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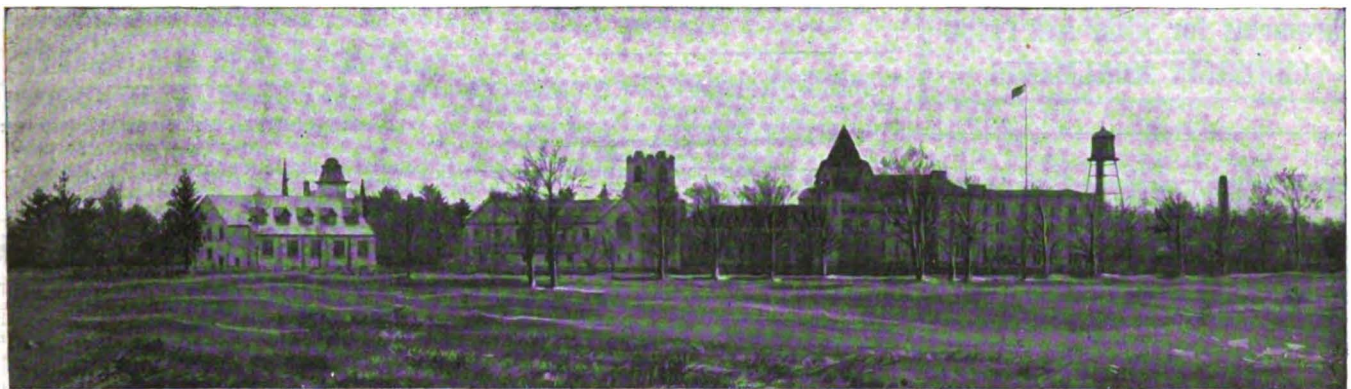
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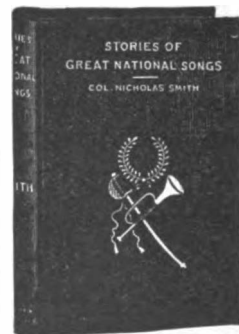
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TURN thine eyes unto thyself, and beware thou judge not the deeds of other men. In judging of others a man laboreth in vain, often erreth, and easily sinneth; but in judging and examining himself, he always laboreth fruitfully.—*Thomas à Kempis.*

NO MAN can learn patience except by going out into the hurly-burly world, and taking life just as it blows. Patience is but lying to, and riding with the gale.—*H. W. Beecher.*

THE RELIGION OF EXPERIENCE.

WHITSUNDAY marks the middle point of the Church Year and the climax not only of divine revelation but of the gradually increasing gift of power. It may be well to repeat here what has been already said about the philosophy of the Church Year and its teaching about religion. Perhaps the best practical answer to the question, What is Religion? is that it is the divine life in the human soul. Different religions are to be graded according as they answer the two inevitable questions, What is the divine life? and, How may that life be had? It is the supreme characteristic of the religion of Christ that it alone answers fully and clearly both these questions. The divine life, so far as it concerns human beings, was manifested in the life of Jesus Christ. Between Him and any other that has ever appeared on this earth, there is no possible comparison; nor can the human mind conceive of anything higher than the life of consciousness with God; complete knowledge of God's will and purpose and entire sympathy therewith.

But this were only to mock us unless God were to go still further and vouchsafe to us the same gift of life, the same power, as that which showed itself in the character of Jesus.

To this great end, the old Covenant looked forward. It is a mistake to suppose that Christ, as manifested in the flesh, was to be the climax of divine revelation. The Messiah was to come, and was to reign, but He was to reign by giving the Spirit to others. It was borne into the souls of men like Jeremiah and Ezekiel that God would make a new covenant with His people, in which He would write His laws in their hearts. Morality would be transfused with life and the pricks of a goading conscience be transformed into harmony with the Absolute God. In a word, God's Holy Spirit would transform men's very inner being. Of this Spirit Jesus was born; being so born and growing in accordance with the laws of that spiritual life, He came, at thirty years of age, to have the maximum of receptivity and was baptized with the Holy Spirit, and so equipped not only for a life of personal holiness, but for the truly Messianic work of establishing God's Kingdom on earth. This divine power He so used, in resistance to temptation throughout His earthly life, that He made it His own; and having triumphed on the Cross, and sat down on the Right Hand of Power, He was thereby enabled to convey the Supreme Gift to others.

What this power meant in all its fulness, Ezekiel and Jeremiah knew not; nor John the Baptist; not even that little band whom Jesus gathered around Him on the eve of His departure and to whom He told the wonderful story of what was to come to pass "at that day" (St. John 14:15ff.): "He that loveth Me shall be loved of My Father . . . and We will come unto him and make Our abode with him. These things have I spoken unto you, being yet present with you. The Comforter shall teach you all things."

So spake Jesus; and His disciples believed His words. But we cannot too often or too strongly emphasize the fact, which every Epistle puts before us, in every Celebration, that what was theory before Pentecost was experience from Pentecost on. For the first time they knew what the Kingdom meant; they became conscious citizens of the spiritual and eternal realm (Acts 2:1ff.).

We may note just two elements in their experience: The "cloven tongues" stood for a new power of utterance of the new reality. Henceforward, there was to be a preaching of a higher order than ever before. The other element is, that the effect of this preaching, the central result of this new power, was to be a new unity—unity of believers with God, resulting in unity of believers with each other.

W. B. C.

SOME FUNCTIONS OF THE HOLY SPIRIT.

WE speak of Whitsunday as the birthday of the Church. Perhaps there are no subjects upon which there is greater misapprehension among Christians than those of the Church and of the office of the Holy Spirit within her. No doubt none of us fully understands so great a mystery.

We can discern the Holy Spirit moving among men in several and varying degrees.

We find Him among the heathen. The horrible doctrine that all these are consigned to everlasting punishment because they know not God is, happily, no doctrine of the Church. There is reason to believe that every man born on earth receives sufficient illumination from the Holy Spirit to choose right instead of wrong, if he is willing to do so; and in exceptional cases we have examples of heathen philosophers rising to considerable heights of personal holiness. Whatever may be the case with respect to any who deliberately choose to be outside the intimate relationship with our Lord which He offers us in Baptism—if there are any such—it cannot be said that men of the world, within or without Christian lands, are totally deprived of the influence of the Holy Spirit. Some of these bear beautiful fruits of that Spirit within them.

We find Him, historically, among the Jewish people. From the call of Abram until the Hebrew religion culminated in the Incarnation, nothing is more certain than that to the Hebrew there was vouchsafed an especial guidance of the Holy Spirit. This does not mean that He forsook all other races of mankind in an exhibition of partiality to one race alone. It means rather that He gave to one race that special degree of illumination which should enable it to perform a role in history in preparation of the world for the Messiah. An incident of that guidance was the illumination of individuals specially called to perform particular parts in that preparation: law givers, who received the illumination of understanding; prophets, who received the illumination of inspiration—He “spoke by the prophets”; types, who received the illuminating grace to prefigure in their lives the great Antitype to whom unwittingly they bore testimony. And beyond this particular illumination of individuals was the illuminating guidance which He vouchsafed to the Hebrew theocracy. He gave to the Hebrew nation corporately such guidance in greater degree than was given to the nations about them.

And we find the Holy Spirit poured in singular measure upon our Blessed Lord at His baptism. Here was such an outpouring as neither heathen nor Jew had ever received, or could receive. We must write very cautiously here. The unity of the Blessed Trinity was in full force during every stage of the Incarnation, and that unity was at no time imperfect. Yet upon the Man Christ Jesus the Holy Spirit visibly descended at His baptism, and the anointing for the work of His ministry was thus given to His humanity. Now was the full plenitude of the power of the Holy Spirit given on earth. Illumination, beside which that of the holiest and most brilliant of heathen sages and Jewish seers faded into insignificance, was now given to One who was incarnate God. And what did He do? He began to frame that spiritual organism, the Kingdom of God, which is one with that divine-human organization, the Church. These are not two, but are, respectively, the spiritual and material phases of one being.

What may be called the pre-natal existence of the Church began with that down-pouring of the Holy Spirit at our Lord's baptism. The embryo of the Church began to be formed. By the time of the first Eucharist that embryo had so developed that it was seen to possess latent power of giving spiritual sustenance to those who should be born to it. The Church and the Church's Lord were one during all that period. The Ascension was His translation—still and forever incarnate—into the realm of the spirit. And then came that great breathing of the Breath of Life into the perfected organism which gave to the Church its birth on Pentecost. Henceforth and forever the Holy Spirit had a permanent lodging place on earth. As the dove sent forth last from the ark by Noah had found a place to alight and so had remained on the earth, so now the Holy Spirit found His resting place among men—“a body hast Thou prepared Me.”

This organism, the Church, is, then, the body which enshrines the Holy Spirit. The Body itself is one with our Lord; the soul is the Holy Spirit. And so there is within the Catholic Church that Presence which guides her into all truth; that Protection which guarantees that the gates of hell shall never prevail against her.

What is the Church? It is not the sum total of baptized men. These are intimately grafted into her body—which is also His body, for Christ and His Bride are one flesh—but they do not constitute the totality of the Church. Rather is the Church Christ Jesus plus those whom He has incorporated into Himself. Therefore is the Church One and not many.

It is only in our Lord that the Church presents her true characteristics. She is One because He is one and indivisible. She is holy because He is holy. She is Catholic because He has redeemed all mankind. Only in being apostolic does humanity give to the Church a distinctly human note; but in building her on the foundation of the apostles and prophets, Jesus Christ used men to propagate His organism which, in Himself alone, was forever One, Holy, and Catholic.

The combined agreement of all Christians could not give the Church her unity, because they are, in themselves, many; it could not give the Church holiness, because they are sinful; it could not give the Church catholicity, because unborn myriads to the end of time would still be unpledged to it. So the unity of the Church does not depend upon the corporate obedience of all Christians, her holiness upon the holiness of her members, nor her catholicity upon universal acceptance of her decrees or universal extension of her organic body in space. If all mankind except one individual should abandon the Church and unite themselves into one united sect, the Church, with its one member, would be as truly Catholic as though it embraced every single individual who ever breathed upon the globe. Men can no more give to the Church her catholicity than they can give it her holiness; nor can they take it away.

THE HOLY SPIRIT works in the Church, as He worked among the Hebrews—though in far intenser degree—in a twofold manner. He illuminates the Church organically or corporately, and He illuminates each individual particularly.

The organic illumination of the Church is that which leads her into all truth. This illumination is gradual. It is the slow process by which men come to be of one mind in an house. It is witnessed to by the agreement of all parts of the Church in the principles of the Catholic Faith. Men within the Church may differ without impugning this corporate agreement. In whatever is common to all the decrees, canons, liturgies, and traditions of the Church, the Holy Spirit has led her into the truth. Wherever religious questions are differently determined by different branches of the Church, or are not determined at all, there the Holy Spirit has not yet guided the Church into the truth. It is not necessary that divine revelation clear up all these questions; it is quite probable that the ultimate goal of the illumination of the Holy Spirit into “all truth” will not be reached until the Church is no longer militant. But the Holy Spirit so illuminates the Church that no Christian person endangers his salvation by loyal acceptance of that which is propounded to him by that particular branch of the Church in which his lot is cast, notwithstanding the possibility that the mind of the Holy Spirit is not perfectly reflected by that particular Church. This is a comforting thought; for it relieves the individual from the serious consequences of deciding wrongly in regard to points at issue between branches of the Catholic Church. Should, for instance, the divine mind be more accurately fulfilled in the administration of Confirmation by the direct laying on of hands by a Bishop, as Anglicans believe, we may yet feel that Romans, who receive that sacrament by other means from their Bishops, and Greeks, who may receive it by means of a chrism actually applied by a priest, do in fact receive the grace which is bestowed in Confirmation or its equivalent. Similarly, if it be true that the “see of Peter” is the divinely-intended seat of authority for the whole Church, those who rely upon the contrary belief of the particular Church of which they are members cannot thereby be in mortal sin. Whatever be said by partisans upon either side of such a mooted question, the Holy Spirit has not yet guided the Church into the whole truth upon it. The one thing of importance for the individual to determine is that he is in fact grafted into the very organism of that Church in which the Holy Spirit is the giver of life.

And as the Holy Spirit is given in full plenitude to the Church, He is also given in measure to each of her children. We say in measure; for no Churchman, and no group or organization of Churchmen, even in a whole national Church, or in the Churches of a single “Communion,” possesses the full measure of illumination that is given to the Church as a whole. By the Holy Spirit are we baptized; by His drawing, indeed, before Baptism, are adults led to that sacrament. In Con-

firmation we receive a sevenfold gift of that Spirit. In other sacraments is He given for particular purposes, as for the work of the ministry in Holy Order. Yet this grace does not make the individual inerrant, and no one man reflects all the many-sidedness of the Church's appreciation of the truth.

This is our comfort when Bishop or priest shows an imperfect grasp upon the Church's verities. Heresy can destroy a particular Church only when it is formally and explicitly set forth by a Church in the place of the Catholic Faith. It is unfortunate when Bishops or priests should prove themselves heretics, but the Church readily survives such incidents. Indeed the mere failure to set forth the Catholic Faith in perfect balance of truth and counter-truth is not, of itself, heresy, lest would we all be heretics; for no man possesses the perfect balance of the truth. Nothing is more obvious among ourselves, for instance, than that different men among us see more clearly one aspect of Christian truth or of Christian duty than another. Why, for instance, is one an ardent supporter of missions and yet an active opponent of the full sacramental teaching of the Church? What else is the purpose of missions than to bring more men into touch with the sacramental life? And yet an equal number of men who have a splendid vision of the sacramental Presence of our Lord and a splendid desire to bring others into a realization of that Presence, are frightfully lukewarm toward missions.

Take it in other ways. How unlike is the frame of mind between a typical member of the Brotherhood of St. Andrew and a typical member of the Confraternity of the Blessed Sacrament. There is absolutely no reason why one man should not heartily affiliate with both; yet how many do? We have men who are in great anxiety because the Church has not leavened the social fabric and is not alive to the problems of capitalism, of trusts, of labor, of the social evil; and other men who are in anxiety about dangers to the Church itself; but how many are seriously anxious about both?

And, unhappily, not only do characteristics differ so markedly that few men are equally sympathetic with all phases of the Church's life and work, but many of them are actually antagonistic to those phases which least appeal to them. This was admirably illustrated in a suggestive paper by the Bishop of Utah on the distinction between the functions of Priest and Prophet in the Church, printed in a late issue of the *Churchman*. Bishop Spalding was arguing that two distinct conceptions of the ministry—the priestly and the prophetic—had grown up, side by side, in the Church. He tried, undoubtedly, to do justice to both; yet it was perfectly evident to the reader that he idealized the prophetic conception, which most appealed to him, and drew only a caricature of one who had primarily the priestly conception. Why could not the Bishop see that each conception was incomplete without the other, and that his unprophetic priest was as far below a right ideal of the ministry as his unprophetic priest? It is inevitable that to some men the prophetic side of the ministry and to others the priestly side should predominate; that some should be preachers and some should be pastors; but it is most unfortunate that either of these should belittle the other. And when we see even extreme cases in which a priest is almost wholly devoid of certain characteristics that belong to the priesthood, we may often find that he is pretty well developed in some other. The strongest defense in the case of Dr. Crapsey was that he had done really good work in the social order; and those priests who have lately abandoned their orders prior to submission to the see of Rome have equally been men who have developed one aspect of the priesthood to the exclusion of other needed attributes. Not one of them, for instance, so far as we know—we speak subject to correction and without desiring to hold them up as sinners above many others of their brethren—had ever shown any real, living interest in the foreign missions of the Church, except to criticise the way they were managed. The criticism may often have been wise, but it would have come with better grace from men who were really sympathetic with those who are doing the hard work in the mission field and with those who are supporting them at home. Criticism is legitimate and helpful, but it is most useful when it proceeds from those who are actively interested in promoting the cause criticised. All of which shows that the priest-party and the prophet-party—to use Bishop Spalding's terms—both tend to narrowness if exaggerated to the exclusion of the predominant thought within the other.

The fact is that the Church itself has greater stores of wisdom than the aggregate wisdom of all its members; and that among the latter there is "a diversity of gifts but the same Spirit." The illumination of the Spirit upon the individual is

measurable. It varies according to the capacity of the individual and according to the degree with which the individual stirs up the Spirit within him. It need not trouble us when we see Churchmen laying stress upon different parts of the Christian duty or of the Catholic Faith, but only when they are antagonistic to other parts.

And this divine illumination of the Holy Spirit is wholly distinct from the natural gift of the human intellect. Blessed the man who has both a splendid intellect and a splendid illumination of the Holy Spirit; but the two are by no means necessary to each other. The one makes a scholar; the other a saint. We have saints who are not scholars and scholars who are not saints; but we have enough saintly scholars and scholarly saints to prove to the world that religion and scholarship are not exclusive of each other. The saint may become a scholar by studying, if he has sufficient intellect and opportunity; the scholar may become a saint if in humility he is willing to draw from the fountain of spiritual strength a sufficiency to make him spiritually great.

We need, to-day, a greatly increased appreciation of the Presence and Work of the Holy Spirit within the Church; and that appreciation will be a great comfort when things seem to be going wrong within the Church. It is the antidote to despair. It is the comfort to those who are able to see abnormalities in the Church and not be greatly moved.

NO doubt many readers of THE LIVING CHURCH and the *Outlook*—for we trust we have many readers in common—were dismayed and perhaps indignant at an extremely ill-tempered view of the former expressed last week by the latter magazine. We trust too much will not be thought of the incident, which troubles us not at all. The *Outlook* is an extremely useful publication and one with which intelligent Churchmen could ill afford to dispense. Few magazines are to us so suggestive and so helpful. The amount of good in those "verses" by Arthur Guiterman and in Mr. Jesse T. Pope's article on "A Model Milk Supply" in the same issue, is enough to counteract any momentary annoyance from a very unhappily expressed editorial; while the fact that our own columns were obviously drawn upon for the *Outlook's* information concerning the Church Congress shows that even our despised pages are occasionally found useful to our excellent contemporary, and the *Outlook* is not the first to pillory one for what it esteems to be faults and to make use of his virtues without giving credit for them. In the particular emergency which has led to the editorial policy which the *Outlook* disapproves, our excellent contemporary happens not to have the necessary information to enable it to express an opinion intelligently—a condition which leads many broad-minded men to decline to express any opinion at all.

