always and everywhere, and the other is right as long as human nature exists and as truly as God lives; that repentance and humility are as necessary to-day as ever they were; and that if the world is to be prospered and permanently blessed it must be through that remnant which labors for truth, purity, honesty, justice, charity, and the kindred and allied virtues.

UNDIMMED FAITH.

The other subject with which I will deal but briefly is the importance of preserving an undimmed faith in Christ which is nowhere better stated than in the 2nd Article of Religion (Book of Common Prayer, p. 557): "The Son which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, and of one substance with the Father, took man's nature in the womb of the Blessed Virgin of her substance; so that two whole and perfect natures, that is to say, the Godhead and Manhood, were joined together in one Person never to be divided, whereof is one Christ, very God and very man."

With this compare the Creeds, the Preface for Christmas Day, the *Te Deum*, the Church Catechism, and re-assure yourselves by familiar acquaintance with the truth as revealed in Holy Scripture and witnessed by the Church. Then in the discussions and statements which are sure to come in the use of that freedom for which the Church does indeed stand, but which by some may be, as it has been, abused to the great injury of her members, you will have nothing to fear because you can give to every man that asketh you a reason for the hope that is in you.

DISCUSSED AT GREAT LENGTH

The Negro Question

THE BURDEN OF THE ADDRESS OF THE BISHOP OF WASHINGTON

THE address of the Bishop of Washington to his diocesan Convention, was largely taken up by the "Negro Question." It is impracticable to publish the whole of it, but as it has been printed in pamphlet form, it may be had in that shape. In the meantime we give a few paragraphs selected from the address:

"We have grown so familiar with the political and social side of the Negro problem, that we have forgotten the religious side, and well nigh lost the normal and larger Christian consciousness regarding the mission of the Church.

"Here in our midst, in a population of ninety millions, we have ten millions—or more than one person in ten—belonging to a weaker race. And if I had time to rehearse the statistics of each diocese, we would be appalled to see how little our Church has done and is now doing for this race. This lack of missionary zeal, by and by, will stand out against us like the handwriting on the wall; for the future consequences of such inaction cannot fail in the long run, to be ultimately very disastrous."

"There is no question coming before the next General Convention which can compare in importance with this question of the responsibility now resting upon the Church regarding the evangelization of the colored people. If she does not rise to fulfil the charge that God has laid upon her; if she is paralyzed with the consciousness of the political and social obstacles with which she will have to contend, or quails at the opposition which she will evoke in her effort to be true to her mission, then she is no true descendant of the Apostolic Church; or even of the early English Church, which, in more strenuous times, faced opposition and martyrdom itself, in preaching the Gospel to the poor.

"The Negro is here and he is here to stay. The bare fact that, after all these years, no satisfactory solution of the Negro problem has been reached or even attempted by the Church; and that, to-day, there are the widest differences of opinion not only between North and South, but between Northerners and Southerners themselves, shows how vast and many-sided the problem is. And the difficulty has been greatly complicated by two facts; first, to prevent the Negroes from being a subject-race, the country has given them the right of suffrage, making them the equals of the whites, when they are not their equals; secondly, the Negro race is not only here to stay but to increase; for it has doubled every forty years since the Revolution, and if this ratio continues in the future as in the past, our Negro population, at the end of this century, will approximate fifty millions.

"Under the presence of these two potent influences alone, not to speak of others, race antagonism has already developed to an

alarming extent, and it needs no prophet's eye, to foresee that this race difficulty is destined to become the most threatening and troublesome obstacle with which our descendants will have to contend in the future development of American civilization.

"If, under these circumstances, it becomes the duty of every patriotic statesman, North and South, to face this most complicated political, social, industrial, and religious problem of the times, the Church of Christ, in obedience to Christ's positive command, is to be the "salt of the earth," the "light of the world," and "the leaven" to leaven both white and colored races with the principles of Christ's Kingdom of Heaven on this earth.

"This is a new problem in Church History, which it is given to our American Church to meet and solve with the best wisdom she has; and then go right onward, walking by faith and not by sight, and leaving the rest to God."

SEPARATE MISSIONARY ORGANIZATION FOR NEGROES

Advised by the Bishop of South Carolina in His Address

WITH many of my Episcopal brethren I have come to think that if our churches and missions among the Negroes in the South were organized into missionary jurisdictions under a Bishop or Bishops of their own race that more effective work could be done with them and for them. Such an organization would secure them representation in our General Convention and would give them a voice in the Church of which they are members. This fact alone would justify the trial of missionary jurisdiction; for the denial of representation in our Church Councils is, in my judgment, a practical bar to Church progress among Negroes. I can see no better way to remove this bar than to give them a separate missionary organization, under leaders of their own, who would be to them what our Missionary Bishops are to their jurisdictions. Moreover, I have come to believe that such an organization of Church work among Negroes is needed to stimulate a spirit and mind of self-help and self-respect. Such an organization would be called upon more largely to support itself, and its appeal for help, I believe, would be enforced by more earnestness of Church life and Church work. No people, in Church or State, will ever make progress who are not self-helpful and self-respectful. A people who are forever nursed and who are never thrown upon the resources of their own will and energies cannot be self-respectful and in the nature of things will never become self-helpful. I feel a deep interest in the moral, natural and spiritual welfare of our colored brethren, and I feel sure that their progress as Churchmen will not be furthered under our present system. For this reason, I have come to agree with many of my Episcopal brethren, who, like myself, are most deeply interested in the progress of our Negro missions, that the request for a separate missionary organization should have the careful consideration of our next General Conference. As I am at present convinced, it shall have my support.

FROM THE BISHOP COADJUTOR OF NEBRASKA

Excerpts from his Address

CHURCH UNIVERSITY HOUSE AT LINCOLN.

THE third enterprise that we must some day undertake is the Church University House at Lincoln. I have used the phrase "some day" advisedly and indefinitely, for as yet we have no funds to carry out the plan we have had in mind since 1904. In that year we were able to try the experiment in a rented house and also to purchase some land for a site upon which we paid \$1,125. The experiment of a rented house was a failure financially, but not otherwise, and we were obliged to give it up the following year. But I am more than ever convinced that there is no more important work in the whole diocese that could engage our attention or yield grander results than the work which we would be able to do amongst the students of our State University through the establishment of a Church House in proximity to the campus. University work of this character is to-day engaging the attention of more than one diocese in the American Church, and several dioceses already have such houses in successful operation. I bring the subject again before the Council, not that I expect or would ask any financial aid at this time, but simply that the University House may be kept in your minds and in your prayers. In some way or other that house will be built and through its agency we shall yet bring to bear upon the throbbing student life of a great secular educational institution the uplifting, refining, and transforming influences of revealed religion.

During the last three years I have confirmed in the two parishes in Lincoln about fifty students, many of whom came from towns in the State where we have no churches or services. This means that in the course of time we shall have a constituency of Church people in such places, which will eventually result in the establishment of services and the building of churches. But while Holy Trinity

and St. Luke's parishes are each doing splendid work amongst the students and will continue to do so, the proposed University House must be extra-parochial in character. It should affiliate with the parishes in their work and be a valuable aid in their spiritual and social life, but its scope would be institutional and not parochial; its field of work the University and not the city, its mission the bringing into relation with the student life of the University those spiritual forces of the Church which will help to counteract those influences of secularism and unbelief which are hostile to religion and destructive to faith. And so this University House, when built, must be diocesan and institutional in its scope and mission, catholic and comprehensive as the Church, and where the character and the work of the Church may reveal to the young men and women of the University the great truth that man cannot live by the bread of the intellect alone, but by every word that cometh forth from the mouth of God, speaking through His Church and His Word. The House should have in it an auditorium where lectures could be given on the historicity and catholicity of the Church and on subjects connected with her worship and work. Here the students could meet socially and be made to feel the reality of Christian fellowship and our interest in all that pertains to their life and work. Here would be a library for the lending of books and their discussion; here would be in residence a learned priest, who could get into touch with University life and help those who came to him with their religious doubts and difficulties. Moreover, it would be a home and training school for our candidates for Holy Orders taking their literary course in the University, and who, under the direction of the head of the House, would form an Associate Mission for work in the neighboring towns.

Would not this House help to solve the problem of how to secure enough priests for our work by greatly increasing the number of young men in the diocese who apply for Holy Orders?

How are we going to win the people of this State to the Church or make them feel that the Church is necessary to them and their salvation in this world and the next until we have an adequate body of intelligent, educated, practical, consecrated priests who by birth or bringing up, by experience or training in a western environment are qualified to secure a hearing for the Church?

A Bishop could not ask for a more devoted and able body of priests than we have on our list of clergy, but we do not have *enough* of them, nor can we *find* enough of them to fill the vacancies in the diocese. We have been short-handed ever since the diocese was organized. We are short-handed to-day and we shall continue to be so until we can increase our supply of candidates for Holy Orders and give them a part at least of their training on the ground. This the Church House would be designed to give and would undoubtedly influence many University students to consider a call to the vocation and work of the Sacred Ministry. The day is at hand for a revival of God's work in Nebraska. Are we ready for it? No, brethren, we are not. We have the means of grace in the Church, it is true, but are the children of the Kingdom hastening to the services, filling the pews, partaking of the Sacred Life of the Incarnate Lord in the Eucharist? What are we doing to train and influence our boys for the Priesthood? What are we doing to touch the unspiritual life of our rural communities and smaller towns? What are we doing about "the highways and hedges" in Omaha and Lincoln? Are we seeking, finding and saving the little children who live in the immoral, vice-infested districts of these cities, and who are crying out for our care and sympathy and looking to us to save them from impurity, crime, and the loss of everything in their natures which makes sweet, decent, wholesome Christian manhood and womanhood possible?

I say to you laymen, give us your boys for the Priesthood and encourage to undertake the establishment of a Church University House for their training. Then, please God, we shall be better prepared to do His work as a Church and more fit to fulfil the ministry unto which He calls us.

LOYALTY IN THE DIOCESE.

Thank God, we have no dissensions or discords to harass us, and our determination to continue to teach and to witness as a united diocese to the authoritative and unchanging facts of the Nicene Faith shows no signs of weakness or doubtfulness.

"Freedom in the Church" is not nor ever can be freedom to question or explain away the elementary truths of God's revelation in His Church or in His Word. That would be the freedom of license and anarchy, and not the perfect freedom of liberty within the law which alone can free us from the bondage of sin and make us partakers of the life of the Incarnate, Virgin-born Son of God. Better far for us as a diocese to continue to bear the burden of poverty in the things that are seen and temporal, if we can go on gaining strength in the things which are eternal. Better far for us to say with one of old, "*Vitam impendere vero*," rather than to betray Him who is the Truth.

TO WALK with God in His felt Presence is to have life's troubles broken to us as they come; one day is the preparation for the next. "Look only at to-day," says the loving kindness of God; and He, who sits above the water-floods, a King for ever, will provide the strength for each day as it comes, while we pursue our way in peace. Only—we need to keep quiet.—*Canon Newbolt.*

GENERAL THEOLOGICAL SEMINARY COMMENCEMENT.

[Continued from Page 106.]

The degree of D.D. was conferred on the Rev. H. M. Denslow, M.A., and the Rev. C. H. Hayes, M.A., B.D.

The trustees, at their annual meeting on Tuesday, the 14th, Bishops Coleman and Talbot presiding in turn, reelected Mr. Elihu Chauncey as treasurer of the board and the Rev. L. T. Cole of Trinity School as secretary. The Standing Committee was continued, and after the meeting of the board, it reelected the Rev. Dr. Morgan Dix, chairman.

Gifts to the building fund amounted to \$19,550, and in addition to this there was a subscription of \$10,000, which has not yet been paid. This fund is to be used for the erection of a new building which shall contain a large assembly hall and additional lecture rooms. It was announced that the sum of \$5,000 had been received during the year for the foundation of the Rhode Island scholarship. The scholarship was created by the will of the Rev. Walter Gardner Webster.

LABOR PROBLEMS URGENT.

The annual Convention of the Church Association for the Advancement of Labor, of which Bishop Potter is president, was held on Monday, the 13th, in the synod hall of the Cathedral of St. John the Divine. About fifty delegates attended. Bishop Potter delivered addresses at the morning and the evening sessions. At the morning session he said he was going down to Richmond next October to attend the General Convention of the Episcopal Church with the intention of urging the entire body of the Church to take up the prosecution of this work with more vigor.

"Down in Richmond," said the Bishop, "we shall probably devote a good deal of time to the settling of disputes and to the passage of some small laws and canons directed toward the curbing of some frisky Bishop and the prodding of some lazy clergymen." The Bishop wanted to know what it mattered if there were a frisky Bishop or two and a few lazy clergymen when the labor questions are crying for settlement. This is a time, he said, when all the world should be turning its attention to these problems. In the Bishop's opinion, it is a mistake to suppose that the evils in the world of capital and labor can be remedied by legislation.

Among the speakers, besides Bishop Potter, were Dr. A. S. Daniel, the Rev. F. J. C. Moran, and the Rev. Thomas H. Sill.

On May 9th there was a joint meeting of the Archdeaconry of Dutchess and of the Woman's Auxiliary of Dutchess at Zion Church, Wappinger's Falls. The meeting was very large and most enthusiastic. Addresses full of interest and encouragement were made by Bishop Greer, who was the celebrant at the Holy Communion, Bishop Van Buren of Porto Rico, and by the Archdeacon, the Rev. Dr. Ashton. The reports of the missionaries were satisfactory. Specially encouraging was the account of the work at Hopewell Junction and its prospects. This is now an increasingly important railroad centre, and while a small mission has for many years been in existence here, the work has not had much opportunity to develop. Now, however, the Church is planning to enlarge her operations to meet the growing needs. It is determined to build a good house for the use of the priest in charge, with rooms for the recreation and comfort of the railroad men.

The reports of the Woman's Auxiliary were also most encouraging.

The new Mother House of the Sisters of the Annunciation on Broadway at 155th Street was blessed by Bishop Greer on the 9th inst. Many clergy were present. This new home is of brick, four stories high, with deep basement. The cost of building and site together amounts to about \$150,000. The special work of these Sisters is the care of the poor and crippled and incurable children. The house accommodates thirty girls. At present there are twelve girls, from four to sixteen.

The third annual Diocesan Sunday School Convention (the seventh annual Crypt Conference on Sunday Schools) will be held in the Church of the Heavenly Rest, on Tuesday, May 28th. It is the wish of Bishop Potter and Bishop Greer that this Sunday School Convention should be as fully representative of the diocese as possible; and it is their hope that every rector and minister-in-charge of a congregation will attend himself and will also appoint three lay delegates and a substitute from the parish or mission under his charge.

DIOCESAN CONVENTIONS

ALABAMA.

CHE seventy-sixth Council of the diocese of Alabama was held in Greensboro, May 15th. Like the preceeding Council in 1906 its distinguishing characteristic was its intense missionary spirit, evinced in all its actions, and in all its purposes and efforts. Missions and work in the mission field was the thought of the Bishop from beginning to the end of its deliberations. It was, moreover, the most largely attended meeting of Council held since the Council which elected the present Bishop, and by far the largest that has ever met in any of the smaller towns or cities of the state. All of the clergy of the diocese, except the few non-parochial, or disabled clergy were present, and fifty-seven laymen, representing twenty-six parishes and missions, were in attendance.

In the Bishop's annual address matters only of interest to the diocese were emphasized, but his resume of diocesan affairs indicated a strong forward movement all along the line. In spiritual as well as material affairs very distinct progress has been made. Five hundred confirmations marks the high water limit, whilst the Bishop's journal shows a constant round of travel and movement.

The report of the Treasurer of the diocesan mission board shows that \$7,400 has been collected through this source alone for missions, while for the support of the General Missionary \$2,900 has been contributed from 380 individuals throughout the diocese, a total of \$10,300 for diocesan missions. But beyond this, at the meeting held especially in behalf of missions, after a stirring talk from the General Missionary of the diocese, the Rev. W. N. Claybrook, pledges to the amount of \$6,700 were made for the coming year, while the laymen of the two cities of Selma and Montgomery placed in the hands of the Bishop pledges to pay the salary of \$2,000 and the travelling expenses of another missionary in the field. The Bishop has called another man into the field.

In answer to the inquiry sent to the diocese from the committee on the proposed Canon on Missionary Bishops for Alien Races, the Council passed the following resolution: "That in the judgment of the Council of the diocese of Alabama, the passage of the proposed Canon on Missionary Bishops would be unwise and unnecessary." The diocese of Alabama sends its deputies to the Convention uninducted on the question of the reduction of representation in the General Convention.

The report of the committee on the state of the Church shows a net gain in baptized persons of nearly 500, while the real gain in communicants is 470.

The elections resulted as follows: Secretary, Rev. J. G. Glass; Assistant Secretary, Rev. R. R. Harris; Registrar, Mr. E. C. Andrew; Chancellor, A. Pelham Agee, Esq.; Treasurer, Mr. R. H. Cochrane. The Board of Missions is practically the same, while the same Deans and Examining Chaplains were appointed.

There was no change made in the Standing Committee, except the substitution of Mr. J. E. Mitchell of Mobile for Mr. H. A. Shepperd of Anniston.

The following Deputies to the General Convention were elected: Clerical—Rev. Messrs. W. E. Evans, D.D., Stewart McQueen, E. W. Gamble, Matthew Brewster, D.D.; Lay—Messrs. W. W. Screws, Montgomery; Richmond P. Hobson, Greensboro; Mr. J. H. Fitts, Tuscaloosa; Joseph F. Johnston, Birmingham.

Substitute Deputies: Clerical—Rev. Messrs. Jas. G. Glass, J. J. D. Hall, W. N. Claybrook, F. W. Ambler; lay—Messrs. J. W. McQueen, Birmingham; J. E. Mitchell, Mobile; M. B. Wellborn, Anniston; R. H. Pearson, Birmingham.

The place for meeting for the next Council is Huntsville, May 20, 1908.

ARKANSAS.

CHE 35th annual Council of the diocese of Arkansas convened in Christ Church, Little Rock, from Wednesday, May 15th, to Friday May 17th. The session was opened on Wednesday morning at 10 o'clock by a celebration of the Holy Communion, the Bishop of the diocese being celebrant, assisted by the Rev. C. H. Lockwood, D.D., and the Rev. G. G. Smeade. In place of the sermon, the Bishop delivered that part of his address which dealt with the creation of autonomous branches of our Anglo-American episcopate, as printed in full in this issue.

Mr. John M. Daggett, who had been secretary of the Council for eleven years, placed in nomination the Rev. Dr. J. H. Judaschke, who was unanimously elected secretary. After remarks by the Bishop, commenting favorable upon Mr. Daggett's faithful service, a rising vote of thanks was tendered to the retiring secretary.

The Bishop dwelt at length on the Missionary Thank Offering and urged all present to do their utmost to further this most laudable undertaking.

The Bishop, having been asked to make a pronouncement on several questions of ritual, he recommended the Council to appoint a committee to present a memorial to the next General Convention on the subject of uniformity in matters of ritual, and, until the General Convention does take such desired action, it is the Bishop's

desire that our clergy and people should say the Lord's Prayer together always whenever it is appointed to be said in the Prayer Book; that the minister use the liberty accorded by the Lincoln judgment as to the place he occupies at the reading of the Ante-Communion; that both minister and people say "Amen" after the Confirmation of each candidate, and that they join in the Lord's Prayer of the Confirmation service; that the people sit during the reading of the Epistle; that no sentence or hymn be sung in the Communion office except such as is provided for by rubric, and that the hymns sung in our regular Church services be selected from the Hymnal set forth by the General Convention of this Church, and that the General Thanksgiving be said by the minister alone.

A missionary rally was held on Wednesday evening at 8 o'clock, at which time the Rev. T. D. Windiate made a stirring address on behalf of the University of the South. The Rev. J. W. Sykes spoke eloquently on the M. T. O., and the Ven. W. K. Lloyd, D.D., Archdeacon of the diocese, presented a most interesting report of the work under his care, while the Very Rev. W. B. McPherson, Dean of the Theological School, made an address on behalf of this most important undertaking.

The following Standing Committee was elected: Rev. Messrs. C. H. Lockwood, D.D., G. G. Smeade, W. D. Buckner, and Messrs. P. K. Roots, and John M. Daggett.

The election of clerical and lay deputies to General Convention resulted as follows: Clerical—Rev. Messrs. C. H. Lockwood, D.D., G. G. Smeade, W. D. Buckner, George B. Norton, D.D. Lay—Judge John T. Hicks, Judge Gustave Jones, Judge J. H. Rogers, and Mr. Robert E. Wait. Alternates: Clerical—Rev. Messrs. H. M. Ingham, J. W. Thompson, A. M. Treschow, C. H. Kues. Lay—Major P. K. Roots, Messrs. John M. Daggett, John Gatling, S. S. Faulkner.

It was resolved that the next meeting of the Council should be held in St. John's parish, Fort Smith.

The Woman's Auxiliary gave a reception in the evening at the home of Mrs. Logan H. Roots, which was largely attended by the visiting delegates.

The attendance at this Council was the best of any Council ever held in the diocese of Arkansas, only two clergymen were absent, and a majority of the lay delegates were present at all the sessions.

The annual meeting of the Woman's Auxiliary of the diocese was held in connection with the meeting of the Council, on Thursday and Friday, May 16th and 17th. The attendance was exceptionally large, nearly every diocesan branch being represented.

DALLAS

AFTER the Council sermon, preached by the Rev. W. J. Miller, rector of St. Stephen's, Sherman, the Bishop of the diocese celebrated the Holy Communion, assisted by Dean Moore and other clergy of the diocese, on Tuesday, May 14th. The twelfth annual session of the diocesan Council then convened, and Mr. E. A. Belsterling, of Dallas, was elected secretary, to fill the vacancy caused by the death of the Hon. Richard Morgan. The Rev. Edwin Wickens was re-elected assistant secretary. The usual committees were appointed, and the Bishop then made his annual address.

The Deputies to the General Convention were elected as follows: Clerical—Rev. Messrs. C. R. D. Crittenton, John T. Foster, B. B. Ramage, Edwin Wickens; Lay—Messrs. E. A. Belsterling and W. B. Robinson, Dallas; F. H. Sparrow, Fort Worth; and J. L. Terrell, Terrell. Alternates: Clerical—Rev. Messrs. J. C. Black, W. J. Miller, John Power, J. E. H. Galbraith; Lay—Messrs. E. H. Lingo and L. S. Smith, Dallas; G. W. Burroughs, Fort Worth; and J. B. McClelland, Clarendon.

Hon. J. L. Terrell, of Terrell, was appointed Chancellor of the diocese; E. A. Belsterling, Church advocate; and the Rev. Edwin Wickens, registrar. The Rev. H. H. Johnston of Cleburne and Mr. E. H. Lingo of Dallas were elected members of the Standing Committee to serve the ensuing three years.

The Bishop's salary was increased \$500 per annum, and a committee appointed to consider that portion of the Bishop's address referring to the Negro work reported a set of resolutions, which were unanimously adopted, requesting the deputies from this diocese to the General Convention to vote against any scheme contemplating "the consecration of a Bishop for work or service in the United States other than of the white or Caucasian race."

A committee was appointed to gather information concerning Sunday Schools in the diocese and to report same to the general committee appointed on this work by the last General Convention. An unsuccessful effort was made to change the fiscal year for parochial reports from Easter to Easter, as it now stands, so as to conform to the calendar year. The matter of increasing the endowment fund of the diocese, which has been before the Council in various forms for a number of years, was referred to a special committee, who rendered a report which was enthusiastically received and adopted. By vote of the Council it was decided to increase this fund to \$75,000 and to entrust the raising of the amount needed to a priest of this

Church. The appointment will be made by the Bishop and the trustees of the endowment fund.

WOMAN'S AUXILIARY.

On Wednesday and Thursday during the session of the Council the Woman's Auxiliary of the diocese held their annual meeting in the guild hall of St. Matthew's Cathedral parish, Dallas. The opening service was held in the Cathedral by the Bishop, who celebrated the Holy Communion, assisted by Dean Moore, who also preached the sermon. Annual reports were received from the parochial branches, after the usual address by the diocesan president, Mrs. J. S. Thatcher, of Dallas. An interesting general discussion on the forthcoming financial meeting at Richmond was indulged in, and ways and means were discussed as to increasing the amount of the United Offering. On account of the removal from the diocese of the corresponding secretary, Mrs. B. D. Shropshire was elected to that office. All the other diocesan officers hold over until next year.

