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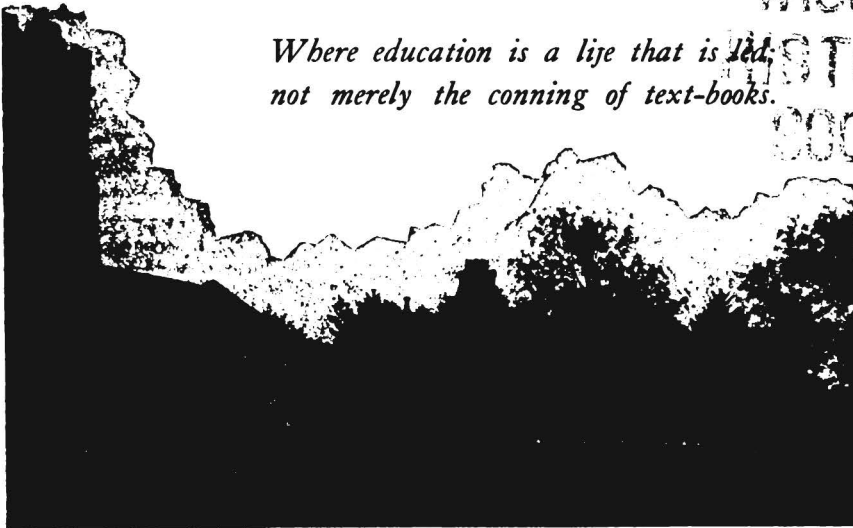
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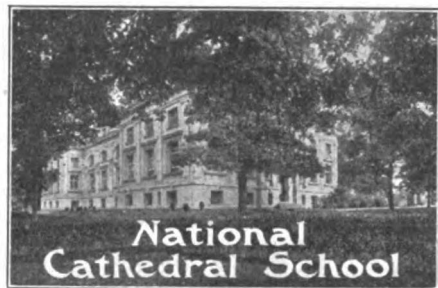
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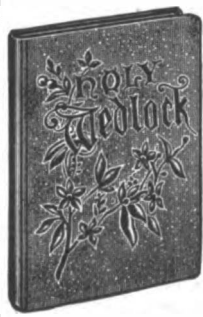
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THE INDIVIDUALITY OF HUMAN LIFE.

LOOKING upon the millions of souls peopling the earth, how forcibly impressive the thought of *individuality*; the realization that though inhabitants of a world in common, and subject to universal conditions, yet is each soul the occupant of a world distinctly, and solely its own, the embodiment of an individuality as real as though the sole dweller of the universe.

So has it been since the creation of man; and the history of our first parents framed in their primeval home, reveals this truth with startling reality. Surely it had seemed inevitable that two so absolutely one in environment, companionship, and even physical life, should have been one, only, mentally and spiritually. Yet nothing is clearer than the strong individuality characterizing each; and clearly patent this fact to that astute student of human nature—as since revealed—the shrewd enemy of God and man.

Carefully, evidently, had he studied each, to what purpose, results show. Whether or not the issue had been different under a different plan of attack, who shall say? Certain it is that the man, while superior, possibly, to the transparent deception of the Tempter, had yet his vulnerable point, the heart yielding despite the warning from within. And in clear relief now, sharply silhouetted on the background of cloudless purity wherein, till now, in unity unbroken had two appeared as one, behold three distinct individualities, for all time compelling recognition, man, woman, and the Tempter.

Likewise, into view, with equal clearness, the responsibility and accountability of each. "Adam, where art thou?" is the query that breaks the stillness and echoes through the solitude where fall already the shadows of the night. "Where art thou?" And abandoning the vain attempt at concealment, Adam, alone, it is, who answers that call. That form, noble in its God-endowed perfection, "a living soul" through power of breath divine, now alas, a soul shrinking, shame-faced, before its Maker, sensible of something lost, denuded, as it were, of raiment till now resplendent and sufficing, now clothed only in its own consuming self-consciousness.

Adam it is that answers, and, in the Presence of Him who Himself is Truth, can but declare truth, though condemning her he loves.

Then, likewise, the woman it is who hears the all-compelling Voice: "What is this that *thou* hast done?" And alone must answer, as she stands, alone.

Before the great Tribunal, the three; yet each as wholly alone as though the sole dweller of the listening solitude, each to receive the waiting sentence. As first responsible, the ruthless instigator, on the serpent-form falls first the fiat decreed: "Because *thou* hast done this." On the woman, as first to yield; upon the man who "undeceived" should have been the stronger to resist.

Impressive, indeed, the lesson. Absolutely individual in responsibility, individual, likewise, in accountability. None to shield, none to answer one for another.

But if the thought be unquestionably one of deep and earnest warning, has it not its corresponding sweetness and comfort? The soul which thus in its accountability stands individualized before its Maker, can but be known equally alone and apart in its burden of penitence, its own burden of care, pain, or sorrow; and in the strength of that individuality, with equal claim lays hold upon that overruling Eye as though the sole object of its love and care; a claim grown bold through Him in whose perfect love for man is cast out fear. L. L. R.

WE HAVE to "glorify God in the midst of the fire." Our Great Refiner, Jesus Christ, sits beside each of us, and He watches to see how much we can bear.—Bishop G. H. Wilkinson

ASCENSION DAY IN ROME—EDITORIAL CORRESPONDENCE.

ROME, May 13, 1907.

ASCENSION DAY presented an excellent opportunity to see High Mass at St. Peter's, where the "Roman use" would be at its best.

Somewhat to my surprise, the Mass was not at the high altar under the dome, but in the Julian chapel. I say to my surprise, for the chapel is so small as to afford no opportunity for any considerable congregation, and I presumed that at St. Peter's, if anywhere, the faithful, in large numbers, would be present at the main service of that great feast.

But no, the lay people present, huddled together just outside the choir, with no chairs, were less than a hundred, tourists included. Happily, as it was fatiguing to stand so long through what would have been unintelligible to the ordinary tourist, not many of that *genus* remained beyond a few minutes each.

The morning office—presumably terce—was only just concluded when the procession of the Mass entered. There was a company probably of students, in surplice and cassock, then the clergy with three or four Bishops, a Cardinal, and the three sacred ministers of the Mass. I observed that the latter wore their mass vestments—chasuble for the celebrant and dalmatics for the assistants—in the procession, there being no copes in evidence; quite in contrast to the procession at Naples on St. Januarius' day when there was an abundance of copes. The priests' vestments at this service were such as we are all familiar with, of white silk with blue orphreys. The surplices, however, were not like ours, but were of coarse material and fluted, very short, of course, and edged with cheap lace; on the whole a distinct degeneration of the surplice. When the procession had entered, there were probably upwards of a hundred ecclesiastics, including those I have termed students, perhaps only for want of a more accurate term.

The service was perfectly intelligible to me, as it would have been to any Anglican with a fair knowledge of liturgical lore and of the Latin language. Moreover, the fact that we were all close together gave me an excellent opportunity to see and to hear. There were none of those appalling exhibitions of irreverence which I described in connection with High Mass in Naples. None of the clergy moved about, conversed, or was inattentive. Yet there was no kneeling during the service except during the Canon. The clergy were seated most of the time, standing for the beginning of *Gloria in Excelsis* and Creed, each of which they recited in chorus with true monastic speed, completing each shortly after the choir had commenced to sing it, and then taking their seats. All had genuflected at the *Incarnatus* during their recitation of the Creed, but none genuflected or left his seat when the choir sung the same passages. I observed, however, that the sacred ministers doffed their birettas while those were sung.

The Mass, though a High Mass in every sense, accompanied by incense and music, was so quietly performed that nothing in the ceremonial seemed forced or unreal. There was a conspicuous absence of that fussiness that attends so many of our high functions at home. Here again, the ceremonial was simpler than in many of our Anglican churches on high festivals. I was struck especially with the entire absence of any parade on the part of the servers, of whom there were three or four, men of mature age, whether in orders or not I cannot say. They were only in evidence when they had some service to perform. Each performed his service quietly and unostentatiously and then got away by the shortest route. At no time was there any circumlocution of the servers. So inconspicuous were they at all times that one would hardly have noticed their presence at all. Indeed there was less genuflecting than we frequently observe at home, and, I may say it again, an entire absence of the *fussing* that is so annoying to the worshippers at so many Anglican services. The incense was used in moderation, quietly, and reverently. Nowhere is the inherently graceful motion of the Italian in more violent contrast with the awkward, pump-handle movement of the ordinary Anglo-Saxon than in swinging incense. As used at St. Peter's, I doubt whether any American congregation of reasonable breadth of mind would object to it; as used in many of our American and English churches, I don't wonder that the people rebel. But it does not follow that we should disuse it. It is because we have discarded this and so many other niceties of worship and of life, that Anglo-Saxons are conspicuous, the world over, for their bad manners. Whatever else the Reformation may have done for and with us, it undoubtedly spoiled our manners.

The music, by no means elaborate, and with little or no repetition of words, was simply ideal. The choir was hidden, Roman style, in the organ loft, and it seemed impossible that there were no women's voices in the pure treble, though I presume such is the case. The service rendered was new to me, and I did not find what it was, but I should be glad to see it adapted to our English words.

I confess to having sustained a decided thrill at my first view of St. Peter's, the day before. It is an accident of a few hundred years—a bagatelle in Church history—that I am not recognized at St. Peter's as a fellow Churchman with those priests who are constantly flitting about. I can overlook the differences of the day, and make St. Peter's my Cathedral as easily as any church at home. Let no one say that our estrangement is permanent. The spiritual life, and even the material magnificence of St. Peter's are mine. I cherish her traditions; I revere her greatness; I love her history. Shall I even say of her and of the communion back of her, as an American statesman said of another: I love [her] for the enemies [she] has made?

But if ever the faintest germ of Romo-mania had lodged in my system—which it had not—it would have been effectually quashed by what I have seen and heard in Italy. The problems that confront Anglicans in America and England are as child's play compared with the problems that confront the Papacy in Italy and France. Our condition is better a thousand-fold than theirs. Let nobody think of despairing when he sees our weaknesses. The most totally absurd and illogical thing an Anglican can do is to throw aside his allegiance and accept the overlordship of the Bishop of this see of Rome.

No, I have not been presented to the Pope. I do not visit gentlemen out of curiosity, and, not being acquainted, I happen to have no particular errand with his holiness. I am more than ever convinced that *while the Papacy is as it is*, we, at least, are vastly better off separated from it than we could be in closer relations. And this altogether apart from any questions of doctrine. Whether Rome also, and the whole Church Catholic, is better off, is another question; but to-day we are not wanted in communion with the great patriarchal see of the West, and we can only pray and wait for the time when each of us shall desire the whole, as, speaking generally, neither party does to-day.

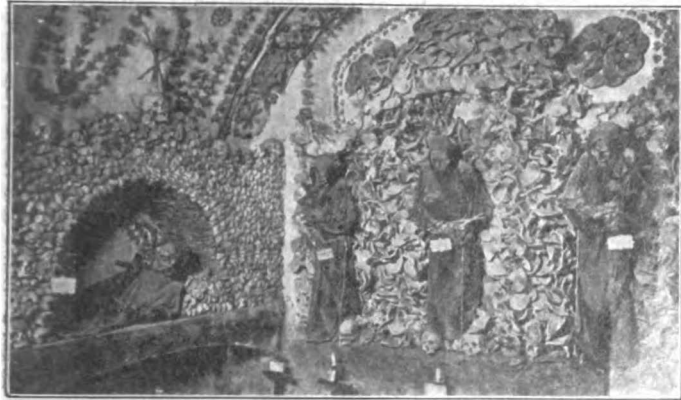
Some other observations I have made. Altars are made receptacles for whatever burden a verger or any one else chooses to deposit upon them, amidst the endless peregrination of tourists and of priests to and fro in the churches. Nobody, priest, layman, or tourist, bows as he passes an altar, or pays it the slightest reverence, except while a service is in progress, and then much less regularly than some of us do. There are many red lights burning before relics of saints or before altars in memory of the deceased, but few, very few, in evidence, denoting the reserved Sacrament, and those, happily, are barred generally from the altar. Spectators ascend altar steps and lean against the altar to obtain some desired view, and are not only unrebuked, but unnoticed amidst the general concourse, in which priests, monks, vergers, and Italian laymen are quite as unmindful of any sanctity attached to the place as is any American tourist. Indeed the American, with his respect for the sanctity of a house of worship, seems less irreverent than does the Italian. Monks or vergers are at hand to lead the tourist, for a fee into any enclosed place, and the treasures are shown with precisely the air of nonchalance that would be expected in a museum. If tourists treat the great churches as museums, however, they are led to do so by the prior fact that these are treated as commercial spectacles by those who have them in charge.

I have remarked on the absence of congregations at Naples and at St. Peter's. The same is true wherever I have been. I saw a priest celebrating a low mass at *San Pietro a Vinculo* on the Wednesday in Rogation week with two peasant women as his congregation, while many idlers were walking about; and at vespers on the afternoon of Ascension Day at St. John Lateran, when the music alone in its absolute perfection would have been sought after in New York or Boston, Pittsburgh or Minneapolis, a few tourists, Baedeker in hand, lounged toward the choir, and almost no one showed the slightest appreciation of the fact that divine service was in progress. And this though a Cardinal and a Bishop, the latter in cope and mitre, and a number of priests, in copes, were among the ecclesiastics in the choir.

No, for reverence give me an Anglican congregation. The

quiet early celebration at the American church last Sunday morning, with two lights burning and the priest in surplice, stole, and cassock—I wish that being in Rome he would do as Romans do in respect to those things that are common to Anglicans as well—was infinitely more reverent in aspect than any service of the native communion that I have seen in Italy.

Some fantastic things I have noted. One is the deposit of human skulls and bones in the crypt of the Capuchin church



I.—IN THE CRYPT OF THE CAPUCHIN CHURCH OF SANTA MARIA DELLA CONCEZIONE, ROME.

of Santa Maria della Concezione. There are, in the crypt, fourteen graves; and these fourteen graves have sheltered the remains of all the deceased Capuchin monks for centuries. But not for long. When one dies, the senior occupant of the graves is disinterred, and his skull and bones are added to those of four thousand others that are piled, grim and grinning, in all manner of designs in the several rooms of the crypt. Here and



II.—IN THE CRYPT.

there is an entire skeleton, perhaps once the form of a superior, clad in the habit which once was his. But for the most part they are disintegrated, and piled in orderly designs. Many of the skulls have been scribbled over. Alas, "to what base uses do we return!" Under one of the altars in the nave is the petrified body of one of the monks, preserved intact. In this church, too, is the original of Raphael's St. Michael, which many will recall.

F. C. M.

WHAT VISIONS are called up by the Name of Jesus! The Healer of sorrows, the Good Shepherd, the Friend of sinners, the Companion of the lonely as they walk by the way of life and are sad. Now the Redeemer, pitiful, loving, compassionate, is stooping over us with a Countenance of light, divine in its tenderness, our Lord and our God. There is no name under heaven so full of calm and healing.

Let us strive always to realize His Presence. As at Emmaus, so now He is known in the Breaking of Bread. The Holy Sacrament of His Love and Passion is the fullest realization of His Presence unto the end of the world. "Lo, I am with you alway." He is teaching us, little by little, to see His Face unveiled. A little more sickness, sorrow, and solicitude, a little more of striving and persevering, and then we shall see Him as He is.—Manning.

DEATH is not a passing away, but a passing over; a transit to things eternal after the temporal journey has run its course. Who would not hasten to what is better? If we believe in Christ, let us put faith in His promises, and as we are not to die eternally, let us pass in joyful confidence to Him with whom we are to live for ever.—St. Cyprian.

THE HEARTLESSNESS OF THE WORLD.

By MARIE J. BOIS.

ONE afternoon, having gone down to the village for some errand or other, I was talking with the owner of the little shop, when suddenly we were startled by the loud, lugubrious tones of the fire-whistle—doleful sound which, like the fog-horn at sea, makes one shiver because it tells so plainly of danger at hand.

Being a member of the voluntary fire brigade, my companion started on a run. More slowly, but not less eagerly, I followed, for up street, only two blocks away, rose a huge column of smoke, announcing a bad fire. Standing in a corner, right across the street, I was able to watch from beginning to end, the efforts the firemen made to save the poor little two-story building, and it was then that the fact expressed in my title once more dawned on me with the overpowering conviction of its sad truth. The fire was not a thrilling one; no life was in danger, the house not being near enough to endanger other houses; and so the crowd watched with *amused interest*. The saving of the belongings was accompanied with more or less funny remarks, the general impression being that of an *interesting show*.

As the thick, black clouds of smoke poured out of every window and door, so dense at times that the house disappeared almost entirely from our view, as the falling of glass and of timber under the repeated blows of the firemen's axes, made the scene more and more one of destruction and disaster, I thought of how *we* would feel if it were *our* house burning before our eyes. I thought of the swiftness with which death and destruction can overtake us.

What then? To whom should we turn for sympathy? The dwellers of that house had risen on that beautiful, clear morning with no thought of the impending disaster, and suddenly they had found themselves helpless before that dread foe, fire! And the crowd looked on, and the crowd joked on, as bundles of clothes, trunks, and furniture were being carried past, out of the reach of the flames. The saying of La Rochefoucauld came back to my mind: "We have all enough strength of character to bear the misfortune which happens to others." Rising then beyond mere human wisdom and wit, my thoughts went up to Him who knew, who saw, who heard, and to whom alone the poor people could turn in their distress. *The world was laughing*, and those who, like myself, were full of sympathy for them, what could they do? Only pray that the "still, small voice" would follow the fire and be heard by them and that out of their "fiery trial" the afflicted ones would rise poorer, it is true, in worldly goods, but richer in the knowledge of His mighty power to save.

The heartlessness of the world! One more instance—a short one! A few days after this, a young friend of mine, whom I met in New York, said to me: "Do you remember Mr. X—?" naming a former caller at their house who had, for a long time, been a great friend of theirs. "He is now helpless," she added in a matter-of-fact tone, "and will probably have to spend the rest of his life in an invalid's chair. I saw his wife at the opera the other evening. She wore a beautiful gown—she is a very handsome woman." And that was all!

The indifference of the announcement, the vision of the wife enjoying herself at the opera, while her husband lay suffering and helpless at home, made me shiver. How quickly the world deserts those who no longer can play their part in the dazzling puppet-show called *society life!* What then shall they do, who do not know Him as a very present help in time of trouble?

What will the *world* do for them?

FOR THE loving child of God, death is the *going home* to the Eternal Father, the ending of warfare, the removing of temptation, the ceasing of failure. No more unfaithfulness, no more miserable weakness, no more grieving God. The solemnity and awfulness of death make the loving servants of God very careful in their preparation for it; but they do not destroy the desire of being with God which can only be attained through death.

Therefore death must be regarded as the Gate of Life. It is the opening of the door into Judgment, therefore it must be prepared for with all earnestness. But the thought of death ought not to *oversadden us*, for it has a very bright side. A true servant of God has looked forward to the meeting with God, and has prepared; he has realized his own need for repentance, and has repented—*does* repent—with a growing, deepening sorrow; he has searched out his sins, he has taken them to the Foot of the Cross, and has left them there. The thought of God's Love in Christ brightens all to him, he awaits humbly and trustingly the call *home*.—Canon Williams.

THE S. P. G.'S NEW BUILDING

A Reprint of the Architect's Drawing

THE ARCHBISHOP INSULTED BY PROTESTANT ROWDIES

The Living Church News Bureau
London, May 14, 1907

THE manager of the Society for the Propagation of the Gospel in Foreign Parts (Mr. William W. Galton) has, at my request, kindly sent me the accompanying illustrated design of the new house of the Society now in course of erection in London. The S. P. G.'s new premises occupy a splendid site in the heart of Westminster, being in Wood Street, and close to the Church House, the imposing new building of the Ecclesiastical Commissioners, the Houses of Parliament, and "the Abbey." The Society have sold their old home in Delahay Street to the Government for £27,500, and the freehold site of their new building has been purchased from the Ecclesiastical Commissioners for £14,000. The builder's contract is for



THE S. P. G.'S NEW BUILDING.

£19,310, and a large portion of the balance needed has already been subscribed. The architect is Sir William Emerson. The building is being erected of light-toned red brick with Portland stone dressings, the base being of Cornish granite. The style is Tudor of a free treatment. Close by the S. P. G.'s new premises is the Church of St. John the Evangelist in Smith Square, one of the fifty churches built in and about the Metropolis in the reign of Good Queen Anne. The Act of Parliament under which the church was built is commemorated by Tickell, in his *Epistles*, thus—

"The pious town sees fifty churches rise."

The Lord Chancellor has appointed the Rev. Prebendary Ottley, vicar of the West End Church of the Annunciation (formerly Quebec Chapel), to the Canonry in Rochester Cathedral, vacant by the resignation of Canon Jelf, the new Master of Charterhouse. Prebendary Ottley, who is 54 years of age, is an elder brother of Canon Ottley, of Christ Church Cathedral, Oxford, and Regius Professor of Pastoral Theology in Oxford University. He graduated in 1876 from Keble College, Oxford, and when ordained was licensed to the assistant curacy of Hawarden under the Rev. Stephen Gladstone. From 1880 to 1883 he was the principal of Salisbury Theological College, and then succeeded the late Canon Holland (Canterbury) as the incumbent of Quebec Chapel, which in 1894 was made into a church with a parochial organization. He became a prebendary of St. Paul's in 1905. He has some gifts as a mission preacher, and took part in the "Mission of Help" to the Church in South Africa. I am glad to add that the new canon of Rochester is a Catholic in his individual as well as official position.

A Reuter telegram from Sydney gives currency to a statement that the Most Rev. William Saumarez Smith, D.D., Archbishop of Sydney, Metropolitan of New South Wales, and Primate of Australia and Tasmania, will attend the Lambeth Conference and then resign his posts.

A public meeting was held in the Great Hall of the Church House, Westminster, yesterday afternoon, in aid of the college of the Resurrection at Mirfield, Yorkshire, attached to the Community of the Resurrection. This Community is endeavoring

to raise £7,000 towards the creation of a permanent Hostel in Leeds for the residence of those of the students of its College who are in attendance at Leeds University for an arts training, the College of the Resurrection being affiliated to Leeds University. The public announcement that the Archbishop of Canterbury would preside at the C. R.'s London meeting stirred the wrath of the Protestant "Church" Association, which at once circulated a protest against the Primate taking the chair, while this action was followed up at the meeting by a genuine Protestant demonstration. There was a very large attendance of friends of the Mirfield Community, but there was also present a gang of Kensitites, headed by J. A. Kensit. A leaflet from the Protestant Truth Society was distributed among the audience—though it ought not to have been allowed—the headlines of which, printed in bold type, were: "The Latest Act of Treachery." "Romanizing Monks Under the Patronage of the Archbishop of Canterbury." The first paragraph read in part:

"That his Grace should confer his patronage on a revival of one of the worst aspects of Monasticism, constitutes an outrage on the Reformed Church of England, of which he is the exalted head."

The concluding words were:

"Englishmen, to arms! Refuse to subscribe one penny to the monkery. Remember, it is a training ground for Rome. His Grace of Canterbury has said, 'Drastic action is necessary to suppress Ritualism,' but the Archbishop's action gives the lie to his fair speeches. Therefore, protest against his base treachery in thus encouraging these Romanizing monks."

Among those present on the platform were Lord Hugh Cecil, the Dean of Westminster, and Mr. C. F. G. Masterman, M.P. As soon as the Primate arose to speak, J. A. Kensit, surrounded by a number of his supporters, sprang to his feet with the words, "Mr. Archbishop," but his further utterances were drowned by cheers from the main body of the audience. There were shouts of "Sit down" and "Turn him out," and a young reporter seated immediately below the chairman, jumped up like Jack-in-the-box and shouted, "Down with the Romish monks." When he was remonstrated with he said he represented the *Churchmen's Magazine* (so-called). The uproar continued, and the said press representative jumped on to the reporters' table and shook his umbrella before the Primate's face, shouting, "You have no right to be here, Mr. Archbishop. It is a disgrace to the Church of England." He was soon forcibly removed from the table and, together with one or two other Kensitites, was hustled out of the hall amid cheers and counter-cheers. He, however, soon returned to the reporters' table. The uproar was renewed, and the chairman only obtained order by promising to give a hearing to everybody at the close of the proceedings. The Primate commenced with the words, "What are we here for?" which brought the reply from the aforesaid Protestant journalist, "To support Popery in the Church of England." Again there was disorder, with cries from the group of Protestants of "What side are you on?" Yet again the chairman appealed for order and again offered to give all a hearing. The Protestants then quieted down. The Primate showed by his speech that he had come to the meeting partly to bless and partly to "curse" the Community of the Resurrection. He referred to his personal willingness to further any genuine endeavor to make certain of a University course for every theological student who had little or no means to pay for it, provided that its promoters were, in their teaching and usages, loyal to the doctrine and discipline of the English Church. Letters and protests which had appeared in the press urged that such is not the case with the Community of the Resurrection. He had looked into that question closely, and so far as any corporate action or publications go, he saw no ground for any such accusation. There were things which he did not personally sympathize with; there was an attitude in certain sacramental and devotional matters which did not commend itself to him. But he did not for that reason refuse, as Archbishop, to hold official relation to the C. R. There were, however, publications by some members of this Community of which he distinctly and actively disapproved. The Community did not hold itself responsible for the publications of its individual members; but he did not see how that repudiation of responsibility could be maintained effectively. If he was to retain the somewhat undefined visitorship in which, after some modification of the rules, he succeeded Archbishop Temple, that point about the books and tracts, and the Community's responsibility for them, must be reconsidered. He had already been in communication with the Superior (the Rev. W. H. Frere) upon the subject, and he looked forward to a revision of that whole question, and he

[Continued on Page 162.]

WHITSUNDAY IN CHICAGO

The Feast Generally Observed

NOTES FROM THE PARISHES

The Living Church News Bureau
Chicago, May 27, 1907

WHITSUNDAY was observed with marked devotion in Chicago, in some parishes the communicant attendance outnumbering that of last year, or of several previous years. The weather was fair and cool in the morning, though showery in the afternoon and evening. There were two or three celebrations of the Holy Eucharist in almost every parish, and in some there was special music in the afternoon or evening as well. At St. James', Chicago, the 4 P. M. service was of a festal character, the choir singing in addition to the usual choral Evening-song, Barnby's "King All Glorious," as the offertory anthem.

One of the most impressive services held in this diocese during the current year was that of the evening of Wednesday in Whitsun-week, at the new St. Thomas' Church, corner of 38th Street and Wabash Avenue, the Rev. J. B. Massiah, rector. The order of the evening included the prayers and the formal opening of the building by Bishop Anderson, and the administration of Holy Confirmation to a fine class of 105 candidates. Though the night was rainy, the Church was crowded to the doors by at least 800 people, including friends of the parish from all sections of the city. The procession formed at about 8 o'clock, led by the excellent vested choir of the parish, which is practically a "maennerchor" of some thirty rich and well-balanced voices. The Bishop was attended by the Dean of the Cathedral, who carried the handsome Pastoral Staff, and also by the Rev. W. O. Waters and one other member of the Executive Committee of the diocesan board of missions. The heartiness of the singing and the reverence of the large congregation were notable features of this memorable service. The Confirmation class, which consisted of over 70 women and girls, all of whom were veiled, and of some 30 young men, occupied about two-thirds of the west gallery, and made an imposing sight as viewed from the chancel. During the Confirmation hymn the class descended from the gallery, in column of twos, and advanced towards the chancel, where the candidates knelt before the Bishop, who was seated in his chair at the entrance to the sanctuary. Two little acolytes, in red cassocks, each holding a lighted candle, stood on either side of the kneeling candidates, throughout the entire administration, and the Dean of the Cathedral stood just behind the Bishop, holding the Pastoral Staff. The Bishop congratulated the rector and congregation on their splendid advance in undertaking the purchase of this commodious and well-appointed Church, and urged them to remember that only by much patience, perseverance, and piety could this extensive undertaking be carried to its desired conclusion. St. Thomas' mission has been at work among the colored people of the south side for a number of years, but has been handicapped by an inadequate building until now. The remarkable rate of increase now begun by this gratifying Confirmation class of 105, all but a few being adults, is shown by the fact that the total number of communicants a year ago was 300. There are few parishes or missions anywhere, numbering 300 last year, where a class of 105, or of any number approximating this, has been presented this year. It is a truly Scriptural rate of increase—"some thirty-fold." The offerings of this notable evening's service were given to the fund for repairs and improvements necessitated by transforming the interior from that of a Baptist meeting house to that required by a Catholic congregation of Church people.

The walls of the nave are tinted a rich, ecclesiastical green, the chancel walls being of a light, delicate golden brown. The altar of white, and the large reredos is adorned with the crucifix and other ornaments, and on the evening of the Confirmation was ablaze with lights. All this new work has been brought about under the leadership of the Rev. J. B. Massiah, with the cooperation of the Bishop and the diocesan board of missions, within the past 18 months. The outlook is indeed bright and inviting.

St. Mark's parish, Evanston, is purchasing a pipe organ of unusual attractions. The instrument is the one built originally for Steinway Hall, in Chicago, at a cost of about \$8,000. It could not be duplicated for \$10,000 to-day, and the vestry have purchased it, with the necessary changes incident upon the remodelling of the instrument, and with the addition of a fan-blower, for about \$4,700. This organ was built by the Votey Company, who also built the instrument now in the Church

of the Epiphany, Chicago, soon after they succeeded the Roosevelt Organ Company of New York, some years ago. The Oboe is imported from Paris, and the *Vox Humana* is of especial quality. Part of the organ will be placed in the gallery, as an "echo," and the services at St. Mark's, which have always been noted for their beauty and the high class of their music, will be greatly enhanced by the accompaniments from this fine instrument. There are three manuals, and 31 speaking stops, besides 26 couplers and combination pedal movements.

During the month of May, there have been Confirmation classes presented in this diocese as follows: Twenty-six candidates at All Saints', Ravenswood; 26 at Morgan Park; 12 at Emmanuel (Swedish) mission; 13 at Kenilworth; 56 at the Cathedral; 21 at Joliet; 10 at Glen Ellyn; 13 at the Church of the Good Shepherd, Lawndale; 22 at St. Luke's, Chicago, and 105 (the second largest class in the diocese, this year), at St. Thomas' Church.

The Men's Club of St. Paul's parish, Kankakee, was addressed at their May meeting, by Mr. Charles E. Field, of the Church of the Redeemer, Chicago, on the subject of Missions. The annual meeting of the large Men's Club of Grace parish, Oak Park, on the evening of May 15th, was the finest in the history of the Club. Dinner was served at 6:30 P. M., and the speakers were the Rev. George Craig Stewart, Mr. Charles E. Kremer, Judge Hanecy, Mr. F. J. Whitelaw, and the Rev. E. V. Shayler, rector of the parish. The Rev. F. O. Granniss of Wheaton was a guest of honor. Mr. Frank Eells is the president, Mr. E. Howard Moore the vice-president, Mr. Arthur Gilbert, secretary, and Mr. Richard Coombs, treasurer, for the new year, and the executive committee are Messrs. John Sutcliffe, John Farson, John McPherson, C. W. Seabury, and Dr. Bailey. The watchword for the coming year is "Half-a-thousand members."

Mr. John M. Ewen addressed St. Luke's Men's Club, Evanston, at their April meeting, in an illustrated lecture on "Modern Steel Buildings."

The April meeting of Grace Church's Men's Club, Chicago, was addressed by Mr. Oldham, on "Ships and Ship-building."

The Men's Club of Christ Church, Woodlawn, listened to an illustrated lecture by Mr. Isham Randolph, Chief Engineer of the Chicago Drainage Canal, on "The Panama Canal," at their May meeting. Epiphany's Men's Club was addressed by their rector on "A Bird's Eye View of the Events of the Year in the Religious World," at their May meeting. On Whitsunday a reunion of all the former teachers and scholars of Christ Church Sunday School was held, during the regular Sunday School session, and on the evening of Monday in Whitsun-week this was followed by a social, with a dinner, to which the old members were invited. The occasion was a delightful one in every way.

The annual report of St. Andrew's parish, Chicago, shows a net increase of 28 communicants during the year, in spite of 75 transfers and 44 other losses by death and removal. There are now 685 communicants and 725 confirmed persons in the parish. There have been 58 Baptisms, 50 candidates confirmed, and 28 marriages, during the year, which has been a successful one throughout the parish generally.

The new organ at St. Luke's Church, Evanston, has been installed since Easter. It was built by a Chicago firm, Messrs. Coburn and Taylor, the junior partner of which firm is a Churchman, and was in charge of the setting up of the great organ in the Chicago Auditorium, some years ago. There are 14 speaking stops, six combination pedals, and six mechanical accessories. There are two manuals, and the console is reversed, and the wind-supply is furnished by a Spencer motor, noiseless and amply powerful.

During Whitsun-week the Rev. Herman Lindskog celebrated the 20th anniversary of his rectorship of St. Ansgarius' parish, Chicago. This work among the Swedish Church people has attained to large proportions during this long rectorate. Many congratulations were received at the rectory during the anniversary festivities.

The sympathy of a large circle of friends, clerical and lay, is extended to the Rev. C. E. Bowles, rector of All Saints', Ravenswood, Chicago, whose mother passed away during Whitsun-week.

TERTIUS.

Do not trouble yourself because you cannot pray. Simply lie still under God's Hand. Commit yourself wholly to Him, and He will accept this trustful submission in the place of prayer. God does not require of us more than we can do.—Selected.