But the religious value of the *Outlook* is not that of an aid in moulding the thought of Churchmen. Indeed we have taken pains in recent years to observe the concrete effect on actual Churchmen of reading the *Outlook* to the exclusion of more Churchly literature. There is a particular type of Churchman that has thus been created; and it requires a powerful and an ably conducted magazine to create a type. The Churchman thus created has two pronounced characteristics. He views with supreme contempt every Churchman who differs one iota from himself; and he is absolutely confident of his own matchless and superlative breadth. This combination of characteristics is eminently satisfying to the individual.

The value of the *Outlook* to the intelligent Churchman is not as a guide to his own religious thought, but as an interpreter of the average current thought among progressive Protestants. It enables one to obtain their viewpoint intelligently. It is not, indeed, sympathetic to the really advanced thought among Protestants, for the *Outlook* hardly does justice to a man so far ahead of his age and his associates as Dr. Newman Smyth. Yet its value is really greater thereby, for the *Outlook* could not adequately interpret current Protestant thought if it were far in advance of such thought. Nor does its inability to do justice, for instance, to THE LIVING CHURCH lessen its value, for that also is a characteristic of Protestant thought, and the value of the *Outlook* depends upon the accuracy of its reproduction and interpretation of such thought.

That the *Outlook* has absolute contempt for the position of THE LIVING CHURCH we can quite understand. It succeeds admirably in making its readers cognizant of the fact. That is a part of the problem which must be faced before unity can come about. We for our part have the very opposite of contempt for our contemporary's position. It is a great advance upon the

Protestant position of fifty years ago. Unlike our contemporary, we can recognize that it is possible to start from different premises and thus reach different conclusions from our own and yet not be a drivelling idiot. The intrinsic limitation of the *Outlook* is in the narrowness and intolerance of Protestantism, which resents an opposing point of view, and which cannot, even with the splendid editorship devoted to the *Outlook*, do justice to the Catholic position. For this we have only regret.

But Churchmen who are otherwise provided with Churchly literature cannot afford to be without the *Outlook*, for they need to appreciate both the strength and the weakness of the position that is opposed to them. Always unsympathetic with any movement that is distinctively Churchly, our valued contemporary is hopelessly unable to make men into good Churchmen; but good Churchmen need the appreciation of the narrower Protestant position, such as they can get to best advantage in that very readable, ably edited, most representative, and really splendid magazine, the *Outlook*. May it have many years of ever increasing success and of ever growing illumination!

LAST week we felt impelled to express regret that the Bishop of Albany also, of all men, had fallen a victim to the present panic and had joined in the campaign of denunciation of men who differed with him. We hasten now to express gratification at the promptness with which he has, in effect, recalled those hasty words, in writing his "Word of Reassurance" which is contained in this issue. That we were not alone in viewing the Bishop's former expressions with something akin to indignation is evident from letters published in last week's *Churchman*, vigorously and successfully contesting his position. The Bishop avowedly declared war, and correspondents take him at his word and accept the gauntlet.

We, for our part, do not. There is absolutely no reason for an internecine war among Churchmen. The Bishop of Albany is himself, not in his former declaration of war and his hurling of opprobrious adjectives at imaginary opponents, but in the reassuring words which he—"an old man and a Bishop for forty years"—leaves to the Church as he is sailing for England. May others who have acted or written in haste thus quickly "seek peace and ensue it"!

CHOSE who discuss the effect of the prohibition laws in the southern states fail, in our judgment, to meet the real issue. The opponents cry: Prohibition does not prohibit. To which the obvious reply is the inquiry: Prohibit what?

The new prohibition laws have behind them a totally different sentiment from that which instigated similar laws in the North. The prohibition sought is a prohibition, not of drinking, but of crime. That liquor is still drunk in those states is of no importance. The laws were not passed by men who objected to drinking *per se*. The attack is made upon the saloon as an instigator of crime, and the new laws are a success or a failure according to whether there is or is not a material reduction of crime. Thus far they appear to be successful; and their success, if it shall prove general and permanent, will mean that the saloon must go, wherever it yet remains.

As the problem of the runaway slave was solved in war times by pronouncing the slave a contraband of war, so is the saloon now legitimate prey for the confiscation of the state, not because of any inherent wickedness in the act of selling or of drinking liquor, but because the saloon is convicted of being an accessory to the commission of crime. The saloon might have saved itself if brewers had chosen to dissociate it from crime. They did not do so, and have, therefore, only their own cupidity to blame if the institution which they have built up is torn down, by a people determined that war shall be waged, not against drinking temperately and moderately, but against crime.

ANSWERS TO CORRESPONDENTS.

A. B. M.—(1) A priest has no right to invite members of other religious bodies to receive Holy Communion in the Church—see rubric at the end of the office for Confirmation. It is proper to say that some hold, illogically we feel, that this rubric does not apply to occasional recipients but only to regular worshippers.

SEVERAL—(3) We should have added to the answer given you in issue of May 23rd that since the reign of Queen Elizabeth the Royal Supremacy in England has been asserted only in the title, "Supreme Governor."

HONORS AWAIT VISITORS TO ENGLAND

Some Plans Made for the Entertainment of the Church's Guests

LATE ITEMS OF ENGLISH CHURCH NEWS

The Living Church News Bureau,
London, St. Dunstan, Abp., 1908

THE *Standard* states that the University of Cambridge proposes to confer the degree of Doctor of Law, *honoris causa*, upon the Archbishop of Capetown, Metropolitan of South Africa; the Bishop of Jamaica and Archbishop of the West Indies; the Bishop of Calcutta, Metropolitan of India; the Bishop of Missouri, Presiding Bishop of the Church in the United States; the Bishops of London, Salisbury, Massachusetts, Southwark, Birmingham, and Liverpool.

It is announced that their Royal Highnesses the Prince and Princess of Wales propose to honor the Bishops and the representatives of every diocese attending the Pan-Anglican Congress with an invitation to Marlborough House (in Pall Mall, London) on the afternoon of St. John Baptist's day (June 24th). In these circumstances the Bishop of Winchester's proposed garden party at Farnham Castle, on the afternoon of the same day, will not take place.

In connection with the Pan-Anglican Congress, a great missionary demonstration will be held at the guild hall on June 30th, at 12 noon. The object of the demonstration is to bring before city men the extensive mission work of the Anglican communion in various parts of the world. The chair will be taken by the Lord Mayor, and the speakers will include the Bishop of London, the Bishop of Chicago, the Archbishop of Rupert's Land, and others. Admission will be by ticket.

It has been decided to hold a missionary festival this year at Lindisfarne (Holy Island), the ancient home of British Christianity in Northumbria, the island so full of historic and precious associations in connection with St. Aidan and St. Cuthbert, and so notable for its ancient priory and picturesque surroundings. The consecration of the new nave of Hexham Abbey church is to take place on Saturday, August 8th, and it is expected that a good many of the Bishops from the Lambeth Conference will be present. The festival at Lindisfarne has accordingly been arranged for the following Monday, August 10th, so that those who are in the North may have the opportunity of visiting these two great centres of Northern Christianity under memorable circumstances.

The Governors of the Pusey House, Oxford, have accepted the nomination by the principal and his colleagues of two young London priests as members of the staff of "librarians": the Rev. W. J. Carey, Church of the Ascension, Lavender Hill, and the Rev. G. A. L. Way, St. John's the Divine, Kennington. One of these new men at the Pusey House will fill the place of the Rev. Mr. Mackay, who is leaving to become vicar of All Saints', Margaret Street. Better appointments, says the Oxford correspondent of the *Church Times*, can hardly be imagined.

The secretary of the S. P. G. (Bishop Montgomery) appeals in the *Times* newspaper for funds to send out immediately to the diocese of Qu'Appelle (Western Canada) four clergy, University men, to form a Brotherhood. These priests, who are graduates of high standing, are ready to start at once, having been accepted by the Society; and the Bishop of Qu'Appelle has welcomed them on condition that they can be supported for the present by a special fund. The grant made by the Society to the diocese (£6,000 spread over three years) is already appropriated. The Society appeals therefore for £1,000 immediately in order to place in the field men waiting to go. A further sum of £1,000 will be needed for their support during the next two years, to develop the work until it can become self-supporting.

The Council of the Guild of All Souls has presented the thirty-fifth annual report to the members. The number of new members admitted during the year, 360, is rather less than in recent years, but the resignations and the members removed from the roll for non-payment of subscription and other causes, 175, are also less: so that the net gain has been 185, and the total number of members is now 6,137. Of the 5,206 members still with us on earth, 857 are clergy and 4,349 laity.

The *Church Union Gazette* (E. C. U.) for May, *re* E. C. U. Defense Fund, states that the Council early in 1908 made a grant of £104 to meet expenditure incurred by the S. S. J. E. Fathers in India in appealing to the Metropolitan and Provincial Synod at Calcutta against the action of the late Bishop of

Bombay. It has since been found that the total expenses incurred by the Fathers in this case amount to a little over £366, towards which about £68 has been subscribed by friends in India, leaving (after the grant of £104 above mentioned) a deficit of £195. The Council felt that this must not be allowed to fall upon the S. S. J. E. Fathers; so they have made themselves responsible for the whole deficit, feeling sure that the subscribers to the Defence Fund would wish them to do so. In view of these and other circumstances it is clearly necessary to appeal for a sum of at least £750 to meet the requirements of the year 1908. The forty-ninth anniversary of the E. C. U. will be held on June 25th. The president and Council have made arrangements for holding a *conversazione* at the Church House, Westminster, on the evening of July 8th, for the purpose of offering a hearty welcome in the name of the whole society to the episcopal vice-presidents of the Union, who are coming to England for the purpose of attending the Lambeth Conference.

The *Guardian* publishes an interesting item concerning the mitre of William of Wykeham, the illustrious fourteenth century statesman Bishop of Winchester. About a year ago portions of the mitre, found loose in a drawer at the warden's lodge, New College, Oxford, were shown—along with the silver gilt crozier of the same prelate, which is preserved in New College chapel—in the rooms of the Society of Antiquaries at Burlington House, Piccadilly. With much patience and skill Mr. St. John Hope, the eminent ecclesiologist, pieced together the metal bands, jewels, precious stones, seed pearls, and other ornaments, which were together in a heap, and so reconstructed the mitre that a good idea could be formed of its appearance when worn. It has now been mounted in linen in its original form, and the crocketed ridges in the top are replaced. In its restored condition it will go back to New College. New College, it will be recalled, was Bishop William of Wykeham's great collegiate foundation at Oxford.

A severe thunder storm accompanied by torrents of rain broke over Boston, Lincolnshire, at noon on Wednesday last, and the famous "Stump," the tower of the parish church, was struck by lightning. The southwest pinnacle of the octagonal lantern, about 300 feet from the ground, fell partly into the churchyard and buried itself in the ground, and partly inwards on to the bell chamber roof. The tower was struck by lightning eight years ago, when a pinnacle weighing upwards of a ton crashed through the nave roof while a service was being held and shattered the steps of the font.

A meeting in aid of the Glastonbury Abbey Purchase Fund, with the Bishop of Bath and Wells in the chair, was held at Grosvenor House, by permission of the Duke of Westminster, on Friday afternoon, when Canon Masterman, vicar of St. Michael's, Coventry, and Professor of History at the University of Birmingham, delivered an address on "Glastonbury Abbey: Its History and Its Traditions." He said it was impossible to say when the Abbey was founded. It took them further back than authentic history. At all events, there could be no reasonable doubt that it was one of the very earliest centres of the Catholic Faith of Christ in this country. He traced the history of the Abbey from British times, pointing out that it was the resting place of many of our early saints; that it became one of the centres of the contest when at the time of the Norman Conquest the old and the new order came into collision; and that it had remained throughout history the most ancient monastery in England. Mr. G. W. E. Russell, in moving a vote of thanks to Canon Masterman and the chairman, offered an excellent solution of the question of what was to be done with Glastonbury to serve the purposes of the Church of England in the future. He had been led to the conclusion that the possibilities of a revival of a reconstruction of the monastic life of the Church were "not exhausted." The sum of £5,800 is required to complete the purchase.

Mr. Sydney H. Nicholson, acting organist of Carlisle Cathedral, who was recently appointed organist of Canterbury Cathedral, has now withdrawn his acceptance of the post, having accepted the position of organist of Manchester Cathedral.

J. G. HALL.

CORNER-STONE LAID FOR NEW YORK CHURCH

Bishop Greer Officiates at St. Mary's, Lawrence St. GENERAL SEMINARY AND OTHER COMMENCEMENTS

Week of Prayer at Church of the Redeemer

**The Living Church News Bureau,
New York, June 1, 1908**

IN a heavy rain on the morning of Memorial day Bishop Greer laid the corner-stone of St. Mary's Church, Lawrence Street, Manhattan. Assisting him were the rector, the Rev. Hiram R. Hulse, and the vicar of Intercession Chapel, Trinity parish, the Rev. Milo H. Gates. There was put into the new stone the box that was taken from the stone of the old building, which was one of the landmarks of upper Manhattan Island. The new church, Mr. T. E. Blake, architect, is in the English Gothic style, plain brick within and without. There will be a high basement for the Sunday school, to be used by it until such time as the complete foundation plans can be carried out, and a parish building be provided. The seating will be about three hundred, and the cost of the church \$25,000. In his address the Bishop gave brief suggestions about uses of a parish church, and the rector pointed out that while St. Mary's has always been one of the smaller parishes over-topped by many others, its record of achievement has been remarkable. He recalled the part a former rector had in founding the Sheltering Arms, the wife of a rector in establishing the House of Mercy at Inwood, and the whole parish in bringing into existence the Speyer School across the street, now one of the unique educational institutions of the city. St. Mary's congregation is using a part of the Speyer foundation for its Sunday school and worshipping in St. Paul's chapel of Columbia while its own buildings are under construction.

THE GENERAL THEOLOGICAL SEMINARY.

The commencement exercises of the General Theological Seminary were held on Wednesday morning, June 3d, in the Seminary chapel. The senior class consisted of thirty-four candidates for Holy Orders in seventeen various dioceses; twenty-three men had degrees from seventeen various colleges and universities. Mr. Stanley Brown-Serman read an essay entitled, "The Mission of the Church to the Jews"; he received the McVickar prize in Ecclesiastical History. Essays were also read by George Farrand Taylor and Charles Whitney Popham. Mr. Henry Curtis Whedon received the McVickar prize in Greek. The George Cabot Ward prize for the best reading of the Bible and service of the Church was won by Mr. Brown-Serman, who also received the degree of M.A. at the commencement this week from Columbia University.

COLUMBIA COMMENCEMENT.

Eleven hundred degrees were conferred at this year's commencement of Columbia University. Among them was that of Doctor of Sacred Theology given to the Rev. Lea Luquer, class of 1852, rector of St. Matthew's Church, Bedford, N. Y. Mr. Julien T. Davies, member of the Board of Missions of the Church and president of Columbia Alumni Association, presented a statue of Alexander Hamilton, which was recently erected in front of Hamilton Hall. Zest was afforded the exercises when somebody shouted, during the presentation of degrees, "Governor Butler," referring to the president of the University, who was in the chair. There was wild cheering, which was added to when another cry was heard, "Taft and Butler." It was announced for the first time that the donor of the \$500,000 with which Hamilton Hall was built was Mr. John S. Kennedy, a trustee, and long time friend of the University.

ST. MARY'S SCHOOL.

The assembly room of St. Mary's school was crowded by the friends of the school on Friday morning, May 29, when thirteen graduates received diplomas from the Rt. Rev. Dr. Courtney, officiating for the diocesan, who was unable to be present.

A preparatory religious service was held in the chapel, conducted by the Rev. Alban Richey, D.D. The procession of students went to the hall singing an anthem, "Blest are the pure in heart," by Huhn. Dr. Richey presided also at the scholastic exercises, which consisted of piano, violin, and organ pieces by members of the graduating class; the Latin salutatory by Miss Margaret Cecilia Richey; the valedictory, in metre,

READ not books alone, but men, and amongst them chiefly thyself; if thou find anything questionable there, use the commentary of a severe friend rather than the gloss of a sweet-lipped flatterer; there is more profit in a distasteful truth than deceitful sweetness.
—Francis Quarles.

by Miss Margaret Lybrand Reazor. A happy address by Bishop Courtney and his blessing concluded the programme.

WEEK OF PRAYER AT THE REDEEMER.

The congregation of the Church of the Redeemer observed a week of prayer, ending on the eve of Ascension Day. Intercessions for the parish and for the Church at large were offered every day from sunrise to sunset. On Sunday evening the Litany was sung in procession and the Rogation prayers were said by the rector at the altar.

TRINITY CHURCH ANNIVERSARY.

Trinity Church observed the anniversary of its consecration on Ascension Day. The Rev. Dr. Manning was present but did not officiate. The Rev. Dr. J. Nevett Steele, some time vicar of old Trinity, was celebrant and the present vicar, Rev. C. S. Stetson, preached the sermon. The music was much the same as in other years except that Schubert's Mass No. 5 was substituted by Gounod's St. Cecilia.

CO-ORDINATION OF LAY WORK.