FLORIDA.

THE 64th annual Council of the Diocese of Florida met in Holy Trinity Church, Gainesville, Wednesday, May 15th, at 11 A. M., with a celebration of the Holy Communion. The Bishop of the diocese celebrated, assisted by the rector of the parish, the Rev. Francis H. Craighill. The Bishop of the diocese preached the Council sermon.

The following officers were elected: Secretary, Rev. Jno H. Brown; Treasurer, Mr. R. D. Knight; Chancellor, Hon. F. P. Fleming; Registrar, Rev. Brooke G. White. Standing Committee: Rev. V. W. Shields, D.D.; W. H. Carter, D.D., G. H. Ward; Messrs. R. D. Knight, H. E. Dotterer, W. W. Hampton. Deputies to General Convention: Clerical—Rev. Messrs. V. W. Shields, D.D., P. H. Whaley, D.D., Francis H. Craighill, Jno. H. Brown; Lay—Messrs. W. W. Hampton, R. D. Knight, H. E. Dotterer, J. D. Rahner. Alternates: Clerical—Rev. Messrs. Curtis Grubb, L. FitzJames Hindry, James H. Davet, G. H. Ward; Lay—Messrs. J. G. Ruge, Cecil Wilcox, Wm. M. Corry, F. P. Fleming.

The Council was in every way one of the most successful ever held in the diocese. Everything showed evidence of the greatest interest and life. The business was all transacted with an alertness that can come only where there is a unity of purpose and that a good purpose actuating.

One of the most interesting incidents occurred in connection with the missionary service which was held on Wednesday night. Several special speakers were to be present, but at the last minute all were prevented. Consequently the Bishop had to call upon several members of the Council without time for any preparation. After an address by himself, he called upon the Rev. G. H. Harrison of Ocala, Rev. P. H. Whaley, D.D., of Pensacola, then on two business men, Mr. J. N. C. Stockton and Mr. Geo. R. DeSaussure, both of Jacksonville. The addresses were all stirring and of the most practical and forcible nature, as was shown by what followed. The last speaker had not taken his seat when another business man arose and addressing the chair, said: "Mr. President, I have not stood up to make a speech. I simply want to see if the gentlemen who have just spoken were bluffing or were in earnest. I will be one of four to give \$250 for diocesan missions and pay it right now." Immediately five others rose and joined him and another added \$25 more, making \$1,275 without any solicitation. This is a little incident where practical missionary spirit was at work.

Suitable resolutions were passed in commemoration of the late Major Geo. R. Fairbanks, so long a member of this and the General Convention, who died last August at Sewanee, where he was buried, a most fitting place, since he was the last of the original members of the Board of Trustees.

All the reports from all parts of the diocese showed a healthy and steady growth. And all went away feeling deeply thankful to Almighty God for the many blessings that He has bestowed upon the diocese during the past year; and with a steadfast purpose to work with the greater zeal during the coming year.

GEORGIA.

THE 85th Convention of the diocese of Georgia met in Christ Church, Savannah, the mother church of the diocese, on the morning of Wednesday, May 15th. The Holy Communion was celebrated by the Bishop, assisted by the Bishop of Cuba, the Very Rev. C. T. A. Pise, D.D., and the Rev. C. B. Wilmer, D.D. The Bishop read his annual address instead of a sermon.

The Rev. Gilbert A. Ottmann of St. Paul's Church, Savannah, was elected secretary, who appointed the Rev. S. J. French of Grace Church, Waycross, as assistant secretary.

The principal subject considered at the Convention was the division of the diocese, which was practically agreed to at the last Convention, held in Columbus, and upon which final action was now taken. At noon Thursday, the hour set for considering this subject, the Bishop spoke a few feeling and forcible words and then led the house in prayer for the guidance of the Holy Spirit, after which the chairman of the committee on Division, the Rev. Chas. H. Strong, rector of St. John's Church, Savannah, presented the report. In the course of this report it was explained that by an opinion of the chancellor of the diocese, given last Convention, it was required that

the matter be referred to the parishes and organized missions. Mr. Strong reported that this had been done and that practically unanimous consent had been given to division, and the various assessments and apportionments for diocesan expenses and missions had been accepted, and the committee recommended that the General Convention be memorialized to consent to the proposed division. The question was not discussed, and on motion of Mr. H. C. Cunningham, the committee's report and recommendation were unanimously adopted, after which the assembled Convention sang the Doxology, at 12:30 P. M.

The thanks of the Convention were given, by a rising vote, to Miss Rosa Woodbury, the indefatigable secretary of the Woman's Auxiliary in the Archdeaconry of Athens, for the valuable pamphlet prepared by her on the needs and opportunities of missionary work in the diocese of Georgia.

The following gentlemen were elected members of the Standing Committee: The Rev. Messrs. C. B. Wilmer, D.D., Chas. H. Strong, Chas. T. Wright; Messrs. William K. Miller, H. C. Cunningham, and U. B. Harrold.

The following were elected deputies to General Convention: Clerical—Rev. Messrs. Chas. H. Strong, C. B. Wilmer, D.D., G. Sherwood Whitney, Augusta, Troy Beatty, Athens. Lay—Messrs. H. C. Cunningham, Savannah, E. H. Miller, Augusta, Z. D. Harrison, Atlanta, A. M. Knight, Waycross. Alternates: Clerical—The Rev. Messrs. Alston Wragg, C. T. A. Pise, D.D., T. M. N. George, Z. S. Farland. Lay—Prof. H. C. White, Athens, Messrs. M. N. Hawks, Atlanta, E. S. Elliott, Savannah, F. S. Dancy, Atlanta.

At a meeting of the clergy of the diocese, held in St. Paul's Church, Savannah, on May 14th, the evening before the Convention, the Bishop of Georgia delivered a pastoral charge.

HARRISBURG.

THE third annual Convention of the diocese of Harrisburg was held on Tuesday and Wednesday, May 14th and 15th, in St. Matthew's Church, Sunbury (the Rev. Geo. W. Atkinson, Jr., rector). The opening service was held at 7:15 P. M. on Tuesday. A large number of the clergy vested, preceded by the lay delegates in a body, entered the church, which was crowded to the doors by a large congregation. The choral service was splendidly rendered by a well-trained choir, and the sanctuary, bright with the illumination of the vesper lights, made a sight not soon to be forgotten.

After Evening Prayer had been said, the Bishop delivered his annual address. After speaking of matters of local interest, he referred to the awful atrocities in the Congo district in Africa, and deplored the fact that these things were going on in the name of Christian civilization. He also authorized the use of a prayer for universal peace, which had been set forth by the Bishop of Albany, to be used before the meeting of the next Peace Conference.

The first business session followed, and Col. Charles M. Clement of Sunbury, was elected Secretary, and he appointed the Rev. William Dorwart of Newport, assistant secretary. Mr. C. LaRue Munson was elected chancellor. The Young Men's Club of the parish later in the evening gave a reception in the spacious and well-equipped parish house, which was much enjoyed by the clerical and lay deputies and their lady friends.

SECOND DAY.

The following were elected members of the Standing Committee: Clerical—The Rev. Messrs. Leroy F. Baker, George I. Browne, Charles Morison, and F. T. Eastment; lay—Messrs. Ivanhoe S. Huber, Hugh B. Meredith, Frederick N. Page, Benjamin F. Myers, and Edward D. Nelson.

Deputies to General Convention: Clerical—The Rev. Messrs. William F. Shero, Robert F. Gibson, Lewis Nichols, and Ven. Alexander McMillan; lay—Messrs. Charles M. Clement, Sunbury; W. Fred Reynolds, Bellefonte; George N. Reynolds, Lancaster; W. K. Alricks, Harrisburg.

Provisional Deputies: Clerical—The Rev. Messrs. W. N. Jones, H. J. Glover, A. R. Taylor, and Geo. W. Atkinson, Jr.; Lay—Messrs. Frederick Hayes, H. B. Meredith, H. M. North, J. C. Schmidt.

A very suggestive report was made by the chairman of the Sunday School Commission, the Rev. W. F. Shero, Ph.D., which gave some valuable information. It was decided to print 1,000 copies of this for distribution.

A portion of the Bishop's address was also ordered to be printed as soon as possible for distribution.

The Rev. Frederic Gardiner, who has charge of the Yeates School at Lancaster, made a very satisfactory report, stating that the trustees of that school had recently purchased a large tract of land near the city of Lancaster and this gave them a chance to build one of the finest schools for boys in the country.

A very pleasant feature of the Convention was the presence of Bishop Potter of New York, who was introduced to the Convention by Bishop Darlington. Bishop Potter, in a happy and humorous speech, entertained the Convention for a brief period. Bishop Potter was ordained to the diaconate by Bishop Alonzo Potter, Bishop of Pennsylvania, which then included this diocese, and was a lay reader at Mount Alto, which is in the present limits of the diocese of Harrisburg. Consequently he was referred to several times as the "delegate from Mount Alto."

Col. Reynolds of Bellefonte, read the report of the board of mis-

sions, showing that in both archdeaconries a good work was going on and the Church advancing.

Mr. H. W. Hartman of Lancaster, secretary and treasurer of the M. T. O., made an encouraging report, stating that about \$1,500 had already been received for that purpose.

The Convention passed a resolution congratulating Bishop Talbot of Central Pennsylvania on the 20th anniversary of his consecration as a Bishop.

The Convention next year will meet in Lock Haven.

After adjournment at night, the first meeting of the Church Club of this diocese was held in the Armory. Officers were elected for the ensuing year and addresses made by Bishop Potter of New York and also by Dr. Thomas Darlington of New York, president of the Board of Health, on the subject, "Five Years of a New York Layman in Arizona."

KANSAS CITY.

THE Bishop's address, so full of practical thought regarding the current problems of parish and Church life, had a stimulating effect upon the business sessions of the Council.

The address took the usual place of the sermon in the opening service, which was held in the newly completed St. Paul's Church, Kansas City, Tuesday, May 14th, at 10:30 A. M.

During the afternoon session of the first day a resolution was offered to the assessment committee and incorporated in their report recommending that the treasurer be instructed to pay the Bishop an additional sum of \$600 a year to be used as an expense fund. This was voted unanimously.

A carefully worked out plan was presented for securing an episcopal residence, and a committee was appointed to put the same into effect. An expenditure of \$20,000 is anticipated.

A shadow was cast over the second day's sessions by the death of Mr. James C. Horton. He was the senior warden of Grace Church, Kansas City, a regular delegate to the annual Council of the diocese, which, as a deputy, he had represented in the General Convention. Appropriate resolutions were passed. In his death, at exactly "three score years and ten," to the day, the Church in parish and diocese has lost one of the greatest among her sons.

Following are the deputies, regular and alternate, to the General Convention: Clerical—Rev. Messrs. E. H. Eckel, Chas. Weed, Robt. Talbot, J. A. Schaad; Lay—Messrs. H. D. Ashley, A. C. Stowell, Gardner Lathrop, Kansas City; C. A. Kelly, St. Joseph.

Alternate: Clerical—Rev. Messrs. J. D. Ritchey, E. B. Woodruff, D. G. MacKinnon, J. S. Smith; Lay—Messrs. John F. Eaton, John T. Harding, Kansas City; W. F. Eves, Neosho; M. G. Harmon, Kansas City.

On the nomination of the Bishop, the Council elected Mr. John T. Harding as Chancellor of the diocese, to fill the vacancy caused by the death, about sixty days ago, of Mr. Wallace C. Pratt, who had held that position with honor for many years.

The summary of the year's work in the diocese shows an increased strength and growth in several important particulars. And the outlook is full of encouragement.

KENTUCKY.

THE 79th annual Council of the diocese of Kentucky, which met in the Church of the Advent, Louisville, May 14th, 15th, and 16th, was characterized by a spirit of hopefulness and unanimity which augurs well for the future of the diocese.

Reports show that the number of confirmations was the largest for any year since the division of the diocese, being about 40 per cent. greater than last year. The increase in communicants is about 7 per cent., bringing the present number to nearly 5,000.

The sermon before the Council was an interesting sketch of "The Church in Colonial Virginia," by the Rev. G. C. Abbitt, rector of Grace Church, Hopkinsville.

The election of deputies to General Convention resulted as follows: Clerical—Rev. Messrs. J. G. Minnigerode, D.D., J. K. Mason, D.D., C. E. Craik, D.D., W. F. Falkner. Lay—Messrs. W. A. Robinson, Louisville, R. W. Covington, Bowling Green, J. J. Saunders, Louisville, J. Rankin, Henderson. Supplementary deputies: Clerical—Rev. Messrs. G. C. Abbitt, R. L. McCready, L. E. Johnston, D. C. Wright. Lay—Messrs. R. A. Robinson, J. G. McCulloch, C. H. Pettet, J. C. Hughes, all of Louisville.

Upon the organization of the Council, Mr. John J. Saunders was unanimously reelected secretary, as indeed were nearly all the old officers, few changes being made except to supply vacancies caused by death or resignation. One ballot was sufficient to reelect the Standing Committee.

In his address, the Bishop said the affairs of the diocese are in a prosperous condition and the outlook was never more favorable; that while we could look back with thanksgiving, we could look forward with encouragement. He asked that a committee be appointed to suggest a seal for the diocese, and called attention to the duty of keeping parish registers accurate and up to date, giving notice that he would expect the registers to be shown him at his visits.

A very encouraging incident was the admission of the mission of the Church of Our Merciful Saviour into union with the diocese as a parish. This mission among the colored people was begun by

the late Rev. J. N. Norton, D.D., and has been supported since his death by his widow. It now has nearly two hundred communicants, and a property worth about \$20,000. Feeling that they should no longer be dependent upon the bounty of others, they voluntarily declined further aid, and for some months have been entirely self-supporting.

Decidedly the most interesting feature of the Council was the discussion of the proposed canon on "Special Missionary Bishops," concerning which the opinion of the Council had been asked by the committee of the General Convention.

Confessedly a puzzling question, many were in doubt as to the proper answer until they had listened to two splendid speeches by negro priests, the Rev. D. L. Ferguson, rector of the Church of Our Merciful Saviour, Louisville, and the Rev. Jackson Mundy, priest in charge of St. Clement's mission, Henderson. These men were speaking from personal knowledge, and their reasoning and eloquence soon convinced the Council, which, by a unanimous vote, expressed its disapproval of the proposed canon.

As the business sessions were held in the parish house, it was possible to applaud, and the speeches of these negro priests evoked frequent and loud applause. It may be added that they were the only speeches that were applauded during the Council.

Another subject that caused much debate was the request of the California deputies to General Convention to back up California's petition for permissive use of the Revised Version in Morning and Evening Prayer. As is usual in such discussions, the Council was informed that lovers of the Truth and brave men and scholars demanded the Revised Version, while timid conservatives more dominated more by sentiment than regard for the Truth, were content to go on reading falsehood to their people. The Marginal Readings Bible is only a part of the Truth; what is demanded is the whole Truth—that is, the Revised Version, for, in debate, the words seemed to be used as synonymous. After the discussion had been sufficiently protracted, the whole matter was laid upon the table.

On Wednesday night an interesting meeting was held in the church to hear addresses upon Diocesan Missions. Addresses were made by the Rev. Dr. F. Thompson, rector of St. John's, Uniontown, upon his work at Uniontown, and by the Rev. J. M. Mundy (colored), priest in charge of St. Clement's mission, Henderson. Mr. Mundy said in part:

"I am sure I am merely stating a truism when I say that the attempt to solve the negro problem by placing the ballot into the hands of the negro so soon after his emancipation, when he was fitted neither by experience nor training to appreciate rightly or realize the sacredness of the trust imposed, was a grave mistake. This was the entering wedge which has so widely separated the races as the years have come and gone. For most of the hatred and distrust that exists between the white and the black races can be traced to political causes, and the wisest leaders of the negro are advising him to eschew politics save in so far as it devolves upon him to discharge his duties as a citizen, and to give more attention to improving himself morally, intellectually, and financially.

"In the history of the world nothing has been so efficacious in ameliorating the condition of mankind as the Christian religion, and if the negro problem is to be solved, and solved right, it must be by teaching men, both black and white, to observe those things which Christ has commanded.

"There are some narrow and mistaken souls who say that every attempt to uplift the negro will result in creating in him a desire for social equality. There never was a greater mistake, for no self-respecting negro hopes for nor expects that there will ever come a time in this world that the races will mingle together upon terms of social equality. Statistics abundantly show that in proportion as the negroes rise in intelligence in the same ratio does immorality and crime decrease and they become more useful and desirable neighbors."

Too much cannot be said in reference to the bountiful hospitality of the rector and the good people of the Advent. Nothing was omitted that could minister to the comfort of their guests.

The parish house made an admirable place for the business sessions, and the delightful luncheon served therein each day was not only a delight in itself but it brought all the members together in pleasant and enjoyable social relations.

The Council accepted the invitation to meet in 1908, on May 19th, in St. Paul's parish, Louisville.

MAINE.

THE eighty-eighth Annual Convention of the diocese opened in the Cathedral on Wednesday morning, the 15th. Fully three-fourths of the clergy of the diocese, vested, were in attendance, and the main body of the church was filled. The celebrant at the Holy Eucharist was the Bishop, and the deacon was the Dean, the Very Rev. F. L. Vernon, D.D. Bishop Codman delivered his second triennial charge. His subject was "The Episcopal Principle a Reasonable Authority for Christian Faith," and his text, St. John xv. 7. He traced the transmission of episcopal authority, through the Apostles, to the Bishops, and then dwelt upon the vital difference between the Reformation on the Continent and in England, showing that the difference between the two movements was never more

marked, as to results, than to-day. He charged the clergy to be steadfast in their adherence to apostolic truths and principles. They should stand together, trusting one another, and exercising Christian charity. "On the other hand," he continued, "while we can be liberal in matters of private judgment and can exercise our judgment in those things, we cannot be liberal with the Prayer Book and remain faithful to our trust. There are many churches in the world; some are built upon the sand and some upon the rock. Those upon the sand will have changes and dissensions; but as for the Church built upon the rock, which may be called Episcopal, though the storms have assailed it, it has never fallen." The charge made a strong impression, and copies for free distribution were ordered by the Convention.

The Convention assembled in the Cathedral parish house immediately after the opening service and organized. The Rev. W. F. Livingston, of Augusta, was unanimously reelected secretary, and Mr. W. G. Ellis, of Gardiner, was unanimously reelected treasurer. In his annual address, Bishop Codman spoke of the signs of progress to be seen in the diocese, calling attention to various new buildings in course of erection or projected. In closing, he recommended the adoption of a canon remedying what he felt was an injustice in the matter of representation in the Convention, and urged additional effort to increase the episcopate fund to an amount that should secure an income of at least \$3,000. "We must," said he, "provide for the future, and I feel it to be my duty to keep urging the matter upon you, not for my own sake, but for the future welfare of the diocese of Maine."

After luncheon had been served at the Bishop's house, which was attended by the members of the Convention and many of the ladies of the Auxiliary, there was a brief but very interesting meeting of the Diocesan Sunday School Commission. The Convention then re-assembling, it was announced that the following Standing Committee had been elected: The Rev. Messrs. Frank L. Vernon, D.D., Charles Follen Lee, and George B. Nicholson, and Messrs. John Marshall Brown, Robert H. Gardiner, and William G. Ellis. The committee is the same as for several years past, except that the Rev. Mr. Nicholson takes the place made vacant by the death of the Rev. E. H. Newbegin. It subsequently organized with the choice of the Rev. Mr. Lee as president, and Gen. Brown as secretary.

The interest of the afternoon was largely centered in the election of deputies to the General Convention. The first ballot resulted in the choice of the Rev. Messrs. Stephen H. Green, of Bar Harbor, and Robert W. Plant, of Gardiner, and Messrs. John Marshall Brown, of Portland, Robert H. Gardiner, of Gardiner, Samuel W. Lane, of Augusta, and Henry Van B. Nash, of North Newcastle. It was not until late in the day that, after much fruitless balloting, another clerical deputy was chosen in the person of the Rev. Ivan C. Fortin, of Lewiston, and it was not until four ballots had been taken, on the following morning, that a fourth clerical deputy was elected, the successful candidate being the Rev. George B. Nicholson, of Waterville. The list of supplementary deputies is as follows: Clerical—Very Rev. F. L. Vernon, D.D., Rev. Messrs. H. F. Kroman and J. C. Koon, and the Ven. H. P. Seymour; Lay—Messrs. John F. A. Merrill, Portland; John B. Coleman, Portland; Kenneth C. M. Sills, Brunswick; and Charles F. Flagg, Portland.

An amendment to the constitution of the diocese, whereby the union of a parish with the Convention and the right of parochial representation may be forfeited on various grounds, was approved. It was voted to transfer the control of the diocesan magazine, *The Northeast*, to the diocesan board of missions.

On Thursday morning the Bishop's proposition looking to a more equitable representation of the laity in the Convention, was considered, after a report by a special committee on the subject, and after much discussion it was voted to amend the constitution by making the unit of representation one lay delegate for each parish or organized mission having not less than 25 communicants in good standing, with an additional delegate for every additional 100 communicants.

The Convention having adjourned, in the afternoon the Bishop and the clergy met in the parish house for a conference on various matters relating to their work. The subject of chief interest was that of the value to the clergy in their work of catechists trained in the Bible, the Prayer Book, and Church History. With this ended one of the most harmonious and interesting series of gatherings in the history of the diocese.

NEBRASKA.

THE 40th annual Council convened in the Cathedral, Omaha, on May 15th and 16th. Immediately after the opening service, which was the Holy Eucharist, the Council was organized for business, with the Bishop Coadjutor in the chair. The Rev. W. H. Moor was reelected secretary and on his nomination the Rev. John A. Williams was made the assistant secretary.

Most of the time of the Council was taken up with routine business, but there are a few things of interest to be noted.

The mission at Columbus having undertaken self-support and made application according to the canons, was admitted as a parish under the name of Grace Church, and elected the Rev. A. J. Westcott as rector. Emmanuel mission, Fairbury, was also received into union with the Council.

The treasurer of the episcopal endowment fund announced that \$312 of the overdraft had been paid, also that \$1,142 had been added to the principal through the sale of the Dawes County property and the canonical offerings during the year.

The special committee on the episcopal endowment fund reported that a substantial beginning had been made towards the raising of \$80,000, which is needed to place the fund on a firm basis for the future. About \$12,000 has been pledged and the committee believe that there is as much more in sight.

The greatest surprise and pleasure of the Council was reached when a communication from the Bishop of the diocese was read, in which he relinquished his present stipend of \$600 per year and desired the same to be added in the future to the Bishop Coadjutor's salary. Besides the above, the Bishop announced his intention of returning to the episcopal endowment fund, at his death, the sum of \$4,500, being the amount he had received from the diocese since the consecration of the Coadjutor.

The following resolution was offered:

"Resolved, That the said letter from the Bishop be spread upon the record of this Council, and the offer of the Bishop be thankfully accepted and that the sum of \$600 annually, in monthly installments, be paid to the Bishop Coadjutor, in addition to his present salary of \$3,600 per year; and

"Resolved, further, That the Council hereby express its most grateful appreciation of the generosity of the Bishop in his benefactions to the diocese, throughout his entire episcopate, which gifts have been far in excess of the amounts paid to him by the diocese; and especially in his announced intention to further donate \$4,500 to the episcopal endowment fund of the diocese.

Elections resulted as follows: Clerical delegates to the General Convention—Rev. Messrs. John Williams, W. A. Mulligan, W. H. Moor, A. E. Marsh; Lay—Messrs. R. S. Hall, Omaha; E. A. Wiggenshorn, Ashland; T. L. Ringwalt, Omaha; H. W. Yates, Omaha.

Alternates: Clerical—Rev. Messrs. James Wise, J. C. S. Weills, D. C. Pattee, R. B. H. Bell; Lay—Messrs. Joseph Barker, C. S. Montgomery, Edgar Howard, W. S. King.

Standing Committee: Rev. John Williams, Rev. A. E. Marsh, Very Rev. G. A. Beecher, C. H. Rudge, C. S. Montgomery, C. W. Lyman.

NEW JERSEY.

THE annual Convention of the diocese of New Jersey, which met in St. Michael's Church, Trenton, May 14th and 15th, took a strong stand on the subject of divorce and on recent denials of the faith. The sermon, by the Rev. R. Bowden Shepherd, rector of Christ Church, Riverton, touched on the question of the Virgin Birth, the preacher (who was afterward chosen one of the deputation to the General Convention) showing the importance of the doctrine and defending its reasonableness and the evidence for it as an historic fact. Afterward strong resolutions were adopted by an almost unanimous vote of Convention urging the moral duty of a priest, who no longer believed any article of the faith, to give up his ministry instead of waiting to be forced out. This resolution, as also the language of the Bishop in his annual address, are given below.