ANNUAL MEETING OF ACOLYTES

Held in the Church of the Redeemer, New York

PROMINENT WOMEN ADMITTED DEACONESSSES

The Living Church News Bureau
New York, May 27, 1907

THE annual meeting and service of the Acolytes of the New York City churches took place at the Church of the Redeemer, 136th St., on the 13th inst., at 8 P. M. Solemn Evensong was sung by the former rector, the Rev. W. Everett Johnson. The Rev. E. P. Hooper, curate of Holy Innocents', Hoboken, preached the sermon, which was a forceful appeal to the acolytes and servers for manliness and faithfulness in their association with the sacred things of the Church's worship, for a careful consideration as to whether they had a vocation to the ministry, and the preacher concluded by urging the men to take an active interest in the Men's Thank Offering. The service concluded with a solemn procession, in which about 150 men and boys took part, many of whom had grown old in the service of the sanctuary, and all of whom showed very manifestly in their bearing a deep appreciation of the solemn importance of the work in which they are engaged. A social gathering was held after the conclusion of the service. This annual service and meeting, it would seem, might well be organized into a useful guild or society wherein liturgical information might be given and spiritual benefits secured.

The monthly meeting of the New York Church Club was held on the evening of Wednesday, the 22nd, at their rooms. There was a good attendance. Messrs. Everett P. Wheeler, Henry L. Hobart, and George Zabriskie gave an account of the National Conference of Church Clubs, recently held at Washington, to which these gentlemen were delegates.

The mural paintings on wood, collected by the late Rev. Dr. Nevin of St. Paul's, Rome, Italy, and given by his will to the Cathedral of St. John the Divine in this city, are now being hung in the synod hall.

The following ladies were set apart by Bishop Greer for the office of deaconess, in Grace Church, on the 15th inst.: Mrs. Pell Clark, Miss Pennok, Miss Hobart, and Mrs. Cramp. The sermon was preached by Bishop Hall of Vermont.

On the afternoon of Friday, May 24th, a most interesting and remarkable exhibition of the work of the industrial schools of Trinity parish was held at No. 35 West Washington Square, formerly the residence of Dr. Egleston, now the property of the corporation of Trinity Church, by bequest of the late Professor Thomas Egleston. This house has been fitted up for some of the industrial schools in which he took a great interest, and which are maintained by his benefaction.

On the afternoon of Trinity Sunday, Bishop Greer visited the chapel of the Good Shepherd, adjoining the New York City Home for the Aged and Infirm, under the care of the City Missions. The Bishop confirmed a large class. Many friends of the City Mission went over with the Bishop by special boat.

THE B. S. A. IN NEW YORK STATE

Largest Convention in its History

THE fourteenth annual Convention of the Brotherhood of St. Andrew, in New York State, was held in Utica, May 17, 18, 19, and proved to be one of the best and largest state Conventions in the history of the Brotherhood.

Friday, May 17th, was devoted entirely to the Junior members' programme, which was opened at 2:30 P. M. with a reception to the delegates and visitors, in Trinity Church parish house. This was followed by the opening meeting, which was called to order by Wm. A. Haberstro, president of the Buffalo Junior Assembly. Mr. Frank Shelby, Field Secretary, spoke to the boys, giving many timely suggestions as to how best to use the Convention and its lessons. At 3:30 P. M. the Rev. Frederick H. Sill, O.H.C., was presented as the boys' true friend, and spoke briefly of the importance of prayer. At 7:00 P. M. a devotional meeting was held in Trinity Church, conducted by the Rev. Fr. Sill. This was largely attended by delegates and others.

Saturday, May 18th, at 7:30 A. M., the Holy Communion was celebrated in Trinity Church, and at 10:30 was held the opening service, with an address of welcome by the rector, the Rev. J. R. Harding, and a charge to the Brotherhood by the Bishop of the diocese. Bishop Olmsted, in his charge, said: "The ideal of your Society is a high one, and the work that it proposes to do is unreservedly noble. Indeed the loftiness of its ideal is very difficult of

attainment, and no doubt, that fact is in great measure responsible for the falling off of members, and even the occasional disbanding of chapters which have occurred from time to time all over the land during the twenty-one years of its existence. It is very hard indeed, to keep men up to the high spiritual standard which the two rules of the Brotherhood require, and I think I may truly say, without becoming a mere 'praiser of past times,' that such a thing is particularly hard in these days in which the social element in religion is so strongly emphasized, and when especially the eating, or, 'refreshment,' part of social gatherings is so essential to securing numbers of people and when numbers are regarded as the criterion of success. Let me not be misunderstood in this. The Church is essentially a social institution. Men are brought together in it by their Baptism as brothers and friends, and good fellowship in Christ is one of its prime motives. In fact, are not the words, 'communion' and 'fellowship' practically synonymous? The tendency of our age, therefore, to make this truth prominent and to force it upon the attention of the Church, is by no means to be deprecated." Bishop Olmsted made reference to the growing difficulty of securing men for the ministry, and said: "And to whom shall we look with more hopefulness in this emergency than to the Brotherhood of St. Andrew?" The Bishop referred to the fact that the Junior department was in such a flourishing condition, and said that it was encouraging to know that the boys are being trained to manifest an interest in the work of the Church, and to do the work for Christ which we really have a right to expect from every Christian man.

At 3:00 P. M., in Trinity Church, a business session was held, with State President J. B. Willson presiding, who also gave an address which was followed by reports from chapters and local assemblies. At this meeting it was decided to hold the next Convention in Yonkers, N. Y. The following officers were elected: President, William Gaul, Yonkers; Vice-president, Dr. J. C. Willson, Canton. Richard M. Cushman, East Aurora, Chas. M. Butler, Utica, Percy J. Knapp, Yonkers, H. M. Hewitt, New York City, William Harrison, Brooklyn, Dr. C. J. Canady, Albany, Paul M. Payne, Syracuse, W. E. Pigion, Potsdam, Clarence L. Parker, Norwich; Recording Secretary, Leonard V. Webb, Buffalo; Corresponding Secretary, Frederick C. Kurz, New York City; Treasurer, H. Alden Anderson, Peckskill.

At 3:30 P. M. a conference was held on the subject, "The Brotherhood Man and His Rule of Service," with subdivisions, (a) "In the Parish," by Robert H. Gardiner, President of the Brotherhood; (b) "In the Office or Shop," William W. Canfield, Utica; (c) "In Hospitals and Prisons," C. Fred Odell, Tarrytown; (d) "On the Road," G. Frank Shelby, New York.

At 5:00 P. M. a Junior Conference was held, with R. Verne Mitchell, Cornell University, as chairman, with addresses on "The Ideal Junior Brotherhood Chapter," Edward S. Bettleheim, New York; "The Ideal Junior Brotherhood Bible Class," Edward Rolf Blinn, Syracuse; "The Ideal Junior Brotherhood Boy," Joseph Hyde, Buffalo; "In Service," Archie Woodman, Rochester. In Calvary Church, at 7:30 o'clock, was held the "Quiet Hour," conducted by the Rev. Frederick H. Sill, O.H.C., West Park, N. Y., and which was very largely attended.

The services of the closing day of the Convention, Sunday, May 19th, were opened with a corporate celebration of the Holy Communion in Calvary Church at 7:30 o'clock in the morning, at which the Rev. F. H. Sill was the celebrant. At the same church, at 10:30 A. M., the anniversary service was held, with a sermon by the Rev. Andrew J. Graham, of Christ Church, Rochester.

At 3:30 P. M., in Grace Church, a mass meeting was held, with Mr. E. C. Denton of Rochester, as chairman. Mr. Hubert Carlton, General Secretary, spoke on "The Responsibility of Man, for His Brother Man." Mr. Carlton's address was a very earnest and helpful one, in which he showed that men are social and all have friends and companions in whom they are interested. He said, "Have you a friend in whom you are interested? Are you not responsible for him? During the past year, have you brought some one within the reach of the Gospel of Jesus Christ? If you have not even tried to do even that, you do not believe in the Church as you should; you do not understand the responsibilities of a Christian, and are not making it possible for those who are to become better Christians."

Mr. E. C. Mercer, of New York, assistant superintendent of the old Water Street Jerry McAuley mission, spoke on rescue missions. He said: "The dominant characteristic of St. Andrew was that he had the willing spirit. The Rescue Mission, like the Brotherhood of St. Andrew, stands for the work of Jesus Christ. Many do not know the class of men we get in the Rescue Mission. Twenty per cent. of the men we rescue are college men."

At 4:30 P. M., in Grace Chapel, a boys' meeting was held, with Wm. A. Haberstro, of Buffalo, as chairman, and an address by Hubert Carleton, on "Work for Boys," and one by the Rev. F. H. Sill, on "Self-Surrender." Following this, the final Junior meeting, with renewal of vows, was held.

In Grace Church, at 7:30 P. M., was held the final service of the Convention, the delegates and visitors to the number of 300 entered in procession. The sermon being preached by the Rev. E. L. Sanford, of Ogdensburg.

At 9:00 o'clock, the farewell meeting was held with President Gardiner presiding. The Bishop closed the meeting with the Benediction.

THE NEGRO QUESTION IN EAST CAROLINA

Excerpts from the Bishop's Address

FOR years there has been a steady movement of the Negroes from the country to the towns and cities of the South, and from the Southern cities to the Northern. I think they are coming and will continue to come North in sufficient numbers for our brethren of the North to learn to know them, to sympathize with us in our problem and to have something of a problem themselves, and to feel that we must all work together towards its true and final solution. The Negroes are dividing into two distinct classes more decidedly, it seems to me, than any other nationality in our country; and I hope they will continue to keep and increase this distinction. A minority are improving, are taking advantage of education, are advancing in morality and industry, are acquiring property and becoming worthy citizens. These few are setting a standard, and are giving us hope of what the Negro can and may become. The majority are not improving, but rather retrogressing. They are looking on liberty as license; they are thinking that a little education will give them the privilege of living without manual labor; they are making higher wages the way to less work rather than the way to a higher standard of life; they are shiftless, immoral, and criminal. Now, as I study this race so dividing in the great laboratory of Nature, under the law of God which works on so justly, oftentimes apparently so cruelly, always for the general good of man, I look forward with the hope that this smaller, higher class will increase, and that the larger, lower class will decrease. The better class will increase as all good things do and will increase in the providence of God and with the help and sympathy of true good men. The larger, meaner class of Negroes will steadily diminish in two directions; the first by movement of their best into the higher class, swelling that slowly into the majority; the second, by the stern sloughing off of their worst by the diseases which spring from idleness, self-indulgence, filth, and immorality.

What we white men of the North and South ought to do to encourage and help this better class of Negroes is, in brief phrases, this: First, to keep our faces as flint against all social intermingling that looks toward amalgamation. Then, across this chasm, which both races frankly accept, to join hands with those trying to lift and better themselves, cheering, encouraging, and helping them. We must give them full protection in their life, liberty, and pursuit of happiness; we must give them even-handed justice in law and in politics; we must give them equality of opportunity in earning their bread, in making their homes, in educating their children; we must give them every chance and all cheer and sympathy in seeking the fulfillment of the aspirations of the human heart among their own people.

I tell you, my dear brethren, with all the emphasis I can use, that we Christian men of the South must have some definite, reasonable policy towards this weaker race in our midst. As men we cannot drift, as men of faith and courage we cannot throw up our hands in despair. This policy I suggest hath in it hope and is founded on the eternal principle of justice. I claim your adherence to it until you can show me a better. We *must* see, I thank God that many of us are coming to see more and more clearly that it will not do to have forty per cent. of the people of our Southern land sullen and suspicious, discontented and hopeless; but that we can only go forward at our best pace towards a happy and noble civilization, with both races cheerful and hopeful, sympathizing with each other in their peculiar perplexities, trusting their brother man on earth and their Father God in Heaven.

Keeping clearly in mind these conditions, what ought we Christians in the Church of God to do to help and strengthen this smaller, higher class and to persuade many of the larger, lower class to join this higher? In the first place, we must frankly acknowledge the hard *facts* of the case, and, as far as possible, put to one side *theories*. We are confronted by a condition, as far as I read and study, absolutely new in the history of mankind, where we have no exact precedent to guide us. The underlying practical fact is this: there must be *separation not from but in* the Church between the two races, for the growth of the Church among white men and black men, and for the development of Christian manhood among the black men. Having settled and agreed on that fact, how are we to effect that separation so as to do justice to the Negro? How shall we keep him still in the One Holy Catholic Church in the United States of America and bestow on him her priceless blessings; how shall we keep him close enough to receive the sympathy, the support and the guidance of the white race; and yet put him far enough apart to grow and to strengthen, to meet responsibility and to make character, to develop a manly independence and to cultivate a brave and sober initiative? We have long given up the point of contact in the one parish Church, and have made the separation there; we are now giving up the point of contact in the diocesan council, and are making the separation there. What more shall we do? The true answer to my mind is: make the point of contact the General Convention, and make the separation, not by superior and inferior Councils in the same diocese under the one Bishop; but by the erection of missionary jurisdictions, made up out of the colored people in different dioceses under their own Bishop, on equality with any other missionary jurisdiction in the Church. We must have missionary jurisdictions in the South—one,

or at most, two to begin with—composed of the Negroes of two or more contiguous dioceses, which shall be a part of the General Church, independent of the Bishops and Councils of those dioceses, bearing the same relation to the General Convention that the white missionary jurisdictions do.

Of what race should be the Bishop of this Negro missionary jurisdiction? There are two answers to this question. One answer comes from those in the Church who still cling to the theory that there must be no race division whatever in the Church, that there must be under all conditions conceivable or inconceivable one Bishop in the same territory to all kinds, classes and races of people. "No," say they, "no Negro Bishop. Whatever be your divisions in Councils or Conventions or Conventions, let one white Bishop be the bond of unity." The same answer comes as a practical matter from men who differ widely from the above theory. It comes from those who look too much, it seems to me, at the mass of the Negroes, the lower majority of whom I have spoken; it comes from those who are hopeless of doing much for or with the Negroes, who regard them as children, careless and unreliable, with different aspirations from those that actuate the white man. They say, "we must have a white man; no Negro is fit to be a Bishop."

The other answer comes from the men who think that we are confronted by facts, not theories, and that theories must be given up in the face of opposing facts; who think that the Church in her wisdom must rise up to meet this opportunity and responsibility, must adapt and adjust her system to the facts; who say that if a Negro Bishop is acknowledged to be the best means to Christianize and save the Negroes, then we must have a Negro Bishop. This answer, again, comes from those who are looking more closely at the few, better, advancing Negroes, thinking of them as men, with manly hopes and powers and aspirations, believing that races must be lifted by their own race leaders, that they can only truly understand and follow their own heroes. We say, "Remember Frederick Douglass, look at Booker Washington, know that wonderful Presbyterian missionary, William H. Shepherd, consider the African Methodist Bishops, strong men, leaders of their fellows, against whom no murmur of scandal is raised. Surely among our own men in the Church, or our system is woefully at fault, we can find one or two honest, true, able, pure men, fit to be Bishops for their own race." Such a man would be a Bishop indeed to his race, such a Bishop as no white man can possibly be. He will enter, as only a Negro can, into their perplexities, their hopes, and their joys, sharing really in their social life, of which their religious life forms so great a part. He and his people will be a real part of the Holy Catholic Church, all worshipping according to her incomparable liturgy, all living under the same Canon Law. He and his deputies will come into close contact with their white brethren in the General Convention, and will gain much from such association and consultation. He will meet with the white Bishops, from whom his jurisdiction is taken, in brotherly conference as his Council of Advice. From such friendly contact and advice from the highest and most sympathetic white men, he will go forth among his own people as their apostle, their true Bishop and father in God. In this double relation, in this position of high responsibility, he will stand forth as a true mediator between the races, pleading with both for peace, harmony, justice.

This action of the Church, this frank and fair position given to the Negro will so appeal to the better class of the leading Negroes, will so cheer and encourage them in their true progress, that they will come, I believe, steadily and largely into the Church.

From this line of thought, which grows clearer and clearer to me the more I read and think and see, I look forward with hope to a wise and fair adjustment of the relation between the races of this land, and to a happy future for a part of the Negro race—how large a part God only knows. Towards this adjustment this Church of ours can make a rich contribution; and I believe she has, under God, a great part to play in enlarging the choice remnant and in bringing it to its true salvation.

ADDRESS OF THE BISHOP OF IOWA

Sent to the Council from Switzerland

THE Bishop of Iowa addressed his Council largely regarding his health and plans. He said in reference to the

DIVISION OF THE DIOCESE.

I am unwilling to have the diocese divided at present. When we have in money in the hands of the treasurer of the episcopal fund \$100,000, or when, through the growth of our stronger parishes, we can raise the money necessary to support two Bishops, and all the incidental expenses of two dioceses, and then to raise sufficient money to do an aggressive missionary work in both of the dioceses, it will be time to talk of division. The situation would be different if we had in Iowa a large city where the Church had many parishes, and which could itself support a diocese. We have no such city. We are scattered over a wide territory. In no one center is the Church able to do very much more financially than it is doing. We are comparatively strong because we hold together. If we divided now, the assessments would have to be greatly increased—certainly doubled—and while we would have two Bishops, we would have less money for mission work. I am no friend to the idea that multiplication of Bishops

necessarily means the growth of the Church. The small diocese is a great thing, if it is small territorially and large in Church population, sufficient means and generous giving; but when the small diocese means that the Church has no sense of strength, that there is a continual struggle to meet expenses, and no money with which the Bishop can do missionary work, then the growth of the Church is hindered and not helped by the division of one strong diocese into two weak ones.

The growth of the Church is dependent on the work done in the mission and in the parish. Let us take all the money we can get and put men into the field. In time growth will make the problem easier than it is to-day. In the meantime let us make a determined effort to increase the endowment of the diocese.

I raise the question: "Would it not be well to appoint by Canon, a Sunday in November when in every parish and mission the offering at the morning service shall be given to the Fund for the endowment of the diocese?" The Bishop would send a letter to be read to the congregation. The rector could preach on the work of the diocese, or at least say a few words, calling attention to the need of endowment, and asking our people to remember this fund in their wills. The total offering of the diocese might amount to perhaps \$1,000 a year. If the treasurer was instructed to keep this fund on his books as a separate account, and to add every year the accrued interest to the principal sum, we would make a beginning. I express no wish, but I ask you to consider this suggestion, and if you approve to pass a canon at this Convention providing for a canonical offering for the endowment fund.

I am, myself, at Lucerne, Switzerland, enjoying the coming of the spring, living out of doors, gaining strength every day. My improvement the last few weeks has been very marked. I feel now as though I were going to get entirely well, and trust that I will have many years in which I can show forth my gratitude to God and you by faithful service, and, if God wills, a fruitful ministry among you.

Commending you to the Giver of every good and perfect gift, I am

Faithfully your Bishop and servant in Christ Jesus,

THEODORE N. MORRISON.

Lucerne, Switzerland, April 23, 1907.

MINNESOTA'S JUBILEE COUNCIL

Bishop Edsall's Address

TOPICS OF GENERAL INTEREST

THE Bishop of Minnesota opened his address by recalling incidents of the primary Convention of the diocese, which was held September 16th, 1857, and presided over by Bishop Kemper. Names since made famous in the Church's annals appear in the list of clergy then present, such as Knickerbacker, Manney, Paterson, and Wilcoxson. After telling of the early beginnings, the Bishop said of the days of

PIONEER ROMANCE NOW PASSED AWAY.

There are some things which, as a matter of solemn duty, we cannot impress too strongly upon our minds as we linger in loving memory upon the past. The days of pioneer romance have long since passed away. That energetic, broad-minded, receptive type of men who ever enter a new country in the first wave of immigration, are no longer moving on to our prairies or into our towns and villages. For the most part they have died. They were of a class of men who could be appealed to by our energetic early missionaries. Their successors are people of a different type, many of them speaking a foreign language, and rendered difficult of access by strong racial prejudice, or by their settled religious proclivities. Long is our list of so-called "parishes" where so many of the supporters of a once flourishing work have died and moved away that the remnant are completely discouraged, and it is only with the greatest difficulty that Bishop and missionary can galvanize them into enough life and interest to be willing to attend continued services. That was what the beloved Bishop Gilbert meant when he said that his principal and most onerous duty—that which sapped his vitality—was "going about and recharging the batteries." Even he at times found his heart made heavy by the thankless task; and we must remember that every year the difficulty and the burden are growing greater. In many of the villages and counties of southern Minnesota the population, to say the least, is not increasing; and the opportunities for the maintenance and growth of the Episcopal Church are absolutely decreasing. Death and removals are each year sapping the life of a large proportion of our congregations outside of the Twin Cities. I state this fact plainly as a matter of justice to one of the noblest bands of clergy which ever manned a diocese. Each year they are gaining new families by Baptism and Confirmation, only to feel that they are manufacturing Churchmen to feed the Twin City parishes, or to contribute to the strength of the Church in the states of the far West; while in many cases their communicant lists remain stationary, or show an actual falling off. And yet, in spite of this fact, a study of the past five years will show that wherever we have been able to keep our fields manned by efficient resident clergy, the number of Confirmations has exceeded those of any similar period in the history of the diocese; while in all except a few places which have been practically depopulated of adherents of the Church there has been a de-

cidated material gain in the building and improvement of church buildings, rectories, and guild halls, in the amounts raised locally for current expenses, in the reduction and extinction of debts, and in contributions for missions. These two facts need to be placed in juxtaposition, one against the other—the growing difficulties and the splendid way in which these difficulties are being met and overcome—in order that we may gain an accurate view of the state of the Church in the diocese of Minnesota as we come together for our fiftieth annual Council. Therefore, as we fondly commemorate the past, let us be thankful for the present, and full of courageous faith as to the future.

A NEEDED INCREASE IN THE SALARIES OF THE CLERGY.

I venture to urge this subject strongly upon the attention of our faithful laity. In speaking of our missionary progress during the past year it gave me great pleasure to mention several instances of an increase in the salaries of our clergy. I have been making an earnest effort in this respect during the five years of my episcopate, which has been an era of constant advance in the cost of living. The decrease in strength of some of our parishes and missions has made it impossible for us to bring the salaries of some of the clergy to a proper point. Ordinarily a missionary who serves a single point should get at least two-thirds of his salary from his local congregation. If he is one of those rarely qualified men, or is so situated that he can cover several points and produce satisfactory results, it becomes justifiable to increase the portion of his stipend drawn from the diocesan treasury. The average salary in this diocese of our parochial clergy is about \$1,035.00 per annum, without making any allowance for rectories, of which we have about forty. This is better than was formerly the case, but in view of the increased cost of living, and of the taking away of the half fare rate to clergy on railways, it is important that the salaries of our clergy, and especially the stipends of our missionary clergy, should be increased. One thousand dollars a year and rectory should be the minimum salary for any married clergyman, and we should try to increase our average in proportion to the size of the clergyman's family, and to the necessary social expenses which his position and location may entail upon him. The necessity of increasing the stipends of our missionary clergy and of meeting the increased travelling expenses of the Bishop will cause some necessary increase in our assessments and apportionments; and this, in order that the stronger may aid in bearing the burdens of the weaker. Fortunately, however, this can be done without increasing in any case the ratio of assessment to reported parish current expenses, adopted some years ago by our Board of Equalization.

THE PRESERVATION AND EXTENSION OF THE FAITH.

In conclusion of my address, and in obedience to the canon, I would solemnly charge my faithful clergy and laity that the most important duties which now confront us as Christians and Churchmen are, first, the preservation, and second, the extension of the Christian Faith. We cannot extend that which we do not ourselves possess; and hence, we must preserve that which we wish to extend. The fundamental facts of the Christian religion have been transmitted to us from the Apostles, and are sufficiently stated for credal purposes in the Apostles and Nicene Creeds. The facts stated in these creeds may be certainly proved by Holy Scripture, but we do not derive them directly from Holy Scriptures. The Christian Faith comes to us with the authority of the Church, with the proof of Holy Scriptures and with the appeal to enlightened human reason. Insidious assaults are being made upon the miraculous or supernatural elements in Christianity. There have risen up men in our ministry who have denied that Jesus Christ was conceived by the Holy Ghost and born of the Virgin Mary, in the natural signification of those words. They have also denied other articles of our Faith. There are still others who take what is, if possible, a still more insidious and dangerous position. These protect themselves by saying that they accept or do not deny the Virgin birth, and then proceed to undermine conviction as to its truth in the hearts of their hearers and readers. The Church allows a wide latitude for variety of interpretation and opinion upon many things. It is well that this should be so. We are a Catholic Church; we wish to be tolerant and comprehensive, but we do not intend that interpretation shall be carried to a point where it ceases fairly to be called "interpretation," and becomes "denial."

I charge you, my beloved presbyters, to be honest men, and to be loyal to your ordination vows, and to strive to prepare yourselves by the study of the writings of our great scholars to defend the Faith on intellectual grounds. Great men like Dr. Sanday, Sir William Ramsay, and Charles Gore, are building constructively upon the scholarship of the past; and to their help we should turn as to instruments of the Holy Spirit.

I charge you, faithful laity, to rest loyally upon the great facts of the creeds. Your responsibility is not so great as that of the laity; you are not commissioned as official teachers of the Faith, consequently for you there is less danger to the Church even if you should err in exercising your liberty of interpretation. But the more you study the matter the more you will be convinced that any difficulties you have met with in your faith are those which arise from our disposition to reject, *a priori*, the supernatural, that is, anything we can not understand in religion. I will ask you to meet this disposition by reflecting that religion is that which connects

Infinite God with finite man; and that as finite man cannot logically expect to comprehend the Infinite God, so it is but natural that there must be things in the Infinite's revelation of Himself to the finite which the finite cannot altogether understand. This one reflection alone, if pondered upon sufficiently, should be enough to save a thinking man from drifting into a superficial scepticism; and should give him an intellectual basis upon which he might accept the Church's Faith.

SOUND WORDS ON THE FAITH

The Bishop of Nebraska Sent His Address to be Read to the Council

AFTER a tender and fitting tribute to the memory of the late Chancellor Woolworth, who for nearly forty years ably represented the diocese in General Convention, the Bishop in an address of unusual strength and vigor, devoted himself to a thoughtful consideration of matters agitating the Church to-day and to the chief questions that are to come before the General Convention. Among the latter he placed divorce, Christian unity, the provincial system, a court of appeal, an episcopate for the colored people of the South, and missions.

Speaking of divorce, he said: "The Canon on divorce has by no means been framed so that it fully satisfies the mind of the Church and further discussion in regard to it will undoubtedly be introduced. The subject is one that is gravely important, for it not only relates to the welfare and domestic happiness of many but to the very foundation of the divine order of the family and the welfare and stability of our republic. Milman asserts in his history of Christianity, that facility of divorce was the primary principle of corruption in Roman social life. Shall we not take warning from the records of the past?"

ASSAULTS UPON THE FAITH.

Of the intellectual disquietude upon the part of some and the assaults upon the faith, the Bishop said:

"During the past three years, or since the last General Convention, the Church has been unusually disturbed by heretical teaching and where 'the Faith once for all delivered to the saints' has been questioned or denied, ecclesiastical discipline has been exercised.

"It is apparent that there is not only a hostility in certain quarters against those who remembering their vows of ordination and the solemn obligation of the episcopate to banish and drive away all erroneous and strange doctrines contrary to the Word of God, have used the authority with which they are clothed, but that there is a propaganda at work, with means at its disposal, to undermine the faith which this Church holds and which is its very life. We can scarcely believe it possible that any of these iconoclasts will venture into the arena of the General Convention and disturb our peace by an open assault on the Catholic Faith as contained in the Creeds which the Church is armed to defend. But by subtle and insidious ways, the truth of God and the supernatural in religion may be assailed. We have no fear for the Church or the Faith which has been given to us to hold and defend. She has the promise of her risen and victorious Head that 'the gates of hell shall not prevail against her.' But alas! the foes to be feared are those of her own household and at this critical period we should all 'be jealous with a godly jealousy' for her glory and honor. To open for discussion the creeds of the Church or the doctrines inculcated by the offices of the Book of Common Prayer in a synod such as our General Convention is to lift our sheet anchor and to leave the Church on the open sea, exposed to adverse winds, the noise of its waves and the madness of the people. Nothing could be more deplored or sought to be averted. But if it should come, let it be met by God-fearing and wise men who know and love the truth and hold firmly that which has been delivered unto us. The knights of old said, 'I believe,' with their hand upon their sword, ready to draw it from its scabbard in defense of their faith. So now the loyal Churchman, the Bishop, the priest, the deacon, as also those who have been baptized into Christ and thereby put on Christ, must be ready with the whole armor of God to steadfastly contend for the faith which, like its divine Author, is the same yesterday, to-day, and forever."

THE CHURCH'S DUTY AND RESPONSIBILITY.

"The Church cannot escape from grave responsibility in regard to all that the Lord requires of us. If her priests are silent, or if they speak in regard to the evils that threaten the spiritual life of those who call themselves by the name of Christ with a stammering tongue rather than with the heroic utterance of a John the Baptist, reproving with all diligence, it is no marvel that wolves come in and scatter the flock which the Good Shepherd has committed to their care. This leads me to speak of the responsibility of the pulpit. We live in an age of controversy. The most vital truths and profound mysteries of our holy religion are frequently the topics for newspaper columns or discussed in academic halls. To question the inspiration of the Bible, the efficacy of prayer, the use or necessity of sacraments or divine ordinances of God, is by no means confined to those who are trained to reflect upon these subjects. Controversy possibly we must have, but the priest is seen at his best rather in the exercise of his exalted ministry than in the arena of polemics, and it is as a preacher of righteousness, to teach us how to live consistently and to die in

God's favor. If we are an *ecclesia docens* then the clergy are bound to unfold the faith and teach those committed to their spiritual care the truths of God's Holy Word. Expository or doctrinal sermons are in these days rarely heard, and as a result the people are not prepared to give a reason for the faith, if they have any, that is in them. If we followed the guiding of the Christian year, which from Advent to Trinity Sunday, and including it, suggests the topic for Christian instruction and emphasizes some definite teaching of the Church of God, our people would have the creed which they profess clearly unfolded and could differentiate their Christianity from the many forms of belief which find acceptance on every side. The well-informed Sunday School teacher can do much, but the priest of God who exercises the prophetic office, which is entrusted to him, can do more. It is not so long ago that we have forgotten the earnest searching words that fell from the preacher's lips which retained knowledge as he exercised the godly gift of prophecy, but alas! the mantle of high honor has fallen from the prophetic preacher to the parochial administrator. Parish houses are most useful for the furtherance of Christian activities, for the working of Sunday Schools and the meetings of guilds and sodalities, but frequently another idea enters into the argument for their erection which is not suggestive of the purpose for which either the Church or ministry were divinely arranged. Billiard tables and bowling alleys and similar amusements and entertainments are, when legitimately used, innocent enough. We are by no means condemning these things as such, but, as has been said, the result is we are changing the Church Militant into the Church at play.

"The door to Christian faith is not by way of amusement. Men do not play their way to Christ but fight it there. It has been argued that the club idea, as it has been called, is useful for Christian men and women, because it furnishes an opportunity of Christian fellowship and may save the weak brother from temptation; but as a means of conversion for the unconverted, it fails and must fail because it is born of the hysterical panic of doubt that questions the efficiency of Christ's way, who said: 'Go, preach the Gospel.'

"But it is said that we must deal with men as we find them. That is not true. We must deal with men as Christ finds them, for He is to be their Saviour and not we. And how is it Christ finds them? Images of God broken by sin. Sin in its manifold forms is the one stupendous foe the Christian Church must meet as the commissioned servant of her divine Master toiling for the salvation of men. Our failure is not in our want of recognition of this fact. It is in our want of recognition of what sin means to men, and plainly saying, so that there is no way of escape, 'Thou art the man.' We whose office it is to herald the good news of salvation, to preach peace by Jesus Christ, to be His instrument for the conversion of the world, too often fail in winning men because we are lacking in tact or in discernment of occasions, or in telling them *plainly* of their need of a Saviour. We are *afraid* if we place the requirements of the Church in *their true light*, that we shall discourage and not persuade. We are content to ask too little service, or money, or devotion, and still more are we reluctant to probe so deep that the individual, whose soul we desire to save, will realize his desperate need, and thank God, as he avails himself of 'the fountain opened for sin and all uncleanness.'"

STRONG WORDS ON THE VIRGIN BIRTH

From Address of the Bishop of Long Island

BISHOP BURGESS comments at some length upon a book called *Freedom of the Church*, which, he says, has been widely and gratuitously circulated among the clergy. The Bishop takes kindly issue with the writer on the question of the ordination of candidates to the ministry, and declares that when a clergyman finds himself out of sympathy with the Creed of the Church, he should have serious thought about it, as an ordination should only be performed for a man who has promised loyalty to the faith of the Church, and he further declares "that a creedless Church would rouse no enthusiasm and produce no ministry worth the having."

DOCTRINE OF THE VIRGIN BIRTH.

The Bishop thus discusses the Church's teaching as to the birth of Christ:

"The Protestant Episcopal Church in the United States of America teaches as Bible truth that Jesus Christ is the Son of God; that He was supernaturally born of the Virgin Mary; that He died upon the cross and rose again from the dead; that He is God of God, very God of very God. If a man thinks that He was born as other men are, that He is a son of God as other men are sons of God, and that the resurrection from the dead was a spiritual, but not a physical fact, how can he any longer maintain his place among her ministry? It may be that his is the scriptural doctrine, that in the light of his modern philosophy he believes that the Bible so teaches, but what is he to do with the clause "as the Church has received the same"? There are certain facts that cannot be "interpreted." They must be accepted or denied. If the facts of the Church's creeds can be disproved, then the Church's mission is over, and it will be all in vain, by means of music and architecture and poetry and rhetoric and money to keep alive a Church whose creed is based on fiction.