The May meeting of the Church Club appointed a committee of five members to serve with representatives of other lay organizations of men of New York on a central committee charged with the duty of coördinating the work of carrying out Bishop Greer's suggestions to the men of the three boroughs of the Bronx, Manhattan, and Richmond, how they may, if they will, help the missions of the Church in New York, in the diocese, and in all the world. Mr. George F. Crane, who represented the club at the St. Louis Conference, reported the proceedings, and Mr. William Jay Schieffelin told about a committee of laymen, one hundred strong and made up of Presbyterians, Baptists, Methodists, Congregationalists, Reformed, and Churchmen, forming the Laymen's Missionary Movement, who are going around the world to look into the condition of foreign missions.

CATHEDRAL TRUSTEES.

The Rev. Dr. William T. Manning, the new rector of Trinity Church, was elected a trustee of the Cathedral of St. John the Divine, to fill the vacancy caused by the death of the Rev. Dr. Morgan Dix, at the meeting of the Board of Trustees. Consideration of the interior decoration of the Cathedral was taken up at the same meeting, and while no plans have been decided on, it was stated to be likely that these would consist of suggestions expressive of the teachings of St. John as shown in the Gospel, the Epistles general, and the Book of Revelation. A gift of a stone, a foot square, was made to the trustees by Dr. Malcolm McLean. The stone came from the ruins of the Cathedral of St. Columba, and was secured by permission of the Duke of Argyle. It will be placed in the wall of the Gaelic chapel.

AT ST. BARTHOLOMEW'S.

Dean Barry of Nashotah will be in charge of St. Bartholomew's Church for six weeks beginning June 14th.

APPROPRIATIONS FROM THE MISSIONARY THANK OFFERING.

A STATEMENT is given out showing the disposition made of the amount received in the Missionary Thank Offering presented at the recent General Convention. The amount of the offering was \$778,157.61, of which \$79,572.55 was in pledges. The amount is utilized as below:

Undesignated amount (also in addition to this see \$19,627.72 mentioned below)		\$409,698.68
Designated for the several dioceses and districts:		
For Educational work	\$ 11,627.32	
For Buildings	33,937.03	
For Endowments	62,707.16	
For General purposes in stated dioceses and districts	80,981.33	
	\$189,252.84	
American Church Building Fund	1,000.00	
General Clergy Relief Fund	1,607.97	
Clergy Retiring Fund Society	250.00	
Society for the Increase of the Ministry	250.00	
Protestant Episcopal Educational Society	85.81	
To be added to the Newbold Legacy	10,000.00	
American Church Institute for Negroes	40,006.05	
For Central Expenses of the Committee	21,337.25	
For expenses of certain Diocesan Committees	4,442.90	
For salary of a Foreign Missionary	1,025.75	
For specific purposes, for appropriation by The Domestic and Foreign Missionary Society (including for Hospitals \$2,201, and a memorial chapel in the domestic field, \$3,000)	19,627.72	288,886.38
		\$698,585.06
Pledges:		
Undesignated	3,072.55	
Designated, but not yet due	76,500.00	79,572.55
		\$778,157.61

Of the undesignated contributions the Board of Missions has appropriated for distribution by the Committees in charge of the respective fields the following amounts:

Domestic Missions (including Indian Missions)	\$115,000.00
Domestic Missions, for a Memorial Chapel	3,000.00
Work Among the Negroes	25,000.00
Porto Rico, Honolulu, and the Philippines, Brazil, Cuba, and Mexico	63,000.00
China and Japan	70,000.00
Africa	7,000.00
	\$283,000.00

Appropriated to cover the deficiency on September 1st, 1907, and restore the Reserve Deposits of the Society, in accordance with the direct pledge in the resolution of the Board appointing the Missionary Thank Offering Committee in 1904	138,460.57
	\$421,460.57

APPROPRIATIONS BY DIOCESES.

The following table shows the amount granted from the above undesignated contributions to each diocese or district, and also the amount of "Designated" contributions it received:

Alaska—Fort Yukon	\$ 5,000.00	
Neenana	5,000.00	
Designated	354.13	\$ 10,354.13
Albany—Designated		1,038.75
Arkansas—Churches and Rectories	\$ 3,000.00	
Designated	155.00	3,155.00
Arizona—(See New Mexico.)		
Asheville—Church or Rectories	\$ 2,500.00	
Designated	2,926.00	5,426.00
Brazil—For Church at Pelotas	\$ 10,000.00	
Designated	1,850.00	11,850.00
California—Designated		18,926.94
Central New York—Designated		10.00
Chicago—Designated		48.97
Colorado—Designated		1,000.00
Cape Palmas—For Buildings and Repairs	\$ 6,000.00	
Designated	102.00	6,102.00
Cuba—For Episcopal Residence, Havana	\$ 12,000.00	
Designated	155.00	12,155.00
Dallas—Designated		320.66
Duluth—Land and Church Building at Bemidji	\$ 2,500.00	
Designated (including \$2,750 from Duluth for their endowment)	3,250.00	5,750.00
Easton—Designated		25.00
Eastern Oregon—Churches and Rectories	\$ 3,500.00	
Designated	1,000.00	4,500.00
Florida—Designated (from Florida, for their endowment)		2,737.00
Fond du Lac—Building two Rectories	\$ 2,800.00	
Designated (including \$10,196.25 from Fond du Lac for endowment of the diocese)	10,486.59	13,286.59
Georgia—Designated		252.00
Hankow—For Lot 71	\$ 15,000.00	
Residence at Kiukiang	3,000.00	
Designated	3,526.79	21,526.79
Haiti—For Church property improvements		1,000.00
Harrisburg—Designated		10,970.00
Honolulu—For St. Andrew's Priory	\$ 10,000.00	
Designated	560.00	10,560.00
Idaho—For Missionary House at Pocatello, for St. Margaret's School, and for several rectories	\$ 5,000.00	
Designated	320.00	5,320.00
Indianapolis—Church at Bloomington	\$ 5,000.00	
Designated	9,052.46	14,052.46
Iowa—Designated		20.00
Kansas—For Rectories		3,600.00
Kansas City—Designated		5.00
Kearney—For Chapel and Rectory at Holdrege (of which for Memorial Chapel \$3,000)	\$ 4,500.00	
Designated	250.00	4,750.00
Kyoto—St. Mary's Church and Parish House, Kyoto	\$ 8,500.00	
Church at Wakayama	1,000.00	
Land and Building at Fukui	4,000.00	
Office at Episcopal Residence	1,500.00	
St. John's, Kyoto	1,550.00	
Designated	430.00	16,980.00
Lexington—For Thomas Hall	\$ 1,000.00	
Designated	145.00	1,145.00
Louisiana—Designated		250.00
Maine—Rectory at Calais		1,000.00
Massachusetts—Designated		7,784.44
Mexico—Appropriation to be assigned	\$ 12,000.00	
Designated	31.00	12,031.00
Michigan City—Church at Gary	\$ 10,000.00	
Designated	52.33	10,052.33
Milwaukee—Designated		469.07
Minnesota—Designated		203.50
Mississippi—Designated		100.00
Montana—To complete three churches and one rectory	\$ 1,400.00	
Designated	67.50	1,467.50
Nebraska—For Church House at Lincoln, or for five rectories		5,000.00
Nevada—Churches and rectories		5,000.00
Newark—Designated		998.86
New Mexico and Arizona—For building churches	\$ 2,500.00	
Designated	663.42	3,163.42
New York—Designated		16,874.80
North Carolina—(See appropriation for work among Negroes beyond)		228.10
North Dakota—Church House, Valley City	\$ 5,000.00	
Designated	1,700.00	6,700.00

Oklahoma—Churches and Rectories	\$ 7,000.00	18,100.00
Designated	11,100.00	
Olympia—Designated (including \$2,381.30 from Olympia for their endowment)		4,473.76
Oregon—Toward endowment fund	\$ 1,500.00	
Designated (including \$3,061.13 from Oregon for their endowment)	3,463.63	4,963.63
Pennsylvania—Designated		2,000.00
Porto Rico—For property at Mayaguez and for St. Luke's Hospital, Ponce	\$ 7,000.00	
Designated	90.00	7,090.00
Quincy—Designated		606.90
Sacramento—For churches and rectories	\$ 3,500.00	
Designated (including \$21,938.15 from Sacramento for their endowment fund)	22,138.15	25,638.15
Sallna—For St. John's School	\$ 3,000.00	
Designated	309.00	3,309.00
Shanghai—New Mission North of Yangtse River	\$ 10,000.00	
Parish House, Sinza	5,000.00	
Clergy House, Sinza	2,000.00	
Completion of Residence, Wush	500.00	
Designated	96.10	17,596.10
South Carolina—Appropriation	\$ 650.00	
Designated	250.00	900.00
Southern Virginia—Designated		1,466.25
South Dakota—For Churches and Rectories	\$ 5,000.00	
Designated	1,068.34	6,068.34
Southern Florida—For Rectories, etc.	\$ 2,000.00	
Designated	163.75	2,163.75
Spokane—Rectory for Archdeacon	\$ 3,200.00	
Designated	1,573.68	4,773.68
Springfield—For Church Hall for Girls at State University	\$ 5,000.00	
Designated (including \$3,801.85 from Springfield for their endowment)	4,725.85	9,725.85
Tennessee—Designated (including from Tennessee for their endowment \$685.40)		3,123.90
The Philippines—For Settlement House, Manila	\$ 12,000.00	
Designated	6,647.50	18,647.50
Tokyo—Land for True Light Church, Tokyo	\$ 5,000.00	
All Saints' Church, Kanda	7,000.00	
St. Timothy's Church, Hongo	6,000.00	
Designated	2,854.77	20,854.77
Utah—Rectory at Provo	\$ 1,800.00	
Rowland Hall	3,200.00	
Designated	300.00	5,300.00
Virginia—Designated		3,394.31
Washington—Designated		2,000.00
Western Colorado—Churches and Rectories	\$ 5,000.00	
Designated	1,015.00	6,015.00
Western Massachusetts—Designated		330.00
Western Michigan—Church at Belding		800.00
West Texas—(See appropriation for Work among Negroes beyond.)		7,897.89
West Virginia—Designated		3,000.00
Wyoming—Several Rectories		
Work Among Negroes:		
Appropriation for American Church Institute for Negroes	\$ 15,000.00	
Designated for American Church Institute for Negroes	40,006.05	
Appropriation for Parish School at Wilson, N. C.	500.00	
Appropriation to finish chapel at Winston-Salem, N. C.	500.00	
Appropriation to build a chapel at Warrenton, N. C.	1,000.00	
Appropriation for St. Philip's Industrial School, San Antonio, West Texas	500.00	
Appropriation unassigned	7,500.00	
Designated for St. Paul's School, Lawrenceville, So. Va.	5,611.95	
Designated for St. Augustine's School, Raleigh, N. C.	2,510.00	73,128.00
Persia—Designated		5.00
Miscellaneous—Designated		697.00
Appropriated to cover deficiency September 1st, 1907, as stated above		138,460.57
For various institutions, etc., as detailed at the end of a previous table		39,999.77
Undesignated balance:		
Cash	\$ 7,865.83	
Pledges	3,072.55	10,938.38
Designated balance:		
Pledges	\$ 76,500.00	76,500.00
		\$778,157.61

A WORD OF REASSURANCE.

FROM THE BISHOP OF ALBANY TO THE CLERGY AND PEOPLE OF HIS DIOCESE, AS HE IS DEPARTING FOR ENGLAND.

HASTE and hysteria seem to have broken out in certain quarters as an ecclesiastical epidemic. Some actions and some utterances are symptoms of one or the other of these diseases. Rest cure is the best prescription. But an appeal for calmer words and more discreet counsel may not be amiss. The men who under the wildest misconception of Canon 19 can forego their allegiance to the Church of their baptism and their orders must have been unsettled and unsound long before the canon. They are beyond reach; but to others disturbed and distressed I may, as an old man, and a Bishop for forty years, appeal for quiet and calm consideration of the facts, which are these:

That the canon has no relation whatever to any question of Orders, except that any ministers allowed to speak in our churches, by the Bishop's permission, are there simply as *Christian men*, which definition can hardly be denied to them;

That it pre-supposes sufficient care on the part of the Bishop, and sufficient courtesy and common sense on the part of the speaker, to avoid controversial statements and disputed facts of order or faith;

That it simply makes it possible for our people to hear the enforcing voices of men with the power to teach *διδυμιζ* not *ξουσι*

That it suggests and promotes the essential oneness among Christians of various names in the fundamental verities of the faith;

That it has a certain flavor about it of that second almost Pentecost (Acts 4:31), when all the assembled believers (not the apostles only) "were filled with the Holy Ghost, and spake the word of God with boldness";

That it is applicable not to the ordinary services or the regular instructions of the parish, but only to special occasions;

That meanwhile the Ordinal and the Book of Common Prayer stand unaltered and untouched.

The canon is suffering now from misnomer, misuse, misunderstanding, misstatement, misinterpretation.

When the "strife of tongues" is over, and the tyranny of violent exaggeration "is overpast," everybody will wonder why there has been so much waste and war of words.

WM. CROSWELL DOANE.

WHITSUNTIDE.

Time was when, sad and tearful, their spirit wounded sore,
The friends of Christ sat fearful within the fast-barred door;
He came with words endearing to bid their mourning cease,
And at His glad appearing, upon them fell His peace.

He to His purpose wrought them, for oft with them He met,
Then once again He brought them to holy Olivet,
And, hands of blessing raising, into the skiey height
He rose as they stood gazing, and vanished from their sight.

They in high expectation returned to Zion's town
To wait in supplication, until on them came down,
Even as He had spoken Whose lips can never lie,
Whose word cannot be broken, the Power from on high.

In mind and heart united at Pentecost they came,
The Spirit on them lighted with rushing wind and flame;
In tongues of every nation, with loyal hearts and brave,
They published God's salvation, the message that He gave.

The multitude came flocking to listen to their word;
Some mocked and perished mocking; but some, believing, heard;
So was the kingdom founded which all the earth shall fill,
For, by no measure bounded, the Spirit worketh still.

Brownwood, Texas. (The Rev.) JOHN POWERS.

BEYOND THE SEA.

If I might pause upon the shore of Death
And watch the great waves rolling silent in!
That gray magnificence where no wind's breath
Stirs the illimitable sea, nor din
Of lapping surf sends up its chorus thin,
Then were it well to cling to life! but whole
With all the sons of men since now I must
Adventure o'er the sea with naked soul
And leave my body's dust upon the dust,
Sure it were useless drawing feebly back.
Nay, rather, plunge upon the heaving plain
And follow on the unmarked, pathless track
Toward the dim light beyond the dusky main:
For we are deathless, and some land must be
Beyond the gray, unfathomable sea.

I. TUCKER.

BISHOP BROOKS taught me no special creed or dogma; but he impressed upon my mind two great ideas—the fatherhood of God and the brotherhood of man, and made me feel that these truths underlie all creeds and forms of worship. God is love, God is our Father, we are His children; therefore the darkest clouds will break, and though right be worsted, wrong shall not triumph. He said: "There is one universal religion, Helen—the religion of love. Love your Heavenly Father with your whole heart and soul, love every child of God as much as ever you can, and remember that the possibilities of good are greater than the possibilities of evil; and you have the key to heaven."—*Helen Keller.*

IN VIEW of our large attendance this Lent, it may be well to record this anecdote; it shows how blind "the man in the street" may be to what is going on around him. A lock, sent for repairs, was returned by the smith with a tag bearing these words:

"Piscopal Church
Cannot be repaired
Wore out."

Literally true; occurred April 15, 1908.

The Diocesan Conventions.

SOUTHERN OHIO.

THE principal matters of discussion had to do with a new missionary canon, which was defeated; with the reappointment of a committee on a Bishop's house; and appointment of standing committees on social service and on Church architecture.

The Convention was held in St. James' Church, Zanesville. The election for the Standing Committee resulted in the choice of the Very Rev. Paul Matthews, Dean of St. Paul's Cathedral, elected on the first ballot; the Rev. Holmes Whitmore, rector of Christ Church, Dayton; and the Rev. Charles J. French, rector of Christ Church, Springfield. Lay members, Messrs. William Cooper Procter and William M. Allen of Glendale, Capt. E. Morgan Wood of Dayton.

The Bishop announced himself as willing to consider steps toward the investigation of the desirability of the division of the diocese, but the matter was laid over until next year, when the Convention will meet at Christ Church, Springfield.

DULUTH.

IT was the first convention of Duluth since the diocese was created at the last General Convention and there were 38 clergymen and 27 lay delegates in attendance. Two candidates were ordained to the diaconate at the opening service. The adoption of the constitution and canons recommended by the committee appointed at the primary convention was the chief business undertaken. The spirit throughout was harmonious and pleasant.

The Convention opened at the Pro-Cathedral on May 27th. In his address the Bishop congratulated the diocese on beginning its independent position in this wise, and spoke of the world-wide problems in social and philanthropic work. He observed that "the Faith, the divine foundation of morals, has been obscured, until with many who call themselves Christians it has become the equivalent of mere religious opinion to be questioned, accepted, or denied, as seems good to the human mind." He felt that the Church must solve the race problems which rest upon this country in its different sections, and lamented the heresies taught by men who have received authority to minister the word and sacraments.

He found such heresies in each of the different schools of thought and felt that Churchmen have squabbled too long over trifles.

"Nowhere is there greater need that men should be true to the traditions of the Church than here, in northwestern Minnesota."

The Standing Committee chosen consists of the Rev. Frank C. Coolbaugh, Rev. E. Spencer Murphy, Rev. Arthur H. Wurtele, and Rev. Annesley T. Young. Lay: Dr. J. H. Beatty, James A. Brown, George H. Crosby, W. E. Wagner.

AUXILIARY MEETINGS.

The Woman's Auxiliary held a successful meeting under the direction of Mrs. J. D. Morrison, president, and with a large representation from both the Indian and white fields. White Earth and other portions of the Indian work were fully represented by Archdeacon Parshall, who has entered with spirit upon his great field, attended by his native co-workers.

A banquet was given by the Sunday School Commission of the diocese, at which appropriate addresses were given. The Convention closed with a reception given at the Bishop's residence, when more than three hundred people called to present their congratulations, in spite of unfavorable weather.