The action on divorce was taken without a dissenting vote. The mover of this resolution, the Rev. W. Strother Jones, D.D., was subsequently elected, on the first ballot, as a deputy to the General Convention. His resolution, as adopted by the Convention, read:

"Resolved, That inasmuch as it is not always possible to designate the so-called "innocent party" in a divorce, this Convention expresses the opinion that none of its clergy shall give the Church's benediction to the marriage of any person divorced for any cause whatsoever."

Preceding the meeting of Convention there was held on Monday evening, the 300th anniversary of the arrival at Jamestown, a largely attended meeting of the Church Club of the diocese, when the Rev. James F. Olmsted, of Burlington, read a paper on the Virginia settlement. Speeches were also made by the Bishop, the president of the Club, John N. Carpenter, the treasurer of the M. T. O., Wm. D'Olier, and others.

The Convention, at its opening the next morning, recorded the largest attendance in the history of the diocese. The Rt. Rev. the Bishop of Newark, who was present, was invited to a seat with Bishop Scarborough, and made a most happy speech. The Rev. Charles Fiske, of Somerville, was elected secretary, and appointed as his assistant the Rev. Howard E. Thompson, of Freehold. The other elections, later in the session, resulted in the choice of the same officers as last year, with the exception of the Rev. R. W. Treabath, who succeeds the Rev. M. B. Nash, as Registrar; the Rev. H. M. P. Pearce, who takes the place of the Rev. Eliot White on the Standing Committee, and Mr. Harry Humphreys, who was made trustee of the Episcopal Fund, vice Mr. George Helme, removed from the diocese.

The reports of the treasurer, Charles E. Merritt, and of the trustees of the various funds of the diocese, made a splendid financial showing. Reports from the various parishes and missions were also unusually encouraging; a number of missions have become self-supporting and have been incorporated as organized parishes, and

two new parishes, All Saints', Trenton, and Christ Church, Palmyra, were admitted into union with the Convention.

The Bishop read his annual address in the afternoon. After speaking of the Jamestown ter-centenary, he commended heartily the Men's Thank Offering. The report of the M. T. O. treasurer had shown that New Jersey had as yet done little towards this movement, and the Bishop urged a more enthusiastic effort towards placing the diocese in line with those who were working earnestly for the success of the project. Subsequently pledges were received from a number of parishes which had not yet contributed. The Bishop also urged a more faithful effort to meet the diocesan apportionment for missions.

The greater part of the episcopal address was occupied with a plea for more candidates for the ministry. During the Convention year he had added but two names to the clergy list by ordination, while seven had been lost by death and deposition. "Yet there are six more canonically resident," he said, "than last year. The diocese therefore has drawn from other sources eleven clergymen, or four more than enough to make up our loss. This is indeed a poor outlook for the general Church. I have no difficulty in finding clergymen for the older and stronger parishes, but it is by robbing other and often weaker dioceses." The Bishop discussed at length the causes of the decline in the number of ordinations and pleaded for Christian homes which would manifest their devotion as training schools for the young in godliness, that so the hearts of some may be the more readily prepared to hear the call to work in the Master's vineyard. He also pleaded for an increase in ministerial salaries.

Speaking of the recent heresy trial, the Bishop continued:

"I have said nothing of the delicate and difficult task laid upon me by the Church as president of the Court of Review. For many anxious weeks the court met from time to time to consider carefully the grave and important questions before it. We had no precedent to guide us, but, as you knew, the final decision was unanimous, and it was hailed with delight by the great body of the Church. . . . This fact has been definitely settled, that no man can be tolerated as a teacher in the Church who tramples on and despises its authority or boastfully denies the articles of belief. The effect, I think, has been healthful. There is evident halting on the part of some who thought themselves at liberty to teach and to preach with impunity another doctrine, while wearing the garb of the Church and claiming its authority for their vagaries. I deplore ecclesiastical trials, but there are times when the very life of the Church is at stake, and they cannot be avoided. . . . I am looking with hope to the coming General Convention to give us a court of final appeal on questions of doctrine. A court of review can only do what its name implies. It is bound to see that the trial court of the diocese made no mistakes, but it can neither consider nor give judgment on any point of doctrine."

Closing his address, the Bishop spoke of the progress made during the past year and of the present state of the diocese. There are, in the diocese, 126 clergy, serving 162 churches and missions. The year witnessed many changes, 26 men having been appointed to new cures, 20 of them received from other dioceses by letters dimissory. The number of confirmations was 1,215. Materially, there was much progress. The most important improvements include a new parish house, begun for the Church of the Ascension, Atlantic City, a new church at Pleasantville, new mission chapels in the vicinity of Camden and Gloucester, renovations of several churches, sometimes at large expense, and the payment of parish debts in many churches. Christ Church Home for Orphans has been re-opened in South Amboy, and will be partly under diocesan care.

On Tuesday evening the Convention resolved itself into a missionary meeting. The Bishop told of the steady progress of the missionary work of the diocese and contrasted the diocese of to-day with its situation a quarter of a century before, some of the strongest parishes of the present being the outgrowth of missionary beginnings of that day. Other addresses were made by the Deans of the two Convocations, Dr. Baker and Dr. Perkins, who told in detail of the work, and by the Rev. H. E. Thompson.

Wednesday's sessions were crowded with business. Action was taken looking towards some minor improvement in the canonical law; a form for the organization of missions was prepared; plans were discussed for a new diocesan apportionment; the Sunday School Commission of the diocese was increased in numbers and its authority enlarged; a new canon on parish elections was adopted, providing that qualified voters must be "baptized males, of full age and good moral character, who adhere to this Church and to no other religious body and who are habitual attendants upon the services of the Church in said parish and who for six months previous have contributed to the current expenses of said parish."

Resolutions were adopted congratulating the Bishop on the close of half a century of work in the ministry. He was ordained deacon fifty years ago, on June 28th, and has for 33 years been Bishop of the diocese. Resolutions were also adopted, pledging the diocese to more active work for the M. T. O., thanking the Governor and the State Senate for their support of the "Bishop's Bill" and for their work for a better Sunday observance, expressing practical and enthusiastic sympathy with the General Clergy Relief Fund (though declining to merge the diocesan fund in it); and finally, this resolution, already referred to:

Resolved, That the diocese of New Jersey, in Convention assembled, places itself on record as sympathizing with the minute of the Monmouth Clericus, in deprecating any deviation from the Faith as this Church hath received the same, by any of her clergy, either in public speaking or writing, as being contrary to their ordination vows, unsettling to the faithful, and untrue to our divine Lord and Saviour Jesus Christ; and we furthermore believe that the more honorable course for any clergyman of this Church to pursue who finds himself in disagreement with the doctrine of this Church, is to resign from the Sacred Ministry and save the pain and grief which an ecclesiastical trial brings upon himself and the whole Body."

The election of deputies to the General Convention led to a spirited contest, ten ballots being necessary before the deputation was completed. As finally elected, the deputies were:

Clerical—The Rev. A. B. Baker, D.D., Princeton; the Rev. W. Strother Jones, D.D., Trenton; the Rev. R. Bowden Shepherd, River-ton; the Rev. James Stoddard, Mount Holly. Lay—John N. Carpenter, New Brunswick; Wm. D'Olier, Burlington; Harry Humphreys, Camden; Charles E. Merritt, Mount Holly.

Supplementary Deputies: Clerical—The Rev. Hamilton Schuyler, Trenton; the Rev. Robert Mackellar, Red Bank; the Rev. O. A. Glazebrook, D.D., Elizabeth; the Rev. H. H. Oberley, D.D., Elizabeth. Lay—Haley Fiske, Bernardsville; James Parker, Perth Amboy; Franklin B. Levis, Mount Holly; R. H. Woodward, Eatontown.

NORTH CAROLINA.

THE diocesan Convention met in Calvary Church, Tarboro, May 15th, in its ninety-first annual session. The sermon was by the Rev. John London. The Rev. Julian E. Ingle was elected secretary and Mr. Charles E. Johnson treasurer. The report of the committee appointed at the last Convention on salaries of the clergy urged an increase of salaries of at least 30 per cent. Reports on diocesan institutions were read, which showed all of them to be in good condition.

The opinion of the Convention on future ecclesiastical position of the colored Churchmen in this diocese and in the South was expressed in the following resolutions, passed unanimously:

"*Resolved*, That the time has come when the welfare of both races in the Southern States requires that each race should have its own ecclesiastical legislation and assemblies and that we urge that the General Convention take immediate action on this matter.

"Second, That this Convention is of the opinion that Missionary Bishops are preferable to Suffragan Bishops to have jurisdiction of colored clergy and laity in this State."

A resolution instructing the committee on canons to report an amendment to the constitution limiting the membership to clergy and delegates from white parishes was lost, the sentiment of the Convention being to wait until the General Convention had time to act.

The following were elected clerical delegates to the General Convention: Rev. Dr. Murdock, Rev. Dr. Pittinger, Rev. Dr. Marshall, and Rev. Dr. Osborne; Lay—Messrs. R. H. Battle, W. A. Erwin, W. L. London, John S. Henderson.

WOMAN'S AUXILIARY.

The twenty-fifth annual meeting of the Woman's Auxiliary began to-day. Mrs. C. M. Parks in brief but happily-chosen remarks welcomed the women on behalf of the local Auxiliary. Mrs. Wilkes, its president, most felicitously responded and then made her annual address. She said that in twenty-five years the Woman's, Junior's, and Babies' Auxiliaries had sent out for mission work over \$53,000. The silver jubilee thank offering amounted to nearly \$1,000.

OKLAHOMA AND INDIAN TERRITORY.

THE 13th annual Convocation assembled in Trinity Church, Tulsa, Ind. Terr., on Sunday, May 12th, and continued in session on Monday and Tuesday following. In addition to the Bishop, twenty clergymen were in attendance, and also three candidates for holy orders acting as pastors. Two deaconesses doing missionary work were also in attendance. The attendance of lay delegates was better than usual.

At the morning service on Sunday, there was an ordination, Mr. David C. Beatty of Vinita, Ind. Terr., being admitted as deacon.

At the evening service, the Bishop, after reading a portion of his address, was followed by Mr. H. G. Snyder, the Rev. Dr. Davidson, and the Rev. H. B. Smith, who spoke on "The Men's Thank Offering" and on "Diocesan Missions."

The Bishop in his address said: "In the larger towns the work is growing and satisfactory. Deaconess White is at work in Oklahoma City, and Deaconess Patterson is working among the mining population at Coalgate."

At the business session, the Rev. H. J. Llwyd was chosen as delegate to the General Convention, and Mr. H. G. Snyder as lay delegate. The Rev. D. C. Beatty was chosen secretary.

In his address, the Bishop reported 2,113 communicants, 228 Baptisms, 199 Confirmations, 62 burials, 849 Sunday School scholars. Two churches had been consecrated—at Chandler and at Purcell. A new church had been built at Chelsea, and a rectory at McAlester. The constitution was amended, providing for a Board of Visitors

for All Saints' Hospital, South McAlester, and for the Cheyenne Indian mission.

At the Woman's Auxiliary meeting on Tuesday, Mrs. Dwyer of Chickasha, presided. An enthusiastic meeting was held. The pledges and offerings for various purposes were larger than in former years.

PITTSBURGH.

THE annual convention of the diocese of Pittsburgh, the Bishop presiding, met at Erie, on Wednesday, May 15th. The arrangements for the entertainment of all the delegates were made with that thoroughness and genial hospitality for which the Church people of Erie have made themselves renowned. A committee was in attendance at every train, and no less than twenty-five automobiles were at the disposition of these committees to convey the guests to their respective places of entertainment.

The really most important, indeed, the vital, issue before the Convention was that of the division of the diocese, or the election of a Coadjutor to the Bishop, whose duties in view of the rapid growth of the diocese, and the consequently enormous demands made on his strength and time compelled him to beg of the diocese in one or the other of these ways to afford him some adequate measure of relief!

Although there seemed to be perfect unanimity among the delegates, both clerical and lay, both of these being very urgent needs, viz., the need of episcopal relief and also that of additional episcopal supervision, in view of the growth of the northern no less than the southern part of the diocese.

Yet formidable financial difficulties seemed to stand in the way of either alternative; so that the committee having the subject under consideration felt unable with the information it has on hand, to make any recommendation to the Convention, and desired the privilege of reporting progress and being continued for another year.

One of the most interesting reports was that of the missionary to deaf-mutes, the Rev. Mr. Mann. During the twenty-five years past he had held no less than 5,400 services and at least 800 of these "silent people" had been presented for Confirmation; not to speak of corresponding numbers for Baptism and marriages.

In the matter of the Clergy Relief Fund. Offerings are now made throughout the diocese to only the General Fund, which seems to find it "more blessed to give than to receive," for not half the parishes contributed to it during the past year! The diocesan fund is being administered by the Bishop until it may be exhausted, as it is a question whether the money being so willed to the diocese could legally be merged into a General Fund. And evidently the impression has not yet worn entirely away of aged and disabled clergymen, and their widows and orphans, being still warmed and fed and clothed in some occult or mysterious way! For much more was received from the General Fund than was contributed to it by the diocese.

The report on diocesan missions showed that there were fifty-eight in existence, and that many more might be sustained were only the money forthcoming which is needed for that purpose. And it was further shown that by far the larger number of Confirmations are in the missions.

The mission to colored people, St. Augustine's, in Pittsburgh, was reported by the Bishop as in unusually encouraging condition.

The work of the "Laymen's Missionary League," which, as its title would imply, was formed some years ago for active missionary work in the diocese, was a remarkable one, and serves to show what success may be expected to follow self-denying lay effort when properly directed, as in this instance, and wisely organized.

A beautiful tribute was paid by the Bishop in his annual address to the memory of those members of the Convention who had departed this life during the year. The congregation was requested to stand as the names of the departed, and the requiem prayers were said.

A revival of missionary zeal might be very reasonably expected if at every diocesan convention such rousing missionary addresses might be made as were those of the Rev. Mr. Jones of Warren, Pa., Canon DuMoulin, of Cleveland, O., and the Rev. Dr. McIlvaine. To put it as did a plain matter-of-fact hearer: "The first speaker made us all feel that we have bigger pockets than our fathers; the second, that we have far more in them; and the last made us want to empty them oftener for the work of missions."

SOUTH CAROLINA.

THE 117th Council of the diocese of South Carolina convened in Trinity Church, Columbia, on May 14th, and continued in session for three days. The Bishop of the diocese presided at all sessions of the Council with his accustomed skill and grace.

Council was organized by the election of the Rev. A. S. Thomas as secretary and Mr. F. A. Mitchell as treasurer and by the appointment of the usual committees.

The subject uppermost in the mind of the Council was the election of a Bishop Coadjutor in response to a call issued some months ago by the Bishop. This was made the special order for Wednesday at 12 o'clock. It was resolved that no nominations or nominating speeches should be made. When the appointed hour arrived, the Council was bidden to silent prayer by the Bishop. After this the Rev. R. C. Jeter and the Rev. J. W. Motte, and Mr. A. M. Lee and

Mr. B. P. Fraser were appointed tellers of the clerical and the lay vote respectively, and a vote by Orders was taken:

FIRST BALLOT.

	CLERICAL VOTE.	LAY VOTE.
Rev. H. H. Covington.....	9	7
Rev. John Kershaw, D.D.	5	10
Rev. W. A. Guerry.....	5	20
Rev. A. R. Mitchell.....	4	6
Rev. W. T. Capers.....	2	1
Rev. J. G. Murray.....	2	0
Rev. W. B. Gordon.....	1	0
Rev. W. P. Witsell.....	1	2
Rev. W. C. Brown, D.D.....	1	0
Rev. A. B. Kinsolving, D.D.....	1	0
Rev. J. L. Scully.....	1	0
Rev. P. C. Webber.....	1	0
Rev. T. T. Walsh.....	0	2
Rev. R. W. Barnwell.....	0	1
Rev. S. C. Beckwith.....	0	1
Rev. C. W. Boyd.....	0	1
Rev. McNeely DuBose.....	0	1
Rev. A. S. Thomas.....	0	1
Divided	—	1

SECOND BALLOT.

	CLERICAL VOTE.	LAY VOTE.
Rev. W. A. Guerry.....	10	32
Rev. H. H. Covington.....	9	9
Rev. A. R. Mitchell.....	6	3
Rev. John Kershaw, D.D.....	3	3
Rev. W. C. Brown.....	2	0
Rev. W. T. Capers.....	1	0
Rev. A. S. Johns.....	1	0
Rev. J. L. Scully.....	1	0
Rev. W. P. Witsell.....	1	2
Rev. A. B. Kinsolving, D.D.....	1	0
Rev. T. T. Walsh.....	0	3
Rev. Robert W. Barnwell.....	0	1
Rev. J. G. Murray.....	0	1
Divided	—	1

The laity had thus elected the Rev. W. A. Guerry on the second ballot.

THIRD BALLOT.

	CLERICAL VOTE.	LAY VOTE.
Rev. W. A. Guerry.....	19	38
Rev. H. H. Covington.....	8	6
Rev. A. R. Mitchell.....	5	3
Rev. John Kershaw.....	2	2
Rev. W. T. Capers.....	1	0
Rev. T. T. Walsh.....	0	2
Rev. W. P. Witsell.....	0	2
Rev. Robert W. Barnwell.....	0	1
Divided	—	1

Upon the announcement of this vote the Bishop declared that the Rev. W. A. Guerry was duly elected Bishop Coadjutor. On motion the election was made unanimous. The Bishop led the Council in prayers of thanksgiving, then the *Gloria in Excelsis* was sung. The Bishop felicitated Council upon the reverent dignity and unanimity of spirit with which the election had been conducted. A committee of four was appointed to notify the Rev. Mr. Guerry of his election. Two of the committee, the Rev. H. H. Covington and Mr. T. W. Bacot, left the next morning for Sewanee to notify Mr. Guerry in person. The Bishop sent the Bishop Coadjutor-elect the following telegram:

"You have been elected Bishop Coadjutor with much unanimity of feeling. God has answered our prayer and calls you to my aid. We expect your acceptance. Committee sent to present our action."

The Bishop's annual address was an unusually vigorous presentation of the work and needs of the diocese. The Bishop was especially earnest in his words respecting the inadequate salaries of the missionaries in the diocese. In accordance with the Bishop's recommendation a canon was afterward passed requiring that the salaries to be paid missionaries be at least \$900 and rectory or without a house or rectory \$1,000.

The committee appointed at the last Council to consider the memorial concerning special Missionary Bishops presented by the sub-committee of the General Convention, reported that they consider the present organization of the Church adequate for the purposes of the work set forth in the memorial, that it does not favor the proposed canon, that it favors a special missionary without episcopal functions to have charge of the work in contiguous dioceses. The report was received but its consideration deferred.

A letter was read from the Bishop, generously relinquishing \$1,000 of his salary in order to assist the diocese in providing proper support for the Bishop Coadjutor. A resolution was adopted expressing appreciation of the Bishop's attitude, but respectfully declining to accede to the Bishop's proposition.

It was resolved that the 118th meeting of the Council be held on the second Tuesday in May, 1908, in St. Philip's Church, Charleston.

The elections held resulted as follows. Standing Committee—

Rev. Messrs. John Kershaw, D.D., W. B. Gordon, A. H. Mitchell, H. H. Covington, A. S. Thomas; Messrs. R. I. Manning, C. S. Gadsden, W. C. Bissell, H. P. Duvall, T. W. Bacot.

Trustees of the University of the South—Rev. John Kershaw, D.D., Mr. W. W. Lumpkin, Mr. Wm. Egleston.

Trustees of the General Theological Seminary—Rev. W. P. Witsell, Rev. Wm. Way.

Deputies to the General Convention—Rev. Messrs. John Kershaw, D.D., W. B. Gordon, A. R. Mitchell, A. S. Thomas, and Messrs. John P. Thomas, Jr., T. W. Bacot, R. I. Manning, Robert Aldrich.

SKETCH OF THE LIFE OF THE BISHOP COADJUTOR-ELECT.

William Alexander Guerry was born in Clarendon County, South Carolina, about 45 years ago, the son of the Rev. W. A. Guerry and his first wife, who was Miss Brailsford of Camden. He was educated at the Porter Military Academy, Charleston, from which institution he graduated and then taught for several years at the academy. From there he went to the University of the South at Sewanee, and took the master's degree, and later entered the seminary, from which he also graduated. He accepted the call to the church at Florence, S. C., where he labored with great success and energy. From Florence he was called to succeed Bishop Gailor as chaplain of the University of the South, when Dr. Gailor was made Bishop of Tennessee, and Mr. Guerry now holds the position of chaplain of the university and professor in the theological seminary at Sewanee. He has had numerous calls, including several leading to the bishopric in other dioceses, but has declined them all in order to stay at Sewanee, where he has been greatly interested in his work.

The committee on notification of election, received from Mr. Guerry his acceptance of the election, subject to the canonical requirements.

SOUTHERN OHIO.

THE 33d annual Convention of the diocese was held in St. Paul's Cathedral, on May 15th and 16th. It was opened with a celebration of the Holy Communion. The Convention was organized by the election of Archdeacon Edwards as secretary.

Bishop Vincent, in his address, did not touch on the Cox heresy controversy at all, nor did he mention a word about the proposed division of the diocese, which was agitated at the recent meeting of the Columbus Convocation. He paid a glowing tribute to the late Wm. A. Procter, who was such a generous giver to every good work of the diocese.

In the way of legislation, the following was the most important enacted. The following resolution on the permissive use of the Revised Version was passed:

"Resolved, That the Convention of the diocese of Southern Ohio hereby respectfully petitions the General Convention to take such action as may be necessary to permit the use of the English Revised Version of the Holy Bible in the reading of the Lessons and Morning and Evening Prayer."

It has been felt by many in the diocese that the present canon on the trial of a clergyman, laid too great a responsibility on the Bishop, and was also, in many ways, very unsatisfactory, so a new canon was introduced, which will come up at the next Convention for final action. The proposed canon is as follows:

"SEC. 86. There shall be elected annually by ballot, by the Convention, from the presbyters canonically resident and in charge of parishes, not members of the Standing Committee, nor the parties to any presentment, nine, who shall be a Permanent Committee for Clerical Trials. This committee shall have power to fill vacancies in its membership from presbyters properly qualified as above. Upon each presentment made by the Standing Committee, as provided by the foregoing canon, the Bishop shall, as soon as may be, cause a copy of such presentment to be served on the accused. The accused shall, within twenty days after such service, select seven names from the Permanent Committee for Clerical Trials, and notify these names to the Bishop and Standing Committee. Within ten days from such notification, one of its members appointed by it to act for the Standing Committee, shall select from these seven names, five, and shall present these names to the Bishop and the accused; which five, as chosen, shall form an Ecclesiastical Court for the trial of the accused."

The Convention decided to raise the sum of \$6,500 the coming year for diocesan missions.

A resolution was passed, recommending that on the Third Sunday after Trinity, June 16, 1907, special celebrations of the Holy Communion be held in each parish, in commemoration of the first celebration in English, at Jamestown, Va.; and further, that the lay delegates from the several parishes to this Convention be appointed a special committee on the M. T. O. in each parish, if no other arrangements have been made, and if it be agreeable to the rector or minister in charge.

The deputies to the General Convention were appointed a special committee to investigate fully the necessary arrangements and details in regard to inviting the General Convention to Cincinnati in 1910, and to have power to act in their discretion.

When it came to the elections, it was already evident that those who were in favor of trying the Rev. Geo. Clarke Cox for heresy were in the majority. The following was the result of the election for Standing Committee: Rev. Messrs. John Hewitt, Dudley W.

Rhodes, D.D., Charles J. French; Messrs. Wm. M. Allen, E. Morgan Wood, and William Cooper Procter.

Clerical deputies to General Convention: Rev. Messrs. John Hewitt, Paul Matthews, Dudley W. Rhodes, D.D., John D. Herron. Lay—Messrs. John D. Van Deman, Gideon C. Wilson, William Cooper Procter, and Gilbert H. Stewart. Alternates: Clerical—Rev. Messrs. C. E. Mackenzie, L. P. Franklin, F. H. Nelson, J. T. Ward. Lay—Messrs. Tasker B. Bosworth, Charles W. Short, H. O. Norris, and E. Morgan Wood.