"You will notice, please, that I am not saying changing views

and interpretations of great truths, which will look different in different ages and countries, but the facts of these gospels cannot be interpreted. They must be either true or false, and their truth is attested to-day by the Church which believes them, and by the Holy Scriptures.

"The word 'freedom' is a great and glorious word. The American Church has always extended freedom save where it touched the essentials of the faith, the fatherhood of God, the stainlessness of Christ, the facts of the creeds. At those she has drawn the line, for more essential than freedom is faith. And faith has made her conquer in every age. It is faith which makes her service glorious, her worship uplifting, her missionaries self-sacrificing, her people pure. Her final triumph will come, not by telling men that her creeds are beautiful historical documents, like some illuminated ritual painted by some monk long since dead, or like some ruined abbey still raising here and there its pointed arch or broken column; but by convincing all men that Jesus is the Lord to the glory of the Father. Young men will come in answer to that call. They will give their hearts to a living faith. They will come and plight their vow, believing that they have a mission to perform, a Gospel to preach, and loving the Church, whose music is true and holy and inspiring, because it goes back to the 'Glory to God in the highest and on earth peace to men of good will,' uttered by the angels in the night when the Saviour of the world was born. That is faith worth dying for.

"In all that I have said, I have wished to throw no slight on the scholars and thinkers of the Church, who are trying to solve the religious problems of the day. Far be it from me to put one stumbling block in the way of the man who, beset by doubt, nevertheless believes that he can honestly remain in the Church and contend for the faith once delivered to the saints. But my desire is to strengthen those who fear lest this dear Church of ours should yield to a false cry for liberty and relinquish her hold on all that makes Christianity of vital interest to their souls. There is no such danger. No one of these questions of the day is essentially new.

"Whatever may happen to the Protestant bodies about us, this Church of ours will remain true to the apostles' doctrine and fellowship and uphold the supernatural origin of her faith. We are no doubt going through trial. But there is much to encourage us. The changing sentiment in regard to divorce, the desire to see one good, clean law for all the states on the subject of marriage; the attempt, while protecting the laws of property, to prevent the heartless corporations from cruelty to the poor; the struggle after higher standards of politics and a nobler system of education—all show that the preaching of the Gospel has not been in vain.

"While I have no idle dream of unity, yet in the end, when philosophy has done her best to solve the enigma of life and philanthropy has discovered that money cannot eradicate evil, men's hearts will turn with gratitude and love toward the Church which has believed in the God-Man Jesus Christ, and that through Him and Him alone can salvation come to the nation and to all mankind. The Church will come into her own at last as the one power which can work miracles which ethical societies and human philosophies are powerless to attempt.

"Our little systems have their day,
They have their day and cease to be,
They are but broken lights of Thee,
And Thou, O Lord, art more than they."

ADDRESS OF THE BISHOP OF MISSOURI

He Gives His Ideas Regarding Confirmation

HE total number confirmed in the diocese was 686, being the largest number ever reported for the diocese. He said:

I am rejoiced at this, for I think Confirmation to be an important and valuable part of the ways and means prepared by the Church for impressing her demands and her Master's commands upon the hearts and souls of men. But I am constrained to dissociate myself from sympathy with two utterances that sometimes come to my hearing.

One clergyman says: "It is not my habit to ask people to be confirmed, and still less to urge them. They know that the Church wants them, and that it is their duty to be confirmed and that they ought to do their duty. It is for them to move, and not for me. If they come, I shall indeed be glad and grateful and accord them a cordial welcome."

My dear brother, I cannot but esteem your view to be a mistaken one. You are the man of God among your parishioners. For a few years and till the evening comes and the account of stewardship must be handed in, you are set to speak for God to the wondering souls of men. Can you think that God with all his love in Christ for men does not want men asked to close in with that love and to place themselves in the inner circle of grace which He abundantly provides? And who is to be the voice for Him to do the asking, if not you, the man of God? God the Holy Spirit speaks to them, I grant, in their inner thought and conscience. But God wants an outward voice to speak to them, too, to deepen and strengthen and enforce the inner message. And you, the man of God, ought to be that voice—speaking to fellow-men, man to man,

eye to eye, heart to heart about their souls. Home, society, business experience, moral standards, the very newspapers teach them of duty to fellow-men and drill them in such duty. But duty to God, duty to confess gratefully the Lord Jesus Christ, before men and to be His sworn soldiers in Confirmation, who is to wake each soul to this, and to urge the doing of it, but you, the man of God? And surely, surely, men will thank you for the speaking and honor you for the speaking and love you for the speaking, even if for some strong or strange reason they will not move for your speaking. The old meaning of prophet is—one who speaks for God. Oh, my brother, if you speak not for God to men and women urging them to come to Confirmation, are you the true prophet that you ought to be?

Another clergyman says: "I want my class for Confirmation to be well instructed. I would rather have five well instructed ones to present to the Bishop to be confirmed, that they may be true and steadfast Churchmen afterward, than fifty uninstructed ones, loose in their attachment to the Church, untrained in, and it may be unloyal to, her practices and requirements."

My dear brother, it is the ideal you are thinking of. So thinking, you are right. It is of the little children who have been baptized and who must be taught and instructed before coming to Confirmation. The rubric before the Catechism, and the office for Infant Baptism bear you out in your view, and so you are quite right. But if you think of the practical, will you forgive me if I say honestly that I esteem you quite wrong. If the two classes are lined up, and I must choose between them, indeed, I had rather have the fifty uninstructed ones come to Confirmation than the five well instructed. There would be ten times the number of souls to come to Christ and to His Church and to the influences these would pour forth around them. God's love in Christ wants souls rather than well instructed Churchmen. The Blessed Saviour's yearning is for souls. He wants us, as it were, to go out and compel them to come in. When the 3,000 on the day of Pentecost were at once baptized after St. Peter's sermon, are we to think they had any prolonged course of instruction? And, any way, can you say the men and women about you whom you want to plead with to come to Confirmation, are not instructed? Homes have instructed them, experience has moulded them, business has taught them, social duties have disciplined them, life itself has educated and developed them. They know the right and the wrong. They know much of the false and the true. They discern between the good and the bad. Much instruction in these things they have had. You might have a Confirmation class under faithful and valuable instruction for six months, and yet these men and women in the thick of the world's duties and the heat of the world's temptations and the cloud of the world's sadnesses shall know vastly more of these necessary things than your well-instructed class. Do not, I would urge, make your class and your instruction everything. Be not afraid to take in for Confirmation those whom you may deem uninstructed, if only they be honest and earnest. The Church is not an ark for the perfectly instructed, the perfectly sane, the perfectly healthy, the perfectly sanctified to flee into. It's a workshop. It's a hospital. It's a school. It's a brotherhood lodge-room. In it we are to be helped. And we are to help each other. In it God's grace overflows to help us. And if His Holy Spirit has already helped the uninstructed ones outside to be good and to think true and to do right, how should we not be glad and grateful to welcome all such ones even though the instructed come to receive by the laying on of hands into their wondering and humbled souls the covenanted gift and the overflowing, pledged and promised gift of God the Holy Ghost?

Dear brethren of the clergy, the time is short. Are we speaking for God to the souls of men as we ought while the daylight lingers? The night cometh, and with it comes the call for the account of our stewardship. God, mercifully have us ready for it, for the loving Saviour's sake. Be not wanting or weary in urging men to be confirmed. Be not afraid to bring in uninstructed ones, if only they be honest and earnest. The Church, in her Christian Year, in her sacred worship, in her kindly brotherhood, in her holy sacraments, will instruct them; and you and they, please God in His mercy this Christ, shall be of that "great multitude which no man could number, of all nations and kindreds of people and tongues, standing before the throne and before the Lamb, clothed with white robes, and palms in their hands."

MISSIONARY EXTENSION THE KEYNOTE

Stirring Address of the Bishop of Indianapolis

HE Bishop gave a review of the history of the diocese, showing the work accomplished. He then said:

It has long been the custom to speak disparagingly of the Church in Indiana. Whenever mention of it is made, its weakness is the dominant note. We ourselves, whose lot has been cast here, are prone to lament and apologize for our paucity of numbers and our lack of resources. It is time that another note should be struck and a different attitude adopted. We are neither so weak nor so poor as we have allowed ourselves to believe. The Church in Indiana has had a hard struggle from the beginning, due to many causes and to conditions which are not understood by those who have not studied

the history of Indiana and of the Church's work within its borders; but, in spite of early neglect, of untoward conditions, of unused opportunities, the Church has made a brave struggle and has accomplished much. Look back seventy years, when the diocese was organized. Then there were but nine churches and nine clergy in the state and less than an hundred and fifty communicants. For eleven years, episcopal jurisdiction was exercised by the first Missionary Bishop of the Church, who could, in the nature of the case, with a vast territory to care for, give but a small portion of his time and attention to this part of his district. It was not until December, 1849, that the first Bishop of Indiana was consecrated, and then when Bishop Upfold began his labors here, so poor was the Church that he was compelled to become the rector of a parish instead of giving himself wholly to the work of founding and establishing the Church.

Recall further the fact that Indiana was settled by people to whom, for the most part, the Church was unknown, or by those who had an inherited prejudice against it, and that it has never received large accessions through immigration, and you will be, as I have been, surprised rather than discouraged by the progress that has been made. From the feeble beginning of seventy years ago, we have grown until to-day there are in the State of Indiana two dioceses, two Bishops, fifty other clergy, about seven thousand communicants, eighty-three parishes and missions, and Church property valued at more than a million dollars. This is not a record of which we need be ashamed, although it is far less than might have been accomplished had it been possible in early years to plant the Church more firmly and to prosecute its work more aggressively. The statistics just given, however, do not tell the whole story of the Church's progress and triumphs in Indiana. An examination of the records of the diocese reveals large accessions, but corresponding losses, chiefly by removals. As an illustration, take the brief period of my own episcopate, during which 2,347 persons have been confirmed, and yet the number of communicants is only 123 more than it was in 1899! This tells a story and reveals an obstacle to growth over which we have no control. We must find our satisfaction in the knowledge that the Church at large has been benefitted by what has been accomplished here.

My object in bringing these facts to your attention at this time is, not to encourage any one to feel that we have done all in the past that we might or should have done, but to show that we have reason to be thankful and to take courage. The Church in Indiana has not been a failure, as many would have us believe. It is not so large, so great, so rich, so powerful, as some other Christian organizations, but it has done a valuable and useful work which cannot be rightly reckoned by an appeal to figures and statistics.

So much for the past. It has its lessons for us. From the past, we turn to the future wherein lies our opportunity. The new note that I would strike on this anniversary is the note of courage, of determination, of effort. Too long have we questioned our ability to do large things and underestimated our strength. The only way to prove one's strength is to test it. That is what I want this diocese to do, and to do without delay.

THE NEEDS OF THE FUTURE.

If only we had the men and money to do the work that lies ready to our hands, what a different story the next ten years would tell from that which the last ten have told! There are strategic points which should be occupied in force but in which we are not making any forward movement. Think of the field that Indianapolis offers to the Church! People are pouring in; the city is extending in all directions; but the Church is doing nothing to lengthen her cords, although her stakes have been strengthened. On a smaller scale, what is true of Indianapolis is true also of Terre Haute and of Evansville, and decreasingly of many other places. All the money that is spent annually in mission work throughout the diocese could be spent profitably in Indianapolis alone and yet not suffice to supply the needs. The question may tremble on the lips of some of you. If the needs are so urgent and the opportunities so great, why do you not do more instead of simply talking about the matter? My reply is that it is impossible to make bricks without straw to-day as it was in Moses' time. In order to do what ought to be done, there must be an awakening of every member of the Church in the diocese to the privilege that may be his of helping to establish and set forward the Kingdom of Christ in this State. The work to be done is your work, brethren of the laity, as much as mine or any other clergyman's. You hold the sinews of war in your hands. What grander work can be done than this of planting the Church and building the walls of the Kingdom of God? What need is there in the world to-day so great as the need of Christ's Religion? What greater satisfaction can any of us have than that which comes from devoting our means, whether large or small, to the cause of Christ? How utterly inadequate is the effort we are making! How sad it is to realize that there is not sufficient vital interest in this vital work to call forth gifts sufficient to enable it to be carried on. I love as much as any one magnificent churches, and beautiful services, and well-trained choirs, and the like, but these are of secondary importance. Our first care must be for the Church of Christ, and for His Gospel, and for the souls of men for whom He died. I know that the people need the Church and I know that the Church has a mission to the people, and if I could choose the one thing that I would accomplish as your Bishop, it would be summed up in the one word "Missions." The missionary motive, the missionary spirit, are our chiefest needs. Not

what we can secure for ourselves, but what we can do for others; not what Christ has done for us, but what we can do for Christ; not what we can get out of our religion for ourselves, but what we can help others to get; these are the manifestation of Christ's spirit in us. Let us not be satisfied with anything short of this. It is well enough to pay our debts, for that is honest, but when the debts are paid, do not, I pray you, settle down in self-satisfied satisfaction with the accomplishment, but begin a campaign of faith and earnest endeavor to make Christ known through His Church not only in this diocese, but throughout the world. The diocese of Indianapolis as a great missionary diocese is my vision of the future and the chief desire of my heart.

To accomplish this, both men and money are needed. I appeal for your generous offerings for the cause of Church extension; I plead for the interest of every Churchman in the diocese; I bespeak the hearty cooperation of vestries with the clergy in their endeavor to make the missionary cause prominent among their people and to create enthusiasm for it. And I appeal for men to help do the work that cannot be done without them. The godly layman can do valiant service as a lay reader, and I propose to make the attempt to establish a Lay Reader's League and shall be glad to receive the names of men in every congregation who will be willing to devote a portion of their time on Sundays to this work. It will be a labor of love, only the travelling expenses being paid. In other dioceses remarkable results have been accomplished by laymen's work, notably in the Bronx in New York City and in the diocese of Western New York. There is no reason why similar results should not attend such an effort here. And then I ask for volunteers from the ranks of the parochial clergy who will, as their personal offering to the mission work of the diocese, undertake the pastoral care of missions which are unable to have resident clergymen. By this volunteer service on the part of clergy and laity alike our diocesan work can be revolutionized in a short time and results obtained of which now we do not dream. There is no lack of opportunity for the Church in Indiana: our lack is in men and means. God grant that we may not fail to use the opportunity God is giving us to advance His Kingdom and to do His will!

FAVORS NEGRO MISSIONARY BISHOPS From the Address of the Bishop of Tennessee SOUND WORDS ON THE FAITH

AFTER discussing the various plans for work among the Negroes, Bishop Gailor said:

"After three years of careful consideration of this subject I am prepared to give my vote for the Negro Missionary Bishop and for these reasons:

"1. Our Lord's first act in restoring a sinner was to awaken his self-respect. He appealed to the manhood that was in him. He laid His hands upon the leper. He reminded the poor, forsaken creature that he was a man. So, if the Church wishes to elevate the Negro, she must begin by treating him as a man and not as an infant. Responsibility creates power. There are hundreds of Negroes to-day, who are exhibiting the qualities of leadership among their people, because they have been given authority. Let us give the Negroes of the Episcopal Church a Bishop of their own race and bid them God speed!

"2. I believe that it will increase and not diminish the interest of our white people in the Negro work, if they know that they will have their own locally separate organization, while subject to the legislation of the Church as a whole.

"3. No precedent can be quoted in ancient days against this plan; for the Church never had in all its history—as indeed mankind has never witnessed any such condition as this, with which we are confronted to-day in the South; an absolutely disparate and unlike race, instructed with all the rights of citizenship.

"4. We are not advocating a new thing in asking for a Negro Bishop, for we already have two Negro Bishops, one of whom attends every meeting of the General Convention and has his seat in the House of Bishops. I ask that a committee to report on this whole subject be appointed by a vote of the Convention."

After speaking of other topics, of local interest, he closed with these

SOUND WORDS ON THE FAITH.

"The greatest of all theologians said: 'I determined not to know anything among you save Jesus Christ and Him crucified.' As it was in the beginning, so it is now, the enemy of the Faith in subtle and plausible fashion is trying to rob us of this truth and substitute a subjective impression for the objective fact, to take away the supernatural revelation from above and give us a natural evolution from below, to deny that God ever became man and to beguile us with the notion that man has become God.

"If this were a speculative inquiry about an absent Christ, who died and left this world eighteen hundred years ago, it might be open to discussion. But we have not so learned Christ. On the contrary, our Christ is with us still, here to-day, present in the Holy Communion, present where two or three are gathered together in His name, present in His church, personally and really present, even as He was present to His disciples in the upper room in Jerusalem and on the shores of Galilee, by the power of the Holy Ghost.

"Men whose Christianity consists in tender memories of a dead

Christ, whose teaching they admire, may dispute about the articles of the fundamental creed of the Church; but men who find Christ present from day to day as a living person in the Holy Sacrament and in the Church, can never sympathize with such a mental attitude.

"I tell you, my brethren, that the antidote to all pantheism, from Spinoza to Mrs. Eddy, from Socinus to the last evolutionist who makes Christ's divinity to be nothing more than a perfect human development of moral character, is the truth we commemorate this week—viz., That as Christ came into the world to reveal the Father, the Holy Ghost came into the world to perpetuate the presence of the Christ in His Church and sacraments. 'I know Him whom I have believed,' said the apostle, and 'I determined to know nothing among you save Jesus Christ and Him crucified.'

"Here then is the foundation of our hope, the inspiration of our work, the master light of all our seeing. God grant us grace to live what we have learned that we may be illuminated with the true knowledge and understanding of His word, that both by our preaching and living we may set it forth and show it accordingly."

"A GREETING TO OUR GUEST."

[Address by JAMES M. LAMBERTON, ESQ., of Harrisburg, at the Testimonial Dinner to the Rt. Rev. HENRY CODMAN POTTER, D.D., LL.D., D.C.L., Bishop of New York, on the fiftieth anniversary of his Ordination to the Diaconate by his father, the Rt. Rev. Alonzo Potter, D.D., LL.D., Bishop of Pennsylvania, Given by the Bishop and Church Club of the diocese of Harrisburg, May 15, 1907, in the Armory, at Sunbury, Pennsylvania.]

BEFORE speaking the few words of greeting that I have to give to our distinguished guest, I feel sure that you will be interested to be reminded of a few facts that have marked his long and very honorable career.

Born in Schenectady, New York, he removed, a lad of ten, to Philadelphia, when his father, Dr. Alonzo Potter, was consecrated the third Bishop of Pennsylvania.

Although our guest is a graduate of the Episcopal Academy of Philadelphia, and I am not, I still think that I have good right, though some may be surprised, to address him as "my fellow-alumnus," for we both had the privilege of being pupils of that great American schoolmaster, Dr. Henry A. Coit; and in his memorial sermon, Bishop Potter said that no one could more confidently than he claim to be Dr. Coit's first pupil, having been taught by him when he was an undergraduate in the University of Pennsylvania, and a tutor in his father's family. It was indeed, as they say in the South, "quite some" years later that I had the pleasure of studying under, and, a little later, of working with, Dr. Coit, at a time I recall when the Bishop's son Alonzo was a boy at St. Paul's School, and I remember some visits of the Bishop to Concord, and some pleasant talks in my study, while he, to use a phrase I am sure he will recall, "burned incense unto Bual," as he is doing now.

Destined at first for a commercial life, he changed his life work, and entered the Alexandria Seminary, or, to give it its quaint old legal title, "The Protestant Episcopal Theological Seminary and High School in Virginia," from which he was graduated in 1857.

It was one of his vacations, particularly the summer of 1856, that the Bishop referred to in his sermon at the consecration of our own beloved diocesan, when he said that he "had wrought as a licensed lay reader in a little hamlet to the southward of our see city," meaning Mount Alto. The following summer, after he was made a deacon, he returned for several Sundays.

On the Wednesday in the octave of Ascension day, May 27, 1857, during the 73d annual Convention of the diocese of Pennsylvania, in St. Luke's Church, Philadelphia, with four of his classmates, the candidates being presented by the rector of the church, the Rev. Dr. Mark Antony De Wolfe Howe, afterwards the first Bishop of Central Pennsylvania, our guest was ordered deacon by his father, who, in his address to the Convention reporting the ordination, with becoming modesty, gave the name of his son last; but this was a case where the last was to be first.

In the following August, after his visit to Mount Alto, the new deacon became the rector of Christ Church, Greensburg, Westmoreland County, now in the diocese of Pittsburgh, and on October 15, 1858, he was advanced to the priesthood in Trinity Church, Pittsburgh, by Bishop Bowman, the new Assistant Bishop of Pennsylvania.

In May, 1859, he became rector of St. John's Church, Troy, N. Y., and in May, 1866, assistant minister at Trinity Church, Boston, under Bishop Eastburn, on the Greene foundation, remaining until 1868, when, in May again, he began his rectorship of Grace Church, New York City, where he made such an impress that, in spite of his strong words indicating his disinclination for the office and work of a Bishop, he was, at the 100th annual Convention of the diocese of New York, on September 27, 1883, elected Assistant Bishop, his uncle, Dr. Horatio Potter, being the Bishop, upon whose death, in 1887, he whom we shall always call "our Bishop Potter," became Bishop of New York; and I am sure that, as soon as the Provincial System is adopted, he will be the first Archbishop of New York.

It is an interesting circumstance that he made his first formal address as Bishop of New York, in the chapel of Lambeth Palace, in London, on February 4, 1887, at the centennial celebration of the

consecration of the first American Bishops, when he made a very impressive address upon the history of the American Church.

As our guest took part in the consecration of our Bishop Darlington, it is of interest to recall that our Bishop How was one of Dr. Potter's presenters when, on October 30, 1883, in his own Grace Church, New York, he was consecrated to the office of a Bishop in the Church of God.

Dr. Potter's election in 1883 was not his first call to the episcopal bench, as in 1875 he declined the bishopric of Iowa.

From 1866 until his consecration in 1883, he was the courteous and efficient secretary of the House of Bishops, and his latest delightful book, *Reminiscences of Bishops and Archbishops*, gives some very interesting glimpse of the doings of that very sedate and dignified body.

Had our guest accepted the presidency of Kenyon College, to which he was elected in 1863, he would have been one of the youngest college presidents ever elected in this country; and one of his duties would have been to confer degrees. As it is, he has more honorary degrees than anyone that I know; and if he were to write them all after his name, I believe it would take some fourteen "Ds," eleven "Ls." and a "C"; unless indeed he should do as the college professor in the old story did, resort to an algebraic expression of himself: "Henry Codman Potter, Dⁿ, Lⁿ, C"; and I feel sure that if he were to attempt to wear at one time, over his episcopal or his convocation robes, the hoods of his four doctorates in divinity, his five doctorates of laws, and his doctorate of civil law, he would have difficulty in moving out of the robing room.

But well-deserved have been these marks of honor and recognition of faithful service for his fellow-men, and it was most appropriate that the head of my own University, President Hadley, should say, as I had the pleasure of hearing him do, my dear Bishop, when he conferred on you the degree of Doctor of Laws, that it was "in recognition of that vigor of administration and unremitting service of public morals, which has made the Church a power in the State."

This is not the time or the place to review the long and successful episcopate of our guest, or to tell of his many and varied activities in other fields, but I may say that he is one of New York's foremost citizens, recognized as such by all classes; and, as such, an intelligent and sagacious student of the labor and other problems which confront us in these days.

As an orator and spokesman, he is eagerly sought after on all occasions; and I will content myself with quoting his memorable words, worthy of the statesman that he is, spoken at the centennial commemorative service of Washington's inauguration as President, in St. Paul's Chapel, New York, on April 30, 1889, the President of the United States being in the congregation:

"We have exchanged the Washingtonian dignity for the Jeffersonian simplicity, which was in truth only another name for Jacksonian vulgarity. And what have we gotten in exchange for it? In the elder states and dynasties they had the trappings of royalty and the pomp and splendor of the king's person to fill men's hearts with loyalty. Well, we have dispensed with the old titular dignities. Let us take care that we do not part with that tremendous force for which they stood! If there be not titular royalty, all the more need is there for *personal* royalty. If there is to be no nobility of descent, all the more indispensable is it that there should be nobility of ascent—a character in them that bare rule, so fine and high and pure, that as men come within the circle of its influence, they involuntarily pay homage to that which is the one preëminent distinction, the Royalty of Virtue."

Speaking of Washington, I might mention, as this is a club celebration, if I may be pardoned for again associating myself with the guest of the evening, that, at a recent celebration in Philadelphia, in connection with Washington's membership in a great club or fraternity, three of the speakers were President Roosevelt, Bishop Potter, and he who now addresses you.

And now, my dear Bishop Potter, it is to me a great pleasure, and a distinction highly to be prized, that I have the honor, on behalf of the Bishop and the Church Club of the diocese of Harrisburg, to give you greeting on this Wednesday in the octave of the Ascension day, when we celebrate, on the exact day according to the Church Kalendar, the fiftieth anniversary of your ordering as a *διάκονος*, a servant in the Church of God.

We rejoice that you were led to abandon the life of a business man, though we doubt not you would have become a "captain of industry"; and we rejoice still more that, in following the call to special service in the Church of Christ, you have been loyal to that Church and her divine Master, and have shown yourself a loyal and patriotic citizen, and have been a sane and judicious counsellor, a welcome intermediary between labor and capital, a prudent and far-seeing cathedral-builder, a tried and devoted friend, a wise and tactful administrator, and a tolerant and loving father in God, conforming to the apostolic injunction, "Neither as being a lord over God's heritage, but being an ensample to the flock."

Most heartily do we make our own those words of Horace—

"*Serus in coelum redeas, diuque
Lactus intersis populo!*"

which I may translate freely:

"May it be long before you return to your heavenly home, and may you long go in and out among your people with joy!"

Reverend father in God, I give you loving greeting.

DIOCESAN CONVENTIONS

KANSAS.

THE annual Convention of the diocese of Kansas opened Wednesday morning, May 15th, at Grace Church, Topeka, with a large number of delegates from the parishes of the diocese in attendance. There was a reception Tuesday evening at the Bishop's house, tendered by Bishop and Mrs. Millspaugh, which was attended by between 200 and 250 delegates to the diocesan Convention and the meeting of the Woman's Auxiliary, together with a number of lay members of the local parish, but Wednesday morning's meeting was the real beginning of the Convention.

The Rev. Rufus Clark of the General Board of Missions delivered the opening address of the Convention. Bishop Millspaugh made his annual report to the Convention on the doings of the diocese for the year. He reported the changes in the location of the clergy of the diocese, deaths that occurred, number of confirmations, and the like. The number of the latter was 381, which Bishop Millspaugh said was a disappointingly small number.

"There is a falling off in confirmations," he said. "I say it with deep regret. Easy times tend to make people forget God and their obligations to Him. The more is there need for earnest and devoted work on our part. There are several missions which have done nobly. There are good sized parishes where only a few have been presented."

As conditions which threaten Christian life at the present time, he mentioned neglect of worship among men, and the playing of cards for prizes by women.

The elections resulted as follows:

Standing Committee: Clerical—Very Rev. J. P. deB. Kaye, Canon Talbot, Rev. I. E. Baxter, Rev. Dr. P. T. Fenn. Lay—Messrs. O. B. Hardcastle, Emporia, J. M. Meade and D. W. Nellis, Topeka, and G. A. Rockwell, Junction City.

Deputies to General Convention: Clerical—Rev. Messrs. J. P. deB. Kaye, P. T. Fenn, D.D., I. E. Baxter, F. S. White. Lay—Messrs. D. W. Nellis, Topeka, Geo. A. Rockwell, Junction City, J. N. Macomb, Jr., Lawrence, J. M. Meade, Topeka.

Supplementary Deputies: Clerical—Rev. Messrs. L. G. Morony, R. C. Talbot, Jr., H. M. Carr, D.D., John Bennett. Lay—Messrs. O. B. Hardcastle, F. E. Stimpson, H. G. Beatty, Pendleton.

It was determined that the Third Sunday after Trinity be devoted to the Men's Thank Offering, which is to be presented in Richmond during the General Convention to be held in October of this year. This fund is to be placed at the disposal of the missionary Board.

Two amendments of interest were made, one to the constitution and the other to the canons. One was relative to the establishment of new missions in parishes already created and the other in regard to the election of members of the Standing Committee.

Winfield was selected as the place for the Convention of 1908.

LOS ANGELES.

THE twelfth annual Convention of the diocese of Los Angeles was held in the guild hall of St. Paul's Pro-Cathedral, Los Angeles, May 15th and 16th. The Holy Communion was celebrated by the Bishop. Immediately following this service, Bishop Johnson delivered his annual address, a strong, clear, and comprehensive summary of the work, aims, and needs of the diocese and the Church at large, placing special emphasis upon the pressing needs of the aged and infirm clergy and the failure of the Church to discharge her obligations to these her incapacitated servants. (A portion of the Bishop's address appeared in last week's issue.)

The committee on Church extension reported progress, mentioning among other gifts a bequest of \$30,000 which would soon come to the fund to be applied to the work in San Diego County, bequeathed by a Churchwoman recently deceased. The committee on the Men's Thank Offering reported something over two hundred dollars already received, and announce that a special effort on behalf of this enterprise would be made throughout the diocese on the Third Sunday after Trinity. The report of the committee on the Good Samaritan Hospital shows the earnings for the past year to have been \$60,000. Two beds were endowed at a cost of \$4,000 each, and the Bishop Johnson Memorial bed was endowed in the sum of \$5,000. The committee on work among seamen reported 5,000 sailors as annually visiting Southern Pacific seaports, and called attention to the pressing need of more men and funds to carry on the work. A resolution passed authorizing the employment of a clergyman speaking the Scandinavian language for work at seaport stations. The committee on missions reported every station filled save one, and the number of missions steadily increasing.

Following the transaction of routine business, several resolutions of general interest were adopted. Looking toward the betterment of the service of praise, the following passed the Convention:

"Resolved, That this Convention take action toward the encouragement and promotion of congregational singing, and it commends the use of the Plain Song Service Book recently published by Mr. Ernest Douglas."

The Rev. P. H. Hickman, of San Pedro, introduced the following, which was adopted:

"Resolved, That the Convention of the diocese of Los Angeles respectfully petition the General Convention to take such action as may be necessary in order to sanction the permissive use of the Revised Version of the Holy Scriptures in the reading of the lessons of Morning and Evening Prayer, and, further—

"Resolved, That the secretary be and is hereby instructed to prepare said petition for presentation by the deputies from this diocese."

Acting upon the recommendation of the Bishop in his address, the following resolution was introduced by the Rev. M. H. Dotten, Ph.D., of Riverside:

"WHEREAS, This Convention of the diocese of Los Angeles is earnestly impressed with the need of providing for an old age pension for the clergy of the Church which shall be available as a right by reason of old age, incapacity for duty, and honorable service, and whereas the trustees of the General Clergy Relief Fund have set apart a large portion of their fund as a specific pension fund; be it therefore—

"Resolved, That this Convention does hereby respectfully memorialize the General Convention of the Church to create a commission whose duty it shall be to raise from the Church at large a sum of not less than five millions of dollars to be added to the present resources of the General Clergy Relief Fund, and further to encourage and promote the merger of all existing diocesan funds for this purpose with the General Fund."

Dean Wilkins, of St. Paul's Pro-Cathedral, spoke earnestly to this resolution, setting forth the claims of this class of the clergy in terms eloquent and forceful. The Rev. William MacCormack of Pasadena and the Rev. C. T. Murphy, of St. Athanasius, Los Angeles, followed with ringing speeches in favor of the resolution, which was adopted by the Convention by a unanimous vote.

Deputies to the General Convention were elected, as follows: Clerical—Very Rev. J. J. Wilkins, D.D., and Rev. Messrs. A. G. L. Trew, D.D., Baker P. Lee, William MacCormack; Lay—Daniel Cleveland, San Diego; W. C. Mushet, Los Angeles; J. Bakewell Phillips, Pasadena; Judge T. L. Winder, Los Angeles. Alternates: Clerical—Rev. Messrs. A. M. Porter, Charles T. Murphy, W. H. Wotten, P. H. Hickman.

WOMAN'S AUXILIARY.

Preceding the Convention, on May 14th, the Woman's Auxiliary of the diocese held a largely attended and enthusiastic meeting. In her annual address, the diocesan president, Mrs. Philip G. Hubert, gave a synopsis of the history of the Woman's Auxiliary from its establishment some three hundred years ago to the present time, and also presented interesting facts concerning the work of the society in this diocese. During the year last past the Advent boxes for the missionaries were larger and more costly than ever before, and Lenten work for missions more general throughout the diocese. Scholarships pledged last year are paid in full. All pledges and apportionments have been met, and the outlook for the coming year is full of promise. Addresses were made by Miss Clara Carter, missionary at Fairbanks, Alaska, upon "The Work in Alaska"; Rev. F. A. Brigham, a native missionary among the Huron tribes, upon "Indian Work"; Mrs. J. E. Cowles upon "The Work in Honolulu"; and "Our Japanese Mission" was reported by Light Shinjiro Mayekawa, of Los Angeles.

DAUGHTERS OF THE KING.

On Friday, May 17th, the annual meeting of the Daughters of the King for the diocese of Los Angeles was held at St. Paul's Pro-Cathedral. Reports of officers were read, officers for the ensuing year were elected, after which dinner was served in the parish house to the eighty delegates.