CHICAGO.

ABOUT \$10,000 added within the year to the endowment fund of the diocese through the efforts of Archdeacon Toll; about \$4,000 added to the capital of the diocesan fund for the relief of aged and infirm clergy; some \$4,000 contributed to the sustentation fund of the Western Theological Seminary and \$10,000 given anonymously for a deanery building for the same institution; pledges to diocesan missions amounting to more than \$17,000, which also will be increased, and which is more than double the pledges of nine years ago—this is a part of the story of progress that was told to the diocesan convention at its session last week.

The opening sermon was preached by the Rev. Dr. P. C. Wolcott, rector of Trinity Church, Highland Park, and was of such value that the Convention ordered a thousand copies printed and distributed. Of 107 clergy connected with the diocese, 91 were present at roll call.

THE BISHOP'S ADDRESS.

In addition to the reports of progress mentioned above, the Bishop enumerated a long line of improvements made, new buildings erected, and debts reduced, and told also of the addition to the Western Theological Seminary of the Hibbard Egyptian Library con-

taining 1,383 volumes. He asked for the additional appointment of two standing committees of the Convention, one on Education, and one of Christian Social Service. "This latter," he observed, "ought to be a committee on the 'State of the world.' We have a committee on 'the State of the Church,' and we need this other one just as much. Our clergy and laity need to have concise and conservative statements of facts, concerning all the vital problems and issues of the day. Such statements from a strong committee of clergy and laity would furnish valuable information on the one hand, and on the other hand would tend to control and to balance the exaggerated utterances of a zeal untempered by sobriety." The Bishop spoke of the social questions of the time as of "primary concern to the Church" and as "her chief business." "She must give herself wholly to their solution, in practical, aggressive righteousness. She will not otherwise command the following of the keenest minds and the most unselfish hearts. She is summoned by the Will of God in Christ, by the teachings and the achievements of the early Church, by the deep mutterings in undertone from the masses, by the anger of strong men, the despair of women and the sobs of little children. If the Church did her full duty along these imperative lines, society would soon be filled with ideals and sentiments which would make many of these grievous evils disappear."

Referring to the approaching Lambeth Conference, he told of its opportunities and of its limitations, being in no sense a legislative body. In connection with this he took the opportunity to tell of the extent and increase of the Anglican Communion since the first of these conferences was held in 1867. "We have," he said, "the undefiled Catholic Faith; we have intellectual freedom, safeguarded by our firm holding of the Faith; we have the living voice of the whole Church, not fettering individuality, and we have a great work ahead. A few have recently left the Anglican Communion for Rome. The press reports that a larger number have left the Roman Catholic Church and have taken steps in the direction of the Anglican Communion. Without intending to speak unkind words, it is probable that neither Communion is seriously threatened by these recent events." The Bishop closed his address by giving the items of his year's work.

DIOCESAN MISSIONS.

The Rev. G. C. Stewart read the report of the board of diocesan missions. Five specially important strategic points in the diocesan mission field were described; viz., St. Elizabeth's, Chicago Lawn; St. Timothy's, on the West Side; Blue Island; South Chicago; and St. Thomas' (colored) church. In the latter there have been 55 baptisms (41 adults), 62 confirmation candidates (51 adults), a gain of 112 communicants (now 567), a total of \$3,639 contributed in a year, and the church, holding 800, is now too small. This building was purchased a year ago, and there is a debt of \$12,000. The notable growth in the Cathedral and the city mission work was also mentioned, the Cathedral congregations having increased 50 per cent. and the work in the city and county institutions having gained 25 per cent. during the year. At the close of this report, pledges were taken for the next year, the apportioned share for each parish and mission being read by the chairman of the apportionment committee, the Rev. Z. B. T. Phillips, before the pledges were taken. The result was an increase over last year's pledges. The total being something over \$17,000. More will be pledged during the year, undoubtedly. This \$17,000 is more than twice the sum pledged nine years ago for diocesan missions. Archdeacon Toll reported that the Endowment Fund of the diocese now amounts to \$33,871, in cash and investments, and that much of the life insurance for the benefit of this fund will be payable within the year just begun.

OTHER MATTERS.

It was shown that the Chicago Homes for Boys now own \$55,000 worth of property; that the Church Home for Aged Persons has bought a fourth house, and now holds property valued at \$39,406 and has received a handsome addition to its endowment fund from the will of the late Mr. I. K. Hamilton; that St. Luke's Hospital now has assets of \$681,722; that for St. Mary's Home for Girls an infirmary has been purchased and the income of the Home for the year has been \$11,997. It now owns about \$125,000 worth of property.

The report of the Diocesan Sunday School Commission was read by the Rev. C. H. Young, and the Church Extension Committee report by the Rev. Dr. John Henry Hopkins. St. Barnabas' parish was admitted to union with the convention, the Rev. E. J. Randall being the first rector. Resolutions of appreciation and prayerful sympathy were adopted concerning Mr. Leslie Carter, president of St. Luke's Hospital, as he is very ill.

RESOLUTIONS ON CANON NINETEEN.

A resolution by the Rev. Dr. J. S. Stone, after some debate, was carried by a large majority, petitioning the House of Bishops to suspend action on Canon 19 as amended at Richmond, until the next General Convention.

MEMORIAL TO STATE LEGISLATURE.

A resolution introduced by the Rev. F. J. Bate of Freeport was adopted, that the state legislature be memorialized to have the data

about all previous marriages and divorces included in marriage licenses, and making the declaration of false statements to a clergyman, concerning previous marriages and divorces a penal offense.

THE ELECTIONS.

The Standing Committee was reelected. The following were elected as delegates to the First Missionary Council of the Fifth Department, to be held October 19th, in Chicago; the Rev. W. O. Waters, the Rev. Dr. J. S. Stone, the Rev. S. B. Blunt, and the Rev. Dr. Herman Page; Messrs. D. B. Lyman, W. R. Stirling, E. P. Bailey, and the Hon. Jesse Holdom.

WOMAN'S AUXILIARY.

The Woman's Auxiliary was in session at St. Peter's Church on Ascension Day, and was successful in every way. The sermon was preached by the Rev. W. O. Waters, rector of Grace Church. The morning offering, for the United Offering, was astonishing, surpassing by several hundreds of dollars the largest similar offering collected in the months immediately after a Triennial United Offering. The sum was over \$1,030, and represented the birthday gifts of the women since last September. The loose money in the morning offering also amounted to about \$90, and was given to St. Peter's Church, Seward, Alaska. Announcement was made that the West African boy whose education has been paid for by the Chicago branch for several years in Liverpool, at the request of Miss Lucy Higgins, formally a missionary in West Africa, has completed his education as an engineer, graduating in Liverpool at the head of his class, and already having secured lucrative employment in a responsible position as the engineer of an ocean steamer.

The "Babies' Branch" is organized in 22 parishes, and their gifts during the year reached the sum of \$243.62, all of which was appropriated for the benefit of little children in the mission field.

A skilful arrangement of reports culminated in the announcement of the grand total of the amounts given, in money and boxes, by all the local branches as \$39,419.99, the largest year's giving in the history of the Chicago branch. This total has risen during the past eight or nine years from about \$19,000 annually to this gratifying sum.

The three special needs of the coming year were described as (a) more liberal help in sending missionary boxes (b) better support for the Comfort Club, and (c) a larger sense of responsibility towards the Juniors. After the statistical part of her address, Mrs. Hopkins, the president, gave a graphic historical review, as from the "breath of the Prairie Wind," speaking of five great historical centers of stimulating interest in the Middle West, all of which are connected in some way with the personnel of the Chicago Branch. These were "Starved Rock," near Ottawa, Illinois, in which city resides one of our vice-presidents; Abraham Lincoln, whose intimate friend and law-partner, Mr. Arnold, was the father of another of our vice-presidents; General Grant, of Galena, who was accompanied to the train that took him to service in the Civil War, by Mr. Stahl, of Galena, the father of one of the most devoted Auxiliary members in the diocese; Bishop Philander Chase, the brother of one of the direct ancestors of our diocesan president; and Mrs. Juliet Kinzie, the leading Churchwoman of Chicago in the early days when this great city was a mere hamlet, Mrs. Kinzie having been an ancestor of one of the leading members of the Chicago Auxiliary. From all these vivid historical illustrations the speaker drew a powerful lesson of idealism and encouragement. She was followed by Bishop Anderson, who was in his happiest vein, as he told, by request, the outlines of his celebrated address given at Richmond, about the history and the needs of the Church in the Fifth Department.

The afternoon offering was given to the work of the Bishop of Nevada.

OREGON.

PORTLAND, Ore., was the seat of a succession of important gatherings in the interest of the Church during the week beginning May 17th. Sunday was devoted to the usual services with special speakers in several instances. The diocesan Convention held, in an informal way, its sessions on Monday and Tuesday; informal because it was discovered when the Convention came together that the constitution of the diocese requires the annual Convention to meet in June, and that the date of the Convention then in session under special call made it unconstitutional. The Convention was called at that time in order that it might immediately precede the important gathering of the Missionary Council of the Eighth Department and the International Clericus, both of which were to meet in Portland during the same week. It was easily settled that the Convention should sit as an informal conference and the legal session of the annual Convention was called for June 23rd.

As the fourth feature of the week, the Local Assembly of the Brotherhood of St. Andrew held its annual meeting on Monday night. The International Clericus was in session on Wednesday and the Missionary Council began its session on Wednesday night. A full report of the latter is printed on another page.

In the Bishop's address he observed that legal matters relating to the title to property, as between the diocese of Oregon and the missionary district of Eastern Oregon, which was set apart last year, were being arranged by a committee of four laymen, representing respectively the Bishop Morris estate, the Bishop of Oregon, the Bishop of Eastern Oregon, and the School Board. He urged the increase of the endowment fund of the diocese and stated that the pressing need is for more clergy and more income from which to pay them stipends. "Our policy is not to see how widely the funds can be scattered, or how many men can be appointed, but rather, to put men who know how to bring things to pass in fields where something can be brought to pass." He referred to the constitution of the Church as the guardian of the faith, saying, "It may be that we cannot trust the Bishops, and we cannot trust Conventions, but we can trust the Church, for she is Christ's bride, and He has promised to be with her to the end."



A seal was tentatively adopted for the use of the diocese, in so far as that informal gathering could adopt it, the accompanying illustration showing the design, which had been passed upon by very competent authority.

KANSAS.

THE diocese made arrangements to celebrate its jubilee next year, when the Convention will be held in St. Paul's Church, Kansas City, formerly Wyandotte, being the church in which the primary Convention was held fifty years ago. An interesting feature of the Convention was the presentation of reports in regard to Church work among students in the colleges within the state. A number of amendments to the constitution were tentatively adopted for final action next year.

In his address the Bishop told of several new churches and rectories built, and of steps toward the endowment of the diocese, for which \$35,000 is already in hand, and toward which he asks for liberal offerings on Whitsunday. He spoke of the good work being done in the institutions of the diocese and much regretted that only one of the students at the diocesan theological seminary was a Kansas product, though four candidates are studying elsewhere.

The new mission of All Saints', Wichita, was admitted into the Convention. The work is an offshoot of St. John's in the same city. The election for Standing Committee resulted in the choice of the Very Rev. J. P. de B. Kaye, the Rev. Canon R. C. Talbot, the Rev. I. E. Baxter, and the Rev. Francis S. White, from the clergy; and Mr. D. W. Nellis, Mr. J. M. Meade, Mr. George A. Rockwell, and Mr. O. B. Hardcastle, from the laity.

THE BISHOPS ON CANON NINETEEN.

THE BISHOP OF DULUTH.

"The tendency to spend our strength on trifles and to find cause of offence in small things finds an illustration in the controversy and agitation which has arisen over the amendment to Canon 19, passed at the last General Convention. That proposition, as it came from the House of Deputies, was objectionable; but as amended by the House of Bishops it is a wise and prudent measure. It means just what it says. It gives no authority to any one to deliver sermons, or in any way to assume the teaching and prophetic office of the ministry. But there are occasions when we want men to speak to us on special subjects: perhaps at a great missionary gathering, or some other public occasion; and the amendment puts the matter in the hands of the Bishop. He is to be the judge whether the special occasion requires that other persons, not ministers of this Church, shall be permitted to make an address in one of our churches. The canon gives no authority to any clergyman to exchange pulpits, or to invite some layman or some sectarian minister to preach in his church. And the canon gives no authority to a Bishop to grant permission to do anything else than to make an address on a special subject.

"Some of us have been wasting time in conferences with separated brethren, and trying to find out what we can give up of our heritage, to meet the prejudices of others, and bring about unity. But so far the effort is vain, and it ought to be; for we are not in a position to make any compromises whatever. We are only trustees. We have nothing of our own. That which we have received, we must hand on unimpaired; the same faith, the same ministry, the same Catholic tradition. The truth has been committed to us. No one can tamper with Truth."

THE BISHOP OF RHODE ISLAND.

"To an unbiased reader this would seem after all a very harmless exception to the very positive enactments of the canon itself.

"For myself, I am free to confess, and I shall not be misunderstood, that any action within widest limits which our Church may take, which shows a real, not a spurious, catholicity in the recognition of God's presence and power in other communions than our own . . . delights my heart.

"But certainly I cannot understand all this talk or panic on the

part of those even who do not feel as I do. The amendment does not touch in any way the ministry of our Church or its requirements. The ordinal, with its prefatory declaration, stands just where and as it did and as it is likely to stand, before any amendment was passed or thought of. Nor does the amendment give more liberty, but if anything, less than we had before. As a Bishop I have done on various occasions just what the canon as it now reads permits me to do on special occasions. I don't think we need be unduly disturbed by the guarded action of the Convention. I think we do need to be disturbed by the narrow and sectarian spirit which the controversy has developed."

THE BISHOP OF VIRGINIA.

"In Virginia we have less anxiety about the effect of this change in the language of the law than is felt in some other parts of the Church. A new responsibility is put upon the Bishop, for which he must prepare himself. A strong suggestion is made to our clergy to invite persons, other than our own ordained ministers, to make addresses to our people on special occasions. These two sentences cover all the points of difference between our condition now and formerly. We were not at liberty before the passage of this law to exchange pulpits. We have not gained that liberty. We could not invite any person not recognized by our Church as a duly ordained minister to preach for us at an ordinary morning or evening service. We cannot do so now.

"The only safe course is that Bishop and clergy alike look to the welfare of 'the congregations committed to their charge.' shall make no radical changes, shall not feel obliged to go out of their way to win passing favor, but shall use gladly every opportunity to be genuinely courteous."

THE BISHOP OF KENTUCKY.

"This no more creates an open pulpit than it gives permission to officiate in the offices of the Church. Nothing is said or was contemplated regarding preaching sermons. What was intended was this, that on special occasions, the occasions being not a regular service, the assistance of some well-fitted man might be had for that particular occasion. This provision is permissive and not mandatory and is left entirely in the hands of the Bishop, who may grant or withhold such permission as, in his judgment, seems best. This amendment is not permissive in the sense of giving the right of initiative to the clergy to first extend an invitation to some Christian man whom they would like to have address their congregation and afterward obtain the consent of the Bishop. There are conceivable situations where the proper order is not observed, that might lead to embarrassment, if, for sufficient reasons, the consent of the Bishop were withheld. Undoubtedly much of the misunderstanding and confusion which has arisen comes from the use of the phrase 'open pulpit,' a phrase coined by the newspaper and not originated by the General Convention. . . . If one is of the opinion that it, in any way, causes disturbance, let him refrain from the use of it; this is one way in which we can relieve the situation. I should like to go on record as one who believes that we can trust our clergy in general and my faith and confidence in the clergy of this diocese in particular, is unlimited and unafraid. No new thing has been inaugurated and no radical change adopted. The amendment to Canon 19 simply authorizes a Bishop to do now what was within the inherent rights of a Bishop to do before, had he at any time chosen to exercise his prerogative."

THE BISHOP OF NORTH DAKOTA.

"I confess to being amazed at the amount of controversy which has ensued from this legislation. Most of it seems to me waged in utter ignoring of the purpose of the Amendment and in utter defiance of its language. Whatever may have been the object of the deputies who brought the matter up, whatever may have been the forms it took in the course of debate, all we are concerned with is what was finally done. . . . Our Church regards 'preaching' as one of the functions of clergymen duly ordained. By 'preaching' she does not mean mere discoursing—however learnedly, eloquently, or piously—upon the dogmas of the Christian Creed or the duties of the Christian life. She means the proclamation of the verities intrusted to her—and as they have been defined by her—made by her own appointed heralds. . . . But not every deliverance from our pulpits by our ministers is really such a 'sermon.' There is much said which is not heresy and yet which is not authoritative doctrine, which is largely personal opinion.

"Now our Church inhabits a land where there are a multitude of men not in her communion who are nevertheless Christians—earnest and pious, and orthodox as to all the fundamentals of the faith, unless it be the single article, 'the holy Catholic Church.' . . .

"The Church cannot allow any of them to 'preach' from her pulpits; but may there not be occasions when our own laymen, or the ministers and laymen of some other communion, might well be asked to give our congregations some of the treasures they possess, whether of knowledge or enthusiasm? Every desirable precaution is ordered; and will be observed by all who appreciate the meaning of words, and are willing to obey law.

"It is complained that this puts a heavy responsibility on the Bishops. Well, what are they for, if not responsibility? It is complained that Bishops may be careless in giving their permission. Well, they may also be careless in conferring Holy Orders. It is complained that there have already been violations of both the letter

and the spirit of the canon, that what were announced and composed and delivered as 'sermons' have been spoken instead of the 'addresses' contemplated. Well, have there not sometimes been 'sermons' by some of our own clergy which were, consciously or unconsciously, heretical? The defect of this law is the defect of all laws, it will not execute itself. But that is no excuse for indiscriminate denunciation of it."

THE BISHOP OF EAST CAROLINA.