It was decided to hold the next Convention in St. James' Church, Zanesville.

TEXAS.

THE 58th annual Council of the diocese, held in St. Paul's parish, Waco, on the 15th and 16th inst., will be remembered as one of the most felicitous in the history of the diocese.

In the first place, it was the fifteenth anniversary of the Bishop's election to the episcopate, of which fact much was made, especially as it was in St. Paul's Church, Waco, that he was elected. At luncheon on the first day of the session, Mrs. R. G. Patton, acting on behalf of the Woman's Guild of the parish, presented the Bishop with a handsome crystal loving cup, accompanying the gift with a bright and pleasing address of congratulation. Then, the attendance at the Council of lay delegates was so unusually large as to call forth special comment from the Bishop, who feelingly alluded to it as filling him with encouragement and hope. The presence of so many laymen refreshed and invigorated him more than he could express. Then the reports of the year's work showed a year of unsurpassed prosperity. For the first time the assessments for episcopal stipend, contingent expenses, etc., had been paid in full before the assembling of Council; for the first time the apportionment for diocesan missions had been met in full; more persons had been confirmed (except in those years in which the diocese had the services of a general missionary); more church edifices had been built and paid for; more money had been raised, both for parochial and diocesan purposes, and for general missions, than in any previous year.

The opening service was held in St. Paul's Church, and consisted of a celebration of the Holy Communion by the Bishop. The Rev. T. J. Windham of Trinity Church, Houston, preached a helpful sermon.

The Bishop, in his annual address, gave a retrospective review of his fifteen years' work in the diocese, and made the subject of the Jamestown Ter-centenary Celebration the text for a thoughtful and philosophic consideration of the Church.

An earnest appeal on behalf of the M. T. O. was made from the chair, and the Rev. S. G. Porter, rector of Marshall, delivered a stereopticon lecture on "The Three Hundred Years of Christianity in America."

The elections resulted in the reelection of the various officers.

Clerical deputies to General Convention: Rev. Messrs. E. A. Temple, E. H. J. Andrews, C. S. Aves, and G. L. Crockett. Lay—Messrs. N. T. Shumate, Rufus Cage, F. T. Roche, and Ingham S. Roberts.

The Finance committee increased the diocesan assessment on parishes and missions for episcopal stipend, to provide for the travelling expenses of the Bishop, made necessary by the passage of the railroad anti-pass bill.

The Council succeeded in concluding its business on the second day of its session, bringing the proceedings to a close with a missionary service, the feature of which was addresses by prominent laymen.

Much sympathy with the rector of the parish (Rev. E. A. Temple), on account of the serious illness of his mother, which necessitated his attendance at her bedside in Virginia; also with the Rev. C. S. Aves and with Mr. R. M. Elgin, on account of illness, was expressed.

WASHINGTON.

THE twelfth annual Convention of the Diocese of Washington met in St. Alban's Church in the Cathedral Close, on Wednesday, May 15th.

At the celebration of the Holy Eucharist the Bishop was the celebrant and Archdeacons G. C. Graham and C. I. La Roche were epistoler and gospeller. There was no sermon. Immediately upon the close of the service the business session was begun and, after appointing the two committees on Right of Clergy and Lay Delegates to Seats, the Bishop read his annual address.

The usual routine of organization and reports of various committees filled the morning hour after luncheon, which was served in the new Cathedral choir school building. The Rev. Dr. C. Ernest Smith, rector of St. Thomas', presented the report of the committee on the State of the Church, which contained some very interesting and helpful recommendations, chief among which was one that the best interests of the Church would be subserved by a more general distribution of diocesan and parochial offices. "At present, he stated, at least 90 per cent. of the people had little or nothing to do. The work would be as well done and more interest would be aroused if many of these inactive laymen and laywomen were drawn into the circle of elective and appointive officers of parish and diocese." The

recommendations were adopted on motion. June 16th was set aside as the day for special commemoration of the first celebration of the Holy Communion in America. The clergy were requested to arrange their services and sermons especially with this in mind, and that on that day the M. T. O. shall be taken up.

The missionary meeting was held in Epiphany Church on Wednesday evening. The attendance was very good and much interest was aroused. Addresses were made by the Bishop, Archdeacon Williams, and Rev. Mr. Bennett in behalf of the colored work in the diocese.

A special committee on social reform presented a report through the Rev. Dr. W. L. Devries in which certain plans were proposed for the better cooperation of the Church in the plans proposed by Hon. J. B. Reynolds for the betterment of housing, sanitary, educational, and moral and spiritual conditions in Washington. The report recommended the appointment in each parish of a committee of laymen and laywomen to investigate the social conditions and problems of its community, to act in harmony with the Associated Charities, which is doing such splendid work here; and also to assist any other efforts being made along these lines. There is also to be a central committee appointed by the Archdeacon of Washington, to whom the parochial committee are to report.

The report of the Board of Managers of Diocesan Missions was read by the Secretary, the Rev. C. E. Buck, and \$6,500 were appropriated for the work during the ensuing year, one-tenth of which goes to the colored work. As last year, the Bishop guaranteed to raise \$3,500 himself to make the sum \$10,000. It was decided that wher-

such should be necessary to reach the amount demanded by the work.

The Convention was noteworthy by reason of the fact that so many of the clerical and lay delegates were present at the celebration on Wednesday morning and remained through the tedious routine work until the Convention adjourned.

COMPLIMENTARY RESOLUTIONS IN BEHALF OF THE REV. JOSHUA KIMBER AND DEAN BURLESON

Abstract of Proceedings of the Board of Managers

THE Board of Missions met at the Church Missions House on Tuesday, May 14th, with the Bishop of Pennsylvania in the chair. There were present ten Bishops, twelve presbyters, and eleven laymen.

The treasurer reported that the contributions received on account of appropriations up to May 1st amounted to \$508,337.16, a net gain over last year of \$4,908.19. Last month the reported gain for the term was \$7,891.16, and two months ago \$14,296.44; showing that the total of the offerings for the last three months was not holding its own.

The treasurer called attention to the considerable balance to the credit of income resulting from the legacy of Miss Elizabeth S. Fowler, available for the education of "the minor daughters of those deceased missionaries who shall have been at some time in the service of the Society and died in the communion of the Protestant



THE WASHINGTON COUNCIL IN FRONT OF THE NEW CHOIR SCHOOL. (Copyright, 1907, by Harris & Ewing.)

ever a mission or parish receiving aid from the board will agree to deposit its share of the rector's salary with the committee, the stipend will in almost every case be not less than \$1,000 per annum. Subscriptions were asked in behalf of the Calvary Chapel (colored) in East Washington. A lot has been purchased and partly paid for. Over \$400 was raised in a few minutes.

After Morning Prayer on Thursday, the Convention met in business session again.

The chief event of the morning was the non-approval of the change in the constitution adopted at the meeting last year to the effect that hereafter the Convention may, by canon, prescribe certain conditions under which a parish may be deprived of lay representation. The debate upon this resolution was spirited. On a call for a vote by orders the motion was lost by a non-concurrence. It was accepted by the clergy but rejected by the laity.

At noon, the rules of order called for the election of the Standing Committee. Printed ballots were distributed bearing the names of all who were nominated the afternoon before. The election resulted in the retention of all the former members and the addition of the Rev. Dr. Thos. J. Packard to fill the vacancy caused by the removal of the Rev. Dr. O. J. Murphy from the diocese. After several ballots, the following were chosen clerical and lay deputies to the General Convention: Clerical—Rev. Messrs. Alfred Harding, D.D., R. H. McKim, D.D., R. P. Williams, A. S. Johns; Lay—Messrs. Chas. H. Stanley, Arthur S. Browne, W. C. Rives, M.D., and Thos. Nelson Page. For alternates: Rev. Messrs. C. E. Buck, F. B. Howden, G. F. Dudley, and G. C. Carter; Lay—Messrs. L. A. Wilmer, W. H. Singleton, Thos. Hyde, and Admiral Endicott.

One of the most important changes in the canon law of the diocese was made in regard to the method of apportionment of the amount necessary for diocesan missions. For several years this has been done by a committee of the diocese on the basis of current expenses of each parish, but this year it was decided to try the self-apportionment plan, which had four divisions: 1. a letter to be sent out by the Bishop to each rector and vestry at least two months before Convention, giving full information as to mission work being done, its needs, its opportunities, and the amount to be raised in the diocese for the work. 2. The instruction of each delegation by the vestry as to the amount to be subscribed for diocesan missions by that parish. 3. The announcing of these self-apportionments on the first day of Convention. 4. The voluntary additional subscriptions in case

Episcopal Church in the U. S. A.," and, at his suggestion, it was ordered that this fact be included in the abstract of proceedings sent to the Church papers and that the several Bishops be advised of it by a circular letter with a view to making the money useful by the finding of suitable beneficiaries. A small amount of this income has been and is being used, both in the Domestic and Foreign Fields.

The Treasurer reported that he had received an offering of \$15,000 from the Domestic Committee and friends of the Woman's Auxiliary of the diocese of New York for a memorial fund to be known as the "Eliza Seymour Perkins Memorial Fund" to be held under certain conditions as stated. This gift was accepted with hearty appreciation and the conditions were affirmed by the Board.

On motion of Mr. Thomas, the two following minutes were unanimously adopted:

"As on Monday, May 27th, our good friend, the Rev. Joshua Kimber, Associate Secretary, will have completed forty years of continuous service in connection with the missionary work of the Church.

"The Board of Missions desire to place upon record their sincere appreciation of his valued help to them throughout these years.

"During the whole period he has never spared himself, and the entire Church owes him a debt which it is impossible to overestimate.

"The Board feels that some special recognition should be made on this occasion, and therefore request the Chairman to appoint a committee to arrange a service which will include a celebration of the Holy Communion at some hour that may be convenient on Monday, May 27th; and they extend to the Associate Secretary their most sincere and heartfelt good wishes for the continuance of his life and usefulness, and that his future years may be those of happiness and peace."

The Chair appointed as the said committee: The Bishop of Nebraska, the Rev. Dr. Huntington, and Mr. Thomas.

"The Board of Missions, having been informed that Dean Burleson, who has been doing effective work at the Church Missions House in the absence of the General Secretary, is obliged to return to his duties in the Missionary District of North Dakota, desire to place upon record their most hearty appreciation of the valuable services which he has so faithfully rendered.

"They extend their best wishes to him to the fullest extent, and wish also to acknowledge their obligation to the Bishop of North Dakota for his kindness in allowing Dean Burleson to leave his field of labor to perform these important services."

Helps on the
Sunday School Lessons

JOINT DIOCESAN SERIES
SUBJECT—*Bible Characters. The Old Testament.*
BY THE REV. ELMER E. LOFSTROM

CAIN AND ABEL.

FOR THE FIRST SUNDAY AFTER TRINITY.

Catechism: III. Vows. Text: Heb. xi. 4. Scripture: Gen. iv. 3-16.

CHIS lesson brings before us two young men coming to God with their offerings. Each brings the best that he has. Cain was a farmer, and brings from the fruit of the ground. Abel was herder and brings from the best of his flocks, and offers the best parts in sacrifice. God accepts the sacrifice of Abel, but refuses to accept the offering of Cain. What sign of approval or of disapproval was given is not indicated. Perhaps the offerings were made before the cherubim outside the garden. Or some sign as of fire coming down to consume the accepted gifts was given. Both men understood the sign, however.

Why should the offering of one have been accepted, and not the other? The answer to this question may be reduced to the same fundamental idea whether it be held that Abel brought the kind of an offering required, while Cain did not, or whether it be supposed that the offering of each was acceptable in itself. For it is clear that Cain was not in the proper spirit for presenting an offering to God. As soon as he noticed that his gift was not accepted, instead of searching his heart to find out wherein he needed correction, or instead of inquiring wherein his offering was lacking, he became angry and discontented. This reveals a spirit of pride which is not consistent with the offering of a sacrifice to God. A sacrifice to God is meant to symbolize repentance and a desire to make atonement for that which is amiss. A man bringing such a sacrifice cannot insist upon its being accepted. If it is not accepted, it is a sign that he has not repented, and he should examine himself instead of finding fault with others.

This incident also puts into concrete form the truth afterwards emphasized by some of the prophets, that it is not the gift but the spirit in which the gift is offered which gives it value in the sight of God. Cain was a hypocrite. He wished to have the appearance of giving worship to God, but in his heart he was not ready to fulfil the conditions. His experience warns us of the danger of insincerity. God expects us to worship Him and to serve Him. But He asks for true worship. He will not accept a pretended service. Bring out the importance of worshipping sincerely. Cain wished to have the credit for being a worshipper of God, but he was not willing to fulfil the required conditions. This is also true of all those who are nominal worshippers but who are not sincere in their service.

The kindly warning to Cain from the Lord God (vs. 6, 7) shows that He still loved the erring man and hoped to bring him into the true frame of mind. There is some difference of opinion as to the meaning of the words. It seems to be an argument designed to meet every excuse which Cain could have offered. "If thou doest well, shalt thou not be accepted?" Therefore, as he was not accepted, he was evidently lacking in something. The thing needful is self-examination. The next phrase has been interpreted in two ways. First as meaning that if he is in a sinful mood, sin is crouching at the door ready to spring upon him and bear him down; a warning that he repent at once before it is too late. Or, perhaps better, that there is lying at the very door of his tent, a suitable offering to express what his former offering lacked. It was not inability, but stubborn pride and self-will that kept him from making an acceptable sacrifice. The margin of the R. V. refers the next phrase to the first interpretation of the preceding clause: "unto thee is its desire, but thou shouldest rule over it." It may be better to take the simpler meaning that as Cain is the older of the two brothers, Abel will still obey him. There is therefore no occasion for the man to be jealous of his brother. He is nursing hatred in his heart, and the only fault which needs correction is in his own heart.

Verse 8 should probably read, "And Cain said unto Abel his brother, Let us go into field." Part of these words are missing from the received text, but they are found in all the versions so that it is probable that they were accidentally dropped out of the Hebrew. They show that Cain induced his brother

to go into a solitary place with him, and then killed him. This result of his sullen attitude under the influences designed to put him into a right relationship with God warns us of the great danger of persisting in an attitude of unrepentance. Sin is like fire: it may smoulder for a long time, but unless it is extinguished, it will consume all within its reach in the end. When we are unhappy, and envious of another, the thing needed is to turn our attention to self-examination. The cleansing needed is in our own hearts.

The sin of Cain once committed would give him no peace. He adds the sin of lying in his endeavor to escape the penalty of his sin. He asks that significant question, "Am I my brother's keeper?" But the sin brought its own penalty as the poor sinner found out to his sorrow. There was no longer peace for him even in the fields. He was compelled to leave the cultivated fields and to be a wanderer in the wilderness. At last the heart of the man is broken. He cries to God, "My sin is too great to be forgiven!" He stood at last before his God in the attitude which makes it possible for a person to be accepted. He saw his sin in its baseness. He confessed his sinfulness with evident sincerity.

In this new attitude he stands forth as an example of a great sinner to whom God has extended undeserved mercy. The penalty which Cain might expect according to the custom of the time was death at the hands of any of the tribe. Because he repented, God ordered that his life be spared. There was still a penalty for his sin. He was driven from the presence of the people who lived before "the presence of the Lord." Sin leaves a scar.

The question is often asked, "Who was Cain's wife?" The best answer to this question is to point out the fact that it is a question which confronts science as well the Bible. If the race had its beginning in a single family, as the Bible asserts and science agrees, then brothers and sisters must have married. In the days when the race was comparatively pure there would be no harmful results from this. The narrative seems to indicate that there were at this time a number of people besides those directly named. We should have inferred as much.

CHICAGO DEANERY MEETING.

[Continued from Page 107.]

van's "The Pirates of Penzance," at the Englewood Theater on the evening of May 29th; Epiphany Choir is to give, for the first time in Chicago, Thomas W. Surette's new opera of "Priscilla," at the Haymarket Theater on the evening of May 28th.

The children of the Sunday School of the Church of the Advent are learning a "Mystery Play," called "Two Little Pilgrims and the Book Beloved," a novelty based on the mystery plays of the Middle Ages. About forty children are taking part. The same play is to be given by children from St. Luke's Sunday School, Evanston, on the evening of May 28th. It was first given in St. Agnes' Chapel, New York, and has attracted a great deal of attention.

Two of the city choirs have lately published a summary of their work done during the year. One of these music lists has included 10 *Te Deums*, 8 settings of the *Magnificat* and *Nunc Dimittis*, 30 anthems and one cantata, besides the camp-out opera. Another choir has sung during the year 10 *Te Deums*, 2 settings of the *Benedictus*, 1 of the *Benedicite*, 9 of the *Magnificat* and *Nunc Dimittis*, 3 of the Holy Communion, 10 cantatas, 64 anthems, several offertory solos, besides learning one camp-out opera.

Miss Jannette Sturges, of Elmhurst, has recently read by request her valuable paper on "Missionary Kindergartens" before the Auxiliary branches in Grace Church, Chicago, St. Paul's, Kenwood, and Epiphany.

The annual report of the treasurer of Grace Church, Chicago, shows an income of \$35,000, including \$8,468 from pew rents and \$3,744 from interest on the endowment fund. The Woman's Auxiliary branch at Grace Church has expended \$14,855 during the year for missionary work of all kinds. In addition to these totals of about \$50,000, other moneys have been raised by the various parochial organizations, aggregating over \$3,000. The Church Periodical Club of Grace parish, with 37 regular contributors, has sent out 455 regular periodicals each week or month, and twenty occasional contributors have, with the above, sent out during the year a total of over 11,000 periodicals, books, cards, pictures, pieces of music, calendars, and such like. Mrs. Ida S. Wright is the Grace parish librarian of the Church Periodical Club. She is also the diocesan president of the Church Periodical Club. TERTIUS.

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, yet reserves the right to exercise discretion as to what letters shall be published.

WORK FOR GENERAL CONVENTION.

To the Editor of *The Living Church*:

NUMEROUS suggestions have been made, and undoubtedly many more will come to the surface, as to what should occupy the time and thought of the General Convention next October.

We have heard of the urgent necessity for the Court of Appeal and many equally important canonical matters. But, Mr. Editor, my earnest belief is that we spend altogether too much time in the canon-making business, and not enough in plans and principles of the Kingdom of God as relating to its propagation. We all regard with due appreciation the necessity of a well-regulated National Church, but evidence is not lacking to show that many virtuous, necessary, and worthy projects which have come before the Church have been strangled either at their birth or before it, by reason of our ecclesiastical red-tape.

This tercentennial year brings unusual opportunities and furnishes equipment in enthusiasm and means for a great forward movement, and I raise my voice to urge that that be made the keynote and sustained harmony of the whole gathering. If anything has been revealed to the American Church, it is that her mission is the conquest of this Western Hemisphere—first of all, the people of the United States. If anything has shown the opportune moment for aggressive propaganda, it is the Exposition at Jamestown, which has already created great interest in a matter where the Church ought to be the conspicuous figure.

If anything will open wide the eyes of the Church to the loss of an opportune moment and the smothering of a mighty religious enthusiasm, let us ponder over the great Methodist movement which enrolls 18,500,000 persons in this country, who ought to be inside the fold of the Catholic Church.

May this Convention be notable in that it shall start a mighty movement, parochial, diocesan, and national—let it care for the millions of negroes in some adequate fashion; let it do something large for the millions of foreigners in our great cities, of pagans in our rural regions, and our unconverted in the mines, the forests, and the mountains. Let it adopt the plan of Suffragan Bishops, and thus equip with powers the men who shall be leaders in the work of salvation. And, above all else, let us see that those who shall be sent to do this work shall be staunch champions of the Divinity of our Blessed Master, not time servers or men pleasers. Let the men who have been equivocal, cowardly, openly defiant, be kept at home (where they can do less harm), and let the great shout of a Gideon-picked army proclaim loyalty to the Virgin Birth and every other attribute of the God-Man, thus glorying in the faith which alone can prevail over all the ramparts of hell.

Ascension day,

ERNEST V. SHAYLER.

Grace Church, Oak Park, Ill.

To the Editor of *The Living Church*:

REFERRING to the question of desirable subjects for legislation in the coming General Convention, I would suggest the importance of a canon calling for the appointment in each diocese, or in some other way so as to be available for each diocese, of a diocesan architect, who shall be sufficiently versed in ecclesiastical architecture and its kindred subjects, to pass upon in an authoritative manner all church buildings erected in the future.

Every thoughtful man must have had cause to blush at the deplorable ignorance displayed, not only in the design, but in the planning of the large majority of our existing churches. And if designs could be submitted, before being carried into execution, to some one qualified to pass upon their merits, both practical and esthetic, many mistakes could in the future be avoided.

The expense connected with this office need not be great: a small fee, based on a graduated scale, upon the proposed out-

lay would be all that would be necessary; and surely, one would think that, considering the value and importance of such criticism, the parties interested would gladly avail themselves of the advantages offered.

In the estimation of the average man, one architect is about as good as another, and when a vestry has put its work into the hands of an architect—any architect—the members think they have done all that is necessary to bring about a satisfactory result. This is generally far from the case, and while there may be very good reasons why a local architect should be employed, yet this local architect seldom possesses any special knowledge in church design, and his shortcomings in this respect may be made good by the proposition above advanced, without hurting his professional feelings, which might suffer if the conditions were not applied to all cases alike.

Yours sincerely,

JOHN SUTCLIFFE.

RELATION OF THE CHURCH TO COLLEGES.

To the Editor of *The Living Church*:

THE letters of Mr. Gilmore and of Mr. Tucker in late issues of *THE LIVING CHURCH*, concerning the relation of the Church to colleges and college students, bring up an important problem for the Church to solve. No one can fail to note two things which are predominant in the student life to-day: the first is that religion and religious questions are more discussed and debated among college students than ever before, and the second is that in all these discussions historic Protestant theology is hardly considered. By religion is meant man's relation to God and the unseen; there is hardly any doubt that such questions play a much more important part in the student's life than formerly. The signs of the time clearly show the end of Calvinism and of the distinctive Protestant tenets, whose foundation, man-interpreted Scripture, is being given up by the ministers themselves.

Modern education is frankly skeptical of dogmatism and of dogmatic statements in science, in literature, in history, or in theology. A Protestantism which bases its existence upon a dogmatic interpretation of a book no longer has value in the eyes of the college world. What can replace it? A sane Catholicism, wherein the gospel is our Lord Jesus Christ, His words, His sacraments, presented and interpreted by God the Holy Ghost, residing in His Church.

In the great state universities of the Western states, thousands of students, men and women, come up from the farms and towns to be educated. The religion they know, many reject. Methodism, as they know it, does not appeal to hundreds, nor does the many other varieties of religion with which they may be familiar. Roman Catholicism they shun as an evil, and of this church of ours they are densely ignorant. In such a state of things, what are we to do? What are we doing? Nothing.

Mr. Editor, we are living in an age of transition, in an age of thought; old views are passing away, new ones are adjusting themselves to the realities of life. Higher Criticism is destroying faith in the Bible as an infallible guide of life; biology and science have shaken the old conception of God. Hence, indifference, skepticism, or simple humanitarianism are a substitute for religion, together with a vital interest in religious matters. There are some ages in the world's history which this resembles; from them we may learn our duty if we will. In the thirteenth century, Aristotelian philosophy came to Western Europe through the Arabs of Spain; it was taught in the universities with a skeptical, materialistic tone. Faith in God and the gospel seemed lost forever in the great centers of education. The Dominicans faced the problem, philosophy became Christian, and Christ was again believed in by men of education. Herein is the solution of the present problem.

The Church is to go to these great centers of learning; it is to present its claims to these men and women as bringing a gospel to thinking men and women. In most of the university towns of the great West, the Episcopal Church is a small wooden structure on a side street, struggling to raise a small salary on which the rector well nigh starves mentally as well as physically. If we had the wisdom of serpents, which our Lord commended when joined to the harmlessness of doves, we would place in each university-town a church hall, which would contain a well equipped reading room and library containing historical and theological books presenting the claims of the Church, rooms for meetings, and a spacious lecture room. The parish church would not be allowed to struggle for an

existence, but would be supported, if necessary, by the diocese or by endowment. Then men and women would know and soon learn to love our ways.