SPOKANE.

THE Convocation was ushered in the previous evening, as is usual with the Bishop of Spokane, by a Quiet Hour with the clergy, in which the Bishop spoke most feelingly and encouragingly to his earnest and self-sacrificing clergy, laying especial emphasis upon the following important points:

The cultivation of the consciousness of the power of mission.

(a) In their relation to the people as their pastor.

(b) In the importance of heart-to-heart teaching in contradistinction to mere preaching on one hand and the conventional visiting on the other.

On Wednesday, May 15th, at 9:30 A. M., the Holy Communion was celebrated by the Bishop, the Rev. C. P. Burnett reading the epistle, and Dean Lockwood, the gospel. The sermon was preached by the Rev. G. W. Miccaud, rector of Roslyn. There were eighteen of the clergy of the district present. The lay representation was larger than usual, fourteen answering to roll call at the morning session.

At 11 o'clock the Convocation was called to order by Bishop Wells, seventeen clerical delegates being present out of a total of twenty-five, eighteen lay delegates responded to their names. Mr. E. O'Callahan, choirmaster of Holy Trinity, Spokane, was elected

secretary of the Convocation; Rev. A. O. Worthing, rector of Trinity, registrar; and Mr. A. W. Lindsay of Fidelity National Bank, Spokane, treasurer of the district. The Bishop then read his annual address, which was confined to matters of local interest only.

The Bishop has visited during the year 143 parishes and missions and confirmed 140.

At 4 P. M., Mr. E. O'Callahan read a capital paper before the Convocation on the topic, "How to Retain the Boy;" and in the evening at 7:30, at All Saints', after Evensong, Capt. J. B. Taylor made an address on "Missions in Africa," giving graphic descriptions of the Belgian activities on the Congo.

The elections resulted as follows: Delegates to the General Convention: Clerical—Dean Lockwood of All Saints; alternate, Rev. W. H. Roots. Lay—Messrs. Geo. S. Brooke and H. S. Collins. Assistant Secretary, Rev. Everett W. Couper, Spokane; Chancellor, Mr. Winfred W. S. Gilbert, Spokane.

The Bishop appointed the Rev. Henry J. Purdue, Archdeacon of the district, with the hearty endorsement of the Convocation.

With regard to that part of the Bishop's address referring to his inability while in the East during the past year to raise a sufficiency of funds for the needs of the district, the committee reported:

"We trust and pray that some plan may be devised to relieve the Bishop of this burden which does not rightly belong to his sacred office; and beg to suggest that this matter be taken up for discussion by this Convocation before its adjournment. We joyfully receive the Bishop's statement that he will, God willing, continue to act as our chief pastor in this difficult, though promising, field for years to come."

As a result of the thorough discussion of this question, an organized effort will be made so that every parish and mission in the district will be visited by the Bishop and the Archdeacon, who will endeavor to inspire the people to self-support.

The Convocation was the best attended, most harmonious, and enthusiastic which the district has ever held, and closed with a very delightful dinner tendered the clergy by the Bishop, at which nineteen of the clergy were present. The next Convocation will meet in All Saints' Cathedral, Spokane, the second Wednesday in May, 1908.

VIRGINIA.

THE 112th Council of the diocese of Virginia was held in Warrenton on May 14-17, in St. James' Church (Rev. W. H. Laird, rector).

Tuesday night, at 8 o'clock, a service was held in the interest of Sunday School work, under the auspices of the new Sunday School Commission. The speakers were the Rev. Messrs. G. O. Mead, Geo. Mayo, T. C. Darst, Thos. Semmes, and Dr. McBryde. It was a most helpful and inspiring service, the first of its kind to be held at a Council. The exhibits in the parish house of the work done by the Commission was very creditable. The Rev. G. Otis Mead is chairman of the Commission.

Wednesday, 7 A. M., there was short service and sermon, the Rev. E. L. Goodwin being the preacher.

At 10 A. M. the Council began its regular session. There was a celebration of the Holy Communion, with Bishop Gibson as the celebrant. The Rev. S. A. Wallis, D.D., of the Virginia Theological Seminary, was the preacher. In the chancel with the Bishop were the three Archdeacons, the officers of the Council, and the rector of the Church.

After this service the Council was called to order by the Bishop for executive session. After some minor transaction, the body went into the election of delegates for the General Convention.

The following clergy were elected: Rev. Messrs. E. L. Goodwin, W. M. Clark, Dr. Angus Crawford, and Jno. J. Gravatt. Lay—Messrs. Joseph Bryan, Peter Mayo, L. M. Blackford, and Judge J. M. White. Alternates: Clergy—Rev. Messrs. Berryman Green, H. B. Lee, W. D. Smith, J. Y. Downman; Lay—Messrs. Judge Wallace, Jno. G. Williams, and Roswell Page.

Wednesday night, at 8 o'clock, at a service in the interest of diocesan missions, the Very Rev. Messrs. Moncure, Tyler, and Neve spoke of their work. Dr. Moncure told of his work among the colored people, Mr. Tyler of his work among feeble parishes, and Mr. Neve of his work in the Ragged Mountains. The Rev. R. A. Goodwin read the report of the Diocesan Missions Society, and Mr. Joseph Bryan seconded the same in a strong speech.

Thursday, at 7 A. M., the Rev. E. Valentine Jones was the preacher. At 11 A. M. the Council sermon was preached by the Rev. R. W. Barnwell, of Petersburg, Southern Virginia, on the "Divinity of Jesus." It was an able effort.

At 12 o'clock the Bishop read his annual address, which was a record even more glorious than any of his previous years. He spoke feelingly of the death of the Rev. Dr. Cornelius Walker and the Rev. W. C. Latane. His remarks of this the Jamestown year, and what it meant to the Virginia diocese and to Churchmen in the land everywhere, were highly regarded. His words were also strong as to the Church's influence in forming and making our country.

At the afternoon session, action was taken by resolution commending the work of the Anti-Saloon League, especially in its efforts to close the saloons in Charlottesville, where the University of Virginia is situated.

The report of the Committee on Clerical Support was received

and adopted. They recommended an increase in the pay of the clergy, especially those in rural districts.

The Rev. Jno. Hallowell Dickinson, statistician of the diocese, then made his report, showing 673 Confirmations, 794 Baptisms, 12,907 communicants, and grand total of money raised in the diocese of \$254,168.76. This shows a large increase over former years, the total in 1905 being \$210,237.94, and in 1906, \$237,850.97.

Thursday night, at 8 o'clock, at the missionary meeting, the speakers were the Rev. Jno. J. Gravatt, on the M. T. O.; the Rev. Jno. Ambler, on Japan; and the Rev. D. Campbell Mayers, on the Indians in Idaho. This was a very inspiring service, with a congregation that literally filled the church to the doors.

Friday, at the 11 A. M. service, the sermon was preached by the Rev. J. Y. Downman, on our Lord's appearance, after His Resurrection, to the Apostles at the Sea of Galilee.

The afternoon was taken up in minor reports and election of the Standing Committee, which was chosen as follows: Rev. P. P. Phillips, Rev. Jno. J. Gravatt, Col. Arthur Herbert, and Mr. J. R. Zimmerman.

At the Friday night service the sermon was by the Rev. Jno. F. Coleman.

The Council adjourned after this service, to meet in Fredericksburg next year.

This was the first time the Council ever met in Warrenton. All were high in their praise of the splendid way the little city took care of all.

IOWA.

THE 57th annual Convention of the diocese of Iowa found its chief business, at its session in Christ Church, Burlington (the

Rev. R. G. Jones, rector), to be the election of deputies to General Convention. Three ballots were necessary before all were chosen. The deputies chosen were: Clerical—the Rev. Messrs. J. Everist Cathell, D.D., John C. Sage, John Arthur, Thomas W. Jones, D.D. Lay—Messrs. George F. Henry, Des Moines, Samuel Mahon, Ottumwa, Edwin Lockwood, Harlan, J. H. Wood, Sioux City. Supplementary deputies: Clerical—the Rev. Messrs. De Witt Dowling, N. F. Douglas, Robert G. Jones, Robert McIlwain. Lay—Messrs. C. D. Jones, Independence, T. W. Place, Waterloo, J. L. Bever, Cedar Rapids, J. J. Richardson, Davenport.

The Convention convened on Tuesday, May 21st, the Rev. George W. Hinkle, president of the Standing Committee, being the celebrant at the opening service; the preacher was the Rev. John Arthur, rector of Grace Church, Cedar Rapids. In the absence of the Bishop, the Rev. George W. Hinkle, president of the Standing Committee, was elected to preside, and the Rev. Dr. Hoyt was chosen secretary. The Bishop's address (a portion of which appears in another column) was read. At the conclusion, a cablegram of loving greeting was sent to the Bishop, now in England, and later in the session a minute of thankfulness to God and congratulations to Bishop Morrison on the restoration of his health was unanimously adopted.

The following were elected on the Standing Committee: The Rev. Messrs. George W. Hinkle, William T. Jackson, Ph.D., Edward H. Rudd, D.D.; and as lay members, Messrs. J. J. Richardson, J. L. Bever, and J. K. Deming.

There was but little business before the Convention, but an enthusiastic missionary meeting was held on the evening of the first day. The meeting of the Woman's Auxiliary was held at the same date, and was well attended.

LONG ISLAND.

THE 41st annual Convention of the diocese of Long Island opened in the Cathedral of the Incarnation, Garden City, on the 21st inst., Bishop Burgess presiding. There was a large attendance of delegates and visitors. Preceding the organization of the Convention there was a celebration of the Eucharist and a sermon by the Bishop, who chose for his text, "Whomsoever liveth and believeth in Me shall never die." It was largely a memorial discourse.

The afternoon was largely taken up with the reading of reports. The report of the Social Service committee proved exceedingly interesting. The subjects with which the committee deals are: (1) Sunday observance; (2) Moral recovery, dealing with probation and other rescue work; (3) The family, dealing with Marriage and Divorce and the housing of the poor; (4) The State: dealing with legislation, law enforcement, and political reform; (5) Industrial: dealing with labor and capital, commercial ethics, and employment agencies; (6) Vice: dealing with intemperance, social purity and gambling, and substitutes for the saloon and social amusements for the people; (7) Interdenominational relations: dealing with the problem of Christian unity and cooperation in works of charity.

The report describes the work done in the direction of Sunday observance, of cooperation of the Church with labor organizations, of the success had in defeating the attempt to disbar all reference to Christianity in the public schools and of the efforts to secure the direct nomination of candidates for public office.

The report of the treasurer of the diocese showed that in 1906 there had been paid in charity throughout the diocese, \$3,767.50, which was \$119.50 more than the previous year. The total amount

of the principal of the diocese on May 7, 1907, was \$101,598.68. There is at present towards the Bishop's salary fund, \$8,792.

A little breeze was created during the time when candidates were being placed in nomination to represent the diocese in General Convention. Mr. George Foster Peabody was among those named. The Rev. William Wiley, rector of Grace Church, Massapequa, objected on the ground that Mr. Peabody had never been confirmed. The Bishop ruled that, as Mr. Peabody was a member of the Convention in good standing, it was proper to nominate him. The objection to Mr. Peabody appeared to be due to his well-known views regarding the interpretation of the Creeds. At the time of the Crapsey trial he did not hesitate to express sympathy for the deposed priest, and it is believed that he was one of the heretical divine's strongest backers. It is but just to Mr. Peabody to say that since the trial he has appeared to be satisfied with the verdict, and has conducted himself as every loyal Churchman should.

Nineteen clerical and nine lay delegates were nominated for deputies to the General Convention, and the balloting resulted in the choice of the Rev. Messrs. Reese F. Alsop, D.D., J. G. Bacchus, D.D., J. Clarence Jones, Ph.D., C. F. J. Wrigley, D.D., all of Brooklyn. Lay—Col. W. S. Cogswell, Jamaica, Messrs. R. P. Jennings, Merrick, Geo. Foster Peabody, Brooklyn, Henry E. Pierpont, Brooklyn.

The following provisional deputies were elected: Clerical—Rev. Messrs. Henry B. Bryan, Bishop Falkner, Kirkland Huske, H. T. Scudder. Lay—Messrs. J. Elliott Langstaff, M.D., E. D. Litchfield, A. A. Low, F. H. Miller, M.D., all of Brooklyn.

The following were elected members of the Standing Committee: Rev. Henry C. Swentzel, D.D., Rev. St. Clair Hester; Mr. Alexander E. Orr, Mr. H. E. Pierpont, and Mr. Townsend Scudder.

WESTERN NEW YORK.

THE 70th annual Council of the diocese was held in St. James' Church, Batavia, Tuesday and Wednesday, May 21st and 22nd.

On Tuesday afternoon at 3 o'clock, Evensong was sung, the full choir assisting; immediately after which the Council was called to order, the Bishop in the chair. Although there were 46 clergymen and 50 lay delegates, representing 31 parishes, at the opening session, these numbers were considerably increased later, there being at one time or another 84 of the clergy present.

The Rev. A. M. Sherman was re-elected secretary and he appointed the Rev. G. Sherman Burrows as his assistant, which appointment was confirmed by the Council.

While no action of a new or startling character was effected by the Council, it is yet the fact that the diocese, as a diocese, in its deliberations and work stood by its position for Catholic truth and Apostolic order of a year ago. This is evident from its reelection of the Standing Committee of the diocese by a practically unanimous vote; by sending to the General Convention of this year the president of the trial court of last year, the secretary of the court, the president of its Standing Committee, the chief prosecuting attorney, and the chancellor of the diocese as its deputies, while one of the provisional deputies is Judge Sanford E. North, assessor to the trial court. These reflections naturally arise from the fact that the Council was held in Batavia.

The Bishop's address was delivered at the evening session, at which time also nominations for officers to be elected on the second day were made.

From the Bishop's address we quote as follows:

"On October 8, 1797, was born William Heathcote De Lancey. He grew up in the Church's nurture and early sought her ministry. After serving as deacon and priest, he was consecrated first Bishop of Western New York, May 9, 1839, and continued as such until his death in 1865. There are a few men and women now living in this portion of Bishop De Lancey's fold who speak tenderly of that worthy gentleman's wise and godly administration. When at last the sun went down on that heroic and devoted life the brave Bishop fell asleep in Jesus, in Geneva, N. Y., April 5, 1865. His own heart's desire and that of his kindred was that he should be laid to rest at the place of his birth. And so, after appropriate and dignified services in Geneva, the body was borne to Mamaroneck. *En route* it reposed for a few hours before the altar of Calvary Church, New York. I personally shall never forget that solemn night. Among those whose privilege it was to watch by the bier was he who now addresses you. The tender memories of that grave-side vigil, with the recital of the story of that gentle, noble life, as known by those who watched with him, can never fade. To the third Bishop of Western New York the fragrant name of its first prelate shall ever be precious. On the day following, the remains of Bishop De Lancey were laid to rest in a private burying-place—perhaps not more than four rods square, a 'God's acre' indeed—which formed a part of the estate of his ancestors, and in which he himself, I think, had 'part and lot.' There, with his beloved wife by his side, he has lain these more than forty years. In the midst of ancestors and descendants he sleeps. It is a modest headstone that stands to mark his grave. It has no epitaph. It is the wise, gentle life of a great Bishop told in stone with a touching brevity. Here is the inscription on that plain tablet of weather-worn marble: 'Rt. Rev. Wm. H. De Lancey, D.D., LL.D., D.C.L. (Oxon.). First Bishop of Western New York. Third son of John Peter and Eliza-

beth De Lancey. Born at Mamaroneck, N. Y., October 9, 1797. Consecrated at Auburn, N. Y., May 9, 1839. Died at Geneva, N. Y., April 5, 1865.'

"Owing to the intrusion of traffic on the privacy of the old burying-ground, it is no longer a seemly resting-place for the deceased prelate. The time has certainly arrived for action by this diocese, having for its purpose the removal of the remains of its first Bishop to a grave within its borders. The subject has been, by your decision and appointment in a former Council, committed to the Standing Committee for its consideration. The result of its enquiry and its conclusion in the matter will be before you in due season. I ask for it all your considerate and kindly treatment."

The committee on the above reported to the Council that the consent of the family of the late Bishop De Lancey had been secured for the removal of his remains.

A spirited debate was had on the subject of merging or dividing the diocesan Christmas offering for the Aged and Infirm Clergy, in or with the General Clergy Relief Fund; but the most that could be obtained at this time was a resolution that it was the sense of the Council that an offering be taken annually throughout the diocese for the General Clergy Relief Fund.

An amendment to Title I, Canon 11, Sec. 4, relating to the call of a rector to a vacant parish, to the effect that such call could be nullified by the Bishop's refusing his consent if so advised by the Standing Committee, was laid upon the table.

An amendment to the Ordinances of the Ecclesiastical Court, § VI., shortening the time in which the order and citation in an ecclesiastical trial shall be in force, from "not less than 35 days" to "not less than 30 days," and from "not more than 90 days," to "not more than 60 days," was adopted.

An amendment to the Canon on the Celebration of Marriages, to the effect that no clergyman should solemnize the marriage of divorced persons in the life-time of the other party to the divorce, was postponed to the next Council.

An amendment to the Canon on Discipline, giving the Bishop, with the advice and consent of the Standing Committee, the power of inhibition of a clergyman accused of immoral conduct, etc., until such clergyman, after presentation and trial before an Ecclesiastical Court or before a Bishop and two presbyters, as provided by canon, makes clear his innocence, was ordered printed in the Journal, to be again considered in the Council of 1908.

The Bishop appointed the usual standing committees, and the reports of the various committees and trustees were read and received.

The elections resulted as follows:

Standing Committee: Clerical—Rev. Messrs. J. A. Register, D.D., Walter North, L.H.D., A. J. Graham, and Chas. H. Smith, D.D. Lay—Messrs. H. B. Hathaway, H. R. Hopkins, M.D., Selden S. Brown, and Elbert B. Mann.

Deputies to General Convention: Clerical—Rev. Messrs. J. A. Register, D.D., W. C. Roberts, Geo. B. Richards, and C. H. Boynton, Ph.D. Lay—Messrs. John L. O'Brian, Chas. McLouth, Dan'l Beach, and Selden S. Brown.

Provisional deputies to General Convention: Clerical—Rev. Messrs. J. W. Ashton, D.D., John B. Hubbs, D.D., E. P. Hart, and Murray Bartlett. Lay—Messrs. John M. Prophet, Matthew D. Mann, M.D., Hon. S. E. North, and Rufus A. Sibley.

Treasurer of the diocese: Mr. V. Moreau Smith.

INDIANAPOLIS.

THE seventieth annual Council of the diocese of Indianapolis assembled in St. Paul's Church, Indianapolis, on Wednesday, May 22nd. Morning Prayer was said at 9 o'clock, and at 10 the Holy Communion was celebrated with full musical accessories, the Bishop of the diocese being celebrant and the Rev. C. S. Sargent preacher. At this service the Rev. James W. Comfort, of Greensburg, was ordained to the priesthood. After the service, the Council was called to order in the chapel, while the annual meeting of the Woman's Auxiliary assembled in the Church. The afternoon was taken up with the work of the Auxiliary, the reports of whose officers showed a most successful year of work, while the enthusiasm and interest were unusual even for this society. In the evening a public service was held, when the Bishop and a number of the clergy made addresses on Church extension in the diocese, and Bishop Van Buren gave a stirring account of his work in Porto Rico. A collection was taken for Bishop Van Buren's district.

On the second day, the Council assembled after Morning Prayer, the Bishop presiding. The Bishop in his address dealt only with the affairs of the diocese. He urged that the seventieth anniversary should be signalized by the payment of the diocesan debt; he pointed out that the work of the year gave solid ground for encouragement, concluding with a ringing appeal for greater missionary zeal. A committee was appointed on the Bishop's address, with the Rev. Dr. Brown as chairman. The committee's report urged the importance of complying with the Bishop's request that the diocesan debt should be paid at once and offered a resolution binding the members of the Council to bend every energy to this end as a token of their love for and confidence in the Bishop. The motion was adopted by a rising vote. The committee also offered a resolution complimentary to Miss

Yerkes, the retiring principal of Knickerbacker Hall, the diocesan school for girls.

The elections resulted as follows: Secretary, Mr. W. W. Hammond; Assistant Secretary, Mr. Arthur Boothby. Standing Committee: Clerical—Rev. Messrs. J. D. Stanley, Lewis Brown, Ph.D., C. S. Sargent; Lay—Messrs. Louis Howland, Thomas L. Sullivan, Charles Shaler.

Deputies to General Convention: Clerical—Rev. Messrs. J. D. Stanley, J. E. Sulger, Lewis Brown, Ph.D., C. S. Sargent; Lay—Messrs. Charles E. Brooks, Indianapolis; George Holmes, Indianapolis; M. J. Bray, Evansville; J. H. Stotsenburg, New Albany. Supplementary Deputies to the General Convention: Clerical—Rev. Messrs. W. R. Cross, W. H. Bamford, George Huntington, D. C. Huntington; Lay—Messrs. J. D. Bigelow, J. L. Rupe, Meredith Nicholson, H. H. Bassett.

MINNESOTA.

IT being just fifty years since the first Council of the diocese convened, the annual Council which has just been held on May 22nd and 23d, in Christ Church, St. Paul, partook largely of the nature of a jubilee.

The Bishop, in his address, referred to the fact that of that first Council there was not to-day one living member, also he pleaded for an increase in the salaries of the clergy, especially of the missionaries, and spoke of the condition of the parishes generally throughout the diocese.

An effort was made to change the mode of election of the Standing Committee and the deputies to the General Convention. This came up when there was not a full delegation present, and although the resolution was carried, by a bare margin, it is expected that when the matter comes up next year for ratification, that it will not go through. The present method is for each body, clerical and lay, to elect their own members subject to the confirmation of each other. This is wished to be changed to a concurrent vote. Several of the mission stations have experienced some difficulty in raising their appropriations for general missions and when it is considered that many of them receive as much as two or three hundred a year from the diocesan board, it is deemed by many that apportionment for the diocese by the General Board is most unjust. Minnesota, which has a large band of missionaries of her own which she supports, is apportioned \$7,000, the same amount as the diocese of Rhode Island, which has none to support. The Bishop in a speech before the Council styled this apportionment as unjust and spoke most feelingly about this struggle on the part of many parishes and missions.

A resolution was adopted giving the University committee permission to solicit money for the erection of a hall at the State University, for the use of Church students and to be called the Bishop Gilbert Memorial Hall.

The following were elected members of the Standing Committee: Rev. Messrs. Stuart B. Purves, I. P. Johnson, W. P. TenBroeck, D.D., Geo. H. Mueller; Messrs. Frederic Paine, Minneapolis; James Peterson, Minneapolis; V. M. Watkins, St. Paul; W. C. Whitehead, St. Paul.

The following was the result of the elections for the delegates and alternates to the General Convention: Clerical—Rev. Messrs. C. C. Rollit, John Wright, D.D., C. L. Slattery, C. E. Haupt; Lay—Messrs. W. H. Lightner, St. Paul; Charles Horton, Winona; A. W. Bingham, New Ulm; Hector Baxter, Minneapolis. Alternates: Clerical—Rev. Messrs. C. H. Shutt, T. P. Thurston, T. Sedgwick, William Wilkinson; Lay—Messrs. W. D. Lawrence, M.D. H. McI. Morton, R. E. Van Kirk, H. C. Theopold.

A reception was held in the parish house on Wednesday evening for the delegates and their friends and the Bishop and Mrs. Edsall, at which time speeches were made by the Rev. Charles H. Plummer, D.D., on "Men of the Past"; Rev. W. C. Pope, on "Provincial System"; Rev. Geo. Tanner, on "The Council of '56"; and W. H. Lightner, on "Statistics," showing that the Church had about doubled in strength since '86.

When the newly elected Standing Committee met for organization, they elected the Rev. Stuart B. Purves as president, and Mr. Frederic Paine as Secretary.

TENNESSEE.

THE 75th annual Convocation of the diocese of Tennessee met in the historic church, St. Peter's, Columbia. The Woman's Auxiliary began their session as usual on the day preceding the Convention. The Holy Communion was celebrated by the Bishop at 11 o'clock, Tuesday, May 21st. The annual sermon was preached by the Rev. W. C. Whittaker, of St. John's Church, Knoxville. At 2 P. M. there was a business session. The Auxiliary pledged \$1,050 alone for diocesan missions, and the other pledges were commensurate.

The following officers were appointed for the ensuing year: President, Mrs. John Shortridge, Memphis; Secretary, Mrs. W. H. DuBose, Sewanee; Treasurer, Mrs. W. E. Jounard, Nashville; Custodians of Special Funds, Mrs. Charles Duntze, Memphis; Mrs. W. H. O'Keefe, Greenville.

On Wednesday the Convention was formally opened with a large number of clerical and lay delegates present. The Bishop celebrated

the Holy Communion. The Rev. Samuel Ringgold, D.D., preached the annual sermon. The Rev. A. H. Noll was elected Secretary.

The reports showed a healthy increase in the diocese—mainly in the cities, however. At 8 P. M. the Bishop delivered his annual address to the Convention.

On Thursday at 7 A. M. there was the corporate Communion of the clergy, celebrated by the Bishop. The business session began at 9:30 A. M., and the election of deputies to the General Convention resulted as follows: Clerical—Rev. Messrs. J. R. Winchester, D.D., F. F. Reese, D.D., Samuel Ringgold, D.D., W. B. Capers; Lay—G. M. Darrow, Murfreesboro; Dr. B. L. Wiggins, Sewanee; C. B. Castner, Nashville; H. H. Ingersoll, Knoxville. Alternates: Clerical—Rev. Messrs. M. P. Logan, D.D., W. C. Robertson, J. C. Morris, R. K. Smith; Lay—Messrs. W. E. Norvell, Nashville; M. B. French, Chattanooga; R. H. Allen, Memphis; J. W. Caldwell, Knoxville.

At 1 P. M. all the delegates were driven to St. John's Church, Ashwood, the burial place of Bishop Otey, where a short service and a business session was held. At 8 P. M. the Bishop, the Rev. John Chapman, the Rev. Fr. Hughson, and the Rev. R. W. Rhames made missionary addresses. The enthusiasm shown for missions was marvellous and a new step was made in attempting to raise this coming year \$8,000 for diocesan missions.

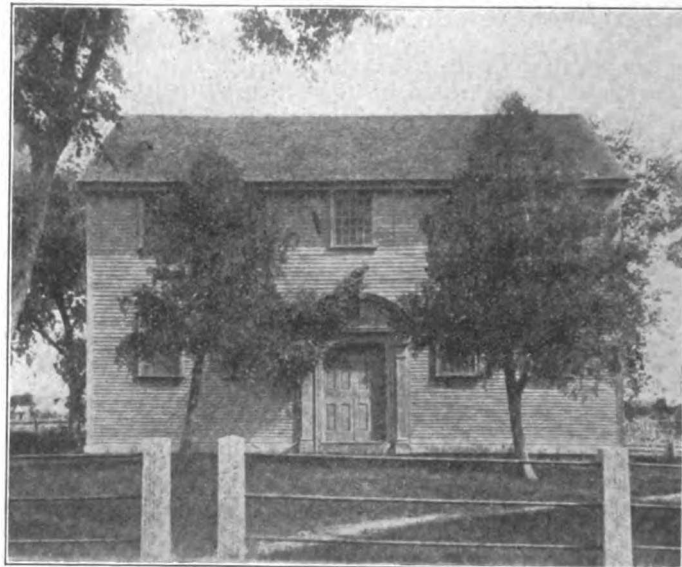
The Convention then adjourned to meet next year on the 6th of May, at Christ Church, Chattanooga, the Rev. Wm. Johnson of Clarksville to preach the Convention sermon, and the Rev. Dr. W. S. Bishop of Sewanee, the Otey Sermon.

The Standing Committee elected consists of the Rev. Dr. Winchester, the Rev. Messrs. Morris and Allison, and Messrs. Faxon and Tregenant, all of Memphis.

RHODE ISLAND.

THE Rhode Island Convention held its 117th annual session on Tuesday, May 21st, in the quaint old town of Wickford, thus celebrating the 200th anniversary of the building of the old Narragansett church, where the Rev. Dr. McSparrow held service and ministered to the people for over 30 years.

The church was moved in the year 1800 to its present site, a distance of about 4 miles from the spot where it was originally placed. The Holy Eucharist was administered in the old edifice at 9 A. M. The business session followed in the new Church of St. Paul, where the Bishop delivered his annual address. One of the strongest



THE OLD NARRAGANSETT CHURCH.

points he evidently desired to make was the purification of the social atmosphere, the battling with the temptation held out on all sides which contaminate the youth of both sexes, the cheap shows and vicious allurements.

The Rt. Rev. Bishop urged the consideration of the proposed Cathedral plan, and a committee of fifteen was appointed to consider organization and report at the next Convention.

A committee was also appointed to arrange for an observance of the tenth anniversary of the Bishop's service in the diocese.

The deputies elected to the General Convention were: Clerical—Rev. Messrs. Fredk'k J. Bassett, D.D., Geo. McClellan Fiske, S.T.D., Lester Bradner, Ph.D., A. M. Aucock; Lay—Messrs. Geo. Gordon King, John H. Stiness, D. L. D. Granger, William Ames.

PITTSBURGH.

BY an oversight, the names of the officers elected in the diocese of Pittsburgh were omitted from last week's account of the Convention. The elections resulted as follows:

For the Standing Committee: Rev. Messrs. R. W. Grange, D.D., Pittsburgh; John Dow, Hills, Oil City; D. L. Ferris, Pittsburgh; G. F. Rosenmuller, McKeesport; Messrs. George C. Burgwin, Pitts-

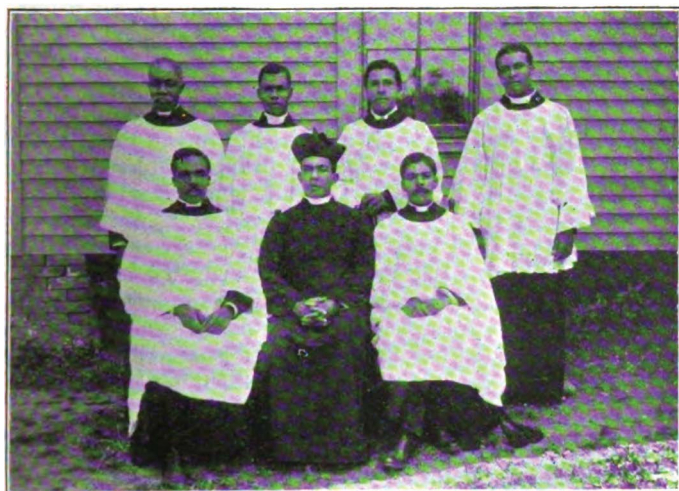
burgh; S. C. McCandless, Pittsburgh; H. W. Armstrong, Oakmont; W. J. Patterson, Bellevue.

The clerical deputies to the General Convention are: Rev. Messrs. John Dows Hills, John R. Wightman, Martin Aigner, James H. McIlvaine, D.D.; Lay—Messrs. Turner W. Shacklett, Erie; George C. Burgwin, Pittsburgh; William A. Cornelius, McKeesport; Hon. James W. Brown, Pittsburgh. Alternates: Clerical—Rev. Messrs. Charles A. Bragden, S.T.D., John M. McGann, L. F. Cole, C. M. Young; Lay—Messrs. J. W. Reynolds, Erie; W. W. McCandless, Bellevue; C. E. E. Childers, Pittsburgh; D. M. Easter, Greensburg.

CONVOCAATION OF ARKANSAS.

UNDER Canon VII. of the Constitution and Canons of the diocese of Arkansas, enacted two years ago, it became possible to set apart the colored work of the diocese into a Convocation of its own, which, because it is intended to be conterminous with the diocese, has been designated by the Bishop, "The Convocation of Arkansas."

Eighteen months ago, the Rev. George Alexander McGuire, formerly rector of St. Thomas' Church, Philadelphia, the oldest parish of colored people in the country, having been strongly recommended by clergymen of his own race and others, was appointed by Bishop Brown as Archdeacon of the new Convocation. Mr. McGuire found no missionary on the field, and just one dying congregation with an average attendance of about fifteen at the services and in the Sunday School. The first annual meeting of this Convocation was held in Little Rock on May 14th and 15th. Besides the original congregation of St. Philip's, Little Rock, five others, all established recently, were represented, viz., St. James', Little Rock; St. Mary's, Hot Springs; St. Augustine's, Fort Smith; St. Andrew's, Pine Bluff; and St. Luke's, Newport. While the Archdeacon is the only clergyman in the field, he has been fortunate in securing a staff of six catechists, one for each congregation. These men are all preparing for holy orders. One has come from the Methodist ministry, a second from the Baptist, and a third from the Moravian ministry. The others have been always Churchmen. While pursuing the canonical studies prescribed for examination for those desiring to be ordained deacons, these men have been able to do splendid work in the missions. Eleven Confirmation services have been held, and, although the beginnings have just been made in five places, there are now over 150 *bona fide* communicants as against an estimated 40 when the Archdeacon took hold in November, 1905. The most remarkable thing about the whole movement is the successful effort made towards



ARCHDEACON MCGUIRE AND SIX CATECHISTS.

local support by the poor people in these missions. The sum of \$965 was reported as raised for this purpose by congregations, four of which are only from five to eight months old. The church property of the Convocation is worth about \$12,000. The people bear all local expenses, contribute to their building funds, and, in one congregation, pay the entire stipend of the catechist. The Archdeacon has conducted mission services in several places, using Methodist churches when these could be secured, and preaching in the open air when no building was available. Three congregations as yet have no real estate, and the services are held in lodge rooms, procurable only on Sundays, and not always then. The high moral character of the catechists, their intellectual equipment, and their unabating energy have combined to make them successful in their individual fields. Archdeacon McGuire visits each station in rotation, preaching, lecturing, training the catechists and people in the worship and activities of the Church, administering the sacraments, and spending from three to four days on each visitation. Two more stations are to be opened in the fall—at Helena and Texarkana.