"The Bishops were so unanimous in favor of this amendment, I think, because they felt that it was in line with the practice of the Church for nineteen hundred years and because, further, that it is simply a clear interpretation by law of the meaning of Canon 19, about which there was great diversion of opinion among the Bishops themselves.

"Popularly expressed, so that the people may have a clear understanding, I think it means this:

"1. The Church declares that she has regularly ordained ministers to officiate in her congregations, to administer the sacraments, and to preach to her people and that they are the ones to do this work regularly.

"2. She thinks that it would not be wise, would not be conducive to order, would not really help forward unity to have what is known as the 'open pulpit,' that is, the free and unrestricted exchange between her clergy and the clergy of other Churches.

"3. She holds to-day, as she has held in all days, that her Bishops can license Christian men to preach for a specific purpose on a special occasion in her churches to her people, and so make use of any gifts which the Holy Ghost may have bestowed on any Christian man for the edification of his brethren.

"4. She thinks it would be wise to increase harmony among all Christians and promote the true unity of spirit to recognize the gift of prophecy and right to preach in Christian ministers of other Churches and to invite them by the Bishop to preach to our people in our churches at special times or on special occasions."

THE BISHOP OF SALINA.

"I will call your attention to three important facts. First, that any action whatever in this regard must be upon the initiative of the Bishop himself. Secondly, that it is only on special occasions that permission may be given for the use of the Church in this way; and, third, that it is for addresses. In my judgment there is nothing in this canon which allows any person to officiate or preach at any time other than the clergy of the Church, or to make addresses in connection with any regular services of the Church. I base my interpretation not merely upon what may have been in the mind of those of us who voted for this canon in the House of Bishops (and it will be remembered also that this canon which came from the House of Bishops was not the one which was proposed in the House of Deputies), but upon the fact that any other interpretation is forbidden implicitly by the very character of the Church and explicitly by the language of the preface to the ordinal, which preface cannot be changed or altered by any canon whatsoever but only in the form and manner prescribed by the Constitution of the Church. If there seems to be a conflict between the language of the Prayer Book and the language of the canon the language of the Prayer Book must govern."

THE BISHOP OF FOND DU LAC.

"It is not an 'Open Pulpit' provision. . . . As legally construed the canon was harmless, but this amendment has, however, been construed in some of our dioceses so as to allow sectarian ministers on ordinary occasions to preach in our pulpits. This interpretation, I believe, is contrary to the Faith as our Church has received it. It is unconstitutional. For the Canons and Ordinal of our Church allow in the ministry those only who have been examined and approved by the standing committee of the diocese, and ordained by Bishops according to the form set forth in our Prayer Book. It is unconstitutional to allow Bishops by a mere license to put anyone not so authenticated and ordained to preach his own ideas in our pulpit, and act as religious instructor to our people. It does no good to anyone, the sectarians or Churchmen, and it is not within the province of a Bishop to authorize a layman to preach. . . . The license given by a Bishop to a deacon does not confer an extra power by license, but is rather in the way of restriction; just as the priest has an inherent right to absolve, but may be restrained in the exercise of this office to persons and places by license. The amendment as it has been misused is thus seen to be of an unconstitutional, untheological, unchurchly, and dangerous character. It has needlessly disturbed the Church, been unsettling to many, led to secessions, been of no advantage to the spiritual life, or helped the cause of Christian fellowship. We earnestly hope that the remonstrance against this amendment will be so vigorous and widespread as to lead to its speedy amendment or repeal. Why should our Church be rent in twain? Is not the preservation of union and peace among ourselves our first duty?"

THE BISHOP OF OLYMPIA.

He viewed the canon as a step in the direction of Christian unity. It foregoes no principle as he can see for which the Church stands; and he does not understand why it has caused the unrest which seems to have been awakened. He yields to no one in his love for the Church, but welcomes that charity which puts away all littleness of spirit and recognizes a Christian brother under whatever name he appears.

MISSIONARY COUNCIL ON THE PACIFIC COAST.

THE Primary Council of the Eighth Missionary Department began with a general mass meeting at Trinity Church, Portland, Ore., on Wednesday evening, May 20th, at 8 o'clock. Although a rainy night, there was a large congregation present. After a short service, the Right Rev. Dr. Scadding, Bishop of Oregon, chairman of the meeting, introduced the Rev. Dr. A. A. Morrison, rector of Trinity Church, who made the address of welcome. Dr. Morrison emphasized the natural resources of the Northwest, its marvellous growth, its present and future opportunities and the responsibility of the Church to meet in an optimistic way its privilege and duty.

The Rev. Dr. A. S. Lloyd, General Secretary of the Board of Missions, was then introduced, and spoke upon the subject, "What is This Church Doing for the Evangelization of the World?" In his characteristic manner Dr. Lloyd gave a resume of his view of the strategic points and the effective manner in which the Church is presenting the simple gospel throughout the missions of the Far West. The natives might explain an ulterior motive in a priest or teacher, but a Christian physician or nurse presented an argument too profound for them. But priest, teacher, and physician were, by their human sympathy and love, winning the nations for God and this Church.

On account of the absence of the Venerable Archdeacon Pentreath, the Rev. Dr. Clinton of Vancouver, B. C., spoke on "What is the Church of England Doing for the Evangelization of the World?" The British missionary, like the flag, was, he said, found the world around.

The Rt. Rev. Franklin S. Spalding, D.D., Bishop of Utah, was the last speaker and his subject was "Missions the Measure of Christian Vitality." He gave a vigorous presentation of the principle that life reproduces itself and is not weakened but strengthened in the act. A parish that lives for itself must die. But its own vitality is augmented as soon as it fulfils its mission of reproducing in others the life of itself. The Oregon fir tree furnished a happy illustration of this principle. Its cones fall to the ground, trees sprang up, the fir stood all the stronger in its act of reproduction. This is life in contradistinction to the rock that rolls down the hillside and dashes itself to pieces.

ORGANIZATION.

The Council met for organization in St. David's Church. Bishop Nichols, as the senior Bishop present, called the delegates to order and read the call for the meeting which had been issued by Bishop Kendrick in accordance with the canon. The calling of the roll showed that nine out of the fourteen districts and dioceses in the Department were represented, viz., California, Eastern Oregon, Idaho, Nevada, Olympia, Oregon, Sacramento, Spokane, and Utah. The Bishops of all these jurisdictions except Sacramento were present, together with twenty-five clerical and eight lay delegates.

The committee on Organization, consisting of the Bishop of Olympia, Archdeacon Emery of California, and Mr. F. Spittle of Oregon, reported the draft of a constitution, which, as slightly amended, was adopted. It provides for elective officers, serving for terms of three years; annual meetings within a month after Easter, save in the year of General Convention; a committee on proceedings, consisting of the President *ex officio*, the Bishop of the diocese or district in which the Council is to be held, one layman appointed by him, and the Secretary of the Department, with such sub-committees as may be appointed by them.

Under this constitution the Right Rev. William F. Nichols, D.D., Bishop of California, was elected President of the Council; the Rev. L. C. Sanford of California, secretary; and Mr. N. B. Coffman of Olympia, treasurer. Invitations to hold the next meeting of the Council in Spokane, Boise, and Sacramento were extended and the matter was referred to a committee consisting of the Bishops of Spokane and Idaho and the Rev. C. E. Farrar of Sacramento. Their recommendation of Spokane as the next meeting place was adopted.

CONFERENCE SESSIONS.

Upon the conclusion of the business, the Council went into conference session. The first subject treated was "What is the Eighth Department Doing to Further the Church's Mission?" by the Rev. L. C. Sanford. He was followed by the Right Rev. J. B. Funsten, D.D., Bishop of Idaho, who spoke on the topic, "Are We Doing All We Can?" There was an informal discussion of the relation of the Board of Missions to the Department, which had been opened by a speech of the General Secretary in the morning. The Rev. N. B. W. Gallwey spoke on "What Has Been Accomplished Under the Apportionment Plan." The speakers on the two sub-topics, "In the Large Parish" and "In the Small Parish," were both out of town, but there was no lack of volunteer speakers. At the close of the discussion two resolutions were unanimously adopted. The first was offered by the Bishop of Utah and read as follows:

"WHEREAS, The Eighth Missionary Department feels that it is quite as important for the eastern Bishops and Church leaders to visit the parishes and missions in the West, to inspire and instruct the people about the duty to missions, as it is for Western missionaries to visit the East; therefore be it

Resolved, That we urge upon the Board of Missions the importance of arranging a campaign for the development of a sense of

missionary responsibility in the cities and towns of our Department to be undertaken by the Bishops of Eastern dioceses and the clergymen of large Eastern parishes whose reputation will win them a hearing and secure attention."

The second, offered by the Bishop of Spokane, was:

"Inasmuch as we wish to come into closer touch with the Board of Missions, and to have it come into more intelligent and more sympathetic relations to this Missionary Department, this Council of the Eighth Missionary Department respectfully requests and urges the Board of Missions to send a commission of its members consisting of one Bishop, one priest, and one layman to the next meeting of this Council at Spokane in April, 1909."

At 4:30 P.M. the session closed with a service of intercession for missions. The Bishop of California said the litany, inserting special petitions which during the noon hour had been placed in a box provided for the purpose.

A BANQUET.

One hundred and sixty-five men sat down to dinner at the New Commercial Club, Thursday evening. It had been proposed that the dinner be given by the Church Club of Portland, but that organization has existed for some time in name rather than in deed and the banquet was therefore tendered to the Council by the diocese. Bishop Scadding made a happy toastmaster and Bishop Nichols' masterly speech on "The Strategic Value of the Eighth Department from a Missionary Point of View," was the first of the nine responses which kept every one wide awake from 8 o'clock until midnight. The Bishop of California made three points which convinced everyone of their cogency: 1st, If the race problem be faced and solved on the Pacific coast it will have world-wide importance; 2nd, The development of a new America in the West demands our best effort; 3rd, We must train our own men, and the fact that twenty-eight of the one hundred clergymen in California are graduates of the Church Divinity School of the Pacific is proof that a good beginning in that direction has been made. Dr. Morrison came next with a second to the Bishop's proposals. He declared that the laymen, clear sighted and strong as they were, must back the clergy; and proposed that a layman's organization be formed for the purpose. That the education of the laymen of Oregon in missionary earnestness is needed was shown by the speeches of their representatives, Judge George H. Williams and Mr. Wheelwright, which were marked by wit and brilliancy. The Rev. Mr. Connell said a few well chosen words of congratulation and appreciation from the Church in Canada and the Rev. P. K. Hammond, who is in charge of the Church in Eugene, the seat of the State University, declared that the students of to-day are indifferent to theological discussion but eager to hear the Church's demand for Christ-like character. Bishop Paddock yielded gracefully to those from farther away, because he said he expected to be oftener in Portland, and Bishops Robinson, Keator, and Spalding tried to bring the thought of all back to their opportunity and privilege of establishing the Kingdom of God in the greater West; the Bishop of Nevada calling attention to the receptivity to the gospel of brotherhood by men living the lonely life of the mining camp; the Bishop of Olympia to the self-evidencing power of the truth when honestly presented; and the Bishop of Utah to the call of Christ to the layman for personal service.

THE LAST DAY.

On Friday morning the Council reassembled in the Pro-Cathedral of St. Stephen the Martyr. In the enforced absence of the Bishop of California, the Bishop of Spokane occupied the chair. The first order was the discussion of the layman's responsibility in the matter of the apportionment, and the following resolutions, offered by Mr. W. A. M. Van Bokkelen of California, were adopted.

"WHEREAS, The whole idea of the apportionment logically requires that the amount apportioned to the parish or mission should be further apportioned to the individual members of the respective organizations;

Resolved, That a committee consisting of one Bishop, one presbyter, and one layman be appointed by the chairman to draft a form of communication to be sent to the vestrymen and officers of every parish and mission in the Eighth Department expressing the sense of their Council to be that it is the duty of every vestryman or mission officer to render assistance to the clergyman in charge, first in apportioning to the individuals of the congregation the amount apportioned to the parish or mission for account of general and local missions as the minimum of their individual responsibility, and secondly to assist in securing the full amount apportioned to the congregation."

The chair appointed as the committee the Bishop of California, Archdeacon Emery, and Mr. Van Bokkelen.

Brief speeches were made by the Bishops of Olympia, Idaho, Nevada, and Utah, setting forth the especial needs and opportunities of their respective fields.

The Rev. Frank Stone, Western Secretary of the Church's Mission to Seamen, addressed the meeting with reference to the important work and the responsibility of the Church in this Department, and it was resolved that a committee of three, consisting of one Bishop, one priest, and one layman, be appointed to consider a definite plan of action and to report at the next Council meeting.

After a resolution of thanks to the clergy and laity of Portland for their gracious hospitality, the Council adjourned *sine die*. The

closing service of the Council was held in Trinity Church at 8 o'clock. A large congregation was present and inspiring addresses were made by the Right Rev. F. W. Keator, D.D., on "Apostolic Order and the Open Bible"; Right Rev. J. B. Funsten, D.D., on "The Christian Gospel All-Sufficient for the World"; and the Rev. A. S. Lloyd, D.D., on "Shall We Give the Gospel to the World?" The farewell words were spoken by the Right Rev. Charles Scadding.

"THE CHURCH, WHICH IS HIS BODY."

By THE REV. ALBAN RICHEY, D.D.

WHITSUNTIDE, with its message of the gift of the Spirit, brings to mind the subject of the Church. The apostles were expressly commanded by their risen Lord not to depart from Jerusalem until they were endued "with power from on high."

The promise of the Father was fulfilled on Whitsunday when the Holy Ghost descended from on high and the little band of disciples was thus constituted the Spirit-bearing body of the ascended Christ.

It is of the essence, then, of the conception of the Church that she has come from heaven. Her origin, like that of the body of her Incarnate Lord, is from above; not from beneath. Her mission is to be the Spirit-bearing Body of Jesus Christ.

The gift of the Spirit is not the vague, intangible thing it is so often supposed to be. That gift was not, as many think, to individuals generally, but to a definite body of specially chosen and trained men. The Spirit was given a local habitation among men and His Presence marked out by special signs and tokens that they might be assured of the reality of the fact. The purpose, then, of the creation of the Church was that she might be the sphere of the Spirit's operation in His work of applying to men the benefits of redemption and communicating to them the life of her glorified Incarnate Lord.

To all who believe in the tremendous fact of the Incarnation, the body, the external form of the Spirit's operation, must ever be a matter of vital concern. The Risen Christ is no disembodied spirit, and therefore the Spirit of the Risen Christ, the humanized Spirit, as we may say, must have its bodily form, or organ, or instrument for its expression. It must never be forgotten that the Christian faith is that our Lord did not leave His human nature on the earth, but *in* it ascended to God's right hand. Here the Spirit is not to be regarded as any formless, bodiless spirit, but as one to whom a body is necessary as the channel of communication between an Incarnate though glorified Lord and men with bodies as well as spirits.

This is the basis of the sacramental principle. God united Himself with man in order to bring about a perpetual, perfect communion with Him. The union of God and man in Christ was not temporary, but an eternal union. The manhood was not laid aside, even at death, but was carried through death in Christ's return to the Father. Nor has Christ ever left the world; for it is the work of the Spirit to communicate to men the life of His glorified humanity as well as His truly humanized deity.

The Church, in consequence of this, can never be admitted to be a mere association of men for mutual improvement and self-development. The New Testament picture of the Church as seen in the book of the Acts is that of a body of men whose it was to bestow the gift of the Holy Ghost by baptism and the laying on of hands. Men are not saved by their acceptance of the moral teaching of Jesus Christ, but by the actual impartation to them of a new life, obtained from union with a definite, organized society. The Epistle of St. Paul to the Ephesians is mainly the setting forth of the theme of the Church as the Body of Christ; its unity, the mutual dependence of its members, the Headship of Christ.

Unless, then, the Christian religion is to be stripped of all fact and relegated to the realm of speculation and opinion, it must be a matter of grave concern to maintain the continuity of the original Spirit-bearing Body. Perpetuation of that Body is essential to any real union with a union that is no union in thought merely, but in life itself. The point to be insisted upon is that the union of God and man in Jesus Christ, which is the union into which the Spirit is to gather us, is no mere subjective union, no union of our own creation, but a divinely created union effected by the use of a body on God's part and made available for us men through inclusion in that body which is the sphere of the Spirit's operation.

Moreover, the Church, as the Body of Christ, is the pillar and ground of the truth, because she has within her the Holy Ghost to guide her into all truth, and no man can say that Jesus

is Lord but by the Holy Ghost. No criticism which proceeds upon the assumption of the right to dispense with the illumination of the Holy Spirit and His work of guidance in the Church of the living God can hope to succeed in its search for truth. Conclusions of a higher or lower criticism which result in a practical denial of the work of the Holy Ghost in the promised preservation of the truth must inevitably prove false. Though the Church may never have formulated with much detail any theory of Inspiration, yet she has undoubtedly maintained that the aid of the Holy Spirit is to be taken into account both of the writing and interpretation of Holy Scripture.

Surely if the Holy Spirit were given a local habitation at the first it must then be vital to the preservation of "the truth as it is in Jesus" that the body itself should be maintained and preserved. Whatever portion of truth the Spirit makes known to any individual, He makes known through and in connection with the Church and not apart from it. There is no warrant for any doctrine of private, individual illumination. We refuse to acknowledge that the Church as the pillar and ground of the truth may mean simply what might be called the opinion of even a majority of the whole mass of those who have in any way been affected by some small portion of Christian truth; rather must it be that the Church can be nothing less than that specifically organized body upon which in very truth the Holy Ghost descended on the first Whitsunday.

It was not the common faith of the apostles, but the fact that they were made agents for the bestowal of the gift of the Holy Ghost which was the ground of their corporate life. St. Paul, though miraculously converted, must submit to Baptism and receive the gift of life through union with the apostolic body before he could himself become a dispenser of the gift.