Church education, even in our secondary schools, scarcely causes a ripple in the ocean of national life. Our colleges, outside of Columbia, which is no longer a Church institution, could disappear to-morrow and the nation be ignorant of their disappearance, and more than that, their loss in the Church scarcely be felt. In most educational subjects, religion plays no part. Mathematics, languages, science (with possibly the exception of biology and geology) can just as well be taught by an infidel as by a Christian. Literature does not require the aid of theology in order to be known and appreciated. History alone, because of its human relations, requires a knowledge of man's religious beliefs to be understood. I firmly believe that man's religious and moral nature should be educated as well as his mental and physical, and I hold that the Church's secondary educational institutions should be strengthened and increased, but, instead of struggling colleges to which few go, let the Church plant strong centers in the great universities of this land to mold the life of the students there. Princeton has a Church society of about 300 members. How much stronger would be the influence of this society if there was a well-equipped Church hall, and a system of well planned lectures on the history of the Christian Church and on the philosophy and reasonableness of the Catholic Faith. But it is not in the East that the Church's work has its greatest field in which to work. The great West has been given up to systems of religion which have lost their hold on the educated classes. There is our opportunity; will we seize it? or will parochialism forever prevail among us? Will we never be the American Church in reality, which we so boastfully claim to be? God alone knows, and will reveal in His own time.

H. P. SCRATCHLEY.

HOLY UNCTION.

To the Editor of *The Living Church*:

IN a recent communication to the *Los Angeles Churchman*, Father Moore says in substance, under the caption of "Holy Unction," what he has also at various times written in your own columns, and I ask this opportunity of responding to his point of view, which is that the Sacrament of Unction exists solely for the purpose of recovering the sick body; and he now calls Origen to his support.

To begin with—how, in quoting St. James, "Origen implies that the *only use* of Unction was for the recovery of health," is not apparent, as St. James says, "Is any sick among you? let him call for the elders of the Church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick and the Lord shall raise him up; and if he have committed sins they shall be forgiven him."

This quotation from St. James is one complete sentence, divided in two by a colon. What goes before the colon is a direction as to what shall be done—call for the *elders* who are to *pray* and *anoint* with oil. What comes after the colon describes the effect of the sacrament—the prayer of faith shall save the sick and his sins shall be forgiven.

Nothing could make more plain the *sacramental character* of this "rite" than this coupling together of the presbyters of the Church and the outward and visible sign of oil with the supernatural healing of the body and the remission of sins.

Therefore a different signification attaches to Origen's implication than that deduced by Fr. Moore.

Again, it is necessary to recollect that Origen's testimony on any such subject, if contrary to Catholic consensus, would be valueless, as he was not in all matters a sound Catholic. This is proved by the fact that he was the father of the heresy of the Restorationists, and advanced that theory which is the chief tenet of the Universalists of our own day.

Furthermore it is manifest that in such matters we need not concern ourselves with the fond theories of dead men, but with the reverberating voice and pulsating action and practice of the Living Church. And Greek, Roman, and Anglican (1st Prayer Book) unite in declaring that this sacrament is a means of restoration not only for bodily but spiritual sickness.

The argument advanced, that, the faithful laity being permitted to apply the Holy Oil blessed by the Bishop in their own households—deprives this rite of its sacramental character and its applicability to spiritual sickness, is entirely without foundation either in fact or in the quotations cited from St. Cyril and Innocent I. Neither of them are shown to make the state-

ments which Fr. Moore puts into their mouths. By the very same argument Fr. Moore could prove (to his own satisfaction, no doubt), that in the early ages many people were tricked into believing that they received the Blessed Sacrament of our Lord's Body and Blood, when according to this theory they did not, for while it was consecrated by the priests, it was often carried to the faithful by deacons and laymen.

We need to grasp supernatural principles and not emphasize superficial theories about them. The Bishop consecrated the chrisam just as the priest did the bread and wine and the validity of either sacrament was not impugned, nor their effects impaired by the fact that sometimes laymen conveyed the precious gifts from the stewards of God's Mysteries to their waiting and needy brethren. The quotation from the venerable Bede only fortifies this statement, for while he allows that laymen may carry the sacrament, he insists that the "oil may only be consecrated by the Bishop."

In the light of the Catholic Epistle of St. James and of the general practice of the whole Catholic Church, we agree with Fr. Moore that the use of this means of grace should be revived. Our American Catholic Church would better prove her Catholicity by a more general use of this sacrament, and we doubt not that in many cases it will be God's will to restore the sick body. But that it will not be the will of God to restore the body in every case is also perfectly manifest. If the sacrament of Unction were thus a means of bodily restoration which would always respond to the sincere prayer of faith, many of the faithful of former ages would doubtless be walking our streets to-day. On the other hand, if this sacrament is without any but a physical effect, God's Church is found to have borne false witness in asserting otherwise, and it must fall to the sad lot of some of the most faithful Christians with most proper predispositions to receive the provisions of divine goodness in vain—without either bodily or superterrestrial consequence.

The restoration of its use lies with the individual priest. In the American Church to-day there are hundreds of priests who have used this sacrament and when they become thousands, the use may be said to be fully restored.

Then let the good work go on. It is the habit of many of our Bishops to consecrate the chrisam and any priest can obtain the Holy Oil for the asking, and he has nobody to blame but himself for its non-use, if he properly instructs his flock.

As for the form, that in the Priests' Prayer Book is sufficient from any Catholic standpoint.

If we know these things we shall be happy if we do them, and "if any man will do His will, he shall know of the doctrine." His experience will teach him that it is not wise to substitute for Catholic doctrine the conceits of men.

San Diego, May 11, 1907.

J. A. M. RICHEY.

HOMES FOR WOMEN.

To the Editor of *The Living Church*:

IN your editorial of April 20th, concerning the case of women workers, you bring before your readers a need so great that it is unfortunate that any one should deal such a crushing blow as does Anna Ellis Physick in her reply, May 4th.

The United Offering *does* provide for the care of sick and disabled workers, but only those who have been employed under the Board of Missions, and that is but a small number compared with those who have spent their best years as teachers, city mission workers, nurses, both in hospitals and in house to house work, parish visitors, helpers in orphanages, etc., and who, when they do break down, have no refuge but a boarding house.

Sixty years is the age for admission to the homes for the aged. The crying need to-day is for homes for women in middle life, who need a care and loving interest beyond that of boarding house life. Such homes, not large enough to necessitate the institutional feature, but which would accommodate twenty or twenty-five women, should be scattered throughout the length and breadth of the land, and perhaps nowhere is the need greater than in the Middle West. And there are many lonely half-sick women who need just such a refuge, who are not, strictly speaking, Church workers—women able to pay a reasonable price for board and who are not ill enough to go to a hospital, nor rich enough for a sanitarium, who would rejoice if such a home was open to them.

If a suitable house could be provided and furnished, it would be practically self-supporting from the start. For those who have no means, endowed rooms could be established. But

at least as a beginning, there are people enough who crave such a home, who are able to pay board. What better memorial could be devised, for one gone home, than such a house?

I echo the question, "Is it too much to hope that one or more of our religious orders for women will find a way to supply this urgent need?"

KATE S. BISHOP.

CANON 14, "AND WHOM IT IS PROPOSED TO ELECT" RECTOR.

To the Editor of The Living Church:

RKINDLY allow me space enough to point out to your readers in general, and General Convention deputies, and also to our Right Reverend Fathers composing the House of Bishops (and, if possible, to the committee on Canons), Section "II." of this Canon 14. I would like to know, as a vestryman, how it is always possible to "make known to the Bishop" the clergyman a parish proposes to elect. For instance, suppose the dozen men composing the average vestry, each nominate a priest for rector—would it not be most impossible to determine "whom it is proposed to elect" out of the twelve, until the ballots be cast? For some one to draw up an agreement on nomination night, pledging the signers to vote on election night, for the Reverend So-and-so—so that "the name of the clergyman whom it is proposed to elect" can "be made known to the Bishop," as the Canon directs, is apt to cause embarrassment to the solicitor of pledged voters on the one hand, and a feeling that things are being "cut and dried"—in the minds of the refusers to sign—by the signature-solicitor on the other hand. I would like others to express themselves here on this subject. Would it not have been better to simply order that the one elected be made known to the Bishop, before extending the call?

WM. STANTON MACOMB.

EXTEMPORE PREACHING.

To the Editor of The Living Church:

ONE of your correspondents, I observe, whose letter is quoted in the last issue of THE LIVING CHURCH, objects to the extempore sermon. There are, of course, many differing ideas in regard to this subject; and while, on the one hand, it must be admitted that a written sermon is always better than "extempore"; on the other, it is plainly evident that a preacher may get much nearer to the hearts of his people by speaking directly to them, without having a paper continually in the way. But notes are at all times necessary (I care not what any one may say), whether these notes are occasionally glanced at during the sermon or memorized before the preacher enters the pulpit. I have heard a great many excellent sermons, sermons which appeal to the hearts and even to the minds of the people and sermons in which the very best English is used; and yet these same sermons when thought over afterwards are seen to have had no connecting thread running through them and no note of unity. That a sermon should be wholly about the Ascension, for instance, does not give it unity, which is so essential in these days of unsparing criticism. When oratory is advancing in other lines of thought, why should it lay behind in theology? Our clergy, it seems, should have enough training in the mother tongue to speak grammatically and enough interest in their work to give some consideration to their subject before entering the pulpit.

I have myself heard some very excellent English in Roman Catholic churches and it is very rarely that I have there heard such grammatical (or ungrammatical) blunders and cheap colloquialisms as I have been compelled to endure in our Anglican churches from the necessity of assisting at Mass. Possibly the greater number of years spent in preparation by the Roman candidates for orders may have something to do with it.

Lowell, Mass., May 4, 1907.

PHINEAS WHITING.

PROVINCES.

To the Editor of The Living Church:

IAM very glad you are discussing the question of Provinces, and the importance of action by the General Convention on the subject. To my mind it is the most important subject which should occupy their attention. The present size of the Convention, and its future increase, the difficulty of legislation by such a body sitting only for a short time once in three years, the expense incident to its meetings, all make some subdivision of the Church necessary. The suggestion you make as to re-

duction of the representation in the Convention would yield only partial and temporary relief. The Church in this country is now one great, overgrown Province, and the natural, historical, and practical thing to do is its subdivision into a number of smaller Provinces, still held together as a national Church by a General Convention, composed of representatives from the Provinces, meeting at longer intervals, and to which should be reserved all questions relating to the fundamentals of doctrine, discipline, or worship. But all other matters could be left to Provincial legislation.

You say, truly, there is no use constituting Provinces unless they have something to do. Why not then at once relegate to them all the business relating to the election, confirmation, and consecration of Bishops? What an amount of red-tape must, most uselessly, be gone through now at each episcopal election in obtaining the consent of every Bishop and every Standing Committee in the United States. Those which constitute the Province, and might have some knowledge of the elect, are the only ones whose consent is needed. To the erection of new dioceses and missionary jurisdictions is purely a Province's concern, and can only be considered and acted on intelligibly within the bounds of a Province.

Why could we not too get back to the ancient way of having canons enacted only by Provinces, and put an end to the petty, and often improper, legislation by dioceses?

If these powers, together with the missionary work of the Church, as you suggest, were given to the Provinces, they would have plenty to do to prove their utility, and the difficulties and cost of the General Convention saved.

As it takes so long under our present constitution to enact any legislation, by all means begin and press on every occasion reforms on proper and permanent grounds. We must look to our Church papers to do this.

G. WOOLSEY HODGE.

Philadelphia, May 16, 1907.

PROPORTIONATE REPRESENTATION.

To the Editor of The Living Church:

IN your issue of May 11th, the Rev. Mr. Williams takes exception to the plan of proportional representation on two grounds: first, that such a plan would lead to a preponderance of influence on the part of those whose ideas do not coincide with his; and, secondly, because the present eastern deputies are men of such ability that they are conceded a disproportionate share of the time and offices of the Convention. I cannot but feel that the first reason is unworthy to be brought forward by a clergyman in response to a plea for justice, and that the second is an excellent reason for admitting more of the same sort of men to the Convention. If Nebraska, with 31 clergymen, and Missouri with 56, cannot find four deputies to compete with the pick of New York's 405 clergymen, it would seem to be for the best interests of the Church to select more men out of the 405, and fewer out of the 31 and the 56.

Columbia, Mo., May 18, 1907.

HENRY P. HORTON.

OFFICIAL NOTICE.

To the Editor of The Living Church:

IN answer to many inquiries, the central committee of the Missionary Thank Offering desire to give publicity to the following statement:

The Missionary Thank Offering is to be made up of sums given by the men and boys of the Church, in addition to the amounts regularly contributed by them for the support of the Church and for the extension of the Church's work.

After a man or boy has met his definite and annually recurring financial responsibilities, he is given an opportunity this year to make a Thank Offering, to the making of which he shall be moved not so much by a sense of obligation as by a recognition of privilege and opportunity. It is as if a man who had paid his annual tax, of which a certain portion goes to the maintenance of schools, were to be called upon to avail himself of some splendid opportunity to make a larger offering in the cause of education. The Thank Offering is to be used for Church extension. The individual donor may, if he pleases, designate the specific use to which his offering is to be applied, provided that use is extra-parochial and purely missionary in its character. All undesignated offerings will be used at the discretion of the Board of Missions. Neither the central committee, nor any other committee, nor any individual or individuals, have anything to say about the use of undesignated

offerings. If there is to be any designation it must be the free act of the individual, although it is earnestly hoped that there will be as little designation as possible, and that all will be given freely, in the faith that the ultimate disposition of the fund can safely be left to the Board.

DAVID H. GREER,
GEO. C. THOMAS,
G. W. PEPPER.

THE SACRED HEART.

Evensong was hushed in silence,
O'er St. Mary's darkness-fell
As of old, when desert-wearied
God o'ershadowed Israel.

Faint and far a blood-red glimmer
Shone before the altar white
Where in eucharistic slumber
Slept th' Incarnate Light of Light.

Loth to leave that sanctuary,
Dreading all the life beyond,
Turned I back in love to see Him
Hanging on His cross so fond—

Ceased my heart its troubled beating,
All forgot was street and mart,
For, Ablaze with dazzling splendor,
Lo! there gleamed the Sacred Heart

In the breast of Christ uplifted
O'er the tabernacle high,
Beating with the deathless yearning
That brought Jesus from the sky.

Such a sense of peace came o'er me
As not even Israel knew,
Such a peace as sought by many
Is attained by blessed few.

Long I gazed in adoration,
Lost in wonder at the sight—
Turned to go—and saw reflected
But the glowing altar-light.

Yet my soul received its message—
Knew its revelation there—
As I signed the sacred symbol
And resought the evening air.

[The worshipper at St. Mary-the-Virgin's, New York City, can, by standing at the right of the central doorway, see the startling reflection of the red flame of the sanctuary lamp on the figure of the Christ on the altar crucifix.]

DONALD MILLAR.

SMOKE AND FIRE.

BY ROLAND RINGWALT.

IF rumor accuses a man of intemperance or his wife of flirting, somebody will be sure to say: "Where there is smoke there is fire." Sometimes the rumors are easily traced to untruthful persons, and it might be as well to quote the old expression, "a lie cut out of the whole cloth." A rural candidate was defeated because his enemies whispered that he had beaten his wife—and the man was a bachelor! Why is it that we rarely, if ever, hear the expression about smoke and fire used in a good sense?

Historical investigation shows that many laws, once ascribed to King Alfred the Great, were framed long after his death. For generations, for centuries, the mere fact that a law was good was sufficient reason for supposing that King Alfred had something to do with it. The rational deduction from this is that Alfred was a wise and just ruler. A benevolent code would not be attributed to Draco or to Caligula. Many years ago an old Philadelphian said: "If there was anything good in the Philadelphia of my boyhood, either Matthew Carey or Bishop White had a hand in it." Literally, he may have been wrong; broadly speaking, he was right.

The same principle will apply to many legends of the Middle Ages. It may not be easy for us to believe that people were healed by visiting a priest's tomb, or by looking at a girdle worn by a devout monk. But it is a safe assumption that the priest around whose grave such beliefs clustered, was a man of pure and upright life. Nobody attributed such effects to the relics of a man of the Bishop Hatto or even of the Friar Tuck stamp. A fair-minded reader cannot study these traditions without being convinced that there were, in the Middle Ages, many priests and nuns whose virtues were ideal-

ized after their departure from the world that was not worthy of them.

Our many epigrams and witty thrusts are fathered on men who never uttered them. In the seventeenth century, John Selden was credited with many a brilliant speech, rightly belonging to somebody else; in the eighteenth century, the best sayings were instinctively ascribed to Dean Swift; in the nineteenth century, many could not resist attributing the sharpest rejoinder to Sydney Smith. A laborious scribe may find out that Hales or Halifax said many of Selden's good things; Atterbury and Arbuthnot may have coined metal which seems to have the Dean's stamp; possibly Jerrold or Hood said something we have thought was Sydney Smith's. But the man whose wit is so keen that it becomes proverbial, generally turns out to be a man who could think and express his thought. The historians of coming ages will never be able to prove that Selden, Swift, and Smith were dull men; they had fire, bright, sparkling fire in them.

We are none the worse for respecting wisdom and goodness, or for taking pleasure in such respect. A story of heroism, believed for several generations, may be inaccurate in detail, but, after all, it was told about a brave man, not about a coward. Even if we should find out that cloaks were out of fashion in St. Martin's time, we should cling to the belief that St. Martin was kind to the poor, or such a story would not have been told about him. Our moral vision and digestion are improved whenever we use the time-honored (or dishonored) phrase in a good sense.

"AS A LITTLE CHILD."

BY MARIE J. BOIS.

SLOWLY, but wonderfully, the full meaning of these words with their importance in spiritual life, is dawning on me. Deep in the bitter cup of humiliation, I had to drink, ere I was ready to learn the much-needed lesson of *humility*; but with marvellous patience and love the divine Master waited, teaching me that without Him I could do nothing.

This has first to be learned ere the soul can triumphantly exclaim, with the apostle: "I can do all things through Christ, who strengtheneth me."

"As a little child." Simply, unquestioningly accepting the great facts of the creation, redemption, and sanctification of "a living soul" in a mortal body. "As a little child," feeling that there are heights and depths to which I cannot as yet attain; yet ready, eager to learn. Asking, seeking, knocking—not in doubt, but with the childish trust, which is *sure* of an answer granted, *sure* of finding, *sure* the door will open. "If ye then, being evil, know how to give good gifts to your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask Him?" *Asking because I have been told to ask*, because it is a child's privilege to ask, a father's pleasure to answer.

And what questions a child can ask!

A little six-year-old fellow was in my room the other day, when a postcard with Mount Vesuvius and its wreath of smoke attracted his attention. What questions that boy *did* ask! I should have been the greatest geologist in the world had I been able to answer every one of them. A thorough knowledge of geology and theology were required of me, beside a vast amount of general information.

How interesting it was to watch the working of the young mind. How simply it accepted the strange facts, and how ready it was with another question, often impossible to answer, but which was startling in its logical reasoning.

It was then that the deeper meaning of these words "as a little child" dawned on me. The child accepted what I told him; he did not doubt my knowledge, but he was eager to know more, yea, more than I could have told him.

And when he had gone, I looked up to "the Father of lights, with whom is no variableness neither shadow of turning," whose marvellous works had been brought to my mind by the numerous childish questions, and I asked to be made like a little child, in faith and love, as well as in eagerness to learn more of Him and of His wondrous creative, redemptive, and sanctifying love.

THE CENTRE of help, and strength, of comfort, consolation and peace in this world, is to be sought for and found in the Holy Communion, which is the chosen means whereby to us Christians the Life which is our only true life is imparted.—*Selected.*

Church Calendar.



- May 26—Trinity Sunday.
 June 2—First Sunday after Trinity.
 " 9—Second Sunday after Trinity.
 " 11—Tuesday. St. Barnabas, Apostle.
 " 16—Third Sunday after Trinity.
 " 23—Fourth Sunday after Trinity.
 " 24—Monday. Nativity St. John Baptist.
 " 29—Saturday. St. Peter, Apostle.
 " 30—Fifth Sunday after Trinity.

CALENDAR OF COMING EVENTS.

- May 28—Dioc. Conv., Chicago, Newark, Southern Virginia, Missouri, Ohio.
 " 29—Dioc. Conv., Maryland.
 June 4—Dioc. Conv., Easton.
 " 5—Dioc. Conv., Colorado, Delaware, West Virginia, Western Michigan.
 " 10—Dioc. Conv., Fond du Lac.
 " 11—Dioc. Conv., Central New York, Connecticut.
 " 10-14—Retreat for Women, Sewanee, Tenn.
 " 11-15—Retreat for Women, Kemper Hall, Kenosha, Wis.
 " 12—Dioc. Conv., Asheville.
 " 18—Dioc. Conv., Vermont.
 " 24-29—The Cathedral Summer School, Albany, N. Y.

Personal Mention.

THE REV. C. A. BREWSTER and family expect to sail for Europe on May 30th. Mr. Brewster's address will be changed from Orange City, Fla., to care Messrs. Glyn, Miles, Currie & Co., 67 Lombard St., E. C., London, England.

THE report sent out to the secular press that BISHOP BROOKE was seriously ill at the annual Convocation at Tulsa, I. T., is wholly incorrect.

A CALL has been extended to the Rev. Dr. ROBERT SAUNDERS COUPLAND, rector of the Church of the Ascension, Baltimore, Md., to the rectorship of St. Paul's Church, Boston, Mass.

THE REV. FOSTER ELY, D.D., rector *emeritus* of St. Stephen's Church, Ridgefield, Conn., is now residing at 20 Suburban Ave., Stamford, Conn., and should be addressed accordingly.

THE REV. WILLIAM JENKINS, assistant rector of St. Ann's Church, Lowell, Mass., has accepted a call to Grace Church, Whitestone, N. Y., and expects to begin his new work in August.

THE REV. FREDERICK PEMBER'S present address is 45 Grove Ave., Winthrop Highlands, Mass.

THE VEN. BENJAMIN FISH THOMPSON, Archdeacon of Reading and general missionary of Central Pennsylvania, has removed with his family to 750 North Second St., Reading, Pa.

THE REV. DR. F. C. H. WENDEL has resigned the charge of St. John's Church, Center Moriches, and St. Andrew's Church, Yaphank, L. I., to take effect June 1st. He may be addressed at his summer home, East Haddam, Conn., until further notice.

ORDINATIONS.

PRIESTS.

DALLAS.—On Sunday, May 12th, in the Cathedral, the Bishop of the diocese, the Rt. Rev. Alexander C. Garrett, D.D., advanced to the priesthood, the Rev. RICHARD MORGAN, deacon in charge of Trinity Church, Bonham. The Dean preached the sermon, and the Rev. Edwin Wickens presented the candidate.

MICHIGAN.—At St. Andrew's Church, Ann Arbor, on Thursday, May 16th, the Bishop of the diocese advanced to the priesthood, the Rev. A. H. KENNEDY.

NEWARK.—On the Sunday after the Ascension, the Bishop of the diocese ordained to the priesthood, in St. Peter's, Morristown, N. J., Rev. ROYAL H. BALOOM. Dean Robbins preached the sermon.

NORTH CAROLINA.—On Wednesday, May 15th, in Calvary Church, Tarboro, the Bishop of the diocese, the Rt. Rev. Joseph B. Cheshire, D.D.,

advanced to the priesthood the Rev. RICHARD R. PHELPS. The candidate was presented by his father, the Rev. Girard W. Phelps.

DEACONS.

INDIANAPOLIS.—On Tuesday, May 14th, at the General Theological Seminary, New York City, the Rt. Rev. J. M. Francis, D.D., Bishop of Indianapolis, ordained to the diaconate, Mr. JOHN COLE MCKIM, son of the Bishop of Tokyo. The Very Rev. W. L. Robbins preached the sermon, and the Rev. Dr. Denslow presented the candidate.

DEACON AND PRIEST.

SHANGHAI.—On February 20th, the Bishop of Shanghai admitted to the diaconate, Mr. Y. Y. TSU, and advanced to the priesthood the Rev. K. C. LI. The former is a graduate of St. John's University and the Theological School. He is a young man of exceptional ability, and a son of the Rev. Y. T. Tsu, deceased. The Rev. Dr. Alsop was present in the chancel; it being the first time that a representative of the Board of Missions has ever joined in such a service in China.

DEGREES CONFERRED.