The meetings of Convocation were held in St. Philip's Church, and the offerings received, amounting to nearly \$28, were given to the building fund of St. Mary's, Hot Springs. A Convocation fund was created, each communicant member being required to give the sum of one dollar annually to aid in building new chapels and

rectories. Among the matters emphasized by the Archdeacon in his informal talks to Convocation were: the necessity for increased effort at self-support, the enlarging of building funds, the importance of visiting widely in each community, the opening of parochial schools, the utilizing of the Sunday School as the stepping-stone to the Confirmation class, regular catechizing of the young, strict attention to the mission register, and the introduction of business methods in all financial affairs. There are two day schools and an industrial house in operation besides the regular work of the six missions. The papers and addresses delivered were of a high order and dealt with the following subjects: "Freedom Needed by the Church in Dealing with Certain Races," "The Claims of the American Church upon the American Negro," "The Church's Relation to Our Young Men," "The Church's Training of Children," "The Church's Attitude to the Religious Bodies," "The Great Need of the Hour; or, Negro Bishops for Negro People." The last subject received the fullest discussion, and the unanimous verdict was rendered that, should the Church in her coming General Convention grant, in her wisdom, colored Bishops, and Bishop Brown be permitted to act upon



SOME OF THE DELEGATES.

his well-known desire to provide racial episcopal supervision for the negroes in his diocese, the Convocation will soon become one of the most flourishing missions of the Church to the colored people.

The diocesan council of Arkansas met simultaneously with the Convocation. Nevertheless, Bishop Brown made it convenient to give some time each day to the negro department. It may not be out of place to add that the negroes of Arkansas have an unbounded confidence in what they believe to be the sincere efforts of Bishop Brown to bring to them the blessings and advantages of the American Episcopal Church.

EAST CAROLINA.

COUNCIL convened in St. Mary's Church, Kinston, May 19th. It inaugurated at this session the experimental change of date of opening from Wednesday morning to Saturday evening. This was in order to start the sessions given to spiritual uplift. The experiment fully justified itself, and from now on will be a settled practice.

The Council sermon was preached by the Rev. W. E. Coxe of Greenville, on Sunday morning. An hour was set aside during the afternoon for a gathering in the church for devotional exercises and meditation. At 8:30 P. M. there was Evening Prayer, at which time the Bishop read his address.

It was a clear, comprehensive, spirited, and spiritual document, notable chiefly for its missionary appeal, and the treatment of the question of establishing missionary jurisdiction for the negroes, with negro Bishops. This was perhaps the most important matter debated on the floor of the Council. The debate was characterized by an entire harmony of spirit beneath all differences of opinion. By far the most affecting and effective speech was by the negro clergyman, the Rev. E. R. Bennett, rector of St. Mark's, Wilmington. It was a calm, clear, and logical statement of the situation of the negro clergy and people in the Episcopal Church, ending with an earnest expression of their gratitude for the guidance, sympathy, and support of the white people of the Church and of the South, and with a stirring appeal for further help in the erection of missionary jurisdictions with negro Bishops. While the speaker's manner was deliberate and his line of argument consistent and logical, there were times when the earnestness and pathos of his manner and words brought tears to the eyes of every member of the Council. He was followed by a brief but strong speech by the Rev. W. G. Avant, Archdeacon of the negro work in the diocese. One of these men ought to be heard on the floor of General Convention when this great matter comes before that body.

MISSIONARY PROGRESS.

A striking scene of the Council was when it went into a committee of the whole, called on the Bishop to outline his missionary plans.

Upon the nomination for deputies to General Convention being

made, the Rev. R. W. Hogue of Wilmington asked that his name be withdrawn, and spoke in favor of the Rev. James Carmichael, rector *emeritus* of St. John's Church, Wilmington.

The election resulted as follows: Regular deputies—Rev. Messrs. Nathaniel Harding, R. B. Drane, D.D., James Carmichael, D.D., F. N. Skinner. Supplementary delegates, in order of precedence—Rev. Messrs. R. W. Hogue, W. E. Coxe, J. H. Griffith, A. W. Seabrease. The following lay delegates were elected: Messrs. W. R. Lamb, Geo. Roberts, William Calder, and B. R. Huske. Alternates—Messrs. J. W. Atkinson, J. R. Cotten, W. B. Shepherd, Geo. C. Royall.

After service, the Council adjourned to meet next year in Christ Church, Elizabeth City.

Helps on the **Sunday School Lessons**

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

NOAH, THE MAN WHO OBEYED GOD.

FOR THE SECOND SUNDAY AFTER TRINITY.

Catechism: IV. Obligations. Text: Heb. xi. 7, To "house."
Scripture: Gen. vi. 8-22.

THE story of the flood and the saving of Noah's family teaches the lesson of obedience. It shows the importance of believing a thing enough to act upon your belief in spite of all obstacles and hindrances. It shows the folly of procrastination, and the certain end of disobedience.

The first thing to be shown is the need of the flood. The flood was not an arbitrary act of punishment brought upon the world. Even as such it would have been deserved. But the flood came because it was needed for the good of the world. God showed His loving care for the world when He sent the flood. For wickedness was growing at such a rate that the flood undoubtedly came just in time to save the few good people in the world from being absorbed by the wicked ones. Even after the removal of the wicked by such a striking judgment, Noah was not above drinking wine to excess (Gen. ix. 21). Had he been left among the wicked, the one good family would probably have become corrupted.

While the world was becoming so wicked, there were a few who were true and faithful. As far as the record shows these were largely confined to one family. Enoch ordered the "walk" of his life so well that he was spared from death, and was translated. His son Methuselah has an honorable record, and seems to have lived until the very year of the flood. No doubt he did much to encourage Noah in his obedience in the days when he must have needed it sorely. Noah's own father Lamech belonged to the honorable line of good men. He shows his faith by the name he gave to his son. He called him Noah, "Rest" or "Comfort," because he looked for him to bring them deliverance in some way from the curse which seemed to rest upon the world (Gen. v. 21-29).

Outside of this family there were doubtless some who were not given over entirely to wickedness. But there were none of these who had a faith strong enough to make them willing to obey. It is not possible that the results of either good or evil conduct should be confined to the doers thereof. The unjust profit by the blessings which come as a result of good deeds. The just as well as the unjust suffer to some extent as a result of evil deeds. In the catastrophe which came upon the world as a result of the wide-spread wickedness, it was inevitable that some should suffer who were not fully given over to wickedness. The saving test was obedience. Noah was a "preacher of righteousness" (II. St. Peter ii. 5) and invited all who would to save themselves in the ark. Outside of his own family there was not one person who cared enough for righteousness to face the scorn of the scoffers and side with Noah in those days of fierce trial "while the ark was preparing" (I. St. Peter iii. 20).

There was a distinct warning of the flood. The people were told that there was to be but 120 years more during which God would strive to bring them into obedience (vi. 3). During those long years when the ark was being prepared, due warning was given the people. No one was compelled to die in the flood. Neither was anyone compelled to be saved. God sent the warning. He pointed out the way of salvation. Those who vaguely

feared that the destruction foretold might perhaps come true, but who would not act upon their fear were not saved. Only those who believed enough to act upon their belief had a share in the ark.

There can be no doubt but that Noah had many difficulties to face. The command to build the ark involved difficulties of many kinds. The structure itself was a large undertaking. It is only in recent years that sea-going vessels have been made of such a size. The difficulties of this kind were less than those which must have confronted him in the building of the ark in the days when there was no sign that it would ever be needed. He had God's word that the flood would come. He had the command to build. We may imagine the ridicule and scorn that was directed against the man. It all reminds us that God gives us no assurance that it will be easy to obey Him. He gives the command. He assures us that it will be for our own good. We know His goodness and love. On the other hand are many temptations designed to keep us from obedience. It is left for us to decide.

There is to-day "the ark of Christ's Church" (P. B., p. 245) into which God commands us to enter for our own salvation. The great ark in which Noah and his family were saved was built after no human plan. God designed it and commanded it to be built. In the same way the Church is divine in its origin and plan. Men have the privilege of helping to build her, but no human imitation can take her place. There is room for all who will come. Those who obey, find in her an ark of safety in the midst of the waves of this troublous world. There are men who would have us believe that there is no need for such an ark, even as the men of Noah's time had no thought of entering the ark. It is for us to decide whether it is better to accept God at His word, or to rely upon the uncertain speculations of men.

Noah by his obedience became a worker with God. He helped God in the carrying out of His plans for the future of the world. God gives men a share in His work. Without Noah's obedience, this plan of God could not have been carried out. God could have provided the ark ready-made, but that would have called out no real pledge of faith on the part of Noah. So God gives us a large share in the building of the Church, and in bringing men into her. We could do nothing without Him, but He has so arranged it that He cannot do all without some help from us.

By the flood God selected this family to use them as the nucleus of a new beginning for the race. A new dispensation came in after the flood. It was on a higher plane than the one before the flood, but was itself only leading up to those higher ones which God in His mercy brought in later, under Abraham, and Moses, and David, and last of all, under David's greater Son. After leaving the ark, Noah offered sacrifices, and God made a Covenant with him. The rain-bow was made a pledge that God would not again bring a flood upon the earth to destroy it. That is more than a pledge of God's mercy. It is also a promise of man's future. Before the flood, men looked back to the golden age: we look forward. The better time is in the future. It comes gradually, quietly, without observation, but the world is surely growing better.

THE S. P. G.'S. NEW BUILDING.

[Continued from Page 148.]

hoped for the withdrawal of some of the publications altogether. He also expressed the hope that the Hostel in Leeds would be under the general supervision and control of the Bishop of Ripon. The Rev. W. H. Frere, Superior, intimated that the Bishop of London had written sympathizing with the movement. Protestant cries were again raised: "Another traitor"; "Have you one from the Pope of Rome?" The Superior went on to say that they welcomed with enthusiasm the promise of the Primate to help them to get into line with the Church of England. A Protestant voice was again heard: "Withdraw your publications, then, and we will make a bonfire of Mirfield Manuals." Lord Hugh Cecil and Mr. Masterman then spoke in support of the work of the Community. The Primate then allowed, it is to be regretted, J. A. Kensit to speak from the platform. The Dean of Westminster, who proposed a resolution of thanks to the chairman, said he had had the good fortune to visit the Community's College, and he had so far survived the atmosphere. One of the things which was bringing the C. R. into difficulty at the present moment was that it would not have a censorship of its publications. That, however, he added, was an attitude which was too roughly English.

J. G. HALL.

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.

A BIT OF HISTORY.

To the Editor of *The Living Church*:

THE appeal of the Order of the Sons of St. George in behalf of the Missionary Thank Offering is fully presented in THE LIVING CHURCH of May 11th.

Among other statements, it says: "During the summer of 1907, the Jamestown Exposition, at Norfolk, Va., will commemorate the three hundredth anniversary of the first English settlement on American soil. That was a momentous occurrence to every dweller in the land. If Columbus instead of John Smith and his followers had landed at Jamestown, then almost inevitably, our civilization would have been Spanish-American, akin to that of Mexico and the South American Republics."

It is our bounden duty to gratefully remember that a flock of birds averted such a danger and saved New York the calamity of being a Spanish city and the heights of the Hudson of being crowned with Moorish castles. The tale is an old one and worth repeating:

"'Tis strange but true; for truth is always strange,—
Stranger than fiction."

It happened in this wise. In 1492, the intrepid Columbus, with three caravans, bidding adieu to the old world, launched forth on that unfathomed waste of water, where no sail had ever been spread before. He firmly believed in landing on the unknown island of Cipango (Japan), which Marco Polo had described as some distance from the shores of Cathay (China). The prows of the *Santa Maria*, *Nina*, and *Pinta* were invariably turned due west. Later on, the migration of birds to the southwest attracted the attention of Marco Alonzo Pinzon, the commander of the *Pinta*, who advised sailing in that direction. Columbus yielded to the opinion of his subordinate and ordered the ships to be steered to the southwest. This change in their course caused Columbus to land on San Salvador, one of the Bahamas, and curiously exemplifies the effect of small and apparently trivial events in moulding the destiny of a nation and in bringing about great results in the history of the world.

Had Columbus treated the migration of the birds with indifference or ignored the importunities of Pinzon, he would have pursued his original course, entered the Gulf Stream and Windward Current, reached Florida, and then probably have been carried past Cape Hatteras and landing on the Virginia coast, would have taken possession thereof in the name of Ferdinand and Isabella and sealed the pact by the unfurling of the standard of Spain (a river of gold between two rivers of blood), a flag that is the symbol of slavery wherever it has conquered and the emblem of tyranny wherever it is indigenus. Under it our present civilization would have been impossible, the best human interests would have been sacrificed, the rights of man would have been trodden under foot, civil liberty and religious freedom would have been strangled in their birth, and this land of unfettered thought would have been a hot-bed of the Inquisition and a sacred asylum of Auto-da-Fe.

In this simple, providential manner, by means of a flight of birds, was our beloved country saved from Spanish domination and the diseased ecclesiasticism which Spain planted in Mexico and South America generally, and with which we otherwise would have been cursed.

"Never," wrote Humboldt, "had a flight of birds more important consequences."
J. M. PEACOCKE, M.D.

Brooklyn, N. Y.

THE WORD "REAL" AND THE REAL PRESENCE.

To the Editor of *The Living Church*:

THE Rev. Mr. Chapin says that my letter of April 27th is "for the most part, *non ad rem*." That is an acknowledgment that part of it, at least, is *ad rem*. He repeats from his letter of April 13th, "My present purpose only is to call attention to the word 'Real' as its history and consequent meaning and [or] force seem, in these latter days, to have been for-

gotten or overlooked." That is not all he said in that letter. He goes on: "It is a term borrowed by the schoolmen, from the Aristotelian philosophy, to explain the *mode* of our Lord's Presence in (or better *at*) the Holy Eucharist. The antithesis of Real Presence is not, as your writer says, 'real absence' at all; this is the common modern mistake. [The above is an objection to a favorable notice in THE LIVING CHURCH of a tractate entitled *Discerning the Lord's Body* . . . issued by the Rev. H. Page Dyer with preface by the Bishop of Fond du Lac.] The philosophical and historical antithesis of 'Real,' continues Mr. Chapin, 'is 'Nominal.' Any book of philosophy will show this." It was Mr. Chapin that sent us to Aristotle and the Schoolmen. I indicated very briefly the question covered by the "philosophical and historical" discussion of "Real" *versus* "Nominal," and I showed the gross anachronism of making the "schoolmen" lead the way in this matter, when "*realis*" rests on "*res (sacramenti)*," and this expression goes back to St. Augustine.

But there was more than one "stimulus" for my writing as I did. One was that the phrase, "the Real Presence," is the established theological expression for the *minimum and irreducible doctrine* of the Church concerning the Blessed Sacrament. That much at least the whole Catholic Church—Roman, Greek, and Anglican—teaches, to whatever degree they differ or may be supposed to differ beyond that. Mr. Chapin's attempt to regard *real* in this phrase simply as an antithesis to *nominal* confuses and obscures the whole matter. A subordinate "stimulus" or incentive was his undertaking to set right holy and learned John Keble and "his many followers" for holding "the common modern mistake," as supposed to be discovered by the writer's superior insight.

Another and more serious "stimulus" lies in the doctrinal implication. The terms used are important for what they signify. It will not do to suggest certain ideas and then say that one is simply treating of a *word*. Words convey concepts. That is what they are for. Mr. Chapin implies as much when he speaks of the word's "history and consequent meaning and force." He had an object, and his history needed correction to exclude false consequences. Therefore I went on to explain the doctrine for which the established expression, "the Real Presence," stands. One knows only too well from experience that a very large number of our clergy use that expression without clearly understanding what it means, and that many—whether they know its true meaning or not—are not willing either to accept the doctrine it conveys or to acknowledge frankly that they believe in "the Real absence," and so try to find some intermediate position which seems to them reverent and sufficient, and yet is on inspection clearly a refusal to acknowledge the Real Presence, that is, the Presence of our Lord's Body and Blood in the outward and visible Sacrament or Sign, the Bread and Wine, as taught by the Church.

I analyzed the relevant part of the Catechism to show that the Church does teach this doctrine and had to take space enough carefully to exclude certain current errors. I used the word Sacrament as defined in our formularies. Of course it, as also the word Eucharist, may be used for the Liturgy or the Service of the Sacrament. But to argue from the authority of our Church one has to adhere to its use of the word. If Mr. Chapin's word "Eucharist" means the Service, he can say that our Lord is "present *at*" the Eucharist, but if we follow the teaching of the Church Catechism we must say that His Body and Blood are present *in* the Sacrament, the outward and visible Sign of Bread and Wine. Is there no authority to use the word *in* when one necessarily says that the *inward* part is *in* the outward part of the Sacrament? To substitute "*at*" in this connection would hardly be idiomatic English. Think of saying: "His Body and Blood are present *at* the outward and visible Bread and Wine!"

Let me call all readers to witness that if any one acknowledges only our Lord's Presence in some sense of his own, *but not* the Presence of His Body and Blood in the outward Sign, he does not believe the teaching of our Church.

Mr. Chapin says that the true antithesis of "Real" in this connection is "Nominal." What is a "Nominal Presence," and who uses that expression? A merely nominal presence would be a Real absence. The two mutually exclusive propositions are: "The *Res* is present," and "The *Res* is not present (is absent)." There is no third position between these. Is Mr. Chapin trying to suggest that we should believe in some kind of "real" (using the word loosely), of *some kind of true actual* presence of our Lord, not merely a "nominal" presence, and yet not the Pres-

ence of the *Res* in the sacramental Species? If so he refers us to the Schoolmen, and yet uses the term "Real" in his own sense and not theirs, and also rejects the teaching of the Church.

At the close Mr. Chapin says: "I shall not be drawn into any controversy about the 'Presence.' Most sadly the last thousand years has been all too full of that." Then why did he start controversy? Why did he undertake to correct those who were not in error?

Here let me express a strong personal opinion as to the question of *controversy* in general. One so often sees it referred to as something essentially evil and undesirable, and generally with an air of always blaming one's opponent for its existence. But controversy will not down. There is an irrepressible conflict between truth and error, the wrong and the right. Often it is one's duty to engage in it. Incidental evils of controversy are anger, injustice, and error. These we should try to avoid as far as is in our power. But controversy is not only inevitable, but often highly useful—educational both for the actual disputants and for others. It is often helpful to others even though the immediate disputants remain entirely unchanged in their previous opinions.

I should wish especially to object to one hasty inference constantly drawn by the unthinking from the existence of a controversy. It is taken for granted that things which are *controverted*—especially those which are much controverted—are therefore *uncertain*. But that is by no means so. All truths are controverted. Every article and clause of the Creeds has been *controverted*, yet the truths they teach are nevertheless *certain*. If we reject all that is controverted there is nothing left. Again in a doctrine of the Church, there is embodied a proposition, or there may be plainly contained a number of propositions, clearly taught by the Church. These are for a faithful Churchman to defend, but not himself to controvert. There are further points not yet settled by the Church, and connected with these, concerning which we may legitimately dispute, and yet some positions in these disputations are in point of fact, and can be shown to be, right, while others are wrong or altogether doubtful. But no one has a right to select on his own authority a certain number of the Church's teachings and treat others as open questions. Such people sometimes call themselves "moderate," because they teach *less than the Church* does. One must hold *at least* what the Church teaches. All controversies about the Eucharist do not for a faithful Churchman alter one doctrine which stands firm, that of the Real Presence. *So far*, one is bound as to the "mode" of our Lord's Presence.

Mr. Chapin will kindly notice that I have used no expressions of the quality of "amused," "avalanche of words [words only?] and scholasticisms," "cataclysm," or the like, in reference to his "innocent little letter," in which he started a case *vs. John Keble et al.*

LEIGHTON HOSKINS.

THE NEGRO QUESTION.

To the Editor of *The Living Church*:

MAY I offer a suggestion on the subject of "colored missions"? A great deal is said on the matter at present, and mostly talk. What our Lord Jesus Christ wants is real effort, and results. The thing is to win the Negroes to the Church, and save their souls, in this life and the life to come. If this is done, what matters the method, whether we have black or white Bishops or Archdeacons, or convocations, or what not?

On various propositions, we are all agreed, or supposed to be—

1. That the colored people have souls worth saving, because they belong to the human race. The Church decided this was so, nearly 2,000 years ago, and we of all people cannot go back on the deliberate judgment of the Church. (If it is asked *how* the Church has decided this, the answer is, by admitting Negroes to full privileges of Church membership.)

If we do not believe in the above proposition, we do not believe in the Incarnation; that is plain.

2. That our Church has something to offer the Negroes, for the good of their souls, which the various Negro dissenting bodies have not, something for their temporal and eternal benefit. (And I say this, without any disparagement of the more or less good work of the various Negro "Churches.") If we don't believe this, we don't believe in the Church, our religion is "a sounding brass and tinkling cymbal." Why? Because we have not Christ's charity, the most important of all virtues.

Now, what do we see? The vast majority of the clergy and

communicants of our Church, absolutely indifferent toward our colored Church work, while they make a great furor about missions way off in Africa or Japan, or somewhere, all splendid in their way, but so far away, that they need not soil our fingers, or bring up difficult "social questions."

What would our Lord Jesus Christ say to such conscious or unconscious hypocrisy? for that is absolutely just what it is, with the vast majority of us.

My suggestion is this, that to remedy a glaring evil and disgrace to the Christian religion, every priest of our Church should start a colored mission if his work is in a parish where colored people abound. It might be unpleasant for his wife, it would certainly entail harder work, no doubt it would make some members of his parish angry with him, in a great many places, no doubt, it might cut off a small part of his hard-earned pay.

But does he believe in the religion he professes, or is it all sham and talk? If every parish of our great Church would start a Negro mission, and take an interest in it, the "Negro Question," about which so much breath and eloquence is wasted, would be solved.

Our Church has a commanding influence in America, and if we take a right ground, all other Churches soon follow.

Now, unless we do admit that the Negroes are human, and therefore open to all the privileges of citizenship in the Kingdom of Heaven, we are acting in flat defiance of the teaching of our Lord Jesus Christ, and the Catholic Church. If we do that, how can we expect any blessing upon our Episcopal Church? If it is a mere caste Church, the sooner, for the good of the world, its candlestick is removed, and given over to some better Church, the better for humanity!

F. A. STORER.

De Land, Fla.

To the Editor of *The Living Church*:

I MUST again trespass upon your kindness. I cannot think it very kind in the Bishop of Dallas to characterize the negro clergy of the Church who favor missionary districts and negro Bishops, as "the more ambitious and adventurous of their own race." It may be excusable in him on account of his very great ignorance of negro clergy and negro people. I do not think, during all his long episcopate in the South, he has ever ordained a colored man to the ministry. But it is due to Church people that they should know something of the negro clergy, or at least a few of them, who are so "ambitious and adventurous."

The Rev. Cassius M. C. Mason, founder and rector of All Saints' parish, St. Louis, and senior presbyter of that diocese, is one of the most remarkable, as well as godly men in the ministry of the Church. Way back in the fifties, he served St. James' Church, Baltimore, where he was brought up, in every capacity open to a layman. A little later, he and his late wife were the chief leaders and workers in getting up a second colored congregation in this city, which to-day has a communicant list of over five hundred. He went West as a layman. He settled in St. Louis, where he established the present parish, of which he has been the only rector, for more than a quarter of a century. I am quite sure that the Bishop and clergy of that city, who know him best, do not regard him as either ambitious or adventurous.

No man among our number has been more generally useful in all kinds of work for our poor suffering race than the Rev. Dr. H. L. Phillips, who has spent his entire ministerial life in the city of Philadelphia, during the past thirty years, and who is valued as highly as any clergyman in that diocese by the Bishop and his clerical brethren.

Possibly there is no more industrious, faithful, sane, and truly conservative priest and administrator than the Rev. Hutchens C. Bishop, for twenty years the beloved rector of St. Philip's Church, New York, a parish of colored people having real estate holdings in the neighborhood of a quarter million dollars. During his rectorship he has built up that parish from about two hundred to nearly one thousand communicants. But certainly I have mentioned sufficient names to establish the fact that the men behind this movement for negro Bishops are not ambitious adventurers. It almost naturally follows that, with the belief that the men are "ambitious and adventurous," that there should be a strong suspicion in the same mind that "schism" will inevitably follow the granting of the episcopate. The disposition of the one ought to carry with it the disposition of the other.

It is amazingly strange to us, in this movement, that the

men who are brave enough to agitate for a plan of action whereby our colored Church people may be lifted out of ecclesiastical pauperism, and brought to decency and self-respect, should be denounced as "ambitious and adventurous," while many of the men who desire only a select few in their congregations, with no real, genuine inclination to reach the masses of the race, and with supreme content to remain indefinitely upon the Missionary Society of the Church, should be lauded to the skies. That noble and generous soul, the late Bishop Phillips Brooks, with his intensely manly nature, never rebuked brave and honest colored men who were contending for the right as they saw it. Here is what he said, in the General Convention of 1889, when we had the audacity to ask of General Convention a definite answer to a definite question: "We cannot appeal to the colored race until we have given a clear and distinct answer on this question. We stand paralyzed before the negro race. If I were of that race, I would never, as a negro, enter into the ministry of this Church until that question was answered."

The negro clergy of the Episcopal Church who favor missionary districts and negro Bishops, are honest and honorable men, and we cannot be persuaded that it is exactly the Christian way, even for a Bishop, to help the cause of Church extension among negroes, by characterizing as faithful and self-sacrificing men as can be found anywhere, as "ambitious and adventurous."

GEORGE F. BRAGG, JR.

Baltimore, Md., May 25, 1907.

"NATURAL ADVANTAGES OF CHRISTIANITY."

To the Editor of *The Living Church*:

I WANT to thank you with all my heart for your editorial in the issue of May 18th on the "Natural Advantages of Christianity." There are some slang phrases that are very forcible, and I would like to apply the word "stunning" to that editorial. It is one of the finest things I have ever read in a Church paper in point of style, figuration, vision, and faith. It makes the world a bit better to run across an editorial like that. I read it last Saturday standing up in a crowded car, and the discomfort of the car, the heat and bad air, were forgotten.

May I call to your attention, I hope for use as a news item in THE LIVING CHURCH, what I think is a definite application of your vision of fact?

The ideas primarily in my mind in working for the American Church Institute for Negroes are that it relate the Church as a spiritual force to the great social and moral problems of American life; that it infuse the spirit and method of Jesus Christ into the educational and economic process; and that it do its part in demonstrating a fact, of which the world outside is becoming more clearly conscious, that religion is life, and that anything which can make life better is the proper function of religion and of the Church.

In accordance with this principle of identifying practical good sense and wisdom with religion, the American Church Institute has appointed as the director of agriculture in the schools connected with it, primarily in St. Paul's School, Lawrenceville, Va., which has the largest agricultural possibilities, Mr. Charles C. Poindexter, a colored man of fine mind, real vision, and of splendid training in his own field. He is a man who has won distinction among white agricultural teachers, the head of the agricultural department at Cornell and another professor there endorsing him in superlative terms. Both reason and experience point to agriculture as the open door of opportunity to the largest life for the colored people, and Mr. Poindexter conceives of his training and of his work not simply as a commercial asset and method, but as a means for the realization of the Master's purpose, to help his people to more abundant life.

I know others of your readers must have been profoundly interested in your editorial, as I was, and if they should be interested in this application of it I shall be happy to correspond with them.

Faithfully yours,

SAMUEL H. BISHOP,
General Agent for the American
Church Institute for Negroes.

500 West 122d Street, New York City.

THE SUPPLY OF CLERGY.

To the Editor of *The Living Church*:

I DO not think that the conclusions drawn by Mr. George Hazlehurst of Philadelphia in his letter on "Men for Holy Orders" are warranted by the premises he sets forth. In the

first place, his opinion that the laity "have a right to demand" clerical celibacy, is not well founded; such a "demand" would have to come from the Church in her corporate capacity. And again, the comparison of numbers of men being trained for the priesthood in the Roman Church and ours (6,000 to 240) is probably not a just comparison; for this reason: the Roman obedience in this country has a much greater following than has our part of the Church, and the 6,000 Roman lads probably include more than those who are serving their last three or four years before ordination.

The main argument in the letter seems to me to amount to this: "Clerical celibacy has attracted the 6,000; 'the parsonage life' has attracted only 240." But the two cannot be contrasted in that fashion, for the "parsonage life" is not enforced. Every one of the 240 may be a celibate if he so elects.

No, that is not the trouble; the scarcity of seminarians is not because of the life ideal of "careless idleness" which the writer suggests is set forth by the comfort-loving, luxurious married clergy, in contrast to the work and vexations of lay occupation; nor would the prospect of celibacy draw recruits in any number, were it enjoined among us. Young men do not become priests, because they have never heard of such a calling. Do you question this statement as a sweeping assertion? Then answer this to your own satisfaction: How many non-Roman lads outside of the servers, acolytes, and devout few in our Catholic parishes, have any adequate conception of what a priest is? Dr. Oliver Wendell Holmes has intimated that in some diseases, the physician should have been called 200 years sooner; so when the whole Church has for 200 years held a practical Catholic life before her young men, then let the "get-well-quick" remedies be tried.

PAUL ROGERS FISH.

To the Editor of *The Living Church*:

THE above caption opens up a subject for discussion that like Banquo's Ghost "will not down." It comes to the front every little while. May I be allowed as a priest of 35 years' experience to remind your readers of a few facts that must from time to time have come under their own observation and experience? I knew a dear good saintly man, now gone to his rest, who gave his whole life to the Church. When he reached the three-score limit in years he found himself without work and was practically told that there was nothing for him to do in the Church. Never a breath of scandal or reproof had been breathed against him. He had only average ability and could not fill Trinity, New York, or St. James', Chicago, or any parish where he could have been made rector emeritus. Hence he must get out. Fortunately for him he had a little private means and a devoted son, ready and willing to contribute to his support. But he died of a broken heart, because the Church which he had served faithfully and well gave him a stone for bread in his old age.

Does any one suppose that the son of that clergyman would encourage another to enter the ministry of the Church? It is all very well to talk about heroism, but the talk is generally by the laity who have the power and the means to make our old age comfortable and will not do it.

Last year there died in New York a clergyman of nearly 70 years old, who had in his young days done pioneer work in the West and whose life was beyond reproach. Yet for several years before his death he lived from hand to mouth and could not afford to buy a Church paper. He was not a brilliant man, but a faithful parish priest. In this case as in the other he could not fill a large parish and therefore could not be made rector emeritus. He also felt keenly the neglect of the Church for which he gave his life and strength. Can you expect those who loved him to encourage others to follow his steps?

A few years ago a clergyman who had given ten of the best years of his life in a diocesan post, was told by his Bishop that he must accept a cut in his stipend of fifty per cent. When the clergyman said he could not live on the proposed sum, the Bishop replied that as he was turned fifty he could not expect to get a parish that would pay him any more. Yet to take the official position, the priest had given up a good parish which he himself had founded and organized.

Another illustration and I will leave the case for the laity, as our jurymen, to decide.

A priest who had family trouble not affecting his own character but affecting for a time his mind, was compelled in consequence of the trouble to resign his parish. (Priests and their families must be like Caesar's wife.) The poor man's wife died in the insane asylum. As a consequence he never could get any

parish, but only occasional temporary duty; and had it not been for the Masonic and other orders to which he belonged and in which he was very highly thought of, he would have had to starve. He told me once with tears streaming down his aged face that his total income from the Church was less than \$300 a year.

If I dared to encroach on your valuable space I could multiply these instances. Let me add in conclusion that unless a young man has either private means, or marked ability, or social influence, he must not expect to find in the Church more than enough to pay his way till he is fifty years old and after that less than the wages of a street sweeper or a laborer. There are exceptions, but they are so very few that they prove the rule. Let our rich laymen provide a pension for every clergyman at sixty, a sufficient one without compelling him to raise it by appealing to his congregation every year, and one great obstacle to the increase of candidates will be removed.

New York.

JOSEPH RUSHTON.

To the Editor of The Living Church:

A MOST remarkable letter appeared in THE LIVING CHURCH, of date the 18th, from the pen of Mr. George Hazlehurst, of Philadelphia. It was remarkable from the evident lack of knowledge of the subject of which he writes. That such conditions exist respecting the clergy in Philadelphia, may be true, yet I very much doubt it. There is a class of men who write, often, for the public papers, both religious and secular, upon both ecclesiastical, theological, and religious subjects, who do not seem to realize that the world within the range of their experience does not constitute the fulness of the Church's life and activity. The question of the lack of men for the ministry has, evidently, received no additional aid to its solution, from the letter under consideration; but, on the contrary, has there been given an unjust, unwarranted, and untrue thrust at the clergy of the Church. That the men engaged in business, or professional life, as a class, are any more self-sacrificing than the clergy of the Church, as a class, is a proposition that I do not think can be sustained. That there are lazy, indifferent, luxury-loving clergy is, doubtless, true. That there are those who do not seem to reach the truest measure of ministerial activity and zeal in the things pertaining to the purpose of their ministry, may be true; but what of the vast majority throughout the American Church, who have no time nor inclination for any such life of luxury, if even they had any opportunity of indulging in it. What of that large number whose yearly income is, in many cases, less than the annual cigar, or other luxury bills of thousands of the laymen who are free to say "I believe."