The plain issue to-day between the Church and sectarianism is simply this: Moral and ethical self-culture is one thing; the actual communication of life from the glorified humanity and humanized deity of Jesus Christ by the power of the Holy Ghost through His Body the Church, is quite another. The continued existence of the Spirit-bearing body throughout the ages is no dead issue, no idle question of the schools, no vain theological speculation, but the vital question for souls dead in trespasses and sins; a question issuing in life or death, as to whether an actual union with the living God is an accomplished fact and possible now or is a delusion and a dream.

Faith in the Church as the Body of Christ is nothing less than faith in the Incarnation as an eternal fact and not any temporary expedient. And here is one great weakness in our present day Christianity. It fails to grasp the truth of the Church as the Spirit-bearing body of Christ whereby the perpetual union between God and man is maintained in this world. It fails, too, in its faith in a present, ever-living Christ. Its belief in the work of the Holy Ghost is vague and indefinite, not realizing that it consists in taking of the things of Christ and showing them unto us; not rightly understanding that He is the Spirit of the Incarnate Son of God, whose glorified humanity and humanized deity He communicates to us.

PROGRESS AND PROPHECY AT LAKE MOHONK.

A SKETCH OF THE FOURTEENTH ARBITRATION CONFERENCE.

By AMOS R. WELLS.

WHEN, thirteen years ago, Mr. Albert K. Smiley founded the International Arbitration Conference at Lake Mohonk, the peaceful enthusiasts that met on that beautiful mount of vision dared anticipate nothing beyond the adoption, some day, of arbitration treaties, nation with nation; and yet every one looked upon them as visionaries.

This year, three hundred of the leading men in the nation have spent three days in conference on the subject, and the uppermost topic has been congratulation upon achievements that already far exceed what those dreamers had imagined for the most distant future.

They could felicitate themselves upon the second Hague conference, "the first occasion when all nations have met under one roof." The distinguished presiding officer at Mohonk this year, Hon. John W. Foster, ex-secretary of state, called it "in some respects the most important event in the history of the human race." Its unanimous declaration in favor of the principle of compulsory arbitration and in favor of an arbitral tribunal, its provision looking toward regular meetings of the nations at the Hague, the establishment of an international prize court, and the permission for one party in a dispute to

appeal to the Hague without waiting for the other party—these are only a part of the advance steps taken by the second conference at the Hague.

Ex-Secretary Foster was himself one of the Hague commissioners. Another was Hon. James Brown Scott, solicitor of the department of state, who gave a fine account of the great gathering. A number of others were present at the historic assembly, and interested us with reminiscences.

Again, the Mohonk conference felicitated itself upon the eleven arbitration treaties with other nations, including Great Britain, France, and Japan, which Secretary Root has negotiated, and which the Senate has unanimously approved. While the conference was in session, Secretary Trueblood of the American Peace Society announced the confirmation of one more, that with Denmark. The nations of the world have now formed with one another no fewer than fifty-seven treaties of arbitration. What an insurance against war lies in this one fact!

The conference expressed especial pleasure in the treaty with Japan, deprecating "the unfounded talk of war with that country that has been indulged in by an element among our people." This resolution was passed unanimously on the conclusion of the dignified and able address of Baron Kogoro Takahira, the Japanese Ambassador to this country. Ambassador Takahira declared that the Japanese welcome criticism, "provided they are not the result of unfriendly design, intended to mislead the friendly public of this great country. We have no other idea than to secure our own peace by having well organized states as our neighbors, and to prosper ourselves by having prosperous countries as our neighbors." That is indeed a noble sentiment.

Also, the Mohonk Conference congratulated itself upon the recent agreement of the Central American republics to submit all their differences to arbitration. This splendid determination is the first event of the kind in the history of the world.

Akin to that event was the recent laying of the cornerstone of the magnificent building in Washington for the use of the Bureau of American Republics. The director of this bureau, Hon. John Barrett, was one of the speakers on Pan-American evening. Two ministers to our government, those from Costa Rica and Nicaragua, were kept at the last moment from coming, but Senor Calvo sent his paper, which was read. Professor Shepherd of Columbia University, whose specialty is the study of Latin America, spoke on the same evening. Another speaker of weight and of delightful interest was Hon. W. F. Frear, the governor of Hawaii.

President Seelye of Smith College gave us an inspiring glimpse of the progress of the arbitration movement among colleges and universities. The Mohonk committee have promoted public meetings this year, in the interest of peace, in eighty-five colleges and universities. Debates and prize essays have added to the interest. Secretary Fulk of the Intercollegiate Peace Association (sprung from Mohonk), reported a rapidly growing membership in forty-five colleges of the middle states. President Swain of Swarthmore, Dean Rogers of the Law School of the University of Cincinnati, President White of the State College of Georgia, and Hon. E. E. Brown, United States Commissioner of Education, outlined the possibilities of this glorious work among the students.

The Business Men's evening was exceedingly strong. The Mohonk committee of business men now has as cooperating and corresponding members 161 of the leading trade organizations of the country, in 126 cities, in 42 states and Canada. This is a mighty power for the preservation of peace. Forty-two regularly accredited delegates from these organizations were at Mohonk. They appointed to speak for them the president (or other leading officer) of the Philadelphia Trade League, the Cincinnati Chamber of Commerce, the National Association of Clothiers, the National Board of Trade, the Massachusetts Board of Trade, the Latin American and Foreign Trade Association, the Chamber of Commerce of Erie, Pa., and the Boards of Trade of Auburn, N. Y., and Newark, N. J. These business men were most earnest in their protest against immense war budgets, and most positive in their demand for the inauguration of the reign of international law.

The *personnel* of the conference was brilliant, as it always is. Think of a conference whose chronicler must pass with the merest mention such speakers as Admiral Chadwick, General (ex-governor) Manderson of Nebraska, Ex-Governor McLane of New Hampshire, President Rush Rhees of Rochester University, General Horatio C. King, Professor John B. Clark of Columbia, President Warfield of Lafayette College, Editors Rollo Ogden of the New York *Evening Post* and Hamilton

Holt of *The Independent*, Dr. Rowley, Dr. MacArthur, and John R. Mott! The programme committee, at their wits' end, had to stop with enough speakers unheard to equip a dozen other conferences.

The platform rehearsed the many encouragements of the past year, and called for further advance along the lines upon which the nations have already progressed so happily. Presented by former Chief Justice Stiness of Rhode Island, it was moved in a masterly and eminently Christian speech by Justice Brewer of the Supreme Court of the United States, seconded by Chief Justice Moore of Michigan.

Justice Brewer declared that he always returns from Mohonk fired with new zeal for the great cause of international arbitration and the establishment of a world government, and with new determination to do what he can to bring about that great result. This has been the case for thirteen years with all whom Mr. Smiley's statesmanlike planning has brought together in these annual conferences. Now that so much has been accomplished, I am sure that the purpose of these Mohonk enthusiasts will not flag, but will go on from one gain to another, till the firmly based congress of nations shall substitute for the cost and threat of war the assurance of law and the prosperity of peace.

WHY MEN STAY AWAY FROM CHURCH.*

BY THE REV. FRANCIS J. HALL, D.D.

WHY do so many professing Christians dissociate themselves from the Church, and cease to attend its services, in spite of the fact that the ideal which they most emphasize owes its development and vitality to the Church?

I believe that a primary reason is to be found in a remarkable change in the conception of what constitutes Christian righteousness. This change is seen in the substitution of preaching for worship among Protestants, in a more or less exclusive emphasis upon the second commandment in our Lord's summary of duty, and in the habit of estimating the importance of churchgoing from a purely utilitarian and humanitarian standpoint.

In former ages Christian righteousness was reckoned by all professing Christians as including habitual appearance before the Lord in public and sacramental worship. I say *as including*. I mean that churchgoing was treated as a moral duty—not merely as helpful in relation to other duties. Men went to church because they considered it to be necessarily sinful to stay away. The case is quite different now. Men go to church for the good they get out of it, for utilitarian ends. Consequently, if they do not see that it does them any good—that is, from the standpoint of humanitarianism—they stay away.

This way of regarding churchgoing has infected the Church and her clergy. Men are urged to go to church almost entirely on the ground that it is *helpful* to righteousness. The man of the world replies, I do not find it helpful, and I *do* find all around me men of integrity and lofty ideals who have never gone to church.

So long as righteousness is limited to its manward aspects no effective rejoinder can be made. The whole difficulty lies, therefore, in a defective conception of Christian righteousness. The man of the world is no doubt sincere, and is often earnest in doing what he thinks is right. But it is as though one should say to his father, "I love you with all my heart, and am ready to show my love in action. Therefore I shall do everything I can by way of serving my brothers and sisters, because they are your children. But I do not consider myself bound to come into any direct contact with you. When, therefore, you invite your children to come and see you, and to sit at your board, I shall stay away. I find such occasions irksome, unnecessary, and unhelpful."

I am sure that the whole difficulty lies right here. When we cease to dwell exclusively upon the utilitarian aspects of churchgoing, when we once more give proper emphasis to men's duties towards God, considered as a Person entitled to their attendance in His court and upon His functions, when, in short, we persuade men that churchgoing is as truly a part of elementary righteousness—of Christian Morality—as the avoidance of lying and stealing, then, and then only, shall we find men flocking once more to church.

* This is the substance of remarks made by the Rev. Francis J. Hall, D.D., at a meeting of the Northeastern Deanery of the Diocese of Chicago. So valuable did his thoughts seem to his audience that he was requested by vote of the Deanery to reduce them to writing. This brief paper is the result.

ONE ELEMENT IN SECESSIONS TO ROME.

BY ROLAND RINGWALT.

AFTER Newman left the Church of England there were a number of secessions, and various explanations were offered. Low Churchmen stated that the seceders were men who had in doctrine, in ritual, or in both, drawn nearer and nearer to the Roman pale, and finally taken a step which was the logical outcome of their past. High Churchmen retorted that many of those who went to Rome had originally been ultra-Low Churchmen or semi-Dissenters, that they had never understood the position and teaching of the Anglican communion, and were at the mercy of any Jesuit who might wish to capture them. Both sides had plenty of names and facts to cite, and the citations were often made with so much vehemence and so little charity as to recall Dean Swift's reference to the ladies who were so zealous for High or Low Church that they had no leisure to say their prayers.

It is no difficult matter to blame somebody for anything that may happen in Church or State. Certainly the extreme views of modern critics have terrified some timid men into the belief (or rather strange belief) that the faith once delivered to the saints is only safe in the keeping of a branch of the Church which adds new doctrines to the faith. But a number of secessions can be traced, not to anything the Ritualists ever did, not to anything the Low Churchmen ever neglected to do, not to any vagary of the most ultra-Broad Churchman, but to a curious double-standard process. Men who would not intentionally wrong anyone, unintentionally wrong themselves by looking at the Anglican communion as she actually is and at the Roman communion as poets and devotional writers represent her to be. They do not compare the actual Anglican system with the actual Roman system, or the ideal of the Prayer Book with the ideal of the Missal, but they compare the Anglican communion as they see her, with the Roman as she appears in the writings of devout and dreamy men. This comparison is not fair or reasonable.

We of the clergy can present to ourselves a somewhat similar test. Let a parson put himself into a bad humor over a quarrel with a vestryman, a disappointment here, a grievance there, and a general feeling of weariness with parish and people. Suppose that while in this pessimistic mood he visits an old friend of his seminary days. He takes part in the service, he sees the beautiful side of his friend's life, he knows nothing of his friend's trials and cares, and he takes it for granted that his friend is in Paradise and he in purgatory. If he became curate to his friend, he would learn that there are thorns to all the roses, and might grow homesick for the old chancel and the old round of visits among the sick and the poor. Those of us who left the seminary twenty years ago know men whose lots once seemed to us enviable until we learned that they, too, had their troubles and sorrows.

We grant that a man whose heart is full of reverence for holy things, holy places, and holy days will find much in our Church to pain him. But people who do not know the beauty of the services may learn a great deal in ten years. The Roman communion, bound to the use of a language not understood of the people, denying to the laity the chalice of the Blood of Christ, encouraging devotions in which more prayers are addressed to created beings than to the Creator, presents some actual features painful to contemplate. Granting that among ourselves the power of money has sometimes driven good priests from their parishes, has the Roman Church been free from avarice, has she always been scrupulous in her methods of raising revenue, has she kept her hands out of the mire of politics? If the zealot is shocked at the worldliness which undoubtedly shows itself among some of our clergy, would it comfort him to see a Roman priest at a West Indian cock-pit? The man who cannot find the desire to endure hardness as good soldiers of Jesus Christ among the English and American clergy will undoubtedly find the emblem of the Cross among the Spanish and South American priesthood; but is their moral average any higher than that of our own clergy? Now if we honestly look at the dark side, we must take into account Roman as well as Anglican blemishes. It is childish to excuse our own faults by pointing out faults elsewhere but it is wrong to harp on the faults we see at home and ignore those across the way. Take the worst that can be said about destructive criticism among ourselves, and if "My New Curate" is right, there is quite as much of it among our Roman brethren. All our seminarians know that some of our negligent pastors have failed to give the devout laity the blessing of frequent Com-

munion. Do all of them, do one-tenth of them, know what Father Dalgairus says about the remissness of many of the Roman clergy on this point? It would repay them to read his account of the sad neglect, and the coarse, almost brutal conduct of many whose sworn duty it was to feed the flock.

Turning now to the better side. Are the Roman ideals higher than our own? Undoubtedly they can show more noble characters of the recluse type than we, but is the Roman pastor of the best and truest mould superior to Goldsmith's good parson, to John Keble, or to many a plain, unpretending curate who never shirks "the trivial round, the common task"? The name of Lacordaire stirs the heart, but can we hear of Liddon and not be moved? The defects of the English Church in the eighteenth century have been talked about and written about to a wearisome degree, but the century that saw Joseph Butler in his study, George Berkeley in his mission, Thomas Wilson in his island, William Law in his life of holiness, and Charles Wesley in his glorious moods had something ideal about it. If the greatest novelist of the eighteenth century drew Parson Adams, and the favorite all-round man of letters drew the Vicar of Wakefield, there must have been some noble characters to suggest these heroes. In later days, the Roman Church has had martyrs among the heathen, yet surely Patteson in the South Seas and Hannington in Africa died for their faith. To the dyspeptic the best dinner is a torment. Is there not a moral dyspepsia, and have not some good men drifted into it? We can all see in our branch of the Church much that ought to be better, but we can also see enough good, enough wisdom, enough sanctity to say, "Hitherto hath the Lord helped us"—yea, we may thank God and take courage.

Let us be proud of the fact that we are in the purest branch of the Catholic Church. Her ideals are the noblest in Christendom, and, beyond all question, the most inclusive. With Rome and the East she preserves the Apostolic ministry; though unlike Rome she is not fettered by Papal tyranny, and unlike a great part of the East, she is not in bondage to the Turk. With the great Protestant bodies, she cherishes the idea of an open Bible, and her lectionary is of incomparable value as a practical commentary on the Old Testament and the New. Nowhere in the world is there such a body of men as the English clergy, with so much learning, so much social influence, so much family prestige, and so little tendency to abuse these powers for political or selfish ends. In our own land it is not rare to find the rector of a small parish one of the leading citizens of the place, active in every local charity, and trusted by all who aim at the public good. The social, educational, and moral influence of the Church is far greater than her numerical strength would indicate. All this is fact, not boasting nor imagination, and the man who leaves the noblest traditions of the English-speaking race for an Italian system, loses a great deal. The communion which includes the largest body of English-speaking people has a past, a present, and a future. She has her actual defects, and no other religious body so frankly and kindly welcomes fair criticism. She has her ideals, and they are the ideals of the Scriptures and the early Church. The difference between what we are and what we would like to be is great enough to teach any of us humility, and we ought to keep that gulf in mind. But let us not judge one man by the actual and another by the ideal standard. If we take the Anglican and the Roman communions as actual institutions, we must blush for the non-resident Bishops and the selfish pluralists, nor must our Roman friends deny the Spanish Inquisition and the peonage of Mexico. If Rome is to be judged by the standard of "The Imitation of Christ," we may claim to be judged by the standard of "The Christian Year."

READ THIS SLOWLY, AND THINK.

Does my life please God?
Am I studying my Bible daily?
Am I enjoying my Christian life?
Is there anyone I can forgive?
Have I ever won a soul to Christ?
How much time do I spend in prayer?
Am I trying to bring my friends to Christ?
Have I ever had a direct answer to prayer?
Is there anything I cannot give up for Christ?
Just where am I making my greatest mistake?
How does my life look to those who are not Christians?
Is the world being made better or worse by my living in it?
Have I ever tried giving one-tenth of my income to the Lord?
Am I doing anything I would condemn in others?—Canadian

Churchman.

Helps on the
Sunday School Lessons

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

DAVID AND GOLIATH.

FOR TRINITY SUNDAY.

Catechism, I and II: The Christian Name. Text: II. St. Timothy 11: 3. Scripture: I. Sam. 17: 34, 50.

WE turn again to the Old Testament lessons and take them up where we left them six months ago. We shall study a series of Old Testament characters which will include the best known kings and prophets of Israel and Judah.

Our last lesson in this series told of the sad ending of the life of King Saul. This lesson carries us back to the days of his reign when David was a young man. The teacher should read carefully the whole of chapters 16 and 17. From these it will appear that David had already been anointed by the Prophet Samuel as the next king of Israel, and that from the time of that anointing the Spirit of the Lord had been upon him. He was guided aright by that Spirit.

The two armies were encamped against each other on either side of a deep ravine. A valley lay between them, and in this valley, as we learn from I. Chron. 11: 13, and II. Sam. 23: 11, were fields of barley and lentils. Lentils are a kind of pea or bean.