D.D.—At the commencement of the Lincoln Memorial University, Cumberland Gap, Tenn., on May 8th, the degree of Doctor of Divinity was conferred on the Rev. FREDERICK BURT AVERY, M.A., rector of St. Paul's Church, East Cleveland, Ohio. Dr. Avery is a member of the board of directors of the Lincoln Memorial University and is also president of the Standing Committee of the diocese of Ohio.

D.D.—On the Rev. H. M. DENSLow, M.A., and the Rev. C. H. HAYES, M.A., by the trustees of the General Theological Seminary, at the annual commencement.

DIED.

BLISH.—May 14th, at his residence in Atchison, Kan., Mr. DAVID P. BLISH, senior warden of Trinity Church, and for a long time one of the most earnest and generous laymen in the diocese of Kansas.

May he rest in peace!

CLASSIFIED NOTICES AND ADVERTISEMENTS.

Death Notices are inserted free. Memorial matter, 2 cts. per word. Marriage Notices, \$1.00 each. Classified advertisements, wants, business notices, etc., 2 cts. per word.

Persons desiring high-class employment or high-class employees; clergymen in search of suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

WANTED.

POSITIONS WANTED.

RECTOR of parish in Pennsylvania would like to supply near the seaside during July and August. A, B, C, LIVING CHURCH, Milwaukee.

RECTORATE OR CURACY desired by unmarried clergyman, thirty. East preferred. Address: H. S., LIVING CHURCH, Milwaukee, Wis.

YOUNG, ACTIVE PRIEST, who is a good organizer, a scholar, and a preacher of force and ability, desires a parish. All communications addressed to the Rev. C. Y. GRIMES, Gen. Miss., Tacoma, will be promptly answered.

UNIVERSITY GRADUATE with successful experience as teacher, desires tutoring, position as resident governess or companion during summer, in or near Chicago. Address: G. L., care LIVING CHURCH, Chicago.

LADY COMPANION-HOUSEKEEPER desires reengagement; thoroughly domesticated, active, and good manager; musical. Church privileges a consideration. ALPHA, care LIVING CHURCH, Milwaukee.

CLERGYMAN'S DAUGHTER, young; musical; Canadian; desires position as companion to lady going to seaside for summer. Address: R 2, LIVING CHURCH, Milwaukee.

POSITIONS OFFERED.

CHURCHES can readily find clergymen for their summer supply, at the CLERICAL REGISTRY, 136 Fifth Avenue, New York.

WANTED—Priest or deacon, unmarried, as Canon of the Cathedral. Address all inquiries to DEAN LOCKWOOD, All Saints' Parish House, Spokane, Wash.

WANTED—Unmarried Priest or Deacon, for Cathedral church on the Pacific Coast; \$900 and excellent rooms, etc.; also clergyman in Grammar School in Western town; \$900 and home. CLERICAL REGISTRY, 136 Fifth Avenue, New York.

ORGANIST AND CHOIRMASTER for Trinity Church, Newark, Ohio. No cigarette smoker or user of intoxicants need apply. Mixed vested choir. Salary, \$50 per month, studio, and use of piano in parish house. Vacant August 1st. References required. Address: REV. LEWIS P. FRANKLIN, Trinity Church Rectory.

ORGANIST WANTED for country parish in Pennsylvania. Salary moderate; good organ; good choir, under resident choirmaster. Lady organist would find good field for teaching. Professional organist could arrange for vacation in beautiful mountainous country. Address, at once: "CHOIRMASTER," care LIVING CHURCH, Milwaukee.

CHOIR EXCHANGE.

EPISCOPAL and other churches looking for organists of excellent character and fine ability, can readily find them (American and English) by writing to the JOHN E. WEBSTER Co., Choir Exchange, 136 Fifth 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.

ORGANS.—If you require an organ for church, school, or home, write to HINNERS ORGAN COMPANY, PEKIN, ILLINOIS, who build Pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's profit.

THE SIGN OF THE CROSS makes special features of Christian Year and Christian Symbolism. Illustrated. 50 cents a year. Liberal commission to agents. Sample copies free. THE ANCHOR PRESS, Waterville, Conn.

THE INDIANAPOLIS VESTMENT BAG for your summer vacation. Send \$2.50 to Wheaton, Ill.

CHURCH EMBROIDERY.

CHURCH EMBROIDERY of every description. Figure work a specialty. Exclusive stock of English silks and designs. Low prices. Special rates to missions. Address: Miss LUCY V. MACKRILLE, Chevy Chase, Md.

THE EMBROIDERY GUILD, St. Agnes' Chapel, New York. Orders taken for Church vestments. Material supplied. Finished stoles, etc., on hand. Send for particulars to Miss W. IVES, 43 West 69th Street, New York.

UNLEAVENED BREAD.

COMMUNION BREADS and Scored Sheets. Circular on application. Address: Miss A. G. BLOOMER, Montrose, N. Y.

VISITORS TO JAMESTOWN.

[THE LIVING CHURCH inserts ads. under this heading, to those only who give the rector or other proper person as reference.]

VISITORS TO THE JAMESTOWN EXPOSITION can apply for board to Mrs. B. V. ALBERTSON, 200 Court St., Portsmouth, Va. Lodging and breakfast, \$1.50. Reference: Rev. A. C. Thomson.

FINANCIAL.

WANTED—Young Churchman, mainstay of widowed mother, in urgent need of loan of \$500, to complete payments on property purchased by sacrifices, during the life-time of his father. Best of references and security. HURON, care LIVING CHURCH, Milwaukee, Wis.

VISITORS TO ENGLAND, 1907.

Readers of THE LIVING CHURCH who are visiting England this summer, are cordially invited to call at the London House of A. R. MOWBRAY & Co., Ltd., Church Publishers and Printers, at 84 Great Castle Street, Oxford Circus, W. (close to Peter Robinson's).

Messrs. Mowbray's Retail Departments at this address (and 106 S. Aldate's, Oxford) offer a unique selection of Religious Books and Pictures for Church people, Church Furniture and Ornaments, Crucifixes, etc.

FOR SALE.

TWO BRASS ALTAR VASES (silver finish), 16½ inches high. Cost \$100.00. Will sell for less than half original cost. Call or address: S. W. GIBSON, 911 Hartford Building, Chicago.

TRAVEL.

EUROPE.—Busy Man's Tour, only \$170. Fifteen other tours. Suitable for Ladies. Circulars free. Apply at once. Rev. L. D. TEMPLE, Watertown X, Mass.

SUMMER RESORTS.

GEORGIAN BAY—Rector will rent house, furnished, during July and August. Modern conveniences, large and commodious. Eight minutes' walk from water. Good fishing. Box 185, Penetangulshene, Ont.

GOODENOUGH INN, Old Orchard Beach, Maine. One of the finest beaches in the world for bathing. Fifteen minutes' ride from historic Portland. Terms moderate. Address: E. W. FROST.

THE HOME OF REST, Tiverton, R. I., under the charge of the Sisters of the Holy Nativity, will be opened for ladies, June 29th. For terms, etc., address: THE SISTER IN CHARGE, 63 John St., Providence, R. I.

HEALTH RESORT.

THE PENNOYER SANITARIUM has been a constant advertiser in THE LIVING CHURCH since its organization, its patrons embracing the names of many of the distinguished Bishops, clergy and laity of the Church. Conducted upon strictly ethical lines, provided with the comforts and luxuries of first class hotels (with the added safety of experienced medical care and good nursing). The Pennoyer is commended as an ideal resort for those needing rest or recreation. Reference: THE YOUNG CHURCHMAN CO. Address: PENNOYER SANITARIUM, Kenosha, Wis.

SCHOOL FOR BOYS.

WHAT HOWE SCHOOL DOES FOR BOYS. Illustrated booklet, with above title, sent free on request. Helpful in its suggestions to all interested in the proper training of boys. Are you getting best results from the school you patronize? The booklet may help you decide. Address: Rev. Dr. MCKENZIE, Lima, Ind.

OFFICIAL.

The annual meeting of the "Society of the Graduates of St. Mary's Hall" will be held on Founder's Day, Monday, May 27th, 1907, at 9:45 A. M., at St. Mary's Hall. Chapel Service at 12 o'clock. MRS. WILLIAM D. HEWITT, Cor. Secretary, Burlington, New Jersey.

NOTICE.

DIOCESE OF CONNECTICUT.

The annual Convention will assemble in St. Thomas' Church, New Haven, on Tuesday, June 11th, 1907 (St. Barnabas' day), at 9:30 A. M. The Holy Communion will be celebrated, without sermon. The Bishop's Address will be delivered at a late hour.

FREDERICK W. HARRIMAN,
Secretary.

RETREATS FOR WOMEN.

The annual Retreat for Associates of the Community of St. Mary, and other ladies, will begin with Vespers, on Tuesday, June 11th, clos-

ing with celebration of Holy Eucharist on Saturday, June 15th, the Rt. Rev. the Bishop Coadjutor of Fond du Lac, conductor.

Ladies desiring to attend, will please notify the Rev. Mother Superior, Kemper Hall, Kenosha, Wis.

There will be a Retreat for the Associates of the Southern Province of the Sisters of St. Mary, at St. Mary's-on-the-Mountain, Sewanee, Tenn., beginning with Vespers, June 10th, and closing on the morning of the 14th.

Other Churchwomen may avail themselves of the benefit of the retreat by communicating with THE SISTER SUPERIOR, at Sewanee. The Rev. R. Anderson, O.H.C., will conduct the retreat.

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 services in connection with any contemplated or desired purchase is offered.

APPEALS.

MUCH IN NEED OF AN EPISCOPAL CHURCH IN BASIC CITY, VA.

We are very much in need of an Episcopal Church in Basic City, Virginia. We own the lots, but lack funds for our church building. Please take up offering in your church, Sunday School, and Woman's Auxillary. If so, you will receive your reward and the thanks of our little flock. Remit to W. H. PAGE, Secretary and Treasurer, Basic City, Virginia. Reference, the Bishop of Southern Virginia.

JERUSALEM.

\$5,000 will complete St. George's Church, the seat of the Bishopric, and centre of Anglican influence in the Holy Land. Architect will begin in April. Bishop Blyth appeals to American Churchmen for aid. Canon's stall "Hermon" held by Bishop of New York. Checks, "BISHOP BLYTH, Jerusalem, Palestine"; crossed "Credit Lyonnais."

NOTICES.

Occasionally one still hears that ancient myth, "It costs a dollar to send a dollar to the mission field."

Last year

THE BOARD OF MISSIONS

as the Church's executive body for missionary management, spent to administer the world-wide enterprise, six and two-tenths per cent. of the amount of money passing through its treasury. Leaflet No. 912 tells the story. It is free for the asking.

A. S. LLOYD, General Secretary,
281 Fourth Avenue, New York.
GEORGE C. THOMAS, Treasurer.

LEGAL TITLE FOR USE IN MAKING WILLS:
"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the"

PENSION CONSIDERATIONS.

FIRST CONSIDERATION: The average salary of a clergyman is about \$600 per year. There are hundreds of excellent men doing heroic work on less, i.e., \$300 or \$400 per year. What are these to do when sick or superannuated? The Church must provide pension and relief.

SECOND CONSIDERATION: Among the clergy of fifty and upward, there are many distressing cases of poverty and humiliation through non-employment, sickness, etc. These ought to be pensioned.

THIRD CONSIDERATION: An active ministry, many of whom are struggling to make ends meet, and a cast out and starving ministry in old age, is not a righteous basis upon which to build aggressive, hopeful Christian work. In order to have growth and prosperity in the Church, this condition must be remedied.

FOURTH CONSIDERATION: If the Church cannot pay living salaries to all the active clergy in the present, she can and ought, through her National Pension and Relief Society, to care for the small number of old or disabled and their widows and orphans. Help to do this better.

FIFTH CONSIDERATION: There are excellent men and women in every diocese shut

out from the help of local and other funds by requirements as to years in a diocese, seats in a Convention, contributions to a society, payments of dues, and the like. To help all in whom you are interested you must contribute to the General Fund; besides, sixty out of eighty dioceses now depend entirely upon the General Fund for relief and pension.

MORAL: There is a blessed opportunity for



doing a beautiful and needed Christian work in the household of faith. Definite and generous offerings provide definite and generous pensions. Send for "The Field Agent" and other circulars. Make no mistake in the name of the society.

THE GENERAL CLERGY RELIEF FUND,
The Church House, 12th and Walnut Streets,
Philadelphia, Pa.
Rev. ALFRED J. P. McCLURE, Assistant Treasurer.

THE LIVING CHURCH

may be purchased, week by week, at the following places:

NEW YORK:

- E. S. Gorham, 251 Fourth Avenue.
- Thos. Whittaker, 2 Bible House.
- R. W. Crothers, 246 Fourth Avenue.
- M. J. Whaley, 430 Fifth Avenue.
- Brentano's, Union Square.

BOSTON:

Old Corner Bookstore, 27 Bromfield Street.

PHILADELPHIA:

Geo. W. Jacobs & Co., 1216 Walnut Street.

WASHINGTON:

Wm. Ballantyne & Sons, 428 7th St., N. W.
Woodward & Lothrop.

BALTIMORE:

Church Book Store, 317 N. Charles Street,
with Lycett Stationers.

ROCHESTER:

Scrantom, Wetmore & Co.

CHICAGO:

A. C. McClurg & Co., 215 Wabash Avenue.
LIVING CHURCH branch office, 153 La Salle St.
Church of the Epiphany, Ashland Blvd. and
Adams Street.

MILWAUKEE:

The Young Churchman Co., 412 Milwaukee St.

OMAHA:

A. S. Singleton, 1428 N. 22nd Street.

WINNIPEG:

H. Godfree, 78 Colony Street.

LONDON:

G. J. Palmer & Sons, Portugal Street, Lincoln's Inn Fields, W. C.

It is suggested that Churchmen, when travelling, purchase THE LIVING CHURCH at such of these agencies as may be convenient.

BOOKS RECEIVED.

THE MACMILLAN CO. New York.

- Individual Training in Our Colleges.* By Clarence F. Birdseye. Price, \$1.75 net.
- Jesus Christ and the Civilization of To-day.* The Ethical Teaching of Jesus Considered in Its Bearings on the Moral Foundations of Modern Culture. By Joseph Alexander Leighton, Ph.D., Professor of Philosophy and Psychology in Hobart College. Price, \$1.50 net.

LONGMANS, GREEN & CO. New York.

Our Sister Beatrice. Recollections of Beatrice Jullian Allen and Her Letters. Collected by her sister, Grace Grier. With a Frontispiece.

THE NEALE PUBLISHING CO. New York.

Is the Bible the Word of God? Yes! By Rev. Thomas Duncan, D.D.

THE GERMAN LITERARY BOARD. Burlington, Iowa.

What Think Ye of Christ? Translated from the German of F. Bettex, by J. F. Krueger. Price, 50 cts., postage 5 cts.

A. R. MOWBRAY & CO. London.

Fellowship With God. By the Rev. George Brett, M.A. Sometime Secretary of the London Council for Preventive, Rescue, and Penitentiary Work. Edited, with a Prefatory Memoir, by the Rev. Jesse Brett, L.Th., Chaplain of All Saints' Hospital.

THE CHURCH AT WORK

TO TAKE HOLY ORDERS.

THE REV. GEORGE E. TALMADGE for many years pastor of the Second Reformed Church, Schenectady, N. Y., was recently confirmed by Bishop Potter in New York City. Mr. Talmadge resigned his pastorate a few months ago, where he had been successful for many years. He has spent the intervening time in secular employment and in studying the doctrines of the historical position of the American Church. He was considered one of the most able of the ministers of the Reformed Dutch Church, which is very strong in Schenectady. He is a nephew of the late T. DeWitt Talmadge, the eloquent Brooklyn preacher. He is a man of scholarship and is now preparing for Holy Orders under Bishop Potter.

DEATH OF MISS MARY G. ABBOTT.

MRS. MARY G. ABBOTT, formerly Mrs. Stutley W. Henderson, died at her home in West Allis, Wis., on May 15th, from pneumonia. The funeral was held Saturday afternoon at 2 o'clock from St. Peter's mission in West Allis, to Forest Home, the Rev. J. F. Kieb, officiating. Mrs. Abbott is survived by one son, Stutley I. Henderson. She was the mother of the late Frederick W. Henderson.

Mrs. Abbott was the founder of St. Peter's mission in West Allis, formerly known as North Greenfield, the first services being held in her home thirty-three years ago. Later a building owned by Mrs. Abbott was used for the mission, and afterward she gave the ground for the chapel. She was president of the woman's guild, and of the local branch of the Woman's Auxiliary. She was a native of New York, and was in Watertown, in that state, in 1833. She was a liberal benefactor of the mission, and her death will be a serious blow to the work or the mission, in a place now rapidly growing because of the enormous manufacturing interests centered there.

MICHIGAN STATE CONVENTION B. S. A.

THE STATE Convention of the Brotherhood of St. Andrew met in Grand Rapids, May 11th and 12th, and was one of the most profitable conventions in point of enthusiasm and general interest ever held in Michigan. About 150 delegates were present from three dioceses of the state. The venerable Bishop of Western Michigan gave the address of welcome, and the afternoon of Saturday was devoted to papers and discussions by Brotherhood men on topics of a practical nature relating to their work. In the evening of this day a sermon was preached by the Rev. F. R. Godolphin, rector of Grace Church, Grand Rapids, preparatory to the corporate celebration of the Holy Communion. This corporate Communion was held in St. Mark's pro-Cathedral at 7:30 Sunday morning, the celebrant being the Rt. Rev. J. N. McCormick, D.D., Bishop Coadjutor.

The anniversary sermon was preached at the 11 A. M. service in St. Mark's by the Rt. Rev. G. Mott Williams, D.D., Bishop of Marquette. In the afternoon, conferences were held on the work of the Junior Brotherhood, and in the evening a united service was held of all the parishes of Grand Rapids, when addresses were made by Mr. Hubert Carlton, general secretary of the Brotherhood and by Bishop McCormick.

The Convention voted to give one-third of the salary of a travelling secretary for the states of Michigan, Ohio, and Kentucky, it being assumed that the Brotherhood men in Ohio and Kentucky would each assume

one-third of such expense. The officers elected for the coming year are, J. F. S. Elmhurst, Detroit, president; H. P. Lewis, Grand Rapids, vice-president; W. R. Davies, Detroit, secretary and treasurer.

ARCHDEACON OF LACROSSE.

THE REV. HENRY E. CHASE, rector of Grace Church, Hinsdale, Ill., has accepted the appointment of Bishop Webb as Archdeacon of the La Crosse Convocation of the diocese of Milwaukee, with residence at Shell Lake.

He is to do purely missionary work in northern Wisconsin. Nine missions are already established and four new ones are to be opened immediately. Archdeacon Chase will have three assistants, and will commence



REV. HENRY E. CHASE.

the work on June 1st. He is a descendant of Bishop Philander Chase, the first Bishop of Ohio and Illinois, his father being the Bishop's youngest son, Philander.

Mr. Chase has been intimately connected with the Church in Wisconsin. He was born in Jubilee, Ill., November 3, 1863, and was educated at Kenyon Military Academy, Kenyon College (founded by Bishop Chase) the Theological Seminary at Gambier, and at Nashotah House, being graduate from the latter institution in 1893. For two years previous he had been lay reader at St. John Chrysostom's in Delafield. Upon his graduation he was appointed curator of Nashotah House, holding the office until 1895.

He was ordained deacon by Bishop Burgess, in Jubilee Chapel, June, 1893, and in January, 1894, he was appointed principal of the preparatory department of Nashotah House, which office he held until called to Hinsdale in 1901. He was ordained priest by Bishop Nicholson on the Second Sunday in Lent, 1894, at All Saints' Cathedral, Milwaukee.

In 1899 he was elected to the chair of Pastoral Theology and Christian evidences, in addition to his duties as head of the preparatory department.

His incumbency at Hinsdale has been marked by many improvements in the Church property.

CHANGE OF WORK.

THE REV. GEORGE WOODWARD LAMB, who, for more than four years, has been vicar of the St. Mary Memorial Church, Pittsburgh, Pa., is compelled to resign that position because of ill health during the past year; and by advice of physicians, take lighter duties;

and spend some time in the country. This has been made possible by Bishop Whitehead placing him at Georgetown, Pa., with charge also of old St. Paul's, Fairview. The work at these places is not new to Father Lamb, he having ministered to the people during some of his vacation periods, and in that end of the diocese there is opportunity to develop important work while recuperating his health. During the period spent at St. Mary's, the congregation has been organized into a parish and admitted into union with the Convention; the church building has been put in thorough repair and greatly beautified, and the financial basis strengthened. St. Mary's is Bishop Whitehead's Chapel, and the vicar has been his official chaplain; which position Father Lamb will continue to hold. He leaves the work in good condition, and at a time when the outlook is most hopeful.

W. A. DIOCESAN MEETING.

THE TWENTIETH annual meeting of the Quincy diocesan branch of the Woman's Auxiliary met in Grace Church, Galesburg, Ill., on the 10th inst. Delegates were present from all but three of the parishes, and the attendance was the best in the twenty years. The reports were pleasing, indicating activity throughout the diocese. Mrs. Fawcett was elected honorary president; Mrs. Benjamin E. Diggs, president; Mrs. Zeller, secretary; and Mrs. Francis M. Wilson, treasurer. Vice-presidents from the deaneries were elected: Mrs. Rosetta Gatchell, Quincy; Miss Hannah Hedding, Peoria; Mrs. H. H. Chase, Rock Island; and Mrs. George F. Peck, Galesburg.

Miss Julia C. Emery, secretary of the general organization, was the principal speaker, arousing much enthusiasm.

NEW CANON FOR QUINCY CATHEDRAL.

A MEETING of the greater chapter of the Cathedral Church of St. John, Quincy, was held in the chapter room on the 15th inst., and the Rev. William Alfred Gustin, M.A., was elected a canon of the Cathedral. Canon Gustin is a graduate of the University of McGill, Montreal, and of Bishop's College, Lennoxville, P. Q. He came to the diocese of Quincy and took duty in St. Andrew's Church, Peoria, in September, 1905. He will be in residence in Quincy.

IMPORTANT LEGAL DECISION.

THE FOLLOWING opinion of Judge Ashman, Orphan's Court, Philadelphia County, Pa., *in re* Estate of Edmund P. Dwight deceased, is of very great general interest. The facts are sufficiently set forth in the opinion to make it intelligible to the reader:

"The legacy of \$50,000 to the Protestant Episcopal Church of the United States of America was expressed 'to be used for the establishment of the Christian Religion, that the light of the Gospel may be made to shine more perfectly.' The legacies immediately following, to the General Assembly of the Presbyterian Church, to the M. E. Church, to the Baptist Church, to the Young Men's Christian Association, and to the American Sunday School Union were each directed 'to be used for the same purpose.' Two claimants for the first-named legacy were represented at the audit: 'The General Convention of the P. E. Church in the United States' and 'The Domestic and Foreign Missionary Society of the P. E. Church in the United States.' The Missionary Society was instituted in 1820, and was fully organized by the

General Convention in 1835. It was incorporated by the Legislature of New York in 1846. This act was amended in 1867, 1880, and 1899, incorporated into a body politic all persons who at its passage, or who should thereafter, become members of the Domestic and Foreign Missionary Society of the P. E. Church, 'for the purpose of conducting general missionary operations in all lands.' But the charter, after referring to the organization of the Society by the General Convention, contained these words: 'Nothing herein shall affect the power of the said Convention to make such rules and regulations, or so to alter or amend the constitution of the said Society, as the said Convention shall deem necessary or proper to promote the purpose for which the said society is incorporated as aforesaid.' The Missionary Society was hence the creation of the General Convention, and was subject to the supervision and control of the parent body—nothing short of such a power being deducible from the right expressly reserved to the Convention to alter the constitution of the Society. Its purpose was limited by its charter as that 'of conducting general missionary operations in all lands.' The legacy was given 'to be used for the establishment of the Christian Religion, that the light of the Gospel may be made to shine more perfectly.' Undoubtedly the Missionary Society furnished a method by which the object sought by the testator might be advanced. But it was not the only method employed by the General Convention, and the grave question is whether it was the special method which is in the mind of the testator when he gave of his bounty 'for the establishment of the Christian Religion that the light of the Gospel may shine more perfectly.' He gave 'for the same purpose,' to the Young Men's Christian Association, an organization for the spiritual welfare of young men, but whose methods are composite, and include, among other things, physical training, the building of churches in sparsely settled districts, the education of men who may become religious preachers, the publication of and dissemination of religious papers, are all of them agents which tend to spread the light of the Gospel. In point of fact, the publication of religious literature is a main feature of the work of the American Sunday School Union, one of the beneficiaries under the will. It seems to the auditing judge that the purpose of the testator in his gift to the P. E. Church will be best effectuated by awarding the legacy to that body to which the Church in its wisdom has committed the task as expressed by the testator of making 'the light of the Gospel to shine more perfectly'; a body which has power to pay the money to the Missionary Society, or to apportion it among selected agencies of the Church. He therefore awards the legacy to the General Convention of the P. E. Church, and directs its payment to the treasurer of the Convention."