That the observation of the Philadelphia correspondent is, in any respect, to be taken as an indication of the spirit, or the life, of the ministry, we deny most emphatically. For myself, I am free to confess that I know but little respecting the character of life of the clergy of the East. It may be that a larger number have been influenced by the uncertain character of life of many in their parishes, and have been led astray, than those of the Western or Southern parts of the country. Yet I am not prepared to even believe that this is true to any great extent. But, be this as it may, I would feel perfectly justified in saying that, if the laymen were as ready to make sacrifices for the strengthening and extension of the Church of God, as the great majority of the clergy, there would be less said about the lack of candidates for the ministry, or lack of means to "make the work go," than is now heard from many quarters. Is the example of the clergy the chief reason for the scarcity of candidates? What about the example of the laity? What about the efforts of the laity to induce their sons to prepare for the ministry? Do they refrain, because they would have their sons look forward to a life of greater sacrifice than is evident in the ministry? These are among the many thoughts suggested in a consideration of this question.

Again we might ask, "Where is there any law, rule, or principle that requires the clergy to make greater sacrifices than is required of the laity, in respect, certainly, of the fulfilment of the conditions of their relation to Christ by virtue of their consecration to His service."

I would conclude, therefore, by again denying the charge that "the majority of the clergy of the Church," as was stated, are sadly lacking in the heroic and self-sacrificing spirit. And I may be permitted to say, that, in my judgment, the lack of candidates for the ministry is due, not to any one or more specific causes, but largely to what has been called, "the commercial spirit of the age." The clergy cannot remove this influ-

ence, nor remedy the trouble; but those of the laity who have sons can, if they will, fill the vacant places in our seminaries, and answer the call of "Mother Church" for the highest service of the truest man.

Very respectfully,

EDWIN G. HUNTER.

To the Editor of The Living Church:

NOTING the interesting letter of Mr. Hazlehurst, I am constrained to ask if—speaking broadly—it is true the clergy of the Church are lazy, and luxurious? Let any layman go into any parish or mission, keeping in mind what this Church requires of her ministers in services, sermons, and instruction, note the minister's constant effort and appeals to young and old to attend the services, to cooperate in and help along the needs of the parish and Church, morally, socially, religiously and financially; to see them comforting the poor, the sick, the distressed, burying the dead, smoothing and healing differences and bearing patiently the criticisms and indifferences within and without. Let any layman working hard with no vacations scarcely, ask himself, if he is equal to the task and desires it. The answer is shown to be at hand. He does not desire this easy job. He had rather be clerk, farmer, mechanic, doctor, lawyer, because the minister's life and work is too heroic, too strenuous, too unceasing, too self-effacing, too ill paid, too little respected or appreciated for him to try for it.

There is scarcely a parish where most laymen of good moral fibre and common sense, do not prefer any job rather than that of a minister.

Mr. Hazlehurst seems to think that celibacy and what he terms, Catholic discipline will change this attitude of the laity. This raises a racial and temperamental question.

The Teutonic and Anglo-Saxon race has never seen the necessity for or required a celibate priesthood. They seem to have been always totally indifferent to it, rather condemning it than otherwise. Private judgment in its extreme form, still and perhaps always has held place among them, and there is no sign of abatement as yet. Hence, mere celibacy, or what may be termed Catholic usages, do not appeal to this race. The Roman theory that men undertaking priestly orders, should marry only the Church of Christ, is undoubtedly the highest ideal, but, is it workable outside the Latin temperament? The answer seems to be No, and further, that no one hierarchical body seems possible among this Anglo-Saxon race.

Centuries of establishment in England has produced three million adherents of the Church of England. Three hundred years of the Episcopal Church in America, has produced perhaps eight hundred thousand, while the various non-agreeing bodies number in England five times as many, and in America, twenty times as many. Our advanced friends seem to think celibacy, Catholic usage as they term it, would work a change, but where is the evidence? Is there at this time really more intelligent religious zeal in parishes with celibate priests and Catholic usages than in those the reverse? Suppose again, the name of our Church is changed, Catholic discipline restored and the claim made that adherence to our apostolate order alone can save a man's soul. What evidence is there that this is likely to appeal to the composite Anglo-Saxon and Latin race in this country? Would it not be treated by practical people as simply a new Church founded A. D. 1907? Or if not, would it not be considered as a mere attempt to rival and compete with that hierarchy, whose unbroken order reaches back into the dim twilight of Christian emergence and whose devotees number perhaps two-thirds of the Christians of the whole world? It would be interesting to learn what practical and likely to be accepted views our advanced restorationist friends have to say on these matters, for it seems far more important to have light upon such considerations than either the necessity or the wisdom of criticising unfavorably the heroic, self-effacing work our clergy are now unquestionably doing in the service of their Church and its Lord, and which few laymen would desire to change places with for the ease and comfort they now are said to have.

Another disquieting matter may well be considered by our people. The Anglican Church and its daughter in America, seems, if we may judge its own publications and variances of many of its clergy and laity, to be in a state of turmoil on dogma, to say nothing of being unable to decide upon ceremonials, vestments, furniture, etc.

Our clergy are held up to ridicule by our own clergy quarrels and lay snarls. Is it not high time we should pause and observe that we, claiming to date from the Apostles, are the

only body in Christendom engaged in belittling our own Church by this attempt at criticising and revamping. Are we so blind as not to see that for this inability to know the place we occupy, we are becoming, notwithstanding our pretensions, a laughing stock among Christians for our dissension?

Philadelphia, May 17, 1907. WILLIAM E. WATERS.

To the Editor of *The Living Church*:

YOUR correspondent, Mr. George Hazlehurst, may be acquainted with the lives of *some* of our clergy: but I am certain that he knows absolutely nothing of the life of "the ordinary Episcopal clergyman"; or he would not sneer at it as "a life of careless idleness."

After an experience of nineteen years in the ministry, I am very sure that our clergy work more hours out of the twenty-four than do the vast majority of their parishioners.

The priest's study light burns for hours after his people have gone to rest; and because much of his work consists in making calls it is none the less *work*, and work which has to be done.

In the little diocese of Marquette, we have several clergymen who are living on salaries of six hundred a year, or less.

These men serve two, three, or more stations, and often have to pay house rent out of their slender stipends.

How much ease and luxury falls to their lot?

It would give me great pleasure to have the company of your correspondent on a drive to a country funeral, with the northwest wind blowing a gale and the temperature twenty degrees below zero. I think perhaps he would change his tune about lives of "careless idleness."

It is not true that the celibacy of the clergy has been from the "earliest ages the universal custom of Catholic Christendom."

If the gentleman will read his Church history he will find that he has made a claim which he cannot substantiate, unless he considers the Roman Church since the time of Hildebrand to constitute "universal Catholic Christendom."

Nor is it true that the lives of our own clergy contrast so unfavorably with those of their Roman brethren.

The average salary with us is about eight hundred dollars a year—not very much chance for the priest to spend his long vacations abroad on that, is there?

The Romans, on the other hand, have a fixed salary for all the clergy of the diocese, ranging from six to eight hundred dollars per annum, according to the diocese.

Our clergy receive something in addition to their salaries, by way of fees. I should think fifty or sixty dollars a year would be above the average.

Suppose their total income averages eight hundred and sixty dollars a year, how much ease and luxury will it buy; especially when one considers that in many cases a large part of it goes for house rent?

Our Roman brethren, in addition to their fixed salary (which is always paid) have allowances made them for fuel, and housekeeper's hire; and if house-rent ever has to be paid, the parish or mission pays it. Nor is this all, for they have fees for nearly everything; and it is a very poor mission which does not double its pastor's stated income by means of fees, while many parishes multiply it many times.

Which life is likely to have the more "ease and luxury" in it, the life of the married Anglican priest, or that of the celibate Roman?

I feel that your correspondent has wantonly slandered the priests of the American Church, and that he owes them a most abject apology.

Very truly yours,
Houghton, Mich., May 19, 1907. JOHN E. CURZON.

To the Editor of *The Living Church*:

THERE is considerable published pessimism concerning the lack of candidates for Holy Orders. Many reasons are given for this state of things in the Church which ought to be carefully considered. The fault, from my point of view, is due to the lukewarmness of the clergy who have in their own parishes men who ought to become postulants and who are not caused to see that they have a "vocation," which Dean Hodges has so clearly defined in a recent essay in *THE LIVING CHURCH*. Mark Twain, in his biography of Joan of Arc, which, by the way, is a very serious study for such a writer, because of her apparent choice of the right man for the right place in the pursuit of her purposes, wrote that she had "the seeing eye." It would seem that some of our priests are entirely lacking in this

excellent characteristic when it concerns those who ought to be preparing for the sacred ministry.

Personally I could tell of many instances in which men have talked to me of the ministry, but I will give but four:

1. A young unmarried man, aged twenty-two, spiritually, mentally, and physically all that could be desired in a postulant, who has first of all to solve the problem of the support of his widowed mother, who is not sure that he can enter a theological seminary in the fall, yet who is making needful preparations. His own rector has done little or nothing to bring about the result to be desired and when I made known that there was a wealthy man in the parish, he had the proper pride when he said: "I would not take a penny from that man!"

2. A fine fellow in business, aged thirty, with no one to advise him how to go about it. He is "one of nature's noblemen." The matter was talked over and he said, among other things: "I room with two men and have no quiet moments for prayer or meditation." Has not this the right ring about it and does it not remind one again of Dean Hodges' essay on "Vocation"?

3. Another young man, aged twenty-five, alone in the world, who naturally "fell in love," and made a wise choice of an help-meet, thinks he has a vocation. He, too, is striving to solve the problem bravely and his rector is not helping in the slightest. He is pursuing his studies under great difficulties.

4. Another young man, aged twenty-six, who dared to defend his rector, against the wishes of his whole family, and who would have been in Holy Orders but for this devotion to the persecuted priest of the parish. He, too, is married, yet "marriage is honorable," even though one be a postulant or a priest. This young man is in business with his father and because of a certain mishap, for the time being, he had time to think and then he said, wistfully: "Perhaps this is providential." Then he spoke of how he longed to be in the ministry.

These men are all manly fellows, with a proper pride which ought not to be disregarded. It would appear that in each of these cases the fault is not with the individuals, so much as with the absence of what may be called common sympathy among the clergy for the conditions which deter these men and which needs "the seeing eye" to discern.

There are cases, on the other hand, where a college diploma and papa's pocketbook, have made it possible for some to enter the ministry without having to go to the divinity school. When manliness even more than money becomes one of the assets, so to speak, in the decision of a real vocation, then the great Church in America will have the right sort of men seeking to minister at her altars. In the meantime let the clergy endeavor to have "the seeing eye," for the right sort of men and to seek to help in the right way to solve whatever difficulty may prevent, even though it may lessen the number of workers in his parish and the man may be married.

WARREN RANDOLPH YEAKEL.

To the Editor of *The Living Church*:

IN your issue of May 18th, I read a very touching plea for the clergy in the address of the Bishop of Pennsylvania to that diocese. He mentions the wives of clergymen "of superior character and devotion whose health has become seriously impaired through the nervous strain and overwork to which their poverty has subjected them." I read also in the same issue of *THE LIVING CHURCH*, in the correspondence column, a serious objection to these ladies on the part of Mr. George Hazlehurst of the same diocese. Writing from the layman's point of view, he sees no *raison d'être* for the clergyman's wife, he sees serious departure from good old Catholic ways in the estate of marriage by the clergy.

Those ladies for whom Bishop Whitaker pleads with the warmth and power of a sympathetic heart, evidently in the mind of Mr. Hazlehurst, have none but themselves to blame for falling into the depths of poverty and misfortune, and but meet the right punishment for their abetment in the transgression of ancient Catholic ways. The good Bishop must have been dreaming when he said he knew of the suffering of clergymen's wives, for Mr. Hazlehurst says that "the life of the ordinary Episcopal clergyman is that of ease and luxury," and therefore that of his wife must be the same, or failing this, the clergyman is indeed very far from the law of love in the household. However, was celibacy of the clergy a primitive practice? If so, St. Peter was a transgressor, so were the Bishops and deacons whom St. Paul causes SS. Timothy and Titus to exhort in regard to monogamy and house rule. If Mr. Hazlehurst is right, why did not St. Paul withstand St. Peter in this case as he did in the

eating of forbidden meats, or why did he not deliver the Bishops and deacons to Satan, to discipline them for their transgression of primitive practice? Mr. Hazleton has missed the mark when he says that the married estate is the cause of the lack of candidates for the ministry. Young men are fearing the lack "of heroism and self-sacrifice" on the part of a certain type of the laity who "demand" of the clergymen "to submit" to every requirement of economy, and to sing with a glad heart, as his wealthy parishioner from his comfortable surroundings dictates to him his *modus vivendi*.

As a clergyman, let me say a good word for my brother presbyter, even though I may differ from Mr. Hazlehurst, and in a measure from Bishop Burgess, and the word I would speak is this, that "the average Episcopal clergyman" is laboring conscientiously, and faithfully, and making great self-sacrifices, and in these, is nobly joined by his wife, even to the impairment of her health.

God bless Bishop Whitaker for his sympathetic words and strong plea. C. H. BEAULIEU.

White Earth, Minn., May 21st, 1907.

To the Editor of The Living Church:

MUCH has been written respecting the lack of candidates for the ministry, and blame is laid on clergy and laity for the scarcity that exists. It is a discussion that will be profitless if conducted—as has often been the case—in an apparent effort to relieve one side from criticism at the expense of the other, rather than to seek the true reasons why so few young men are now candidates for orders.

Parents are blamed for not influencing their children, and to a certain extent this is justifiable. But speaking from long experience with large families, I know of cases where such influence when exercised has not been justified by results. On the other hand, a parent is singularly blessed, when he seeks and discovers the desire of a child to follow a particular profession or business, and is able to second such a marked predilection.

Not long since a sermon was preached in a parish by a professor of a theological seminary, urging young men to enter the ministry. A certain young man, over 30 years of age, and a faithful and devoted attendant of this church every Sunday at morning and evening services, remarked that this was the first sermon on the subject *he had ever heard*. Comment is superfluous.

In a recent diocesan pamphlet, Bishop Brown of Arkansas advances some very wise views on this knotty subject of candidates for orders—his plan being simply to give desirable young men work to do—perhaps lay reading and the like. If they show aptitude and interest, they are urged to enter the ministry; if they prove failures or inapt, they are dropped. As a result, Arkansas has a very respectable number of candidates for orders in comparison with some more prosperous dioceses. The judges of their fitness are evidently the Bishop and the clergy, and on them devolves the selection and exertion of influence, which seems reasonable.

Bishop Brown further discusses the nature of the "call to the ministry," and argues that it is not always the "inward" call that should be waited for, if fitness and interest in Church matters is recognized by our spiritual fathers in the case of any young man.

It is in effect making recruiting officers of the Bishops and clergy. If there were no officers detailed for recruits, the additions to the army and navy would be very perceptibly smaller—probably exceedingly few.

A few years ago, in conversation with a young man then studying for the ministry, he remarked that there were no "inducements" nowadays to become a clergyman. I think he did not really mean all that his words implied, nor did he realize the far-reaching effect of such words if uttered in the presence of other, and younger men, who had yet to decide upon their profession or business. I regret to say that I have heard the same statement from at least one priest of our Church. In conversation with an eminent and most loveable Roman Catholic Bishop, I mentioned the remark above quoted, which shocked and surprised him—and I think justly.

It is made as easy, or perhaps easier, for a young man to study for the ministry, than for any one of the great professions. If faithful, industrious, and true, he has as great a chance of success as the lawyer, physician, soldier, or engineer, in what may be called a *really* "successful" life. That is, the percentage of "success" must be as great in the ministry in pro-

portion to numbers, as that attained in any other profession. I know there is a never-ending argument on what "success" means, and I do not propose to enter on a relative discussion of that at all. The worldly view is so different from the spiritual, that the two forever will remain in dispute. But from a Churchman's standpoint cannot we define, in some degree, what a successful clergyman's life might be, and what the "inducements" are to enter the ministry? The argument may be weak in words, and very incomplete, but as the explanation is based upon our Lord's words it cannot be unsound. He never spoke of "worldly inducements" to His disciples—He rather spoke of the privations—and yet no man suffers such to-day as He asked His followers to endure. If a man saves the life of a fellow-being, he is accounted a hero, or highly praised. But that is the saving of a temporal life. Is not the saving of souls for eternity a far more noble, and enduring "success"? Is not the humble, faithful, and devoted priest, comforting the sick, helping the sinner, reforming the weak and wandering, elevating all who are brought in contact with him, a "success"? Let him do all this, and preach the Gospel in plain and hearty words, and he will surely reap "success" here, and reward hereafter.

We want higher ideals in life and of service. Criticize as you will the words and deeds of Theodore Roosevelt, the fact remains that he has been an inspiration to the youth of our country; and the leaders of our Church can follow no better example than his in inspiring the youth of our Church to rise to their opportunities, and, whether as laymen or clergymen, to realize that life in the right spirit, and with the right motives, was never so productive of "success" as right now.

"I may not find the good I seek
Here in this labyrinth of Time;
The eye may mark the mountain peak
Which human feet can never climb.
I may not do the good I planned
When in the early days I trod
The fragrant fields of fairy-land,
But I can leave my plans to God.
He takes our gifts, however small,
So we but keep our purpose pure.
He does not ask great deeds of all;
Some must achieve and some endure.
The summit of my soul's ideal—
Too high for those who dwell in Time,
In that fair future shall be real.
And in that country I shall climb."

CHARLES E. JACKSON.

To the Editor of The Living Church:

ONE of your correspondents, dating his communication from Philadelphia, advances his reasons for the lack of candidates for holy orders, and suggests a remedy.

As a former resident of Philadelphia, and one whose determination to take holy orders came largely from the example of the clergy of that city, whose lives I found to be godly, not worldly, I beg to differ from his views.

Out here in the West, one wonders where the "ordinary Episcopal clergyman" described by Mr. Hazlehurst, exists. I have heard many reasons given by young men for not taking holy orders, but never has it been my lot to hear that the luxury and ease of the clergy was a deterrent. A trip through any mid-Western diocese, with some of the rectories of our clergy as way-stations, might convince your correspondent that the enforcement of celibacy is not needed to promote heroism and self-sacrifice. I beg to remain,

Faithfully yours,

ARTHUR WADSWORTH FARNUM.

St. Joseph, Mo., May 24, 1907.

[Owing to the crowded state of our columns in giving Convention reports, we must call the correspondence ended, on the above subject, in these columns.—EDITOR L. C.]

M. T. O. SOUVENIR CHEQUE.

To the Editor of The Living Church:

UNDER the auspices of the M. T. O. committee of Grace Church, Oak Park, Ill., for special use in connection with their Men's Thank Offering in said parish, an attractive souvenir cheque, adapted to use in connection with any bank, has been drafted and will be a feature in Grace Church parish of the ter-centennial anniversary of the first celebration of the Holy Eucharist at Jamestown, Va., June 21st, 1607, the Third Sunday after Trinity. Among other appropriate decorations, an

imaginary picture of the first church at Jamestown—"an old saile hung between three or four trees to shaden us from the sunne," "unhewn logs for seats," "a bar of wood nailed to two neighboring trees for a pulpit," etc., graces the left end of the cheque. A cabinet-sized copy of this picture, properly mounted, will also be used, as well as a receipt blank of the same decorations as the cheque. The Grace Church M. T. O. committee will be prepared to furnish these articles to any others desiring them, at a small cost. The net proceeds from any such sales will be added to their Thank Offering.

Yours truly,
JAY C. HATHAWAY.

THE SIGNIFICANCE OF NAMES AND INITIALS.

To the Editor of *The Living Church*:

THE Rev. Mr. Hutchinson's suggestion in your last issue, especially with regard to the Church's name, might find an interesting corollary in the initials of the name generally—be cause naturally—spoken of, American Catholic Church. That inspiring phrase irresistibly calls to mind the initials of the great and brilliant prelate who long ago suggested the name—before it ever smelled the smoke of controversy—that noble Bishop, Arthur Cleveland Coxe.

Very truly yours,
HOBART B. WHITNEY.

SPEAKERS AT BROTHERHOOD MEETINGS.

To the Editor of *The Living Church*:

VISITED Philadelphia last week expecting to have the great privilege of attending a series of inspiring meetings and hearing strong and uplifting words to help laymen to be "strong in the faith." Sunday evening in St. Stephen's Church the clergy came in with one hand in trousers' pocket—a-la Brotherhood. We had a good, strong address from Mr. John W. Wood, then an address from one supposed to be a priest of the Church, and his first words were to this effect: "The Kingdom of God" and "the Church" are entirely distinct things—no connection whatever, and so on to the end of a speech that might well have been made by a Baptist or Methodist who had no regard for the words and commands of our Saviour.

Would it not be well, Mr. Editor, for the Brotherhood to know something of the intelligence and soundness of the men whom they set up to teach their members of the "things pertaining to the Kingdom of God"? It seems a pity that that great organization of the Kingdom should be responsible for such false and harmful teaching. Some one should warn them that it is in just such unwarranted and irresponsible utterances that all sects and heresies have arisen.

Is there not some one who may dare to plead with those in control to keep the Brotherhood true to the Church—the Body of Christ? I am not caring to have these few words of protest published, Mr. Editor, if they only bring the warning through you or any one to Brotherhood men to be true to Christ by being true to His Kingdom, I shall be satisfied.

Marietta, Pa., May 20, 1907. JOSEPH SHEERIN.

THE STATUS OF OUR THEOLOGICAL SEMINARIES.

To the Editor of *The Living Church*:

IN your edition of May 18th, one of your correspondents suggests that all theological seminaries be under the control of the General Convention. If this could be done it would be an excellent plan. To my mind a spiritual foundation is essential to a true intellectual life. What better spiritual foundation could be given to those who are to be set apart for the administration of Divine Things than a daily celebration of the Holy Communion. I believe only the "General Theological," the "Western," and "Nashotah" provide students with this spiritual foundation! Again, as those ordained are to teach the doctrines of the Church, why should there not be uniformity in the use of text books? I have three sons. Suppose I sent one to the Cambridge, one to the General, and one to the University of the South, and after their graduation, if I should ask them to give their ideas as to the Virgin Birth, the Inspiration of Scripture, and other essentials of the faith, would they agree? If not, why not? Again, the theological seminaries should be under the absolute control of the Church and should be the property of the Church.

If the General Convention could appoint a committee to take some sort of practical oversight of all theological institu-

tions, it would be well. What is the exact status of the Cambridge Theological and the University of the South?

In an article by Mr. Eugene H. Hinton, president of the Georgia State Alumni Association of the University of the South, he says the University of the South was founded and is conducted on lines "unhampered by the dominating dictates of dogma, unfettered by the cramping *creed* of the cloister." What does that mean? It has property valued at \$800,000. Does this property belong to the P. E. Church? If not, in whom is the title vested?

The same authority says the University has arranged things so that "all propositions shall be measured by practical standards equally a foil against the narrowness of dogma and the impracticable dreams of the doctrinaire. On one occasion a resolution was presented that no one should be eligible to a position in the university except a communicant of the Church. This baleful and reactionary measure was very properly strangled to death and to-day one of the ablest professors in the university is a Methodist."

Again, "It is not denied that the University is under the supervision of the Church, but that supervision stops short of any militant interference with the work of the university itself. The *influence*, just as the atmosphere which surrounds the center in which enlightened religious teachers gather, be they *Buddhist, Jewish, or Christian*, but beyond this the supervision does not go."

I am quoting from a long article on the University of the South, by Mr. E. H. Hinton, as it appeared in the *New Orleans Picayune* of May 19th.

Of course these features may be all for the best, but do the people of the Church know the relationship existing between the theological seminaries and the Church as an institution?

The Cambridge Theological Seminary is another instance. Who owns it? Is it representative of the Church as one of the theological seminaries authorized by the Church? What is its exact status?

It seems to me, as a layman, that the theological seminaries, especially, should be under the absolute control of the Church, should be authorized by the Church as represented in the General Convention, that is, if the P. E. Church has any definite doctrine to teach the world and is not merely a Rationalistic Club, not possessing, not even claiming to possess, but forever groping in the dark for, something positive and certain in the way of dogma and creed.

C. W. J. CARTER.

New Orleans, May 24, 1907.

NURSES NEEDED FOR ALASKA.

To the Editor of *The Living Church*:

BISHOP ROWE has just telegraphed that the illness of two of our nurses at Fairbanks will compel them to leave their posts. He must find two substitutes by July 1st. Any of your readers who being trained nurses may be willing to consider this service, or who knowing trained nurses can put us in communication with them, will be supplied with particulars.

It is needless to enlarge upon the important work done by St. Matthew's Hospital, Fairbanks. Suffice it to say that the service already rendered by its nurses has given the Church a strong hold upon the community. Everything possible must be done to show the people at this Central Alaska mining camp that the Church intends to continue her ministry to them.

Church Missions House, Very truly yours,
281 Fourth Avenue. JULIA C. EMERY.

Secretary Woman's Auxiliary.

GOD PUTS within our reach the power of helpfulness, the ministry of pity. He is ever ready to increase His grave in our hearts, that as we live and act among all the sorrows of the world we may learn by slow degrees the skill and mystery of consolation. Not only has He had pity on us, but He also suffers us to know the blessing and the happiness of entering, with the gentleness of a pity not utterly unlike His own (just because it is indeed His gift), into the troubles and the wants of others. There is no surer way of steadfast peace in this world than the active exercise of pity; no happier temper of mind and work than the lowly watching to see if we can lessen any misery that is about us: nor is there any better way of growth in faith and love.—*Bishop F. Paget*.

HE ALONE in all the world knows the mystery of this unspeakable anguish. So when the hour of desolation comes on us we must lean on Jesus, we must rest in the deep experience of the Divine Companion.—*Rev. C. C. Bell*.

Church Kalendar.



- 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.

- June 3-4—Archdeaconry of Albany, at St. Paul's Church, Albany, N. Y.
 " 4—Dioc. Conv., Easton.
 " 5—Dioc. Conv., Colorado, Delaware, West Virginia, Western Michigan.
 " 10—Dioc. Conv., Fond du Lac.
 " 10-14—Retreat for Women, Sewanee, Tenn.
 " 11—Dioc. Conv., Central New York, Connecticut: Archdeaconry of Richmond, Staten Island, N. Y.
 " 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. A. H. W. ANDERSON, canon of Christ Church, Cathedral St. Louis, Mo., has accepted the rectorship of the Church of the Redeemer, Calro, Ill. His address is 606 Washington Avenue, Calro, Ill.

THE address of the Rev. ROBERT W. BAGNALL has been changed to 10011 Garfield Avenue, Cleveland, Ohio.

THE Rev. L. F. COLE, Archdeacon of Pittsburgh, will sail for Londonderry on July 13th, to spend the summer in Ireland.

THE Rev. MARTIN DAMER, who resigned his parish at Brookland, Pa., has taken temporary charge of the Church of St. John the Baptist, Milton, Del.

THE Rev. FREDERIC S. EASTMAN, rector of St. John's Church, Massena, N. Y., has been elected rector of St. John's Church, Auburn, N. Y.

THE Rev. FRANCIS A. FOXCROFT has resigned the rectorship of St. Paul's Church, Beachmont, Mass., and accepted a call to St. Luke's Church, Charlestown, N. H.

THE Rev. JAMES E. FREEMAN, rector of St. Andrew's Memorial Church, Yonkers, N. Y., sailed on May 22nd. He will return to this country in July to assume charge of his summer chapel at Sorrento, Maine.

THE Rev. PAUL E. FAUDE was instituted into the rectorship of St. John's Church, Lafayette, Ind., on Sunday, May 12th, by the Bishop of the diocese.

THE address of the Rev. DR. JAMES G. LEWIS is 630 West 135th Street, Riverside, New York, N. Y.

THE Rev. E. M. PADDOCK of Emmanuel Church, Allegheny, Pa., sailed on May 28th for Europe, and will spend the summer in Dresden. His place will be supplied by the Rev. Charles M. Niles, D.D., of Columbia, S. C.

THE Rev. R. N. PARKE, D.D., having resigned the rectorship of St. Matthew's Church, Unadilla, N. Y., and retired from parochial work, may be addressed, from the first of June, at 129 Linden Avenue, Edgewood Park, Pittsburgh, Pa.

THE address of the Rev. CHARLES A. POOLE, D.D., is not Cresco, Iowa, but Fairbault, Minn.

THE Rev. W. DEWEES ROBERTS, rector of St. John's Church, East Boston, Mass., has accepted a call to St. Michael's Church, Milton, Mass., and expects to assume his new duties next month.

THE Rev. CHRISTIAN A. ROTH, formerly of Juneau, Alaska, and Scotts Bluffs, Neb., has accepted a call to the rectorship of Trinity Church, Fort Worth, Texas, and entered upon his new duties on Whitsunday.

THE Rev. EDGAR M. THOMPSON has been elected rector of the Church of the Intercession, Stevens Point, Wis.

THE Rev. A. F. UNDERHILL has resigned the rectorship of St. John's Church, Yonkers, N. Y.,

in order to take charge of a large academy for boys at Nyack, N. Y.

THE address of the Rev. BURR M. WEEDEN for the summer, is Wiscasset, Maine.

THE Rev. JOHN CROCKAR WHITE, D.D., having resigned the rectorship of St. Andrew's Church, Pittsburgh, after a rectorship of more than twenty-five years, he was elected rector *emeritus*.

THE Rev. ALEXANDER VANCE, D.D., has been chosen rector of St. Andrew's, Pittsburgh. The Rev. Dr. Vance has practically been in charge since the opening of the new church in the autumn.

DEGREES CONFERRED.

SEABURY DIVINITY SCHOOL.—D.D. upon the Rev. CHARLES H. PLUMMER of Lake City, Minn., a member of the class of '67, and upon the Rev. JOHN WILLIAMS, of St. Barnabas' Church, Omaha, Neb., a member of the class of '68.

ORDINATIONS.

PRIESTS.

INDIANAPOLIS.—On Wednesday, May 22nd, in St. Paul's Church, Indianapolis, the Rt. Rev. Joseph M. Francis, D.D., Bishop of the diocese, advanced to the priesthood, the Rev. JAMES WILLIAM COMFORT. The candidate was presented by the Rev. W. H. Bamford and the Rev. E. A. Neville. The preacher was the Rev. C. S. Sargent.

DEACONS.

IOWA.—On Wednesday, May 15th, in the Seabury Chapel, Fairbault, Minn., the Rt. Rev. Samuel C. Edsall, D.D., Bishop of the diocese, acting for the Bishop of Iowa, ordained to the diaconate, Mr. HOYT EMANUEL HENRIQUES. The candidate was presented by the Rev. W. P. Ten Broeck, D.D., and the sermon was by the Rev. C. A. Poole, D.D.

MASSACHUSETTS.—On Saturday, May 25th, in the Church of St. John the Evangelist, Boston, the Rt. Rev. Edward M. Parker, D.D., Bishop Conductor of New Hampshire, by request of the diocesan, ordained to the diaconate, Messrs. SPENCER BURTON, HARRY B. HEALD, HAROLD ST. G. BURRILL, and S. S. KILBOURNE, all recent graduates of the General Theological Seminary. The candidates were presented by the Rev. Fr. Field, S.S.J.E. The Rev. Fr. Powell acted as deacon and Fr. Tovey as sub-deacon, and the Gospel was read by Mr. Burton.

DIED.

BOWLES.—Entered into rest, May 22nd, at the residence of her son, CATHERINE BOWLES, beloved mother of the Rev. Chas. E. Bowles, for ten years rector of All Saints' Church, Ravenswood, Chicago.

"Make her to be numbered with Thy saints, in glory everlasting!"

LEIGH.—May 6th, at 4600 Springfield Ave., Philadelphia, Pa., ALICE ELIZABETH, wife of Thomas LEIGH, aged 60 years. Interment May 10th, from St. David's Church, Manayunk.

Mrs. Leigh was a Churchwoman of an earnest and devout character. She served at different times as Sunday School teacher, and as organist, when her services were required, being always ready and willing to fill any place for which she was fitted when emergency required. She was known and loved by a large circle of Church people, and will be sadly missed.

Grant her, O Lord, eternal rest, and may light perpetual shine upon her in the Paradise of God!

IN MEMORIAM.

MRS. CAROLINE ROWLAND JONES.

On April 17, 1907, CAROLINE ROWLAND JONES laid down her work upon earth, at the summons of the Master, and entered into the rest that remaineth to the people of God. For nearly four years, as a manager of the New Haven Archdeaconry of the Connecticut Branch of the Woman's Auxilliary, her wise judgment, her untiring zeal, and ready sympathy did much to awaken and to sustain an interest in missionary affairs. Her personal efforts for those who labor in distant parts were unflagging.

Just before she passed from this life to the larger one beyond, came the pleasing assurance that the last work she was privileged to do for the Auxilliary had been successful. To us that are left, it seems but a presage to the final words, "Well done, thou good and faithful servant: enter thou into the joy of thy Lord."

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.

A 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.