David was a shepherd at this time. His three oldest brothers had enlisted and were with the army. The earlier part of the chapter explains how it happened that he came to visit the army, and how the giant had issued his challenge for forty days. Dwell for a little upon the condition of things as David found them. The rich rewards offered by the king did not avail to overcome the fear which had fallen upon the army by reason of the giant and his defiant challenge. As far as human estimates go, their fears were well justified. The man was about nine feet tall, and in days of hand-to-hand conflict must easily have defeated any single fighter going against him with sword and shield. But the Israelites should have remembered their God. His presence and help made the odds all the other way, had they the faith to call upon Him. As they heard the giant's boastful challenge day by day, and not even their King Saul, who was himself seven feet tall, dared go against him, their fears were magnified and they were ready to be panic-stricken.

To this army of fear-stricken men, God in His Providence led the young man upon whom He had bestowed His Spirit. How different the situation looked to him! He sees what the others saw and hears what they heard, but it looked and sounded quite different to him. He looked upon the giant's defiance as directed against God's people and as reflecting shame upon God's power. While the king's promises of reward are mentioned, it is clear that they had little to do with influencing young David to go out to meet the giant. He sees in the challenge an opportunity. He believes that God will help him slay Goliath for His own honor and because He watches over His people.

This lesson he had learned while watching the sheep. That is the significance of the lad's reply to the king in which he tells of his killing the lion and the bear. Here is a lesson which everyone who would succeed in life must learn. As he was set at the lowly task of watching the sheep, even after his anointing as the future king of Israel, he did not despise his task. He did not turn away from it as unworthy of one meant for high things. He brought to the lowly task a kingly spirit. He used those days under the blue sky to build his strength and to bring to perfection the powers which stood him in such good stead in later days when the larger responsibilities rested upon him. He practised with the sling until he "could throw at a hair and not miss," like the left-handed Benjamites (Judges 20: 16). *By being faithful at the task which came to his hand he fitted himself for greater tasks.* Here, too, he learned to rely upon God's help. He rightly felt that God had saved him from the lion and the bear, and he did not go about boasting of the manner in which he had dispatched them.

It was in this spirit of reliance upon God's help that he went against the giant. Read the account carefully and see how this great difference between the two men is brought out. Goli-

ath boastfully cries, "Come unto me, and I will give thy flesh unto the fowls of the air." David prefaces his confident boast with words which disclaim all credit for the coming victory: "Thou comest to me with a sword, and with a spear, and with a javelin; but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, which thou hast defied. This day will the Lord deliver thee into my hand; and I will smite thee," etc. This difference is well worthy of thoughtful consideration. It marks the difference between assurance and the confidence of faith. It points the way to victory in all kinds of battle. This is the heart of the lesson and must not be overlooked.

King Saul had offered to provide David with the best suit of armor to be obtained. The weapons and armor offered him were not the king's in the sense of being his own personal armor, as Saul was a larger man than David. David did not refuse them because they did not fit him. The Spirit of God who was with him did not let him make the mistake of trying to meet the giant with the same kind of weapons that he had. Even then God could have given the victory to David and his faith, but God's greatest miracles are done by guiding us to the ways and means for winning victories in ways which do not seem "miraculous." David had no use for a sword and armor. He relied upon the simple weapon he had learned to use while caring for the sheep. It really was more deadly and formidable than the more showy equipment of Goliath. David not only believed that God would give him the victory, but he foresaw how it would be given, and he worked with God faithfully to bring it about. He selected five smooth stones to take as missiles. If he had missed the first shot, he would not have blamed God, but would have thrown again and again. As it was, he did not barely succeed in killing the giant. *He could have killed five giants.* This well illustrates the real superiority of those who have God on their side, in spite of the fact that to eyes which see only the material the odds seem to be the other way. In the fight with sin and giants of temptation, there is no doubt about the victory if we go in the David-spirit. Let the teacher illustrate this in his own way.

There are homely weapons upon which we, too, must rely. We form habits of regularly reading the Bible, of daily prayer, of unfailing attendance at the services of the Church. And then as we leave home and go away from the directing influence of a godly father or a pious mother we are offered other things to take the place of these. Think out for yourself what you can say to your pupils to encourage them to put their reliance upon these tried and unfailing weapons with which to meet the assaults of temptation and sin.

David's enemy was a giant. Temptation and sin do not come to us as giants at first. They pretend to be small and insignificant. They would assure us that it is easy for us to be rid of them at any time. It is after we have yielded that they rise up and put on the forms of giants. So this David-lesson is meant for our besetting sins. It shows us how to meet and defeat them.

David's victory over the giant, who represented all the army of the Philistines, is typical of our Lord, who won the victory over Satan and death on the cross. As the army of Israel came out, took heart, and pursued after the once dreaded enemy, so, because of His victory, should we, too, go bravely against every form of temptation and sin, confident of winning if we rely upon the same faith which gave Christ the victory. Neither Christ nor David was self-confident. Both relied upon God's help; they asked for it; they acted upon it; and they let the enemy know that they were relying upon the Unseen.

HIS SYMBOL.

Although a little space, we seem to stand
Upon the sand,
Lifting up hands in seaward worshipping
And bow before the sound
Of breakers round
These Islands men call continents, and bring
To the dead billows' goal
An open soul
As rarely to the churches, and perchance
See more in that waste home
Of wave and foam,
Than any great dead element's advance,
Since through that teaching we are led to Thee
Spare us, oh Thou Whose symbol is the sea.

L. TUCKER.

THERE is always hope in a man that actually and earnestly works. In idleness alone is there perpetual despair.—*Thomas Carlyle.*

Correspondence

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

"THE ANGLICAN POSITION."

To the Editor of *The Living Church*:

WILL you permit me, an Anglican priest, to thank Mr. Lathrop for his admirable letter in *THE LIVING CHURCH* of April 18th? I am astonished and dismayed at the attitude now taken by *THE LIVING CHURCH* in the United States and by the *Church Times* here in England. These two influential journals are, beyond all others, the representative organs of the High Church party, and what they say must influence thousands.

Formerly it was urged by High Churchmen against Protestants and Roman Catholics that the Anglican Communion was Catholic and not Protestant. A more impartial study of our formularies has compelled us to admit that Protestants have a *locus standi*, at any rate, in our Communion. But instead of working for the removal or amendment of the Protestant element in our formularies, we are to congratulate ourselves that it allows Catholic and Protestant, the orthodox and the heretic, to remain together in our most comprehensive Communion! Have things come to such a pass that, despairing of ever being able to cast out heresy, we are forced to try and persuade ourselves that the only plan is to make the best of a bad job, and proclaim that heresy ought not to be denounced and thrust out but left to work itself out? A Communion cannot be both Protestant and Catholic; if it willingly admits Protestantism it ceases to be Catholic. Some new religious body might adopt the Nicene Creed in its entirety but add a Nestorian clause in the hope of retaining in its ranks both Catholics and Nestorians. Such a Creed would cease to be a Catholic Creed in spite of the fact that it contained all that the Nicene Creed taught.

A learned prelate of the Roman Catholic Church once wrote to me:

"There can be no evil, or, when wilful, no sin, more terrible than the perversion or the mutilation of the Deposit of Faith. . . . The Church's chiefest work upon earth is the guarding of the Deposit of Faith, and it is, by the very nature of her office, a vital principle of her life to exclude heresy from her teaching or *magisterium*. . . . If the Church did not exclude [a teacher of heresy] from her communion she would be clearly partaker of his sin by co-operation, since she would suffer him to remain in his post, continuing to him the use of her commission actually to corrupt the Faith to the flock which she would treasonably continue to submit to his charge. In such a case, the Church would certainly be responsible, and would herself be *pro tanto* an heretical teacher. . . . There are many good Anglicans who believe with us that the Real Objective Presence and the Sacrifice of the Mass are dogmas of the Catholic Faith. But had the Holy See remained in communion with [the Reformers] . . . after they had publicly denied these doctrines, the Holy See would have proclaimed to the world the fact that it was possible to reject these doctrines and still be in Catholic communion . . . with the inevitable consequence that the beliefs would have ceased to be Catholic dogmas and would have become at most open or pious beliefs. . . . Hence the open teaching of heresy or the toleration by communion of heretical teachers, places a body outside the communion of the Catholic Church."

That seems to be sound Catholic common-sense. Surely our plea must be that circumstances at present beyond our control compel us to dwell with Protestants and thinly-veiled Agnostics, but that we are praying and working for the time when all that is non-Catholic will be expelled from our formularies, and all heretics from our Communion?

The position taken up by *THE LIVING CHURCH* seems to me to give away our whole case. If it be a correct attitude it follows that we must either cease to regard distinctively Catholic teaching as binding and refrain from calling Protestantism heresy, or we must admit the fallibility of the Church.

Is the fable of the fox who had lost his tail being repeated? Have we lost the power of expelling false teaching, and therefore decided that such expulsion is really very unnecessary—quite narrow-minded, in fact?

I see no need for us to "glory in our shame."

I am, etc.,

London, England, May 15, 1908. J. P. VALENTIN.

[We must sometime have written very carelessly to call out

the foregoing letter. We view most of the Protestantism within the Church as deficient Catholicism; not as anti-Catholicism. We believe that the Church would not be justified in excluding her Protestant members from her communion. We differentiate those altogether from anti-Catholics, of whom we have comparatively few in the ministry, though, obviously, we have some. If the "learned Prelate of the Roman Church" quoted by our correspondent is right, then the Holy See has fallen into precisely the straits which he abhors; for the recent Encyclical not only admits but proclaims the presence of great numbers of heretics within the Roman communion. If the Holy See maintains that their presence will no longer be tolerated, there is an admission that heretofore they have been tolerated, or they would not be there to-day. "In such a case," then, if this prelate be right, "the Church would certainly be responsible and would herself be *pro tanto* an heretical teacher." We maintain simply that in principle the Roman and Anglican communions are alike in that both have repeatedly been invaded by heresies, and that heretics have, in fact, been repeatedly tolerated by both, though in varying degrees. Rome excommunicates Loisy and the American Church deposes Crapsey, but nobody supposes that no similar heretics remain in either communion.—EDITOR L. C.]

CHURCH UNITY.

To the Editor of *The Living Church*:

IN your editorial note on the New Haven Conference are two very important and significant sentences, viz.: "The conference . . . may lead to events of the first magnitude." "A movement of this nature must sometime lead to successful results, if Christian unity is ever to be resumed." Most of our efforts seem to look to reunion with our sectarian brethren. There does not appear to be, on the part of many, any desire to bring about reunion with the other two great branches of the Church. I have felt for some years that non-recognition of Roman Confirmation on the part of some of our Bishops has been a serious mistake. We are not concerned with what the Romanists do respecting our own Confirmation. If one branch of the Catholic Church does not recognize the Confirmation of some other branch, what possible hope can there be of reunion, or even a quasi "*modus vivendi*"? In the light of this New Haven Conference, it may be well to recall the position of the late Archbishop Temple in regard to the Wesleyans of Cornwall. I quote from Vol. I., p. 385 of the recent memoir:

"It seemed to Bishop Temple . . . that differences were not irreconcilable, and that he saw an ultimate Church unity which was compatible with the preservation of much that Wesleyans and even more pronounced Nonconformists prized. The several denominations would be communities within the Church, and each would represent a special form and view of Christian truth, while the Church would be the home in which the fulness of the Faith would abide, and the organ through which central truths would find expression."

If I make no mistake, this was, to a large extent, the idea that was embodied in the justly famous "Huntington Resolution."

Very truly,
Pensacola, Fla., May 23, 1908. PERCIVAL H. WHALEY.

"CANON NINETEEN" IN PENNSYLVANIA.

To the Editor of *The Living Church*:

WILL you allow me, as a member of the late diocesan convention of Pennsylvania, to correct a mistake in your article entitled "The Bishops on Canon Nineteen" in your number of May 16th?

It is there stated that this subject "was a matter of keen debate" in our convention. In point of fact there was no debate whatever. So soon as Dr. Harris' resolution was offered a motion was made to lay the whole subject on the table; and while this motion was lost on a vote by orders (owing to divided vote in many parishes), a motion was immediately made to put the main question at once, which motion prevailed; and the vote was then taken on Dr. Harris' resolution without a word being said *pro* or *con*.

As a deputy from Pennsylvania to the General Convention who voted for the amendment to Canon 19, I greatly regret that there was consequently no opportunity afforded to indicate the vote of our deputies for the amendment to Canon 19 or to protest against the misconception that exists as to that measure. I am satisfied that a debate would have greatly strengthened the negative vote on Dr. Harris' resolution.

But there was a strong feeling in the convention that a debate would give rise to acrimony and strife, and this was particularly the fear of those who (like myself) have sat in our convention since the seventies and can recall the animosity

and bitterness engendered by the debate on the "ritualism" of St. Clement's Church, which dragged through many weary years.

It was the fear of a revival of these unhappy conditions which led the convention to agree so readily to forego debate. And this is, I think, about all that can be deduced from our proceedings on the subject.

ROWLAND EVANS.

Haverford P. O., Pa., May 23, 1908.

ASSISTANCE FOR ALASKA.

To the Editor of The Living Church:

MANY of your readers who have followed with interest the triple work of our Church at St. Matthew's mission, Fairbanks, Alaska, in church, reading-room, and hospital, may be glad to know of a way in which they can help us. St. Matthew's Hospital ministers not only to the local community but to a large surrounding district. Many a sick or wounded man, thousands of miles from home, has found this hospital an untold blessing. The local community has given liberally, but our needs are great. In order to provide for them it is proposed to hold a fair during the coming summer, and to this end we ask the gifts of Church people in all parts of the country.

Articles suitable for this purpose should be sent, at as early a date as possible by mail (*not* express) in care of the writer.

(Rev.) CHARLES E. BETTICHER, JR.,

St. Matthew's Mission, Fairbanks, Alaska.

THE ROMANISM OF TO-DAY.

To the Editor of The Living Church:

THE following may be of interest and value to any who are looking Romeward these days.

In the course of conversation, recently, a Roman Catholic priest expressed to me his anxiety for the faith and morals of this country in view of the fact of the large and increasing Italian immigration.

I asked him, in all kindness, how he accounted for their irreligion and immorality, when they had for generations been under the exclusive teaching of the Pope and those nearest him. After a moment's pause, he said:

"It is a puzzle we cannot solve, and that is not all of it; for the same conditions obtain in all Latin Christian countries—Spain, Portugal, Mexico, Central and South America, and the Islands. There is a general falling away from the faith and a general rejection of the moral discipline of the Church. We cannot account for it, but it is evident and most alarming."

Modern Romanism seems very attractive to some people in the Church, when they observe it at its best and under the restraint of and in competition with the Eastern Church, the Anglican communion, or even Protestantism; but "by their fruits ye shall know them." The safe way to study Romanism is to observe its effects where it has been solely responsible for the teaching and government of the people; not where its followers' virtue may be the result of other forces.

WM. DE LANCEY WILSON.

RECENT DEPOSITIONS FROM THE MINISTRY.

To the Editor of The Living Church:

IHAVE just read of the deposition of those priests who have perverted to the Church of Rome, and the question arises, why this immediate action? Was it necessary to act without delay upon their renunciation of their orders? Surely it is more consistent with charity to suspend the deposition for six months, as provided for in Canon 31, § 2. I know that these men will claim that their action was not done "hastily and unadvisedly," but it may be so nevertheless. Men act hastily in more senses than one, and an action may be the result of long thought and yet be done unadvisedly. It is so easy to give up one's work when one is discouraged or when one is moved by the truly fallacious arguments of a brilliant leader, and yet, when the discouragement is over, or the results do not justify the reasoning of the guide, there comes a desire to undo what was done. With many men sojourn in Rome is brief. The after history of many perverts is sad reading, especially those who have gone in recent years; unbelief and scepticism, if not immorality, has captured some. A few have been restored after a long and weary wait. The illusion dispelled, hope gone, what?

Is it the act of a father in God to shut the door of repentance so tight? We are human; we err in judgment as well as

in acts; is not renunciation of our orders in many cases an error in judgment arising from lack of knowledge full and complete? Many who have gone from us have been content where they are, but some have recovered from their delusion soon. Why not, Right Reverend Fathers, leave the door at least ajar that it may be easily opened for the returning son? I realize that the notices of renunciation which you receive are decidedly phrased and are very often discourteous; that they are not pleasant reading always; that their utterances make it hard to think upon these men with kindness; but do you act less hastily than they when you depose within a month after their notices? There are cases in which very much less time has elapsed between the two, and the door was shut on the priest though he repented of his action almost immediately. The excitement will pass, the delusion will vanish, the fever will subside, and then what? Door shut, functions forbidden with character unchanged, a priest debarred from clerical work, for an act which, while it is sin, arose from an error in reasoning, an ignorance of the truth, or from despondency.

Let us pray for light, more light, and for more love and charity in our acts towards those who have left. Right Reverend Fathers, are your judgments so unerring that you feel compelled to obey the harsher canon—and not take advantage of the milder?

H. P. SCRATCHLEY.

STRANGE WORDS FROM A BISHOP.

To the Editor of The Living Church:

TIS Bishop Brown of Arkansas correctly reported when he says his "experience teaches him it is dangerous for the Church to be righteous above the Country," and that "the Church has no moral right to enact and enforce laws requiring more or less of her membership than the laws of the Country require of its citizenship?" He is referring to our divorce canon, and if he meant just what he says, he must mean that notwithstanding our Saviour's attitude on marriage and divorce, we ought to make our marriage canon accord with the various enactments of the civil authority. In South Carolina have no divorce and in South Dakota give every man who wants it a divorce; and if the Church happens to be in a country where the civil laws allows wives galore, the Church ought to make her canon agree therewith. "Dangerous for the Church to be righteous above the country!" Yes, if it is the pharisee's righteousness—"thanking God that we are not as other men are, not even as the publican;" but it would be a dangerous thing indeed if we are to measure our righteousness by the aggregate enactments of laws by men of all minds, religious, secular, skeptical, and atheistical.

We have indeed reached the end of our rope if the Church can no longer help to uplift and raise the standard of moral living and citizenship but must measure her conduct by whatever standard is set up by the civil authorities.