M. T. O. IN BROOKLYN.

THE BROOKLYN, N. Y., Clerical League, of which the Rev. William Shepe Chase is president, composed of clergymen in Brooklyn and other parts of the diocese, together with the Junior Clericus, which is composed of the younger clergy and of which the Rev. Clifton H. Brewer is president, united in making arrangements to hold a special service in the Church of the Messiah on May 13th, the 300th anniversary of the first religious service held in America by a clergyman of the Church of England. There was a celebration of the Eucharist by the Bishop of the diocese and a sermon by the Rev. J. Lewis Parks, D.D., of Calvary Church, Manhattan. At the close of the service, a luncheon was served in the parish house. Informal addresses were made by a number of the clergy, among whom were the Rev. F. J. Kinsman of the General Theological Semi-

nary, Manhattan, and the Rev. P. M. Rhineland of the Berkeley Divinity School, Middletown, Conn.

Mr. George W. Pepper of Philadelphia, secretary of the Missionary Thank Offering movement, addressed the members of the Church Club last Tuesday at the club rooms, Diocesan House, Remsen Street. He explained very fully the features of the movement begun as a testimonial in honor of the 300th anniversary of the founding of the Church at Jamestown.

DEATH OF A PROMINENT CHURCH WOMAN.

ARCHDEACON BATES writes as follows of the death of Mrs. De Coster:

"It should be a source of inspiration to the Church in the United States to learn of the devotion and sacrifice of Mrs. Alina V. De Coster. I first met this good woman in August, 1897. On my first introduction into her little parlor, she showed me the photographs of several of our Bishops whom she had personally known. Among these were Bishops McLaren and Clarkson. She also showed me photographs of clergymen who afterward became Bishops. These she had known in their younger days. I remember that one of these is now the Bishop of



MRS. ALINA V. DE COSTER.

Kansas. She also numbered among her friends many who were, and some who now are, prominent in Chicago circles. One of her special friends was Marshall Field.

"When I first met this lady she told me that she had lived in Mexico for twenty years and that she had not seen a clergyman of our Church for twelve years, nor had she enjoyed any service or ministrations of the Church during that time. I immediately arranged for and occasionally held services in Torreon. That was ten years ago. A few months after the first service, Mrs. De Coster procured simple church furnishings and set apart a room for Church purposes, to be known as St. John's chapel. Her enthusiasm called in the help of her friends and neighbors, both Mexican and American. These helped her to buy a good cabinet organ.

"On Easter Day in 1902, she was chief among those who organized a union Sunday School in this chapel. A Sunday School has been regularly held here since that date. She has been its most enthusiastic supporter. Some little idea of her beneficence may be gained when I say that the space given to this chapel, were it not thus used, would easily have brought her an income of \$300 a year.

"Mrs. De Coster loved the Church with

most intense devotion, never being absent from the services except only at rarest intervals when incapacitated by sickness. Her recent death takes from the Church in Mexico the best known Churchwoman in the Republic."

CLUB BANQUET IN BROOKLYN.

THE ANNUAL DINNER of the Central Committee of Men's Parish Clubs was held last week, at the University Club, Brooklyn, N. Y. The committee represents sixteen clubs, and is composed of delegates, and the clergy of the parishes from which the clubs hail. Dr. H. D. White presided, and related the history of the committee and stated its object to be the promotion of the general welfare of the clubs already organized, and to assist in the formation of new clubs. Mr. H. W. Grosser of the Church of the Good Shepherd spoke on "The Benefit to the Church of Men's Clubs, from a Layman's Standpoint." Other speakers were Rev. J. Clarence Jones of St. Mary's, Rev. T. J. Lacy of the Church of the Redeemer, Rev. Jno. Williams of Calvary Church, Rev. Frank Page of St. John's, Rev. Robert Rogers of the Church of the Good Shepherd, Rev. T. A. Brown of St. Timothy's, Rev. J. H. Melish of Holy Trinity, Rev. Lindsay Parker of St. Peter's, Rev. W. S. Chase of Christ Church, and Rev. Colin C. Walker of St. Ann's.

BAPTIST MINISTER CONFIRMED.

THE REV. W. E. GLANVILLE, Ph.D., for nine years pastor of the Baptist congregation at Anamosa, Ia., has recently entered the communion of the Church, and, with his wife, was confirmed by Bishop Anderson in Chicago. He has applied for Holy Orders and will serve during his period of preparation as a lay reader in one of the Iowa missions. Dr. Glanville is a graduate of an Illinois Baptist Seminary, has been a student at Oxford (England) and for some time has been a lecturer in the Illinois State Law School, he having been admitted to practice at the bar.

PAROCHIAL LEGACY.

MRS. PENELOPE WILLIS FROST, an aged and faithful parishioner of St. Mark's, Fort Dodge, Iowa, who has just passed away, left \$500 to the parish and \$100 to the Sunday School.

AN OLD RECORD.

ON MAY 15th, in repairing the roof of Christ Church, Dover, Del., Contractor Frank P. Collins found a shingle, with an inscription penciled there by one Joseph Smithers in 1859, as clear as the day written, as follows:

"This church is supposed to have been built in the year 1700; the north side of the roof was put on in the year 1817, so I was told by an old gentleman who helped to put it in—Thomas Stevenson, Esq. The south side of this roof, we have no knowledge of when it was put on, but the first roof was put on by Joseph Smithers in the year 1859. Up to this date there has been no minister here for a number of years."

The shingle, which is almost as perfect as new, is supposed to have been made from the buried cypress of Pocomoke swamps, Sussex County. It is to be framed and hung up in the church, while a new one with a copy of its inscription will take its place.

NEW PARISH HOUSE PROJECTED.

ST. LUKE'S CHURCH, Germantown, Pa. (Rev. Samuel Upjohn, D.D., rector) is to have a new parish building costing between \$40,000 and \$50,000, to replace the old one recently damaged by fire. It will be 107 by 52 feet, built of stone and in architecture and other details will conform to the church and St. Margaret's Home, which it will adjoin.

CHURCH ROBBED.

WHILE the choir of Trinity Church, Wilmington, Del. (the Rev. F. M. Kirkus, rector), were in church, Sunday, May 12th, a thief entered the robing rooms and stole a gold purse from one lady's coat and abstracted \$7.00 from a gentleman's pocket, and helped himself to two coats, leaving his own well-worn overcoat on the floor in one of the corners. He has as yet not been apprehended.

DELAWARE CHURCH CLUB.

AT THE Delaware Church Club's thirtieth semi-annual dinner held at the Wilmington Country Club's club house, Thursday evening, May 16th, the visiting speakers were the Rev. Edward M. Jeffries, rector of St. Peter's Church, Philadelphia, Pa., on the "Reality of Christian Life," and John Brooks Leavitt, Esq., of New York, who spoke very earnestly of the problems raised by the spread of Christian Science, which has now more adherents in the United States than the Episcopal Church. He wanted to know what attitude the Church should take. He had read *Science and Health* twice, and could not understand it. So interesting and appropriate that he held the close attention of the guests for half an hour. Bishop Coleman, and the Rev. F. M. Kirkus, of Wilmington, spoke briefly. Seventy guests were present. At a preliminary business meeting, Mr. T. Chalkley Hatton was elected president to succeed Mr. Wm. H. Thomson, resigned, and Mr. Charles R. Miller was elected vice-president to succeed Mr. Hatton.

THE M. T. O. IN SOUTHERN OHIO.

IN COMMEMORATION of the 300th anniversary of the landing at Jamestown and the holding of the first Episcopal Church service in America on May 13th, 1607, the Church Club of Cincinnati gave a banquet at the Grand Hotel on the evening of May 13th, to which Bishop Vincent and the clergy of the diocese were invited. Besides the clergy, there were 90 club members present.

Bishop Vincent spoke on the subject of "The Ruins at Jamestown—What They Mean." The Rev. John Hewitt spoke on the "Permanence of Episcopacy, and Its Influence on Church Growth." Mr. Thomas P. Carothers of Newport, Ky., gave an interesting account of the fifteenth annual Conference of Church Clubs, held in Washington, D. C., on April 16-17. Mr. Jackson W. Sparrow, who was elected First Vice-President of the Conference of Church Clubs, spoke of the "Growth of the Clubs," and of the assistance which, in many ways, they render to the rectors and to the churches. A very fine musical programme was given under the direction of Professor W. S. Sterling.

Before the Church League of Cincinnati, which met in the Assembly Hall of St. Paul's Cathedral on the evening of May 13th, the Rev. C. E. Byrn of Columbus, Ohio, read a most helpful paper on the subject of the "Temptation of Our Lord."

At its close there were two addresses in commemoration of the Landing at Jamestown. Mr. Howard K. Smith gave an account of the Landing, and Canon Reade spoke on the "Missionary Thank Offering."

The Thank Offering of the Cathedral amounted to \$364.00.

NEW CHAIR FOR CAMBRIDGE.

AN ESPECIALLY interesting announcement comes from Cambridge, which is to the effect that the Episcopal Theological School is about to establish a new department, a chair for the study of the history of religion and missions, this decision being in line with the general demands of the Church for a fuller knowledge of the mission field in all that that implies. The trustees of the school were

willing to create the department provided there was the necessary money to carry it on; so the alumni undertook the task of raising an endowment of \$70,000, the income from which would support the new chair and in this considerable success has been met with.

For the new position the trustees feel that they have found the proper person in the Rev. Dr. Philip M. Rhinelander, at present professor of pastoral theology at the Berkeley Divinity School at Middletown, Conn., and he has been called. He has just spent a few days in Cambridge looking over the ground in person and the indications are that he will accept the post. His work of course will not be begun until the opening of the next school year in the fall.

GOLDEN JUBILEE OF A CHURCH.

DURING the week of May 12th to 19th, Christ Church, Media, Pa. (Rev. Wm. Reese Scott, B.D., rector), commemorated its fiftieth anniversary. In 1857 the Hon. H. Jones Brooke donated the ground upon which the church and other buildings now stands, and in May of the same year the Rev. Samuel Hazelhurst, D.D., became the first rector, remaining only eight months, but long enough



CHRIST CHURCH, MEDIA, PA.

to establish a future for the parish and the small band of faithful Churchmen. On July 5th, 1858, the corner-stone of the present church was laid. Some years later the tower was added, being the gift of the young ladies of the Brooke Hall Seminary, at which institution the widow of the late President McKinley received her education. The parish building was added still later and the rectory erected as a memorial, the gift of a faithful parishioner—Mrs. Hoeckley. The rectors have been ten in number. In 1857 there were 14 communicants, now in a town of 4,000 population and a strong Quaker element, there are 325 communicants, and property valued at over \$35,000, without any indebtedness.

The special services and Bishops and clergy officiating were: Sunday, May 15th, at 11 A. M., Rt. Rev. Alexander Mackay-Smith; at 7:30 P. M., Rev. A. G. Mortimer, D.D., of St. Mark's, Philadelphia; Monday, May 13th, 7:45 P. M., the Rt. Rev. the Bishop of Delaware; Tuesday, May 14th, 11 A. M., meeting of the Convocation of Chester, 7:45 P. M., Rev. F. W. Tomkins, D.D., of Holy Trinity, Philadelphia; Wednesday, May 15th, 7:45 P. M., Rev. H. Page Dyer, of the Church of the Ascension, Philadelphia, Rev. Geo. Gunnell, of St. Andrew's, Philadelphia, and the Rev. Chas. Fiske, of Somerville, New Jersey; Thursday, May 16th, 7:45 P. M., organ recital and choral renditions by a number of noted musicians; Friday, May 17th, 7:45 P. M., the Rt. Rev. the Bishop of Central Pennsylvania; Saturday, May 18th, 8 P. M., public reception in parish house to parishioners and friends of the parish; Sunday, May 19th, 7:30 P. M., Rev. A. J. Arnold, of St. Mary's, West Philadelphia, and Rev. F. M. Tait, of St. Paul's, Chester, and Dean of the Chester Convocation.

PROPOSED NEW CHURCH.

THE TOWN of Plymouth, Mass., is to have a new house of worship, thanks to the liberality of Eben D. Jordan, the wealthy merchant of Boston whose summer home is on the south shore and who is constantly doing something for the advancement of the cause of the Church. The present Christ Church is quite inadequate for the growing needs of the town and a new edifice has long been in contemplation. Some time ago a building fund was established, but it grew slowly and a part of this money was used to remodel the parsonage, which now is occupied by the Rev. Willis B. Holcombe, the rector. It is on an adjoining lot that the new church edifice will be built. Mr. Jordan has given the parish \$2,500, which is practically the amount withdrawn from the building fund for the improvements, so that the parish in a financial way now finds itself exactly where it was before any money was withdrawn. Meantime there have been other gifts promised which justifies the building committee going ahead with the plans. The new building will be in keeping with the historic associations of the town, for in a measure the edifice will be a reproduction of the old mother church in Scrooby, England, to which most of the Pilgrims belonged before coming to this country. The building will be of stone and work will be begun in a few weeks.

DEATH OF HENRY WHELEN.

HENRY WHELEN, JR., a prominent Churchman and member of Philadelphia's leading families, died suddenly on Friday night, May 17th, at his country-seat in Devon. He was president of the Academy of Fine Arts, treasurer of the Philadelphia Divinity School, director of the Philadelphia Orchestra, and a patron of Grand Opera. Mr. Whelen was a great lover of art and possessed the finest collection of Washington prints and relics in existence. He was a liberal supporter of the Church and charities, and a communicant and attendant at Holy Trinity Church, the rector, Rev. Floyd W. Tomkins, D.D., officiating at the burial on Tuesday, May 21st.

INTERDIOCESAN CONVENTION OF THE B. S. A.

A CONVENTION with representatives from the dioceses of Washington, Maryland, Easton, Delaware, New Jersey, Central Pennsylvania, Harrisburg, and Pennsylvania, was held in Philadelphia, May 11th and 12th. The services on Saturday were held in Holy Trinity Church and the conferences in the parish building. The attendance was not as large as one might expect, considering that the Seniors and Juniors in the diocese of Pennsylvania alone number some 1,800—the question as of old arises, "Where are the nine?"

What was lacking in the attendance was made up in the enthusiasm and interest of those present and the most helpful and uplifting sermons and addresses of many prominent and out-of-town speakers, among whom were Bishop Coleman of Delaware, Bishop Mackay-Smith of Pennsylvania, Bishop Courtney of New York, Rev. Father Sill of the Order of the Holy Cross, Rev. Wm. L. Devries of Washington, Rev. A. H. Bradshaw of Conshohocken, Robt. H. Gardiner and G. Frank Shelby of the General Office in Boston, John W. Wood of New York, Franklin Spencer Edmonds and Geo. Wharton Pepper, both of Philadelphia. The corporate celebration at St. Stephen's Church early Sunday morning and the two mass meetings in the afternoon were well attended and will certainly be productive of good results. Some of the main thoughts brought out by the speakers was for a return to the now almost obsolete custom of family worship; a more general and consistent keeping of the rule of prayer in all

walks of life; the seeing and seizing of opportunities when presented; a strong, steadfast belief in the Bible and the Faith and doctrines of the Church.

COLORADO.

CHARLES S. OLMSTED, D.D., Bishop.

Gift to Christ Church, Canon City—Ground Broken for New Church.

A PAIR of eucharistic lights have been presented to Christ Church, Canon City, also a silver wafer box for the credence.

THE REV. G. W. BARNES, priest in charge of All Saints', Loveland, held a service of benediction on the site of the new church. Ground has been broken and the building is now well under way. The church will be of old mission style of architecture, and will be completed for early fall.

AT ST. MARK'S, Denver, a Fraternal and Loan Association, with burial benefit, has been organized.

DALLAS.

A. C. GARRETT, D.D., LL.D., Bishop.

Gift to the Cathedral—St. Matthew's Home for Children.

THE CHARITY CHAPTER of St. Matthew's Cathedral, Dallas, has placed a beautiful brass mural tablet in the west end of the nave of the Cathedral, in memory of the late Dean Walk.

CHURCH PEOPLE especially, and many citizens not communicants, in the city of Dallas are rejoicing that St. Matthew's Home for Children has just paid off all its indebtedness. An excellent report of the institution was presented to the Council, which passed a vote of congratulation and praise.

A LARGE and enthusiastic meeting of the members of Trinity parish, Fort Worth, was recently held and the parish re-organized. The Bishop of the diocese presided, and various committees made reports. A list of communicants of the parish was presented and a vestry elected of nine members. The Rev. C. A. Roth, recently of Juneau, Alaska, was chosen rector, but he has not yet rendered his decision.

LARAMIE.

A. R. GRAVES, D.D., LL.D., Miss. Bp.

Anniversary of Rectorship.

THE REV. W. H. XANDERS celebrated the fifth anniversary of his rectorship of St. John's Church, Broken Bow, Neb., on the 3rd inst. The Bishop of the district was present and was entertained at dinner at the rectory with numerous other guests. In the afternoon the Ladies' Guild tendered the Bishop an informal reception at the residence of Mr. and Mrs. J. J. Wilson. A musical and literary programme was much enjoyed. Large improvements have been made within the past five years and the parish is entirely out of debt.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Diocesan Notes.

THE REV. JNO. M. PETERS, rector of St. Michael's, Manhattan, preached in Christ Church, Bedford Avenue (Rev. W. S. Chase), last Sunday evening, on "Christian Relations of Capital and Labor." The Men's League dinner announced to be given in this parish on April 7th has been indefinitely postponed, because of the death in the families of two of the vestrymen, and the death of the father of the Rev. H. N. Scott, assistant rector.

THE THIRTEENTH anniversary of the vested choir of Grace Church, Jamaica, was appropriately celebrated last Friday evening. The combined choirs of the Church of the Heavenly Rest, Manhattan, and Grace, Jamaica,

rendered the music under the direction of Prof. J. Christopher Marks, organist and choirmaster of the Church of the Heavenly Rest. The Bishop, who was expected to be present, sent a letter expressing his regret at his inability to attend.

THE MEN'S GUILD of the Church of the Ascension, Rockville Centre, held their second monthly service last Sunday evening. The attendance of the men of the parish was exceedingly gratifying to the parish workers who are trying to get the men interested. The sermon was preached by the Ven. Canon Bryan of the Cathedral of the Incarnation.

THE Archdeaconry of Suffolk County met in Grace Church, Riverhead, on the 8th inst. The session opened with a celebration of the Holy Communion, after which the delegates were entertained at luncheon by the Ladies' Guild of Grace Church. At the business session in the afternoon the following officers were re-elected: Rev. W. M. Holden, Archdeacon; Rev. Dan Marvin, secretary; Mr. James W. Eaton, treasurer. Committees were appointed from the several districts of the Archdeaconry to extend the work in the several localities. For the support of the missions of the Archdeaconry, \$2,000 was appropriated. In the evening a mission service was held, the sermon being preached by the Rev. H. R. Hulse, who in the course of his remarks, alluded to the "Men's Thank Offering" and urged the men to make this offering a memorable event in the history of the Church.

MAINE.

ROBT. CODMAN, D.D., Bishop.

Diocesan Notes.

"CONVENTION WEEK," in the diocese of Maine, was ushered in at Portland, the see city, on Monday afternoon, May 13th, by a celebration of the 300th anniversary of the settlement of Jamestown, Va., in St. Stephen's Church (the Rev. H. F. Kloman, rector). The first speaker was the Rev. Mr. Kloman, who emphasized the fact that the landing at Jamestown was the real birth of the nation, and that the settlers brought the Church with them. Bishop Codman followed with a very interesting historical address, in the course of which he made an appeal for contributions to the proposed memorial to the Rev. Robert Hunt, who accompanied the settlers and rendered such important religious as well as civic service to the infant colony. Continuing, the Bishop spoke of the differences between the Virginia and Puritan colonies, and closed with a brief sketch of the history of the Church in Maine, which can be said to have begun in the same year, 1607. The last speaker was Canon Plant, rector of Christ Church, Gardiner, who spoke eloquently of the progress of the Church in this country during the three centuries thus brought to mind and of the blessings that have been enjoyed by her children here. The celebration was well attended and was in every way a success.

At the Riverton Cafe, in the evening was held the annual meeting of the Church Club of Maine, followed by the annual dinner. Mr. Charles F. Flagg, of Portland, was elected president, Messrs. H. Van B. Nash of Newcastle, and John B. Coleman and Charles B. Clark of Portland, first, second, and third vice-presidents, respectively, and Mr. Walter DeC. Moore of Portland, secretary. At the dinner, which was largely attended by the clergy and laity, the first speaker was Bishop Codman, who spoke, among other things, of the coming General Convention at Richmond, Va., and of the important problem of the Church and the Negro, which will be considered at the Convention. He was followed by the Rev. W. H. van Allen, D.D., rector of the Church of the Advent, Boston, Mass., whose subject was "Christian Reunion." The address was a powerful one, and was characterized by

"sweetness and light." The speaker urged upon his hearers the exercise of true Christian charity toward those differing from them ecclesiastically. "We are not," said he, "to get together and hold hands and say, 'Isn't it lovely to know that we are Churchmen!' We are not to turn up our noses and talk of 'dissenters.' The first and chief thing is to pray. Next, we should rise from our knees and go out resolved to know all our fellows who are Christians." The address was liberally reported in the city papers, and produced a most excellent impression among those of other names.

THE ANNUAL meeting of the Woman's Auxiliary was held in the Cathedral parish house, on Tuesday morning and afternoon. Mrs. Charles T. Ogden of Woodfords was re-elected president, as were also nearly all the other officers. In the afternoon, Dr. van Allen was the principal speaker, and, as on the evening before, "captured" his hearers. His subject was the value and need of working for Church Missions and benevolent institutions, and spoke of Christian philanthropy as the only philanthropy fully deserving of the name. "There is nothing so good," said he, "as what began with the Church nineteen centuries ago. I see and feel that what we have to do is to get near to Jesus Christ and make personal love and service to Him the power that transforms and animates everything we come in contact with." After the election of delegates to the triennial meeting of the Auxiliary at Richmond, Canon Plant of Gardiner reported the work of the year at the House of the Good Shepherd, in that city, an institution in which the Auxiliary takes an abiding interest. The endowment fund, he said, was now nearly \$30,000, and \$6,000 has been added to it during the year. The institution is taxed to its fullest capacity, and numbers of orphan and needy children are on the waiting list.

THE ANNUAL meeting of the Maine Episcopal Missionary Society was held in the Cathedral parish house in the evening, the Bishop presiding. The Rev. George B. Nicholson of Waterville was re-elected secretary of the Board of Missions, and Mr. W. G. Ellis of Gardiner was re-elected treasurer. The other members of the Board, of which the Bishop is chairman *ex officio*, were chosen as follows: the Very Rev. F. L. Vernon, D.D., and the Rev. Henry F. Kloman, both of Portland, and Messrs. R. H. Gardiner of Gardiner, and H. Van B. Nash of North Newcastle. The financial exhibit of the treasurer was a favorable one, but the Bishop impressed upon the members of the society the need not only of additional funds, but of the wisest possible use of money at the disposal of the Board. Reports from the mission field were

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made by a number of the clergy, and all showed that, despite the many difficulties in the way, the Church in Maine was making steady progress.

MASSACHUSETTS.

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

Phillips Brooks' Club—Reception to Rector of All Saints', Dorchester — Dinner of the Episcopalian Club.

AN EVENT of special interest to the members of the Church of the Redeemer, South Boston, was the dinner of the Phillips Brooks Club, which was held a few nights ago at the rooms of the Twentieth Century Club. The Rev. A. B. Shields, the rector, presided, and the guests, most of whom made addresses, included Archdeacon Babcock, Dean Hodges of the Theological School; the Rev. Elwood Worcester, Rev. Fr. Mahoney, a Roman Catholic priest of South Boston, and an intimate friend of the club's, Edwin D. Mead and others.