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

W ANTED RECTORSHIP.—Rector of parish, successful, good reader, preacher, organizer, desires change to parish with active progressive work. Also vacation duty during August. Highest references. Address: "PRIEST-GRADUATE," care LIVING CHURCH, Milwaukee.

L ADY seeks refined, superior home for the months of July and August. Would act as companion to lady, or reader and amanuensis to gentleman, in return for being received as a guest. Would travel if expenses paid. Address: L. P., care LIVING CHURCH, Milwaukee.

Y OUNG LADY (Church of England) desires position as companion. No objection to travelling. References given. Address: K.C.W., LIVING CHURCH.

POSITIONS OFFERED.

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

W ANTED—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.

W ANTED in September, student for Holy Orders to organize, and minister to, two new missions in a city of 40,000 souls. Splendid climate, a hustling people, the hardest kind of work, and small remuneration. Please address all testimonials to REV. DR. FENN, Wichita, Kansas.

CHOIR EXCHANGE.

E PISCOPAL 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.

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

O RGANS.—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.

T HE 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.

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

S PECIAL TRAINING for organists and choir-masters preparing for higher positions, or for the profession. Unequaled advantages for studying the Cathedral service, organ accom-

paniment, and boy voice culture. G. EDWARD STUBBS, M.A., Mus.Doc., St. Agnes' Chapel, Trinity Parish, New York.

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.

COMMUNION WAFERS (round). St. Edmund's Guild, 889 Richards St., Milwaukee.

VISITORS TO JAMESTOWN.

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

FINEST ACCOMMODATIONS; large outside rooms and bath; on car-line direct to Exposition grounds; select location; \$1.00 per day. Reference: Rev. E. W. Cowling. Mrs. J. J. OTTLEY, 109 Main St., Berkley Ward, Norfolk, Va.

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.

BOYS' SUMMER VACATION.

A CLERGYMAN, located on a beautiful river and near lovely lakes in northern Indiana, will receive into his home for the summer term a limited number of boys between the ages of eight and fifteen. Backward boys coached, if desired. For terms, etc., address: R. A., care LIVING CHURCH, Milwaukee.

A YOUNG AND EXPERIENCED MASTER, college-bred, who has been among boys for some years, is willing to take two or three lads into his home for the summer and give such care to study as may be desired. Languages, mathematics, and music taught. Plenty of outdoor life in the beautiful orchard-district of Western New York, and a few weeks camp, not far from Buffalo. Address: MASTER, Box 483, Highland Park, Ill.

SUMMER RESORTS.

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 (established 1857) combines in most perfect form the quiet and isolation of country life, the luxury of first-class hotels, and the safety of experienced medical care and nursing. 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, closing 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 MOTHER 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.

BISHOP TUTTLE MEMORIAL.

Bishop Funsten has received in all, approximately, nine thousand dollars (\$9,000) for the Bishop Tuttle Church House. The cost of the building now being constructed will be twelve thousand dollars (\$12,000). He requests that all pledges and gifts be forwarded to him at once so the whole may be completed—without debt.

CONTRIBUTIONS TO THE ROBERT HUNT MEMORIAL FUND.

May 11—Amount heretofore reported...	\$87.00
" 11—Miss L. L. Taylor.....	50.00
" 11—Gen. Wm. P. Craighill.....	10.00
" 11—Rev. John S. Alfriend.....	5.00
" 14—Bishop Tuttle	6.25
" 14—Rev. C. O. Pruden.....	1.00
" 14—Bishop Satterlee	10.00
" 14—Bishop Vinton	10.00
" 17—St. Luke's Ch., Hot Springs.	3.25
" 18—Bishop Cheshire	8.00
" 18—Bishop Randolph	20.00
" 18—Bishop Scarborough	20.00
" 22—Richard B. Tunstall	5.00
" 23—Wm. Paxton Burke	5.00

\$240.50

Wm. W. OLD, Treasurer.
Norfolk, Virginia, May 24th, 1907.

NOTICES.

THE BOARD OF MISSIONS

is the Church's executive body for carrying on its missionary work.

The Church is aided in 39 home Dioceses, in 18 domestic missionary Districts, and in 8 foreign missionary Districts.

\$850,000 are needed to meet the appropriations this year.

Full particulars about the Church's Mission can be had from

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 United States of America."

THE SPIRIT OF MISSIONS—\$1.00 a year.

REMEMBER in Wills, by Gifts, Pension and Relief of Clergy, Widows, Orphans. All cases. All dioceses. No limitations. Non-forfeitable. No dues. Pensions up to \$500 to sick and old without waiting for age to begin, and does not cease with death, but goes to widows and orphans.

All offerings go to pension relief. Royalties pay expenses. The only National and Official Society.

ALFRED J. P. McCLURE, Assistant Treasurer,
GENERAL CLERGY RELIEF FUND,
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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 Lyckett Station.

ROCHESTER:

Scrantom, Wetmore & Co.

CHICAGO:

A. C. McClurg & Co., 215 Wabash Avenue.
LIVING CHURCH branch office, 188 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 JOHN C. WINSTON CO. Philadelphia.

The Bohlen Lectures for 1906. *The Samaritans—The Earliest Jewish Sect, Their History, Theology, and Literature.* By James Alan Montgomery, Ph.D., Professor of Old Testament Literature and Language, Philadelphia Divinity School. Price, \$2.00 net.

THE MACMILLAN CO. New York.

The Church and the Changing Order. By Shaller Mathews, Professor of Historical and Comparative Theology in the University of Chicago; author of *The Social Teaching of Jesus, The Messianic Hope in the New Testament*; editor of *The World*. Price, \$1.50 net.

GEORGE W. JACOBS & CO. Philadelphia.

The Doctrine, Discipline, and Worship of The Anglican Church. Written and Compiled by the Rev. Archibald Campbell Knowles, author of *The Triumph of the Cross, The Holy Christ-Child*, etc.

A. S. BARNES & CO. New York.

Esmoor Star, or the Autobiography of a Pony. By A. E. Bonser. With Four Colored Plates and Numerous Black and White Illustrations.

E. P. DUTTON & CO. New York.

A Book of the Pyrenees. By S. Barling-Gould, author of *A Book of Brittany, A Book of the Riviera*, etc. With Twenty-five Illustrations. Price, \$1.50 net.

Notable Pictures in Rome. By Edith Harwood. With Many Illustrations. Price, \$1.50 net.

Edinburgh Under Sir Walter Scott. By W. T. Fyfe. With an Introduction by R. S. Rait. Price, \$3.00 net.

The Carrroll Girls; or, How the Sisters Helped. By Mabel Quiller-Couch, author of *Paul the Courageous, The Little Hen-Wife*, etc. Price, \$1.50.

The Story of the Amulet. By E. Nesbit, author of *The Treasure Seekers, The Would-be-Gods*, etc. With 48 Illustrations by H. R. Millar. Price, \$1.50.

The Pocket Book of Poems and Songs for the Open Air. Compiled by Edward Thomas. Price, \$1.25 net.

MUSIC.

THE GLOBE MUSIC CO. New York.

Automobile Ride. March and Two-Step. By Valentine J. Bonk. Price, 20 cents.

LONGMANS, GREEN & CO. New York.

Modern Organ Accompaniment. By E. Madeley Richardson, M.A., Mus.Doc., Organist of Southwark Cathedral. Price, \$2.50 net.

PAMPHLETS.

Bulletin of Northwestern University. General Catalogue 1906-1907. Published at Evanston, Ill. Vol. V., Number IV. February, 1907.

THE CHURCH AT WORK

THE COZZENS MEMORIAL PULPIT.

ON WHITSUNDAY the Cozzens Memorial Pulpit was used for the first time in Emmanuel Church, Cleveland, Ohio (Rev. Wilson Reiff Stearly, rector). The structure is a very handsome one of dark English oak and was designed by the well-known ecclesiastical architect, Ralph Cram, Esq., of Boston, under whose supervision the work was executed.

The pulpit is pentagonal in form and is richly decorated with grape vine in relief. Adorning the pilasters that separate the pan-

tyrdom, and typifies the preacher of righteousness. Encircling the pulpit just above the panelling are the significant words, "Even as the truth is in Jesus," beautifully wrought in Old English lettering.

The pulpit in place cost about \$800, and is presented to the parish by Mrs. Louisa E. Cozzens as a memorial to her late husband, Myron Alfred Cozzens. It will shortly be blessed by the Bishop of the diocese.

MISSIONS PROSPERING IN NEW JERSEY.

SPLENDID progress has recently been made in New Jersey in several new missions. Kenilworth, a new town near Roselle, gave St. Luke's parish of that place an opportunity to begin a new mission, which has been named St. Mark's. Kenilworth now has a population of 2,000, a growth of the past year, and St. Mark's, which is the only religious organization on the ground, has purchased a site for a building. St. Wilfrid's, Camden (the Rev. Roland Ringwalt, rector), has also begun a new mission work, and a site has been purchased at North Cramer Hill for a church to be known as St. Andrew's. St. Luke's, Newbold, a chapel started two years ago by the Church of the Ascension, Gloucester, has made such rapid progress that on May 13th it received the consent of the Bishop and Standing Committee to form a parish organization. St. Uriel's, Sea Girt, a mission church on the New Jersey seacoast, has paid the last installment on its debt and will be consecrated in July. St. Barnabas', Mantua, a South Jersey mission, has raised a fund for the erection of a parish building, the work to commence this summer. St. James', Wilbur, on the outskirts of Trenton, reports remarkable progress. Since Easter the purchase of more land adjoining the present site has been consummated, and money is on hand to warrant the immediate commencement of a work of enlargement of the present building. The congregation has doubled in numbers in the past year, and the Sunday School shows a gain of 300 per cent., having now 175 children enrolled. Still another mission to show remarkable growth is St. Mark's, Pleasantville, where the new church planned by the minister in charge, the Rev. Henry D. Speak-

man, is nearing completion. It is of concrete blocks, and much of the building work has been done by the men of the congregation. The church will be consecrated in July. Meanwhile memorial gifts have been ordered, to be in place next month, including a Caen stone altar, a pulpit, lectern, Bishop's chair, and chancel furniture.

WASHINGTON EMBROIDERY GUILD.

IN CONNECTION with the diocesan Convention, a loan exhibition of Church embroidery was held by the Washington Cathedral Embroidery Guild in the newly dedicated Cathedral Choir School. The parishes of the diocese responded most generously; in some cases sending all their hangings, vestments, and altar linen.

The exhibit proved so interesting and instructive that the guild decided to hold another exhibition next year at the meeting of the Convention. Such exhibitions have been held in the Church of England for many years in connection with all Church assemblies.

BERKELEY DIVINITY SCHOOL.

THE FIFTY-FIRST annual meeting of the Alumni Association, and fifty-third annual ordination, opens on Tuesday, June 4th. The Alumni will meet in the library to robe for the annual service, which will be held in the chapel of St. Luke at 7:30 P. M. White stoles will be worn. The sermon will be preached by the Rev. Ernest de Fremery Miel, of the class of 1891; after which certificates of graduation will be presented, and degrees conferred. The offering will be for the fraternal fund of the Association.

The Alumni reunion will be held in the library after the service. There will be an informal fraternal conference on the ideals, work, and needs of the School; this will be opened by some of the Alumni, who have promised to speak. On Wednesday the Holy Communion will be celebrated in the Chapel of St. Luke at 7:00 A. M. and Morning Prayer will be said at 8:30 o'clock. The Alumni Association will hold its annual business meeting in the library at 9:00 o'clock. The ordination will be held in the Church of the Holy Trinity at 11:00 o'clock; and the clergy will assemble in the chapel of the church at 10:30 to robe for the service. The sermon



THE COZZENS MEMORIAL.

els are exquisite statuettes of four typical preachers of our Lord's time. In the center is St. John the Baptist, in the garb of the wilderness as the preacher of repentance. St. Stephen carries a stone, which is significant of the death he suffered. He appears as the bold and fearless preacher of Christ to the masses. St. Peter bears the key and is represented as the preacher of authority. St. Paul bears the sword, the symbol of his mar-

will be preached by the Rev. Horace Baldwin Hitchings, D.D., of the class of 1857.

After the service, luncheon will be provided in the Jarvis House for the Alumni and other visitors. The Dean and Faculty will hold a reception for the Alumni and other visitors in the library from four to six o'clock. Evening Prayer will be said in the Chapel of St. Luke at 7:00 o'clock.

FIFTEEN YEARS' WORK COMPLETED.

THE REV. EDWARD J. KNIGHT, rector of Christ Church, Trenton, N. J., on Whitsunday completed fifteen years of work in the parish. Before the late morning service a committee of the vestry waited upon him and on behalf of the congregation presented him with a purse of \$350 in gold. When Mr. Knight took charge of the parish in 1892 it reported 49 families and 110 communicants. There are now 450 families and 602 communicants. The Sunday School has increased from 225 to 557, and the annual parish receipts from \$2,000 to \$6,700. In the year 1892 there were 15 Baptisms; 12 persons confirmed, 6 marriages, and 11 burials. Last year's record was: 68 Baptisms, 39 confirmed, 29 marriages, and 64 burials. In his anniversary sermon, Mr. Knight, speaking of the work of the parish, especially urged the development of Christ Church Mission, South Broad St. This mission has shown a fine growth during the past years. Lately three lots have been purchased in an eligible situation, as a site for the erection of a new building. Mr. Knight also urged the need of more thoroughly organizing the work among boys and young men, and spoke of a needed enlargement of the Sunday School work and also of the institutional work of the parish. Christ Church is soon to build a new rectory next the church, selling the old property at a considerable profit. Work is also to be commenced this year on the erection of a new chancel and the extension of the nave by two bays. There will then remain but the building of the tower and front, to complete the new church, which three years ago supplanted the old structure. The church is of stone exterior, the inner walls being of brick. It was built three years ago and doubled the seating capacity of the old building; even with that increased capacity, however, the church is now hardly equal to the demands made upon it by a rapidly increasing congregation.

WOMAN'S AUXILIARY IN OHIO.

THE ANNUAL MEETING of the Woman's Auxiliary in the diocese of Ohio was held in Trinity Cathedral chapel, Cleveland, on Whitsun Tuesday. The Holy Communion was celebrated at 10 A.M. by Bishop Leonard, assisted by Archdeacon Abbott and other clergy.

The meeting was the largest and most enthusiastic that has ever been held here, there being over 400 women present. The reports were all of a most encouraging nature and showed that the year's work in cash and missionary boxes amounted to \$13,935. The United Offering had reached the sum of \$2,800, and subscriptions made on the floor of the Convention brought the total up to \$3,300, which is \$500 in excess of what the Ohio Auxiliary gave at Boston in 1904. A rally is being planned for September, when it is hoped to add something to this amount.

The Rev. Ransom Moore Church, M.A., addressed the meeting on the great benefit accruing to parishes from the possession of a Baby's branch.

Mrs. Samuel N. Watson of Akron told how the Auxiliary was increased in a parish of over 450 communicants from a dozen members until the average attendance during the past year has been 98 women.

The Rev. Walter Russell Breed, D.D., made the missionary address and dwelt upon the special responsibility for missions that rests on the Episcopal Church, because of

the divine command: "Freely ye have received, freely give."

The following officers were appointed for the ensuing year: Mrs. W. A. Leonard, president; Mrs. Cyrus S. Bates of Cleveland, secretary-treasurer; Mrs. Samuel N. Watson of Akron, Mrs. T. H. Walbridge of Toledo, and Mrs. Hoyt of Norwalk, vice-presidents; Mrs. C. D. Hatch of Cleveland, directress of the United Offering; Mrs. Knapp of Painesville, directress of the Juniors; Miss Meriam Norton, directress of the Babies' branch.

INTERNATIONAL BROTHERHOOD CONVENTION.

SEPTEMBER 25-29.

THE next Convention of the Brotherhood of St. Andrew, which is to be an international one, and to meet in Washington, D. C., September 25-29, promises to be the largest ever held, and no doubt the largest gathering of laymen of the Anglican Communion ever assembled. The programme is to be a most attractive one, acceptances having already been received from a number of the American Bishops, also the Bishop of London, who is to be one of the speakers for the large open-air mass meeting on Sunday afternoon of the Convention, which will be held on the grounds of the Cathedral of SS. Peter and Paul. Among the speakers for some of the other meetings will be the Archbishop of the West Indies and the Right Rev. Edgar Jacob, Bishop of St. Albans, England. Very advantageous railroad rates have been granted by the leading passenger associations, which will, it is believed, add considerably to the attendance. All Churchmen, whether Brotherhood or not, are being urged to attend the Convention, and will have the privilege of the floor. The Washington Committee are hard at work in preparation and the results of their efforts is evidenced by the interest which is daily becoming more apparent in the advices and enquiries from the Brotherhood men and other laymen of the Church in all parts of the United States and Canada. Convention headquarters have been opened at 1306 G Street, Northwest, Washington, D. C., where enquiries may be addressed and will receive prompt attention.

DEDICATION OF NEW BUILDINGS AT HOOSAC SCHOOL.

ON THURSDAY, May 16th, the octave of the Feast of the Ascension, the Rt. Rev. R. H. Nelson, D.D., Bishop Coadjutor of Albany, made the annual visitation at Hoosac School and formally opened two new buildings. The services began with the blessing of the choir room, which has been erected by Mr. and Mrs. Clarkson Cowl of New York, in memory of their third son, Laurence, who died September 20th, 1905, only a few days before he would have entered the school. This building is of stone and adjoins the chapel, to which it makes a most beautiful addition.

The benediction of the choir room took place immediately before the regular Church services in the school chapel, Mr. and Mrs. Cowl and their immediate family, and the clergy and the choir of the school being present at it. It consisted of appropriate verses and responses, with special prayer of dedication, and concluded with the well-known hymn, "The strife is o'er, the battle done," which had been sung at the funeral of Laurence Cowl. While this was being sung, the choir and clergy moved in procession to the entrance of the chapel, and there began the singing of the processional hymn for the services, "Look ye saints, the sight is glorious." Shortened Evensong followed, which was taken by the rector of the school, the Rev. E. D. Tibbitt, Rev. F. H. Sill, O.H.C., reading the lesson. The sermon was preached by the Bishop, who took for his text Judges xviii. 6: "In those days there was no king in Israel, but every man did that which was

right in his own eyes." In the sermon were shown the horrors of anarchy, not less in the spiritual world than in the world of politics, and the need for all men of allegiance to the Catholic Church, the Kingdom of Christ on earth. After the sermon followed the Confirmation of twenty candidates, twelve of whom were boys of the school.

At its conclusion, and singing as recessional Hymns Nos. 404 and 490, the choir and clergy, followed by the congregation, marched in procession from the chapel to the new school building. This consists of the large Banton dining hall, 68 feet long by 30 feet wide, finished in dark timber, with a handsome tiled dias at the upper end in front of the great fireplace. Above this room is a spacious dormitory, and in adjoining rooms are lavatory and proper offices for the domestic work of the household.

In the dining hall, when all were assembled, the Bishop began the special service of benediction, and after this was finished the choir and clergy proceeded to the dormitory, singing Bishop Ken's well-known hymn, "All praise to Thee, my God, this night." The services concluded with the singing of "Sun of my soul," and an appropriate prayer.

Tea was afterward served in the dining hall to the large number of friends of the school, who had come together for this occasion.

The Rev. Yale Lyon was master of ceremonies. Other clergy present were: The Rev. A. J. Holley, Headmaster of Hoosac School; the Rev. J. C. Tebbetts and the Rev. J. H. C. Cooper, of North Adams, Mass.; the Rev. H. W. Little of Troy, N. Y.; the Rev. Isaac Peck, of Flushing, L. I.; and the Rev. Leopold Kroll of Hoosick Falls, N. Y.

THE PAN-ANGLICAN CONGRESS OF 1908.

THE PREPARATIONS for the Congress have again made considerable progress during the past month. The six great sections of the programme, which are to continue each as a separate conference, sitting *de die in diem* throughout the six mornings and afternoons, have been arranged. They are as follows: "The Church and Human Society"; "The Church and Human Thought"; "The Church's Ministry"; "The Church's Missions in Non-Christian Lands"; "The Church's Missions in Christendom"; "The Anglican Communion." Each of these sections has now an acknowledged expert as secretary of the section. To him and his advisers will be entrusted the selection of competent writers of preliminary papers on the various subdivisions of the subject. These papers will be published in time to allow of their being studied by delegates all over the world before leaving home for the Congress. The Congress committee hopes that many of these papers will be written by Churchmen in the United States, in the Colonies, and in the Mission Field.

A gathering of representative women was recently held at Lambeth Palace to consider the share which women would desire to take in the programme. It was unanimously agreed that there should not be a separate women's section of the Congress, but that a women's committee should be formed and should arrange for some sectional meetings on subjects specially connected with women's work. There is also to be a great evening meeting for women in the Albert Hall, when it is probable that the subject of "Openings for Women in the Colonies and Beyond" will be dealt with.

DELAWARE JUNIOR AUXILIARY.

THE SEVENTEENTH annual meeting of the Junior Auxiliary of the diocese of Delaware was held in Holy Trinity (Old Swede's) Church, Wilmington, Saturday, May 18th. The morning session was held in the parish house, with Mrs. George C. Hall, the dioc-

esan president, in the chair. Miss Sarah Coleman Brock of Philadelphia spoke on the subject of encouraging the children to pray for Missions, by making them acquainted with the work of some missionary in particular. Miss Annie Hubbard, the Pennsylvania diocesan educational secretary, gave her experiences on "Mission Study Classes." Charts and maps illustrated this lady's method of work, and great interest was manifested in her remarks. After a noon luncheon in the parish house, an afternoon service was held in the historic church. Bishop Coleman was assisted by the Rev. Henry C. Olmstead (vicar of Old Swede's), the Rev. F. M. Kirkus, rector of Trinity parish, and others of the clergy were in attendance. Miss Hubbard again spoke, but this time on her observations on Chinese child life, made while on a recent visit to the Rev. Henry Scott Jefferys, her brother-in-law and who is a missionary in China. She did full justice to her subject, mentioning, in an original manner, what is already known, exhibiting souvenirs, and holding up to light the unscientific and barbarous medicinal compounds of Chinese physicians. She was followed by Miss Sallie Ashhurst, president of the Junior Auxiliary chapter of Trinity Church, Philadelphia, who spoke in an entertaining manner of the work of the industrial school connected with that church, which is entirely amongst colored children.

The aggregate of money raised by the chapters of the diocese is, according to the report of the secretary, Miss Van Trump, \$600. And the value of the boxes sent, \$250.24. The attendance of delegates surpassed that of any of the previous annual meetings, and Bishop Coleman declared it the most interesting he had ever attended.

DIVINITY SCHOOL COMMENCEMENT.

COMMENCEMENT EXERCISES of the West Philadelphia Divinity School will be held at the Church of the Saviour, West Philadelphia, on Thursday, June 6th, the preacher being the Rev. Dr. Tomkins. On Wednesday, June 5th, the new Bishop Stevens Memorial Library at the Divinity School will be opened and dedicated, the sermon being delivered by the Rev. Wm. R. Huntingdon, D.D., rector of Grace Church, New York.

NEW HAMPSHIRE CHOIR FESTIVAL.

AT CHRIST CHURCH, Portsmouth, on May 17th, was held the ninth annual united service of the vested choirs of the parishes of the diocese. It was the largest attended service of the kind yet held in New Hampshire, and a musical event of the first importance.

The services were given by a choir of more than 250 members, representing eleven churches. Concord sent a choir of forty and other churches were represented as follows: Manchester, 35; Keene, 30; Nashua, 28; Claremont, 27; Milford, 25; Laconia, 15; Holderness, 12; Penacook, 12; and Wilton, 6. The choir of Christ Church numbers 25.

Harry W. Whittemore of Grace Church, Manchester, conductor of the Choir Guild, was the conductor for the service and the organist was Mr. Harry F. Williams of Christ Church, Portsmouth.

The service was a notable and impressive one. The church was brilliantly lighted, the altar aglow with candles and massed with beautiful flowers, the effect being one of splendor, and as the organ pealed forth, the processional and the choristers, numbering fully 250, marched through the aisles to the chancel, the scene was one not to be forgotten soon.

The choirs were entertained over night and at breakfast by members of Christ Church parish. The next morning a service was held in the church at 7:30 o'clock, and at nine o'clock the boys went to the navy yard, where a ball game was enjoyed and a

visit to the Peace Conference building was made.

Through the courtesy of Rear Admiral Bicknell, U. S. N., the choir boys were conveyed to and from the navy yard on the tug *Nezincoot*.

The choirs were much pleased with their visit to the historic town and the kind hospitality received. The Rev. Charles LeV. Brine, rector of Christ Church, was untiring in his efforts to make the visit one to be pleasantly remembered, and his efforts were appreciated to the utmost by all.

Whitsunday was also the eleventh anniversary of the rectorship of the Rev. C. leV. Brine, at Christ Church, Portsmouth, and as usual the day's commemoration was of a two-fold character—ecclesiastical and parochial. In loving recognition of his exceptionally devoted pastorate, the altar guild furnished a set of handsome red hangings, for altar, pulpit, and lectern, together with a corresponding stole and maniple. The altar, as on all high days, was resplendent with lights and flowers, special music was rendered, and the rector preached with seemingly renewed inspiration on the great theme of the day; saying a few words, only, touching his anniversary.

A YOUNG PRIEST HONORED.

THE MEMBERS and friends of the Rev. Percy L. Donaghay, rector of St. Mary's Church, Charleroi, Pa., diocese of Pittsburgh, gathered in the guild hall of the church on the evening of May 20th, to commemorate the seventh anniversary of the rector's ordination to the diaconate, which occurred Whitsunday, 1900.

Mr. Edmund Brown acted as toastmaster. He, on behalf of the members of the congregation and friends of the rector, presented him with a cross of gold, which was made of seven gold-pieces ingeniously pasted on a card in the form of a cross, together with a letter of appreciation for the work accomplished in St. Mary's during the past two years.

There were many witty speeches, notably those made by Messrs. W. H. Hamilton, Edmund Brown, Mr. Wilson, R. A. Roberts, A. P. Stewart, Dr. J. Clive Enos, and Rev. Messrs. Kerr and Husted. Refreshments were served.

On Whitsunday, the Rev. W. L. H. Benton of the Church of the Nativity, Crafton, Pa., a life-long friend of the rector, preached the anniversary sermon.

THE M. T. O. IN CLEVELAND.

THE MEN'S OFFERING at St. Paul's, Cleveland, Ohio (Rev. Walter Russell Breed, D.D., rector), on Whitsunday for the M. T. O., amounted to \$1,235.

SEABURY DIVINITY SCHOOL.

THE commencement services for the Seabury Divinity School, were held in the oratory of the hall on Tuesday morning, May 21st. After Morning Prayer was said, the sermon was preached by the Rt. Rev. C. S. Olmsted, D.D., Bishop of Colorado, and was a strong appeal for the recognition of the Holy Spirit as the guiding power of the Church and ministry.

At this time, the Rev. F. A. McIlwain was formally instituted as warden. Among those present and participating in the services were the Bishop of Minnesota, the Bishop of Colorado, and the Coadjutor of Nebraska. At the close of the services a reception was held.

The graduates were: Granville Gaylord Bennett of the district of Laramie; Soren Joyce Hedlund of Nebraska; Hoyt E. Henriques of Iowa; Geo. E. Wharton of Colorado. The evening before the graduating exercises, the Alumni of Seabury held their annual banquet in the refectory of the hall. Speeches were made by the Bishop of the diocese, Bishop Olmsted, Rev. C. E. Haupt of the class

of '89, and by Mr. Bennett of the class of 1907. At the business meeting of the Alumni, the Rev. W. H. Knowlton of the class of '73 was elected president of the Association; Rev. Charles Poole, D.D., of '76, vice-president; Rev. Stuart B. Purves of '89, secretary; Rev. C. H. Plummer, D.D., '67, treasurer; Rev. G. H. Mueller, '81, historiographer. The board of trustees had asked the Association to nominate one of their number for election on the board, and the men chosen were Rev. C. C. Rollit, Rev. C. E. Haupt, and Rev. S. B. Purves, all of the class of '89. These three names will be sent to every alumnus of the school and the one who receives the highest number of votes will be elected on the board in June.

SEABURY NOTES.

The Breck Missionary Society closed its year, under the presidency of H. E. Henrique, on Ascension day. The annual charge was delivered by the Rev. Geo. W. Hinkle of Waterloo, Iowa.

Tuesday, May 21st, commencement prizes were announced, as follows: Bishop Gilbert prize, English Bible, George T. Lawton; Bishop Whipple prize, Greek, William E. Harman; Edw. Clark Bill prize, Oratory, Gaylord G. Bennett; Bishop Whipple prize, Missionary Essay, Hoyt E. Henrique.

The "Kick-Out" banquet tendered the seniors by the undergraduates took place May 17th. Speeches and reminiscences whiled away a pleasant evening.

Monday evening, May 20th, the 44th alumni banquet was held in the refectory.

SAD ACCIDENT TO MILWAUKEE CHURCH PEOPLE.

THE Church in Milwaukee has been sadly bereaved by the fatal accident to Mrs. Halsey and the very serious injuries to Judge L. W. Halsey, which occurred in the wreck at Maysville, Ky., on the Chesapeake and Ohio Railroad last week. Judge and Mrs. Halsey were en route to Jamestown, when the accident happened. Mrs. Halsey was badly crushed and was unconscious when released and died soon after. The railroad company placed a special car at the service of the judge's family, and he was comfortably fixed in a berth, and carefully removed to an ambulance on his reaching Milwaukee, where he was conveyed to his home. He is badly cut and bruised, but his injuries are not such as to prove fatal. The funeral of Mrs. Halsey was conducted by the Rev. A. L. Bumpus, rector of St. Mark's Church.

Judge Halsey is the Chancellor of the diocese of Milwaukee, and a Judge of the Circuit Court. Mrs. Halsey was a woman of great popularity, and foremost in all good works. So prominent and popular was she in social circles, and so well known and highly esteemed is the Judge in the community, that the whole city was in gloom over the dreadful result of their vacation pleasure trip. The Judge will be confined to his bed for some weeks, while the result to his nervous system cannot be overcome for a long time.

MINNESOTA B. S. A. CONVENTION.

ON TUESDAY, May 21st, the day before the diocesan Jubilee Council, about sixty men and boys from city and country assembled at Minneapolis for the first annual Convention. Mr. Hubert Carleton, General Secretary of the Brotherhood, was present to effect permanent organization. After the opening service and the celebration of the Holy Communion, the Rev. John Wright, D.D., rector of St. Paul's, St. Paul, took the chair, and the assembly then elected the following men as an executive council for the ensuing year: Mr. Harry Judson, St. John's, St. Paul; Mr. Clef-ton, St. Mary's, Merriam Park; C. M. Nye, Holy Trinity, Minneapolis; Frederic Fabian, St. Peter's, St. Paul; Dr. L. E. Claydon, Christ Church, Red Wing; Mr. Wm. Crickmar, Owatonna; J. Carmichael, Austin. Two

clergymen were also made members of the Council, Rev. Theo. Sedgwick, St. John's, St. Paul; and Rev. Geo. C. Dunlop, St. Peter's.

The following afternoon conferences were held by the seniors on "The Brotherhood Man": (1) "As Chapter Director," E. W. Hawley, Holy Trinity, Minneapolis; (2) "As Chapter Secretary," Hubert Carleton; (3) "As Chapter Man," Dr. E. Claydon, Red Wing. Juniors, topic, "The Brotherhood Boy": (1) "What the Church Has Done for Him," Robert Cogswell, St. Matthew's, St. Paul; (2) "What He Can Do for the Church," Sibley Sackett, St. Peter's.

Mr. Hector Baxter was chairman of the discussion on "Chapter Efficiency."

At the evening service, the Rev. W. C. Pope presided, in the absence of Bishop Edsall. Speeches were made by the Rev. J. S. Budlong, Mr. Rees, Rev. G. C. Dunlop, and Mr. Carleton. The Rt. Rev. F. T. Johnson, D.D., Assistant to the Bishop of South Dakota, a visitor at the Convention, spoke briefly of the life of the Christian man, and brought the service to a close.

DEDICATION OF MEMORIALS.

THE BISHOP of the diocese visited the new St. Andrew's Church, Utica, N. Y. (the Rev. Jas. W. Clarke, rector), on Sunday, May 19th, and dedicated the following memorials: Brass lectern, given in memory of Mrs. Louise Tompkins Doolittle; altar vases, in memory of Mrs. Martha A. French; processional cross, in memory of Mrs. Kittie L. McQuade; brass pulpit, in memory of Charles Frederick Benton; also Bible, Prayer Book, and Hymnal for the altar.

TWO HUNDRED AND NINE YEARS OLD.

TRINITY CHURCH, Oxford, Pa. (Rev. Horace F. Fuller, rector), on Trinity Sunday celebrated the two hundred and ninth anniversary of its founding. The Communion plate in use in this venerable church was presented by Queen Anne over two hundred years ago, and the epitaphs found on the ancient tombs in the churchyard are among the most interesting in America. The birch of which the church is built and the ivy clinging to the tower and walls were brought from England.

CONVOCATION OF LA CROSSE, WIS.