THE REV. CHARLES T. WHITTEMORE, rector of All Saints' Church, Dorchester, was tendered a reception in the parish rooms on the evening of May 14th, in recognition of his twenty years' pastorate. There was a large attendance and one of the pleasant surprises was the furnishing, unknown to the rector, of the new sacristy which had been made over from the old choir room.

ON MONDAY evening, May 13th, the last dinner of the season of the Episcopalian Club was held at the Hotel Brunswick. The special guests were the Rev. Dr. Worcester and Dr. George M. Garland, a prominent physician of the city. The subject for discussion was "Mind Healing," than whom no one is more competent to speak than the rector of Emmanuel Church, whose class in mental therapeutics held all winter has become well known almost from coast to coast. Incidentally Dr. Worcester said that he believed that men were just at the beginning of a period when the real meaning of the Christian faith was becoming plain and that the miracles of Christ had not been properly studied in the past. He felt that the healing side of Christ's mission had been bequeathed by Him to His Church, but that this fact had been lost sight of after the first few centuries of the Church's history. He felt that the Church could do this healing work in a measure in conjunction with the medical profession.

Dr. Garland, in the course of his address, paid a high tribute to the work of Dr. Worcester.

PHILLIPS BROOKS HOUSE has come into possession of the working desk and chair of the renowned rector of Trinity Church, for whom this popular rendezvous of religiously inclined Harvard students is named. The gifts were presented by Mrs. John Cotton Brooks, wife of the late rector of Christ Church, Springfield, who died abroad some months ago. The desk and chair occupy a prominent place in the large oak-studded parlor, which apartment also contains an Oriental rug which originally was in Bishop Brooks home, and a rocking chair which was used by him.

MICHIGAN.

CHARLES D. WILLIAMS, D.D., Bishop.

Personal.

THE REV. OCTAVIUS EDGELOW, late rector of Trinity Church, Mackinac Island, during whose rectorate the long standing debt on the church was entirely cleared off, has been invited by the Bishop of the diocese to preach the sermon at the consecration of the church. Other engagements, however, will prevent Mr. Edgelow from being present on the occasion, and the sermon will therefore be preached by the Right Rev. G. Mott Williams, D.D., Bishop of Marquette. The Bishop is a nephew of Dr. J. W. Bailey, of Mackinac Island.

MILWAUKEE.

WM. WALTER WEBB, D.D., Bishop.

Dean Installed.

ON WHITSUNDAY, the Bishop of the diocese installed the Rev. Selden P. Delany, as dean of All Saints' Cathedral, Milwaukee. The Bishop was the preacher and the dean the celebrant. There was the usual festival solemn procession of clergy, choir, and acolytes, and the festal dressing of the altar, with full choral celebration. Dean Delany enters upon his duties under very favorable conditions.

MISSOURI.

D. S. TUTTLE, D.D., LL.D., Bishop.

Notes from the Diocese.

THE EXACT DAY, May 13th, of the tercentenary of the founding of the Church and colony at Jamestown, was celebrated in St. Peter's, St. Louis, by a men's banquet served in the assembly room of the parish house. Seventy men, representing the life and strength of the parish, made a notable gathering. An inspiring feature was the singing of hymns between courses. The rector, the Rev. D. C. Garrett, acted as toastmaster, and the speakers were Bishop Tuttle, Bishop Strange of East Carolina, Dean Snow of Washington University, Mr. F. N. Judson, and Mr. S. M. Phelan. The eloquent addresses of the two Bishops and the equally forcible speeches of the laymen portraying from different points of view the influence of Anglo-Saxon thought and Christianity upon American life and institutions, created a wave of enthusiasm that will leave a lasting impression.

THE BOARD OF MANAGERS of the Orphans' Home tendered a reception to the members of the various churches in the city on Wednesday last. Six new rooms have been added to the building and these will be used for infants and a day nursery. There are nearly a hundred children in the institution at the present time.

AT THE conclusion of the regular session of the Clericus, when the Rev. Leonard Richards, rector of Ferguson, read a paper on the

FEEDING FOR HEALTH

Directions by a Food Expert.

A complete change in food makes a complete change in the body. Therefore if you are ailing in any way, the surest road back to health is to change your diet. Try the following breakfast for ten days and mark the result.

Two soft boiled eggs (if you have a weak stomach, boil the eggs as follows: put two eggs into a pint tin cup of boiling water, cover and set off the stove. Take out in nine minutes; the whites will be the consistency of cream and partly digested. Don't change the directions in any particular), some fruit, cooked or raw, cooked preferred, a slice of toast, a little butter, four heaping teaspoonfuls of Grape-Nuts with some cream, a cup of properly boiled Postum Food Coffee.

The Grape-Nuts breakfast food is fully and scientifically cooked at the factory, and both that and the Postum have the diastase (that which digests the starchy part) developed in the manufacture. Both the food and the coffee, therefore, are predigested and assist, in a natural way, to digest the balance of the food. Lunch at noon the same.

For dinner in the evening use meat and one or two vegetables. Leave out the fancy desserts. Never over-eat. Better a little less than too much.

If you can use health as a means to gain success in business or in a profession it is well worth the time and attention required to arrange your diet to accomplish the result. Read "The Road to Wellville," in pkgs. "There's a Reason."

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We also carry a large line of other cards in stock, a list of which will be sent on application.

The Young Churchman Co.

Milwaukee, Wisconsin

"The Christian Year," the members were entertained at luncheon at the Church of the Advent, of which the Rev. Wm. Cochran, City Missionary, is in charge.

ST. LUKE'S HOSPITAL, of which the diocese is so justly proud, held the commencement exercises of the Training School for Nurses on Thursday evening. Eleven of the nurses received their graduation certificates from the Bishop of the diocese. The Very Rev. Carroll M. Davis, chaplain of the hospital, took part in the exercises and Dr. Baumgarten gave the valedictory address. Miss Belle Gregory, the superintendent, has brought to the highest excellence every department of the hospital, and it is with deep regret we learn that she will shortly be leaving us to fill an important position in England.

NEWARK.

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

Notes from the Diocese.

THE DIOCESAN convention will meet in Trinity Church, Newark, on Tuesday, May 28th. Beside the usual business there is likely to be consideration of a change in the canon, giving the right to vote to more of the clergy of the diocese than under the present stringent rule. Important financial reports will come up for consideration.

NEWARK has some laymen of very long and distinguished service: Mr. Cortlandt Parker, born in 1818, has been a worshipper in Trinity Church, Newark, since he made that city his residence in 1836. He has been for many years an officer of the Church, and a Deputy to the General Convention. Mr. Alfred Mills, of Morristown, was born in 1827 and graduated at Yale in 1847. He has been for forty-one years a warden of St. Peter's parish; a deputy to the diocesan convention since 1864; a deputy to the General Convention since 1874, and one of the Board of Missions since 1883. Col. Edward H. Wright of Newark, who now resigns the presidency of the Board of Trustees of the Bishop's Fund, lives in Newark in the house in which he was born some eighty-two years ago.

NOTEWORTHY confirmations recently have been as follows: St. John's, West Hoboken, 64; St. John's, Jersey City, 64; St. Mark's, Paterson, 30; Christ Church, Bloomfield, 40; St. Paul's, Newark, 86; St. George's, Passaic, 22; St. James', Ridgefield, 22; The Ascension, Jersey City, 43; Holy Trinity, West Orange, 34; St. Luke's, Montclair, 33; St. Paul's, Englewood, 35.

OHIO.

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

Seventieth Anniversary of Christ Church, Huron—S. S. Commission Conference—Historical Services—Other Notes.

CHRIST CHURCH, HURON (Rev. Francis McIlwain, rector), will celebrate the seventieth anniversary of the organization of the parish on St. Barnabas' day, June 11th. The celebration will take practical form in the establishment of a fund for a new stone church which is greatly needed.

THE SUNDAY SCHOOL COMMISSION of the diocese has arranged for an important conference of teachers and workers at Trinity Cathedral, Cleveland, May 27th, the eve of the diocesan convention. At 4:30 in the afternoon there will be a conference on Sunday School management conducted by Mr. George Lane, of Niles, who has had a long and interesting experience in the work. The evening session will center about the problem of the Sunday School: "What it is Not, What it is, and What it Ought to Be." The Rev. Samuel Tyler, B.D., rector of the Church of the Advent, Cincinnati, will be one of the speakers. Others will be announced later.

[Continued on Page 138.]

A BOON TO TEMPERANCE

A Non-Alcoholic Fruit Drink That Clergymen and Temperance Advocates Extol for Its Virtue and as a Cure for Intemperance.

A specialist recently speaking of inebriety said, "It is a peculiar fact that apples will cure the worst case of intemperance that ever afflicted a person. No one ever saw a man or woman who liked apples and who had an appetite for drink. The tastes are at deadly enmity with each other."

The essential part of the apple is the juice. The woody fibre and skin should not be eaten; they often offset the value of the juice and retard digestion. Apple Juice is therefore most desirable for satisfying the thirst and curing, or preventing any tendency to inebriety.

There was great need for the new process that is now used exclusively in Duffy's 1842 Apple Juice, which permanently retains the original flavor and sweetness of the juice, no matter how long it may be kept in any climate, exactly the same as when first pressed from the ripe apple. There is absolutely no possibility under this process for the juice to ferment or become "hard," as in cider, or to develop alcohol.

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All the tonic properties of the apple are also preserved, and the influence of Duffy's Apple Juice upon the health is noticeable from the first by those who drink it daily. It corrects any disorders of the stomach and liver, regulates the bowels and invigorates the brain as well as the body.

That this refreshing beverage is cordially welcomed by temperance advocates and clergymen is shown by many glowing letters of praise. The Rev. Baker Smith, pastor Presbyterian Church of Califon, N. J., writes: "I am a teetotaler in belief and practice, and therefore aim to be cautious as to what I drink or recommend to others. I found your Duffy's Apple Juice to be non-intoxicant and as harmless as the so-called soft drinks, but possessing medicinal value. I used it while my family were all suffering with the grippe, and it proved to be an excellent substitute for water, which tastes so insipid during sickness, and which sometimes is contaminated and unhealthy. I bid you God-speed in your efforts to furnish the public with a non-intoxicant beverage, and wish it might banish hard cider and all intoxicating drinks from the land and from the world."

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OHIO.

[Continued from Page 137.]

IN THE announcement of the magnificent stained-glass window that is being placed over the altar of the new Trinity Cathedral, Cleveland, an error occurred in a recent issue. The window is a memorial to Mrs. John Tod, not Mrs. John Pod, as there stated.

WITH churches draped in American and British flags, and the singing of patriotic hymns, the ter-centenary of the founding of English settlements and the establishment of the services of the Church in America was celebrated with solemn thanksgiving throughout the diocese of Ohio, on Sunday, May 12th. As requested in the Bishop's Pastoral Letter, the sermons centered about the Apostolic legacy with which the Church has blessed America, her gift of the Holy Scriptures in the English tongue, as well as the important part she bore in modelling the government and civilization of our land. Hundreds of persons thus gained their first comprehensive idea of the nation's debt of gratitude due to the Episcopal Church.

A VERY handsome dark oak pulpit has just been placed in Emmanuel Church, Cleveland (Rev. Wilson Reiff Stearly, rector). It was designed by Ralph Cram, Esq., the noted ecclesiastical architect, and the work executed under his direction. The pulpit is adorned with statuettes of John the Baptist, St. Peter, St. Paul, and St. Stephen, and bears the inscription: "Even as the truth is in Jesus." It was given by Mrs. M. A. Cozzens as a memorial to her late husband. The work of completing Emmanuel Church has begun and it is expected that the building will be entirely enclosed by November 1st. In the meantime the Sunday services are being conducted as usual.

ST. LUKE'S CHURCH, Cleveland (Rev. Robert J. Freeborn, rector), lost two faithful members and devoted workers in the death of Mrs. Henry Fisher and her daughter, Miss Cora Young, which occurred in a railway accident in California on May 11th.

THE DEBT of \$5,000 upon St. Paul's Church, Cleveland (Rev. Walter R. Breed, D.D., rector), has been cancelled.

PENNSYLVANIA.

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

Legacy to the Church of the Covenant—Death of Prominent Churchman.

MRS. ELIZABETH PEBBY, a Churchwoman recently deceased, left a certain number of shares of railroad stock to the Church of the Covenant, the Protestant Episcopal City Mission, and the Bishop White Prayer Book Society.

FRANCIS W. McDOWELL, one of the pioneer paper manufacturers of this country, died at his home on Chelton Avenue, on Wednesday, May 15th. His burial took place on Saturday, the 18th, at St. Peter's Church, Germantown, the rector, the Rev. S. P. Keeling, officiating.

THE STATE LEGISLATURE, which has just adjourned, appropriated the sum of \$30,000 to St. Timothy's Hospital, Roxborough, a Church institution.

SALINA.

S. M. GRISWOLD, D.D., Miss. Bp.

Inauguration of the Cathedral Chimes—New Rectory Blessed.

THE INAUGURATION of the chime of eleven bells, presented to Salina Cathedral by Mrs. A. M. Claffin, took place on the Sunday after Ascension day, when changes were rung and hymn tunes rendered before the services. Concerts were given on the two following evenings. The bells bear inscriptions comprising the eleven "praises" of the 150th

Psalm. The inscription on the chime is: "These Bells are Given to Christ Cathedral, Salina, Kansas, in Loving Memory of Arthur M. Claffin. Born January 23d, 1836. Died November 6th, 1904." The bells are the work of Meneely & Co.

ON THE Sunday after Ascension day, Bishop Griswold consecrated the Church of the Holy Apostles, Ellsworth, district of Salina. He celebrated the Holy Communion and preached, and immediately afterward, accompanied by many of the congregation, he blessed the new rectory.

MR. EDWIN F. WILCOX, a student at the General Seminary, will have charge of the services at Harper and Anthony, district of Salina, during the summer months.

SOUTHERN OHIO.

BOYD VINCENT, D.D., Bishop.

The Bishop at Gallipolis.

BISHOP VINCENT paid his annual visit to the parish at Gallipolis, recently, and confirmed a very large class. In the afternoon he addressed the children's choir in such a way that the children will never forget his bright, loving words.

On Friday evening last, the Rev. Mr. Buckland, general missionary of the Hocking Valley, gave an eloquent lecture, with lime-light views, on his own personal work among the Esquimaux of the Arctic regions. Arrangements will be made for the repetition of the lecture in the near future.

TEXAS.

Geo. H. KINSOLVING, D.D., Bishop.

Cornerstone Laid—Personal.

WITH APPROPRIATE ceremonies the cornerstone of the new Trinity Church, at Long View, was laid April 27th, by the priest in charge, Rev. Chas. T. Coerr, assisted by the local Masonic fraternity. For fifteen years the small band of Church people there have been struggling to build a church, so that the day will long be remembered as a red-letter one in the history of the mission. The church will be of frame construction, and Gothic in style; and will cost when completed something over \$2,000. Nearly one-half of this amount has yet to be raised, and outside help is being asked for, and will be gratefully received. Long View is a growing town of 4,000 or 5,000 inhabitants, with three railroads centering in it; and the influence of the Church is needed there.

FIT THE GROCER

Wife Made the Suggestion.

A grocer has excellent opportunity to know the effects of special foods on his customers. A Cleveland grocer has a long list of customers that have been helped in health by leaving off coffee and using Postum Food Coffee.

He says, regarding his own experience: "Two years ago I had been drinking coffee and must say that I was almost wrecked in my nerves.

"Particularly in the morning I was so irritable and upset that I could hardly wait until the coffee was served, and then I had no appetite for breakfast and did not feel like attending to my store duties.

"One day my wife suggested that inasmuch as I was selling so much Postum there must be some merit in it and suggested that we try it. I took home a package and she prepared it according to directions. The result was a very happy one. My nervousness gradually disappeared and to-day I am all right. I would advise everyone affected in any way with nervousness or stomach troubles, to leave off coffee and use Postum Food Coffee." "There's a Reason." Read "The Road to Wellville," in pkgs.

THE REV. C. S. AVES, rector of Trinity Church, Galveston, has undergone a serious operation for malignant cancer. The operation was a very painful one, but the patient is doing well.

VERMONT.

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

Diocesan Notes.

ST. PAUL'S CHURCH, Burlington, besides its two Eucharistic celebrations on Ascension day, gave the other two services of the day, to the mission work of the Rev. Walter C. Clapp, formerly of Jericho, Vt., and now of Bontoc, in the Philippines. He gave very interesting descriptions of his work there, and of its people. One service was for the children of the parish, who were present with their banners and offerings; at its close the missionary gave an Ascension souvenir to each child and person. The two collections were given for his work. The Rev. Mr. Clapp is giving the month of May to the Vermont parishes, for help in his work.

THE BURLINGTON CLERICUS, comprising nine clergymen, met on May 14th, in St. Paul's rectory. An essay on "Some Reasons for the Slight Increase in Our Communicant Lists," was read by the Rev. W. F. Weeks; and another, on "Missionary Work in the Diocese of Vermont," by the Rev. Geo. B.



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Johnson. These were followed by discussions from all present.

AMONG the recent deaths of prominent Church people in the diocese, several may here be noted. That of Mr. Rollin Wheeler, of an old Church family, himself a cousin of the Hon. Wm. A. Wheeler, who was a former vice-president of the United States; a life-long member and officer of Christ Church, Buok Hallow, Fairfax. Also, of his wife, Mrs. Mary Adelia Chittenden, a kinswoman of the Rev. Bethuel Chittenden, who was one of the first pioneers of mission work in the diocese and before its formation; herself very capable and devoted to the Church. The Hon. George Nichols, M.D., LL.D., of Northfield, was one of the founders of St. Mary's parish in that place, of which he was a long-time vestryman; a former secretary of the State of Vermont; Trustee of Norwich University; prominent in Church and State; and Dr. A. J. Willard, of Swanton, formerly a Congregational minister, afterward superintendent of the Mary Fletcher Hospital in Burlington; and lately conformed to the Church, of which he was a devoted member. "May they," and all others like them, "rest in peace, and perpetual Light shine upon them."

WESTERN NEW YORK.
Wm. D. WALKER, D.D., LL.D., D.C.L., Bishop.
W. A. Meeting—M. T. O. Meeting.

A LARGELY attended meeting of the Woman's Auxiliary of the Buffalo district, Mrs. W. Bowen Moore, secretary, was held in the beautiful colonial parish house of Trinity Church, Lancaster, Rev. Geo. M. Irish, rector, on Tuesday, May 14th. About 75 delegates went by special trolley-car from Buffalo. The various branches made reports of the year's work, showing a gratifying increase in money gifts, in box work, and also in the United Offering. The meeting was addressed by the Rev. E. P. Hart, rector of St. Mark's, Rochester, on "The Ladder of Prayer." The offering made at this meeting was devoted to the Woman's United Offering. A delightful tea was served at the conclusion of the proceedings by the women of Trinity parish.

A MEETING in the interest of the M. T. O. was held Wednesday evening, May 16th, in the University club house, Buffalo. The meet-

Summer Resorts

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SISTERS OF ST. MARY

KEMPER HALL, Kenosha, Wis.

A School for girls under the care of the Sisters of St. Mary. The second half of the Thirty-sixth year begins February 2, 1907. References: Rt. Rev. Wm. Walter Webb, D.D., Milwaukee; Rt. Rev. C. P. Anderson, D.D., Chicago; David B. Lyman, Esq., Chicago; W. D. Kerfoot, Esq., Chicago. Address THE MOTHER SUPERIOR.

SAINT KATHARINES, Davenport, Iowa

A School for Girls under the care of the Sisters of St. Mary. The second half of the Twenty-first year begins February 2, 1907. References: Rt. Rev. Theodore N. Morrison, D.D., Davenport; Rt. Rev. C. P. Anderson, D.D., Chicago; Rt. Rev. Wm. Walter Webb, D.D., Milwaukee; J. J. Richardson, Esq., Davenport; Simon Casady, Des Moines Ia. Address THE SISTER SUPERIOR.

ing proper was preceded by a dinner given by the executive committee to the general committee representing the city parishes and numbering forty-four men, and was "a campaign of education," preparatory to a mass meeting to be held in this city, Monday evening, May 27th.

WEST VIRGINIA.

GEO. W. PETERKIN, D.D., LL.D., Bishop.
WM. L. GRAVATT, Bp. Coadj.

Historical Service.

ON SUNDAY, May 5th, at St. Matthew's Church, Wheeling (Rev. D. W. Howard, rector), a vesper service was held for the benefit of the National Convention of the Daughters of the American Revolution, then in session. The Rev. Jacob Brittingham delivered an historical sermon, which he preached in his own church on the following Sunday, at Morning Prayer.

THE LANDING at Jamestown was remembered May 13th, at St. Luke's Church, Wheeling, by the delivery of an historical lecture on the history of Jamestown, by the rector, the Rev. J. Brittingham.

A SUNDAY SCHOOL convention was held at Christ Church, Wellsburg (Rev. H. H. Phelps, rector), on May 15th. Papers were read as follows: "The Relation of the Sponsors to the Sunday School," by the Rev. Upton B. Thomas, of St. Anne's Church, New Martinsville; "The Relation of Missions to the Sunday School," by Miss Fanny Brady of Wheeling; "The Prize System in Sunday Schools," by Miss Shaw of Moundsville. The papers were followed by a quite general discussion of the Sunday School situation in the northern part of the diocese.

CANADA.

Notes from the Dioceses.

Diocese of Toronto.

A NEW CHURCH is to be built in St. Ann's parish, Toronto, the cost to be about \$40,000. Work on it was commenced the first week in May.—A FINE memorial window has been placed in St. Luke's Church, Toronto, in memory of Henrietta Osler and Amelia Osler Davidson her daughter. The subject of the window is "The Adoration of the Magi," and it is in three compartments, placed in the nave.—ST. PHILIP'S CHURCH, Toronto, of which Archdeacon Sweeny is rector, is to have a vested choir.

Diocese of Ontario.

ST. JAMES' CHURCH, Kemptville is having many improvements made in it during the month of May, services being held in the meantime in the church hall.—THE health of Canon Starr of St. George's Cathedral, Kingston, has necessitated his taking a rest.—BISHOP MILLS visited a number of the country parishes the last week in April to hold Confirmations.—THE building of the new church at Morven is going on well.

Diocese of Niagara.

THE MAY meeting of the rural deanery of Halton was a very interesting one. One of the subjects discussed was the "New Theology," and another on the "Anglican Revival." The next meeting will be in July, at Oakville. A convention for the deanery's Sunday Schools and the Woman's Auxiliary will be held in the beginning of October.

Diocese of New Westminster.

THE International Clericus will hold a session in the city of New Westminster and in Vancouver, the first week in June. Representatives will be present from the dioceses of New Westminster, Columbia, and Keewatin, and from the dioceses in the United States of Olympia, Spokane, and Oregon. Much interest is felt in the subjects to come up for discussion and it is expected that as many as six Bishops will be present.—AT THE ordination held by Bishop Dart in Holy Trinity

Cathedral, New Westminster, the Rev. J. Thompson, who is gone to work in the mission of Nicola, was ordained.—NEWS is constantly coming in of the extension of the work of the mission boat *Columbia*. The missionary in charge of it, the Rev. Mr. Antle, is already needing another clergyman to help him if the need is to be properly met.

Diocese of Montreal.

THE NEW RECTOR of St. George's Church, Montreal, the Rev. Dr. Patterson Smyth, arrived at Quebec, from Ireland, May 10th, where he was met by the assistant of St. George's, the Rev. Mr. Plumtre, and rector's warden. He met with a slight accident on board ship, a wound from a piece of rusty iron, and blood poisoning set in. Though much better, he was unable to preach the first Sunday after his arrival, but the congregation hoped to hear him the following Sunday, May 19th.—AT THE military parade on the first Sunday after Ascension day, the Victoria Rifles marched to the Church of St. James the Apostle, where their chaplain, Canon Ellegood, the rector, gave them an address. The Prince of Wales Fusileers went to St. George's Church, where the Rev. Dr. Symonds of the Cathedral preached, having been appointed regimental chaplain in succession to the late Archbishop Bond. Dr. Symonds said, in the course of his remarks, that war was not an unmixed evil, and that the profession of arms was not incompatible with the Christian life, instancing that in the Bible some of the noblest characters were soldiers, as Gideon and the Centurion who came to the Saviour.

Diocese of Huron.

THE Rev. Wm. Scott, rector of Hatchley, died April 29th. He was very well known in the diocese, having held a number of charges. He is survived by a widow and four sons.—A NEW church is to be commenced at Arkona at once.



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