ALMOST a full attendance of the members assembled at St. Paul's Church, Hudson, on Whitsun Tuesday. The convocation began with a celebration of the Holy Communion, the rector being the celebrant, and a meditation by the Rev. Philip H. Linley, of Eau Claire, and on Wednesday by the Rev. Carl N. Moller, of La Crosse, dean of the Convocation. Reports of the state of the Church in the various parishes and missions in the twenty-one counties of the deanery covering considerably more than half of the diocese, were presented by and from the Rev. Fathers Hirst of Chipewewa Falls, Linley of Eau Claire, Moller of La Crosse, Smith of Tomah, Turner of Menomonee, Watson of Hudson, Whittall of Mauston, Wilson of Superior, by Rev. Messrs. Bell of Spooner and Goldsmith of Sparta; also by Messrs. Gilmore of River Falls and Kirkbride of Star Prairie, and occupied the whole of the first day. On the same day after Evensong, inspiring missionary addresses were made by Dean Moller and Archdeacon Linley. On Wednesday afternoon there was a Children's Vesper Service, with an admirable address by the Rev. E. C. Whittall, a veteran of the American-Spanish war.

At the conferences in the chapel, able papers were read on "The Work of the Priest in the Sanctuary," by the Rev. James W. Smith; "How to Organize Confirmation Classes," by the Rev. Chas. W. Turner; "How to Teach Adults," by the Rev. E. C. Whittall; "Best Methods of Teaching Children," by the Rev. Wm. Watson.

The Convocation dispatched a congratulatory

telegram to the Venerable Father Chase, Hinsdale, Ill., with greetings on his acceptance of the duties of Archdeacon of LaCrosse.

Hospitality was abundantly provided by the Church people. The visitors also greatly enjoyed automobile and carriage drives to Liberty Hill and Park, Willow River Trout Brook, and other picturesque places in the city and vicinity, Mr. Wm. Barter being chafeur in chief.

GOLDEN JUBILEE OF HOLY TRINITY, PHILADELPHIA.

SPECIAL and interesting services, commemorating the 50th anniversary of the laying of the corner-stone of the Church of the Holy Trinity, Rittenhouse Square, were held Saturday and Sunday last. On Saturday at 4 P.M., a short service was held in the church, when an historical sketch of the growth and progress of the parish was read by Dr. J. Cheston Morris. There were present in the chancel, Bishop Whitaker, Bishop Mackay-Smith, two former rectors, Bishop McVickar and Bishop Jaggard, and the present rector, the Rev. Dr. Tomkins, the other of the four rectors having been the late Bishop Brooks of Massachusetts.

From five to seven o'clock an informal reception to all parishioners and friends was held in the parish house, which was beautifully decorated. At 8 P.M., a service in the church, conducted by the Rev. Dr. Tomkins, and on Sunday at 8, 10, and 11 A.M. there were celebrations of the Holy Communion, addresses being made at the latter service by Bishops Jaggard and McVickar.

Holy Trinity, with its two self-supporting missions, is one of the largest, most flourishing parishes in the whole Church.

A UNIQUE CELEBRATION.

ON THE afternoon of Whitsunday, at the Church of the Incarnation, Brooklyn, N. Y. (Rev. J. G. Bacchus, D.D., rector), there was held the second annual Whitsunday service of the Hill Section Church S. S. League. It was a most successful and enthusiastic gathering, and everything tended to make the commemoration of the great events of the day impressive for the children, a goodly number of whom were present. The admirable historical address, given by the Rev. St. Clair Hester, held the attention of the youthful congregation throughout.

The attendance of the clergy was most encouraging—nine of the eleven represented in the League being present, leaving only one of the six schools to come alone. Beside these, there were two clerical visitors and a representation from a distant associate school. Bishop Burgess was unable to be present, but sent a congratulatory telegram to the Rev. W. S. Danker, president of the League, who read the message at the service.

It is hoped that other leagues will be formed, and that some Whitsunday in the near future may see all the Church Sunday Schools of Brooklyn gathered together in groups throughout the city, to keep the birthday of the Holy Catholic Church and to learn about it and of the Holy Ghost, the Lord. And, if the offerings should then be given to diocesan missions, as at this service, the Bishop of Long Island would, like the Presiding Bishop, receive a worthy sum each year for the work of the Church under his care.

INJURIES TO TWO PRIESTS.

ON FRIDAY afternoon last, the Rev. Francis M. Burch, a member of the Philadelphia City Mission staff of workers, was knocked down and run over by an automobile. The owner of the automobile at once had Mr. Burch taken to the Medico-Chirurgical Hospital, where one leg was found to be broken, and it will be several weeks before he will be about again. The Rev. Mr. Burch was

formerly a missionary of the Church to Siam.

The Rev. William H. Garth, rector of St. Michael's, Naugatuck, Conn., was severely injured recently while returning from a funeral, a runaway horse, attached to a baker's cart, colliding with the wagon in which he was riding. Mr. Garth was thrown to the ground, his head striking the trolley rail, causing a severe cut, the baker's wagon falling on him. He was badly bruised and sustained painful but not dangerous injuries. It is considered a narrow escape from even a fatal result.

CONGREGATIONAL MINISTER CONFIRMED.

THE BISHOP made a visitation to Christ Church, Bridgeport, Conn. on Whitsunday. In the class presented by the rector, the Rev. Ernest J. Craft, were Benjamin F. Root, late a Congregational minister, and his wife. Mr. Root is to become a candidate for orders in the Church.

MEMORIAL WINDOW UNVEILED.

AT CHRIST CHURCH, New Haven Conn., on Whitsunday, a memorial window was unveiled by the rector, the Rev. G. Brinley Morgan, D.D. It is in memory of a most devoted layman, the late Wilbur F. Day. It portrays the appearance of our Lord to Mary Magdalene, after the Resurrection, and also the appearance to the disciples on the way to Emmaus. It is inscribed: "We pray you remember in the Lord, Wilbur Fish Day, who was born January the ninth 1838 and died September second 1905, in whose memory this window is dedicated in honor of the Glorious Resurrection of our Lord Jesus Christ."

NEBRASKA WOMAN'S AUXILIARY.

THE ANNUAL MEETING of the diocesan branch of the Woman's Auxiliary was held in Trinity Cathedral, Omaha, on Tuesday, May 14th. The report of the treasurer showed the receipts to have been \$1,778.20, being \$295 more than reported at any previous annual meeting. The treasurer of the United Offering reported an increase of \$150 over the amount on hand at this time three years ago—the amount on hand to date being \$534.

The following officers were elected for the ensuing year: President, Mrs. W. G. Sloane; Vice-Presidents, Miss Jean Norton, Mrs. Marsh, Mrs. Livingstone, Mrs. Abbott; Secretary, Mrs. A. K. Gault; Treasurer, Miss Barbara Gering; Treasurer United Offering, Miss Jessie Royce.

At the missionary meeting in the after-

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noon, the Rev. Dr. Robinson of Racine, Wis., spoke on the subject of "Prayer and Work." The Rev. Dr. W. C. Brown of Brazil made an address on the work of the Church in South America.

Miss Sleppy of Minnesota gave an interesting talk of the manner of interesting the Juniors in the work of the Auxiliary. The address was illustrated by the speaker by pictures drawn on a blackboard during the progress of the address.

OHIO.

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

Sunday School Conference—New Church to be Built in Akron—Memorial Window for St. Paul's, Cleveland.

A VERY important conference of Sunday School workers, under the auspices of the Ohio Sunday School Commission, was held at Trinity Cathedral House on May 27th. In the afternoon W. George Lane, Esq., of Warren, gave an instructive address on "The Sunday School—1, What It is Not. 2, What It is. 3, What It Ought to Be." In the evening an instructive address was given by the Rev. Samuel Tyler, B.A., on the "Training and Character of the Model Teacher." The Rev. Llewellyn N. Caley, B.D., made an able address on "The Purpose of the Sunday School and How to Fulfill It."

ACTIVE STEPS are being taken in St. Paul's parish, Akron, toward the erection of a new church within the year. Up to the present the congregation has worshipped in the chapel, but it has now outgrown the accommodations and must build. It is expected that the new church will in every respect be a credit to the parish and the city.

THE FAMILY of the late Mrs. Mary Castle will erect a window in her memory in the west transept of St. Paul's Church, Cleveland (Rev. Walter Russell Breed, D.D., rector), in the near future.

PENNSYLVANIA.

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

Notes from the Diocese.

THE ANNUAL meeting of the diocesan board of missions was held at the Church House on May 13th. The Rev. T. Wm. Davidson was elected secretary and Edw. H. Bon-sall, treasurer. The sum of \$18,000 having been voted by the late Convention to be expended upon diocesan missions, it was apportioned among the several convocations, as follows: Chester, \$2,600; Norristown, \$1,400; Germantown, \$4,000; West Philadelphia, \$2,600; North Philadelphia, \$3,800; South Philadelphia, \$3,800.

W. W. FRAZIER, a prominent layman of the diocese, has presented a lot 20 x 100 feet, at Ninth and Locust Streets, to the city, to be converted into a playground for the use of the many children in that congested quarter.

PLANS are being prepared for a church, parish building, and rectory for the use of the congregation of St. Bartholomew's mission (Rev. Waldemar Jansen, priest-in-charge) at 25th Street and Lehigh Avenue. At the last meeting of the North Philadelphia Convocation, held at St. Clement's Church, a committee of clergymen and laymen was appointed by the Bishop Coadjutor to prepare plans, solicit money, and proceed with the work.

AT THE burial of Henry Wheelen, Jr. (the account of whose death was given in these columns last week) the Burial Office was read in old St. David's, Radnor, by the Bishop Coadjutor of the diocese, assisted by the rector, the Rev. James H. Lamb, and the Rev. F. W. Tomkins, D.D.

THE CONTRACT for the building of the new parish house for the Church of the Reconciliation (Rev. H. McKnight Moore, vicar)

at 51st and Spruce Streets, has been awarded. The structure will be two stories high and basement, also a gallery in the second story—the cost complete will be about \$57,000.

AT THE annual Convention of the Naval and Military Order of the Spanish-American war, held at Hartford, Conn., last week, the Rev. A. F. Hoyt, rector of St. John's, Cynwyd, was elected chaplain-in-chief.

ON SUNDAY a week ago there occurred the death of Angelo T. Freedley, a Churchman and prominent member of the Philadelphia bar, at his country home in Pomfret, Conn. The burial services were held at St. James' Church, 22nd and Walnut Streets, on Thursday afternoon, May 23d, the rector, Rev. C. W. Richardson, D.D., officiating. A large number of men, representing many different professions and walks in life, were present.

THE BURIAL of Dr. John Hooker Packard, a noted physician and scholar, who died at Atlantic City, May 20th, took place at old St. David's, Radnor, Thursday, May 23d, the Rev. James H. Lamb of St. David's, and the Rev. C. M. Armstrong of St. Mary's, Wayne, officiating.

MASSACHUSETTS.

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

Church Re-Dedicated—Marriage of a Priest—Abandonment of Children—A Choir Festival.

ON WEDNESDAY, May 22nd, St. Andrew's Church at Hanover Four Corners, was re-dedicated with appropriate ceremonies. In the last few months the edifice has undergone several improvements, much of which has been done by Mrs. Harraden, widow of the Rev. Frank S. Harraden, who was dearly beloved by his parishioners, and whose death a year or more ago caused such widespread grief. Three memorial tablets have been installed, also two memorial windows, as well as other gifts.

THE REV. ELLIS BISHOP, lately of the staff of clergy at St. Stephen's Church, Boston, was married on May 21st to Miss Elinor Burnett, daughter of the late Mr. and Mrs. Joseph Burnett, all of the bride's family being strong Church people. The ceremony took place in St. Mark's Church, Southboro, and was performed by Bishop Lawrence and Coadjutor Bishop Nelson of Albany, assisted by the Rev. William Greenough Thayer, rector of the parish. After a summer at Mr. Bishop's camp in Canada, he and his wife will take a year's trip abroad.

INCENSED over the alarming increase of the abandonment of children by their parents, the Rev. Harry E. Robbins, rector of St. James' Church, New Bedford, who also is agent of the Society for the Prevention of Cruelty to Children, has begun a crusade against parents who abandon children. Mr. Robbins has investigated the case of a man and woman, who are bringing up white and black children together, and while he is careful to state that this couple is doing nothing illegal, he deplores the lack of affection on the part of parents who will thus allow their children to be farmed out.

ON SUNDAY, May 26th, St. Matthew's Church choir came from Worcester and joined with the choir of St. James' parish, Roxbury, for the annual festival. The Worcester choir is widely known as one of the best choirs in the State. On the second Sunday in June the Roxbury choir will go to Worcester as the guests of St. Matthew's choir.

MINNESOTA.

S. C. EDSELL, D.D., Bishop.

Personals.

THE RT. REV. C. S. OLMSTED, Bishop of Colorado, who came to Minnesota to deliver the baccalaureate sermon for the Seabury Divinity School, was the guest over Sunday

PURE AT THE SOURCE.

Milk is the chief article of food in the sick-room and hospital. Every physician and nurse should know the source of supply before ordering in any form. It is not enough to know that it comes as "country milk." Borden's Eagle Brand Condensed Milk, the original and leading brand since 1857.—Integrity and experience behind every can. 5

of Holy Trinity, Minneapolis, and preached to a large congregation in that church a most spiritual sermon on the personality and influence of the Holy Spirit. In the evening he also preached in Gethsemane Church.

THE REV. THEODORE SEDGWICK, of the Church of St. John the Evangelist, St. Paul, was successfully operated upon in St. Luke's Hospital, this week, for appendicitis.

THE REV. I. P. JOHNSON, Gethsemane, Minneapolis, has been sick also and will leave the first of June for a three months' much-needed rest.

THE REV. STUART B. PURVES of Holy Trinity, Minneapolis, has been confined to his bed for over three weeks with a severe attack of bronchitis. A friend has most generously offered to send him off for a rest, at his own expense, and Mr. Purves expects to be away for June and July. In July he will have charge of the Chapel at Prouts Neck, on the coast of Maine, where he has been for the past three summers.

NEW JERSEY.

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

Notes from the Diocese.

ON WHITSUNDAY the rector of Grace Church, Plainfield, N. J., was able to announce that the last dollar had been subscribed towards the \$8,000 needed to pay off the mortgage indebtedness on the church, which will be consecrated next All Saints' day (the parish festival) by the Bishop of the diocese. At that time it is hoped also to cancel the floating indebtedness. A conditional gift for this has already been given, in case the \$1,000 more which is needed is in hand by that time. During the rectorship of the Rev. E. Vicars Stevenson, who has been in charge of the parish five years, a remarkable financial record has been made. There is now left only a mortgage of \$8,600 on the

DR. TALKS OF FOOD

President of Board of Health.

"What shall I eat?" is the daily inquiry the physician is met with. I do not hesitate to say that in my judgment, a large percentage of disease is caused by poorly selected and improperly prepared food. My personal experience with the fully-cooked food, known as Grape-Nuts, enables me to speak freely of its merits.

"From overwork, I suffered several years with malnutrition, palpitation of the heart, and loss of sleep. Last summer I was led to experiment personally with the new food, which I used in conjunction with good rich cow's milk. In a short time after I commenced its use, the disagreeable symptoms disappeared, my heart's action became steady and normal, the functions of the stomach were properly carried out and I again slept as soundly and as well as in my youth.

"I look upon Grape-Nuts as a perfect food, and no one can gainsay but that it has a most prominent place in a rational, scientific system of feeding. Any one who uses this food will soon be convinced of the soundness of the principle upon which it is manufactured and may thereby know the facts as to its true worth." Read, "The Road to Wellville," in pkgs. "There's a Reason."

parish building, which cost \$25,000 three years ago and is worth considerably more than that to-day. The subscriptions for the payment of the debt on the church were very general, 114 people in the parish being recorded as giving towards that object.

THE TRENTON Clericus, which includes in its membership the clergy of various South Jersey towns, met on May 20th and listened to a review by the Rev. M. B. Nash of Prof. Peabody's *Jesus Christ and the Christian Character*.

TWO NEW churches will soon be in course of erection in New Jersey. St. James', Long Branch, the Rev. E. Briggs Nash, rector, has decided to begin during the summer the erection of a new church of stone to occupy the site of the present structure and to cost \$28,000. Trinity Church, Asbury Park, the Rev. W. W. Baily, rector, will also begin its new building soon. There has just been purchased a house and lot adjoining the church, the cost of which was \$10,000. This is a first step towards the erection of the new

building, for which plans are now under consideration. St. Augustine's, West Asbury Park, a colored mission started by Trinity and now become an independent parish under the Rev. A. V. Jensen, has greatly improved its church building, which has also been raised to make room for a basement.

THE Church of the Ascension, Atlantic City, is building a parish hall as an appreciation of the long and faithful rectorship of the Rev. J. H. Townsend. The frame rectory next the church has been removed to make room for the new building, towards the cost of which \$7,000 is already on hand. Other New Jersey parishes have also made extensive improvements. Christ Church, Bordentown, the Rev. Samuel H. Jobe, rector, has redecorated the church, chancel, and Sunday School room; Christ Church, Elizabeth, the Rev. H. H. Oberly, D.D., rector, will be redecorated during the summer, and its parish house will be renovated and improved, the money being all in hand at Whitsunday to pay for the cost of the improvement; St.

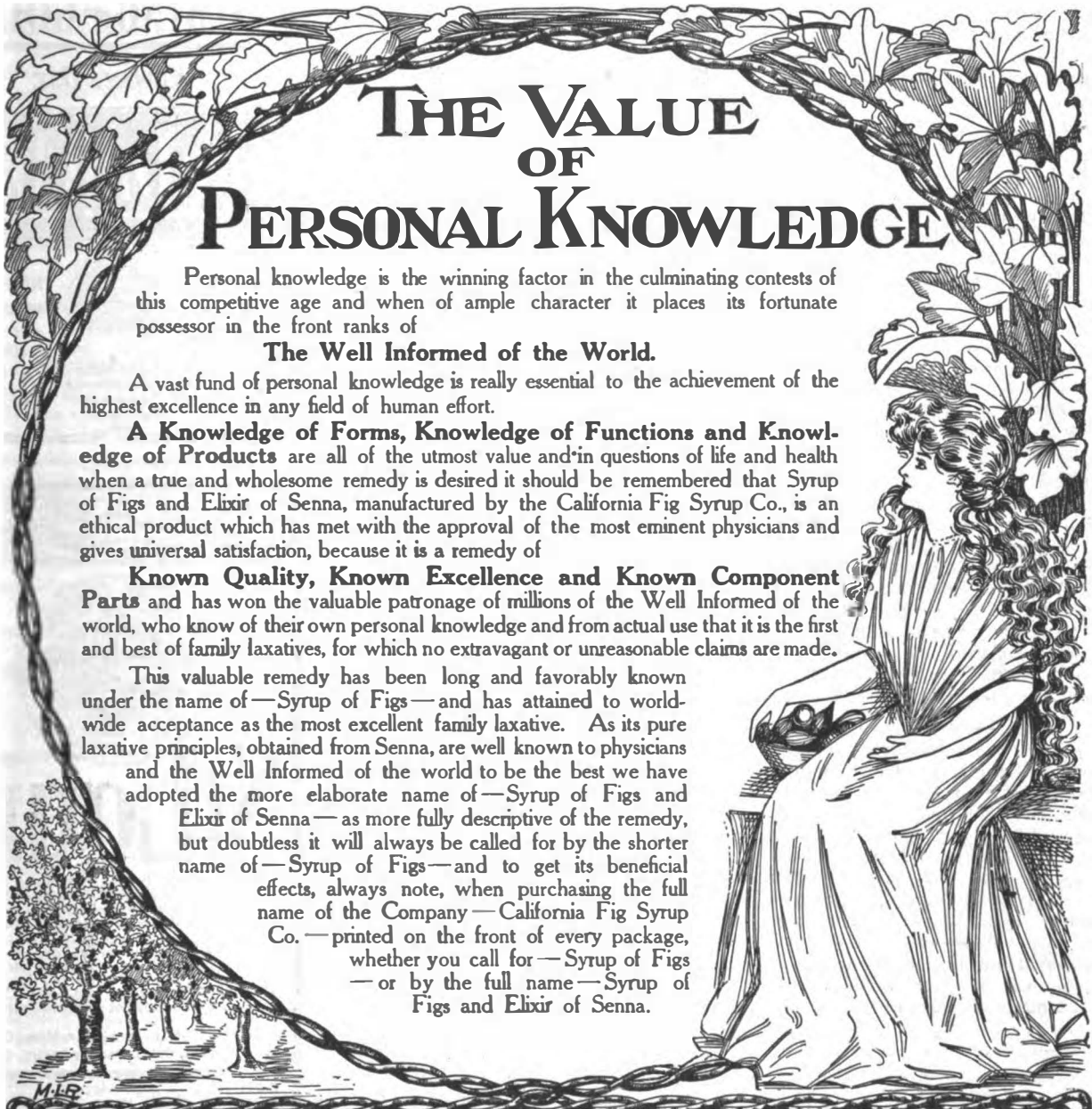
John's, Somerville, the Rev. Charles Fiske, rector, has just built a new choir room.

CHRIST CHURCH, Woodbury, has paid \$1,000 on the parish indebtedness, of which there remains now only a mortgage of \$700. St. Paul's, Westfield, has paid off its debt of \$1,500 through a gift of Mr. and Mrs. H. C. Sergeant; and All Saints', Scotch Plains, has paid its mortgage debt, and with this burden removed has relinquished all missionary aid from Convocation.

BY THE WILL of the late Sarah E. Louderwater of St. John's Church, Salem, a legacy of \$1,000 (with interest \$1,069.34) has been paid the Domestic and Foreign Missionary Society. The parish also receives \$100 towards the fund for the care of the graveyard.

A HANDSOME pulpit Bible, altar service book, lectern Bible, and chancel books have been given to St. Stephen's Church, Beverly, as a memorial of the late James D. Bennett.

A BEAUTIFUL baptismal font, a pulpit of brass and oak, and a brass lectern, have been given to St. Simeon's, Wildwood.



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Elixir of Senna—as more fully descriptive of the remedy, but doubtless it will always be called for by the shorter name of—Syrup of Figs—and to get its beneficial effects, always note, when purchasing the full name of the Company—California Fig Syrup Co.—printed on the front of every package, whether you call for—Syrup of Figs—or by the full name—Syrup of Figs and Elixir of Senna.

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Change of Uniform.

UNTIL RECENTLY the two places of Pekin and Havana, under the care of the Rev. W. D. MacLean, had choirs of girls wearing college caps, cassocks, and cotta, like linen capes. At the request of the Bishop this has been changed and on the occasion of his recent visit the girls appeared in pearl grey capes with round caps. Their modest and feminine appearance called forth warm praise from the Bishop.

CANADA.

Notes from the Dioceses.

Diocese of Quebec.

A CHANGE has taken place in the little band of workers who conduct that great mission on the Labrador coast. The Rev. A. J. Vibert, after three years' faithful work in charge of the mission, has given it up to the Rev. Frank Plaskett, who has been assistant for some time, and undertaken work in the Metapedia Valley mission on the Lower St. Lawrence.

Diocese of Ontario.

A VERY fine altar has been donated to St. Anthony's Church, Yorker, by a lady, in memory of her parents. The lady is president of the Woman's Auxiliary of the parish.

Diocese of Huron.

MUCH interest was felt in the address of the Rev. E. J. Peck, at the May missionary meeting, held in London. Mr. Peck has labored so long in the far North, among the Indians and Esquimaux, that he is able to portray vividly the life and work in the great Lone land. He has spent in all thirty years there. The story of how the dogs devoured his church (a seal-skin tent) has amused many audiences. Bishop Williams was in the chair.—AN INCIDENT to be noted in a recent Confirmation by the Bishop in St. Mark's Church, Auburn, was the fact that out of a class of sixteen, nine were married persons.

Diocese of Toronto.

AT THE May meeting of the rural deanery of Peel, Sunday School work was given a good deal of attention. Some good papers on the subject were read.—THE corner-stone of the new Sunday School building for St. Matthew's Church, Toronto, was laid May 11th. A number of the clergy were present and after the stone was placed in position, the Primate, Archbishop Sweatman, gave it the finishing touch with the silver trowel provided for the occasion.

Diocese of Montreal.

IN CONSEQUENCE of a difference of opinion with a majority of the executive committee of the Synod of the diocese, the treasurer, Mr. Lansing Lewis, has resigned his position. This was done as a protest against the action of the committee in taking over St. Stephen's Church property. The fact that the matter had been carried through during the absence of the Bishop (who is in Europe) having been commented upon, it was explained that the transaction could not be completed till his return, which will be early in June. The executive committee does not meet again till the middle of September, which was given as a reason for some action being taken now.

Diocese of Niagara.

A NEW church is to be built at Acton, and the plans are now ready.—ST. PAUL'S Church choir, Dunnville, is now vested.

Diocese of Rupert's Land.

AT THE May meeting of the executive committee of the diocese, Archbishop Matheson, in the chair, arrangements were made with regard to the theological students coming from the eastern dioceses to work in the vacant missions during the summer. Two thousand dollars was voted for the purpose.—THE

necessary steps towards the erection of the new building of St. Luke's, Winnipeg, are being pushed forward.

Music

Editor, G. EDWARD STUBBS, Mus. Doc., Organist
St. Agnes' Chapel, Trinity Parish, New York.
[Address all Communications to St. Agnes' Chapel,
21 West 81st St., New York.]

THE RECENT dedication of the new choir school donated to the Cathedral at Washington, was an event of peculiar interest and encouragement to those who are watching the advancement of ecclesiastical music in this country. From all reports, it would seem that this building compares very favorably with the Grace Church Choir School in New York, and in some respects it is probably superior. Although there is to be considerable delay in opening the school, nevertheless the mere fact of its existence in its present state will act as a beneficial reminder of what is to come.

From letters sent to this department from Washington we understand that the general condition of Church music in the Capital is lax. There are a comparatively large number of "female vested choirs," and a correspondingly small number of male choirs of a high grade. And the prevailing type of musical service is far from the Anglican standard. The good influence of the Cathedral and choir school, when both get started, will be hard to over-estimate. Washington is fast becoming, architecturally, one of the most magnificent cities in the world; it is eminently fitting that it should also become an important centre of ecclesiastical music.

We are making, on the whole, slow progress with our choir schools. When we consider their great advantages, and the fact that it is an American characteristic to adopt every "facility" and "improvement" within reach, the neglect of the choir school system seems incomprehensible. In a recent issue of THE LIVING CHURCH there was an article on the "Behavior of Choirs." If the writer would investigate the department of the choir boys at St. John's Cathedral, New York, at Grace Church, New York, and at St. Paul's Church, Baltimore, he would prob-

FLY TO PIECES

The Effect of Coffee on Highly Organized People.

"I have been a coffee user for years, and about two years ago got into a very serious condition of dyspepsia and indigestion. It seemed to me I would fly to pieces. I was so nervous that at the least noise I was distressed, and many times could not straighten myself up because of the pain.

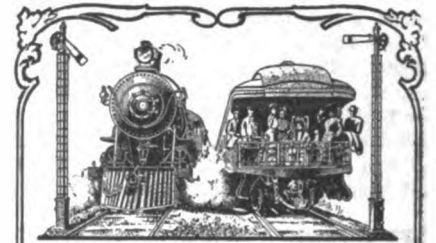
"My physician told me I must not eat any heavy or strong food and ordered a diet, giving me some medicine. I followed directions carefully, but kept on using coffee and did not get any better. Last winter my husband, who was away on business, had Postum Food Coffee served to him in the family where he boarded.

"He liked it so well that when he came home he brought some with him. We began using it and I found it most excellent. While I drank it my stomach never bothered me in the least, and I got over my nervous troubles. When the Postum was all gone we returned to coffee, then my stomach began to hurt me as before and the nervous conditions came on again.

"That showed me exactly what was the cause of the whole trouble, so I quit drinking coffee altogether and kept on using Postum. The old troubles left again and I have never had any trouble since." "There's a Reason." Read "The Road to Wellville," in pkgs.

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ably be tempted to add a supplement to what he wrote in the issue mentioned.

Discipline, good conduct, and good singing into the bargain, all can exist, and do exist in parishes where expert choirmasters are in command. But they would exist in a far higher degree if our parishes would give up the idea of trying to find out how much a choirmaster can accomplish when *deprived of facilities*. In the business world things are done on a totally different plan, otherwise our commercial position would not be what it is. The national effort is to be thoroughly "up-to-date," and to copy from others what we have not sense enough to originate ourselves. The motto is "the most direct means to a given end."

As we have seen before in this column, the choir school question is not one of expense. Two of our most successful schools have proved this point abundantly. The parishes most at fault are those *able* to support first-class schools in a first-class style, and which lack the enterprise and enthusiasm to stir a single inch.

Our next chorister's school of importance will undoubtedly be the one now under consideration for St. Thomas' Church, New York. Funds are already in hand, and it is a mere question of time when the building and ample equipment will follow. Dr. Stires is thoroughly interested in the matter. And the next will probably be a similar school for the Church of the Incarnation, New York. The rector, Dr. Grosvenor, has already mentioned the school in the parish year book. And then, with *six* institutions of this kind in active operation, we may indulge the hope that some of our other parishes may wake up, and do what they ought to have done fifty years ago!

A correspondent calls our attention to the fact that the original plainsong melody of the versicles and responses at Evening Prayer are misunderstood and too little used by our choirs and congregations. This is undoubtedly the case, and we have several times mentioned the matter in this column. Our correspondent says:

"The last time I had a male choir, I had four tenors and five basses. I put all the tenors and basses on the plainsong, the boys taking the soprano and alto parts, and the organ giving a strong bass. The rector and the congregation were pleased with the effect, the result being that the men in the congregation learnt to sing the plainsong instead of the treble part of the festal use."

This solved the difficulty, as far as emphasizing the plainsong is concerned. If two basses had been allowed to sing their own proper part, the result would have perhaps been more satisfactory in balancing the general effect. Our correspondent however achieved his object, which was to bring into due prominence the tenor part of the festal use.

This reminds us of the plan put into practice by the Rev. James Baden Powell of St. Paul's Church, Knightsbridge, England. He describes it as follows:

"Some lithographed copies of the words and music, of the plainsong only, were distributed. A portion of the choir, furnished with the same copies, were sent down the aisle to be in the middle of the congregation. The *preces* were then gone through, the precentor singing the verses, and the congregation and the choir in the aisle singing the plainsong responses slowly, without organ. Then, the second time through, the other portion of the choir in the chancel adding the harmonies, and then once again with the organ. This won the day, and that congregation always sang the plainsong whenever the Tallis setting was used."

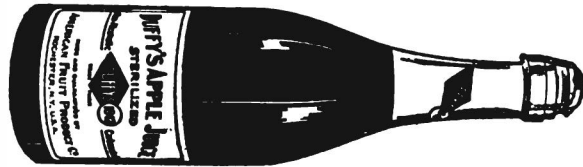
Another way, which we recommended some time ago, is to give up using the festal responses entirely, until the people become thoroughly familiar with the Ferial use.

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Then, when the proper time has arrived for trying the experiment, the people are told to keep on with their Ferial responses, and not sing the treble part of the Festal use when the Tallis harmonized version is sung by the choir.

But the very first requisite for improvement in this matter is respect for tradition. And this, unfortunately, congregations seldom have, and no wonder, inasmuch as the clergy themselves are often indifferent about it! In a very prominent church in New York, the people are encouraged to sing all sorts of versicles and responses, invented (both words and music) simply to attract the congregation through "variety" and "change of tune." When this kind of thing is countenanced by a leading parish, it is apt to be taken as a general indication that musical tradition in high places is on the wane. Congregations learn, and believe in, what they are taught. And teaching of this kind, if we have enough of it, will effectually kill the little tradition we now possess. Safety lies in the counteracting influence of conservative parishes, which aims at the preservation of the choral system in its ancient and pure form.

KINDNESS.

The *American Church Sunday School Magazine* has this to say of the beautiful edition of Faber's *Kindness*.*

"This little volume on 'Kindness in General,' 'Kind Thoughts,' 'Kind Words,' 'Kind Actions,' is one of the most welcome that has reached us for many a day. The sentences are short, and so framed that they can be easily remembered, many of them like mottos. We have gone through the book with great pleasure. We commend the volume to our readers for their purchase and for a place upon the study table. The book can be taken up and read for a minute or two with great profit. Such a volume in the waiting-room of physicians, and other professional men where time is often consumed for one's turn, might do much good. The closing sentence of the volume is well worth insertion here. 'Kindness is the turf of the spiritual world, whereon the sheep of Christ feed quietly beneath the Shepherd's eye.'"

* *Kindness*. By the Rev. F. W. Faber, D.D. Price, 96 cents postpaid. The "Paragraph Edition," being the handsomest setting in which this volume has ever appeared. Published by The Young Churchman Co., Milwaukee, Wis.

ALL ELSE may change and break up round us, but there is steadfastness in the knowledge of God as Christ reveals Him. Through all storms the unshaken aid of His Peace is about His Presence; howsoever things may go with us, we are in His Hand, and He is still the same, supreme in power, infinite in love. . . . Hidden in all our trials is the Will of perfect Love. He is there, and through whatsoever way He leads us nearer to Him, we can find nothing but the advancing disclosures of His Love. Surely that is the one certainty that we want in all time of our tribulation, the certainty that we are not separated from the Love of Christ, that in the cloud as in the glory He is hidden, waiting, working, pleading for us; that neither joy nor sorrow need be fruitless, since in both we may do His Will.—*Bishop F. Paget*.

WHEREVER a faithful soul seeks Him, Christ is not far off; "thinner than the subtlest lawn" is the veil which now screens Him from our sight, but He is not less near to us because we cannot see Him: He is in our midst. The time to rend the veil has not yet come, yet His Presence is a reality.—*Archbishop Benson*.

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