It is hardly credible that Bishop Brown meant what he is reported as having said unless there is some other construction of his meaning than I can make of his words.

If there is any one thing that will balance and set off the Papal foolishness of the Roman Church it is her position on marriage and divorce.

Respectfully,

Wilson, N. C., May 30, 1908.

J. C. HALES.

AN ASPIRATION.

I view with praiseful heart and raptured eyes
The summer glories of the earth and skies,
Infinite of joys they bring to me
As countless as the sands beside the sea,
For each small thing of life that greets my sight
Is a contributor to my delight.

Adored Creator of this world so fair,
Springs in my grateful heart, the wish, the prayer
That my so little lowly life may be
Haply contributive to joys of Thee
As the minutest of Thy works I view
Contributes to the joys that thrill me through.

Dear Lord, alone by wondrous aid of Thine
Can so exalted destiny be mine;
I would each hour implore Thy quickening grace,
And hold my heart uplifted to Thy face,
Praying that so I yet may grow to be
Even a little worth of joy to Thee.

FRANCES COAN PERCY.

SINCERITY is to speak as we think, to do as we pretend and profess, to perform and make good what we promise, and really to be what we would seem and appear to be.—*Tillotson.*

LITERARY

THE EUCHARISTIC VEILS.

Concerning Three Eucharistic Veils of Western Use. By Rev. N. F. Robinson, of the Society of St. John the Evangelist. From the Transactions of the St. Paul's Ecclesiological Society. Vol. VI.

The three veils that form the subject of this paper are the Corporal, the Chalice veil, and the humeral veil. The data that Father Robinson has collected is very valuable to any one who is interested in correct ceremonial for the Holy Eucharist.

However, some of the conclusions that are drawn do not seem to follow from the data. The statement that the "fair linen cloth" was "a veritable table cloth" and that it was not a "consecration cloth," is hardly proven, though it is asserted.

In the first place the English Reformation was the result of two contending forces; the extreme Protestant sympathizers, and the Catholics in faith and in practice, as far as it could be maintained. The Catholics were far from being a negligible quantity until after the Non-jurors had withdrawn. Their intelligent and informed appeal was to primitive Christianity and the faith and practice of the Church of the General Councils. And as Father Robinson adds in a footnote: "In the early ages of the Church one cloth (*sinclon*) covered the altar and served as altar cloth, corporal, pall, and chalice veil. The cloth known in later ages as the corporal came into use when the custom began of spreading two or three cloths upon the mensa."

We believe it was the example of the early Church in using "one cloth" to which devout souls turned in their use of the "fair linen cloth," and the reverent care that they uniformly gave it indicated to them something more than a "table cloth." The Scottish Liturgy called it a "Corporal" and taught the Real Presence. And though called "a fair linen cloth" in England, it meant the same to devout souls. In regard to the *Corporalia*, we are told that it was used in the plural form because of its folded character, in the sense in which we still use the words bellows, scissors, etc. The *Corporalia* of the early Church was longer than its width by about one-third, or, to be more exact, if it was 18 inches wide it would be 24 inches long. It would then fold into three squares in width and four in length, of six inches each.

The *Corporalia* was laid upon the altar with the long way extending toward the back of the altar. The chalice and paten were placed on the center of the front row of squares, and the Corporal, especially after consecration, was drawn up from behind over the chalice, and hanging down on either side, it left the front exposed, like the face of our Lord, with the *sudarium* about it, or as most sisters wear the white cloth about the face.

But this custom would prove to be inconvenient and liable to accidents. The back row of squares was then cut off, leaving the Corporal a square; and the portion cut off, six inches wide and eighteen inches long, was used to cover the elements. Folded twice it made a pall six inches square. This seems to have been the origin of the pall, which belongs properly to the corporal and should not be lined with cardboard or other material, but made of linen. Its three folds starched are sufficiently rigid for convenient and safe handling as a cover for the chalice, or chalice and paten. As time went on it was natural that this should be decorated with lace about the edge, and that a separate cloth or veil should be placed over it, taking the place of the ends of the pall or *Corporalia* that hung down on either side of the chalice. A cloth called *sudarium* was used at this period. In England, according to the Sarum Missal, the folded *Corporalia* seems to have been used down to the Reformation period, and was probably not entirely discontinued after that time. One of the oldest parishes in the diocese of Fond du Lac was started by English people who settled in Wisconsin early in the last century. Some twenty years ago there was amongst the altar linen a corporal that was more than two feet long and twelve inches wide, with fringe on one end. The rector at that time was puzzled to know how to use it. It would seem to have been an old style corporal whose use may have lingered on in some of the rural parishes of England.

The use of silk was forbidden in the Western Church at an early day, and its general use, with the color sequence, seems to date from a late mediæval or Post-Reformation period. And there are Roman authorities who still contend that the sequence of colors should be limited and is definitely authorized for the burse only, and that white should always be the color of the veil. But this is not the general custom. This leads naturally to the further consideration of the chalice veil and its uses.

This veil seems to have developed from the covering that was placed over the chalice and paten on the credence, or as in some ceremonials where it was directed that the chalice and paten with the bread and wine should be prepared on a small altar behind the high altar, and covered with an offertorium cloth.

From the small altar they were to be carried at the proper time to the high altar, still wrapped in the offertorium. This veil was

called offertorium down to a late period. It was white and generally linen, though later made of silk, and was often used to cover the paten when held by the sub-deacon, but does not seem to have been used as a housel cloth. This is the veil that later was called the chalice veil. A humeral veil, frequently called the *mantellum*, was worn by the sub-deacon, one end being used to cover the paten. The chalice veil was again placed over the chalice and paten after the elements had been consumed.

On Maundy Thursday the consecrated elements for the Mass of the presanctified were covered with a white veil, generally silk, as in the case of the reserved Sacrament at other times; but in one case the direction was that a black veil, the Good Friday color, should be used.

But to-day the universal rule of Western use is that the Blessed Sacrament should be covered with a white veil, whether reserved on the altar or in the tabernacle. When the rubrics for the English service were being drawn the Church seems to have reverted, as in so many other cases, to the practice of the early Church, and directed that the sacred elements should be covered with linen.

It matters not that extreme Protestants called the fair linen for the altar a table cloth, or the fair linen veil a napkin; that did not make them such. The rubric designedly uses the word "fair," meaning that they should be appropriately embroidered to distinguish them from other cloths. To cover the sacred elements with a colored silk veil has no authority in Western use, with the exception of the sixteenth century Pallantine Missal that directed a black veil for Maundy Thursday reservation.

The recent custom of some Anglicans to cover the consecrated elements with the chalice veil of colored silk is contrary to the rubric of the Book of Common Prayer, contrary to the universal custom of Western use, and irreverent, for these silk veils are lined with common colored cloths that are never washed and seldom renovated. The effort to interpret such use as symbolizing the glorious Ascension garments of our Lord fails, for it is illegal and contrary to the universal custom of the Church. It is further objectionable in that it leads to confusion from the worshipper's point of view.

For a *Missa Cantata* the chalice and paten are placed on the altar with the offertorium or colored chalice veil over them. No reverence is to be paid to them by the worshipper. But if after consecration the same veil is to be placed over the consecrated elements, then the worshipper might easily be in doubt as to when the sacrament was on the altar, for before the oblation and after the consecration the same veil would cover the chalice and he would be unable to tell whether the sacrament had been consumed or not.

As a matter of fact the suggestion to use the colored silk veil to cover the sacrament is made in the book on Ceremonial by the Rev. Dr. McGarvey to harmonize with modern Roman use, and leads naturally to the next step in such imitation, which is to consume what is left immediately after the Communion of the people. This also is contrary to the Book of Common Prayer, which has much better Catholic precedent for its directions.

The chalice veil was the fore-runner of the humeral veil, and was used interchangeably with it, and sometimes both were used by the sub-deacon while holding the paten. But there is no evidence that it was ever confused with the *corporalia* or *sudarium* with which the fair linen cloth of the Prayer Book properly belongs, being used in the same way that they were used.

The material that Father Robinson has collected in his paper on the Eucharistic veils is interesting and valuable, but its value would be greatly enhanced if he would more carefully classify the results of his investigation.

MISCELLANEOUS.

Problems of the Spiritual, by Arthur W. Chambers (Philadelphia: Jacobs), is said to be justified by the mass of letters called forth by the earlier publications of the author and is in form and content an answer to the more serious and important of the queries propounded by his correspondents. The book is divided into two parts, the former of which deals exclusively with psychic matters. It is sufficient to say of part one that it discusses "thought-forms," materializations, seances and the like in a manner that leaves no doubt that the author is perfectly serious and means all he says. Part two is a polemic on the subject of universalism and violently in favor of that view of eschatology. Like all works on this subject with the same purpose, it assumes that the upholders of belief in the reality of everlasting punishment leave out of the question the love of God or regard that factor in the light of an erratic and intermittent sentiment. Also like other universalist arguments it seems to forget human free will and rashly to assume that man could delight in good without sufficient freedom of will to choose evil. The common fault of all universalist reasoning is to lose sight of the fact that a man is an accessory to his own salvation, and the present writer is not proof against this fallacy. (\$1.00 net.)

THOMAS WHITTAKER, Inc., has just published *Short Sermons, Second Series*, by the late Rev. John N. Norton, D.D., arranged for the use of lay-readers, for the second half of the Christian Year, Trinity to Advent, in cheap and popular form; also: *The Sermon on the Mount as Viewed from the Modern Standpoint*, in the form of seventeen sermons, by the Rev. J. R. Cohu, late of Oxford, England.

PENTECOST.

One heart, one hope, one prayer;
 Sometimes a solemn hush—
 The silent eloquence of pleading faith
 That waits on God, and casts its every care
 On Him, undoubting—"Thus the Master saith!"
 Then the tumultuous rush
 Of holy feeling, fervent, unrestrained;
 Soulful emotion which hath utterance gained.
 Anon, the voice of woman, soft and low;
 And then, in resonant, melodious flow,
 The deeper tones of Peter or of John
 In prayer to God, or counsel to the throng,
 Reciting promises, rebuking fears,
 Recalling memories that move to tears
 Or kindle ardor into rapturous song!

Thus wait they on the Lord with steadfast mind,
 Expectant still, when, suddenly from heaven,
 A sound, as of a mighty, rushing wind
 Fills all the place; and yet no shock is given.
 The lamp hangs from the beam with steady poise,
 The while a sweep of wings, or rhythmic noise
 Of many waters, surging ocean-waves,
 Or plashing streams that leap from crags to caves,
 Falls on the ear. While on the sight
 Breaks the bright vision of a fount of fire,
 A glow and glory from heaven's altar-pyre;
 In lambent streams descending, spreading, parting,
 Aspiring, interwreathing, hovering, darting;
 Till on each lifted brow a tongue of flame
 Quivers, the symbol of the Gift that came,
 The Holy Ghost, sent forth in Jesus' Name!
 Henceforth, the weak are strong, the craven bold,
 The stam'rer eloquent; and hearts once cold
 Burn with a pure, intense, divinest fire:
 The deeper insight; the prophetic gaze
 That reads the history of distant days
 As yet unwritten on the scroll of Time;
 The clear and broad intelligence that scans
 The mighty mystery of Jehovah's plans
 And finds the scheme all luminous and plain,
 O'er which the schollast pored with labor vain;
 Endowments rare, the poet's dower sublime;
 Commanding faith that grasps its large desire;
 The gift of speech, which Babel's curse removes;
 The soul of sacrifice that lives and loves,
 Or loves and dies, as best its Lord approves:
 All these are found; the graces manifold,
 The diverse unity, the varied mould;
 Divided effluence, the essence one,
 Proceeding from the Father and the Son,
 Light, Life, and Love, from the supernal throne!

O God, anoint me with this holy chrism!
 Affuse my soul with such divine baptism!
 Soul of each soul, Immanent God, abide,
 Perennial Pentecost Thy Church betide!

St. John's, Arlington. REV. JAMES YEAMES.

A BUNCH OF WHITSUN POSIES.

BY JANET SANDERSON.

THERE will always linger an interest in the Pentecostal flowers of the olden time for those to whom the season of Whitsuntide comes in the proper spirit. The season was regarded with great reverence in every branch of the Christian Church.

English tradition and poetry associate with Whitsuntide the rose, the broom, the birch, the box, and the lily-of-the-valley.

The blossoming broom is dear to the English heart, for it is possessed of remedial virtue in every part and good for almost every human ailment. It blossomed in the earliest literature, in the songs and legends of the Celtic race and later as the *planta genista* it achieved distinction as the cognizance of a heroic line of kings.

The birch, with its slender, delicate branches and glossy green leaves, was made into garlands and wreaths for the Whitsuntide. At this season the box—that box in which Isaiah saw the glory of Lebanon—was gathered to fill the open fireplaces. The box was used on Palm Sunday and regarded with great reverence because it was thought that the Cross was made of boxwood.

The wild viburnum and the Guelder rose were Whitsuntide flowers. The Whitsun lily, known to us as the poet's narcissus; the lily-of-the-valley; the May lily of the English woods, and Mary's tears of the convention garden, bloomed in time to be the object of the Whitsun ramble, and our English ancestors held that no house was blessed for the year that was not adorned with *meagays* of the—

"Nalad-like lily of this vale
 Whom youth makes so fair, and passion so pale

That the light of its tremulous bells is seen
 Through their pavillions of tender green."

The Germans have taken the peony for the Pentecostal rose, adopting the pagan symbol and woven it into the Pentecostal service. The peony was believed by the Greeks to be of divine origin, an emanation from the moon. It possessed a protective power, warding off evil spirits and all material ills from the houses about which it was planted. The physician, Pacon, used it for treating the Greeks wounded before Troy, and so gave to it the name—peony.

In Italy the Whitsunday is called *Pasquata Rosata* and the rose is dedicated to its service. In the Pantheon of Rome in the Middle Ages on Pentecost day showers of white rose petals were dropped through the opening of the dome to represent the descent of the Holy Ghost.

We read that in the seventeenth century the rocky glens and woodland glades of Manhattan island were all aglow with pink azaleas, and the Dutch youths and maidens wandered far and wide to gather the *Pingster bloem* for church and house decoration, and the pink blossoms were sometimes woven into the long blond braids of the Dutch girls.

And so the influence of that "sound from heaven" and the "tongues of flame" which came to the house in Jerusalem in that far-off time has reached to our olden time and even unto us and may the keeping of it in remembrance be like the blossoming of the Pentecostal flowers, sweet and beautiful.

"KINDLY AFFECTIONED."

BY MARY LIVINGSTON BURDICK.

YES, Osborn is going," said one of my brother lawyers to me, speaking of his farm-manager, a man who had worked for me at one time and had given satisfaction in the best sense of the term. "I can't for the life of me think why. I offered to raise his wages, but he just said quietly, 'I've made up my mind to go, so the money doesn't count.' And when I saw his expression—absolutely final—I knew it didn't. It's queer, though, for he had an excellent living, and I know he likes farm-work. And I've never had a word with him, not one word, in four years!"

Had my friend but known it, his last sentence offered complete explanation of Osborn's departure. But he was in blissful ignorance of that fact, and I did not realize it until I heard it from Osborn's lips on the following day.

He walked into my office and asked quietly: "Can you give me work, Mr. Tracy? Town or farm, I don't care which, as long as I'm busy; but I want to work for you again."

"I haven't anything of my own to offer," I answered, "but I believe I can get you the management of the Brook Lawn farm. I'll have to understand why you are leaving Mr. Johnson, however. It's the first question I'll be asked when I mention you for a tenant."

Osborn's face changed, and he spoke with evident difficulty and emotion.

"I'll tell you, sir. And it's not much to tell, or to bear. Some folks would say, but I can't stand it any longer. I've worked for him four years, and he's always done just as he agreed—and so have I. But he's never spoken one word to me in that time except about the work! Not one word! Of course I didn't think I was engaged for company, but I did feel that once in a while he might say the work was done right, or that it was a fine day—or something!"

"I kept telling myself that it was just his way, but, last February, my little boy died. I suppose my wife and I felt as bad as any parents could, and that's bad enough, God knows! The day after the funeral Mr. Johnson drove into the yard. 'I want to speak to you, Osborn,' he said. And I thought he was going to offer sympathy.

"Yes, sir," I said, putting down a tool.

"You'd better drive over to Kinney's this afternoon and make arrangements about seeds. Looks like an early spring."

"Then he drove off. And I kept thinking. My wife came out after a little. She was lonely and—you know how women feel.

"Did he say anything, Andrew?" she asked.

"About the garden it was," I answered.

"She just sighed and said, 'Oh! Well, dinner's ready.'

"But I knew then we had to go, for I couldn't stand it. It seemed to me, Mr. Tracy, as if he didn't feel that I was human!"

And in my ears with his concluding words rang two sentences. One was "Not one word in four years!" and the other. "Be kindly affectioned one to another with brotherly love."

A MOTHER'S LETTER.

AN interesting letter addressed to the Rev. Dr. Joseph Lyman, who was pastor of the Congregational church at Hatfield, Mass.—that historical church of which Bishop Huntington's ancestors were influential members and from which Bishop Huntington himself came—written by his mother, in 1774, has lately been unearthed from family papers by a descendant of Dr. Lyman's, Mr. H. D. Morton of Milwaukee, a Churchman and president of the Local Assembly of the Brotherhood of St. Andrew. The letter dates from the time when the Revolution was impending and when political events were uncertain and discussions stormy. It is a letter so wisely written that it may well be reproduced as a classic. It follows herewith:

"LEBANON, CONN., OCT. 22, 1774.

"DEAR SON:—The news I have heard of the tumultuous and discomposed situation of affairs in your parish, gives me daily anxiety and uneasiness, and what adds not a little to aggravate my distress is, that there appears no fairer prospect of a reconciliation among you. In such a situation is it not highly expedient to have recourse to means the most likely to root out the seeds of discord and contention and to exert yourself as becomes your character, to establish peace, order, and good will between the parties at variance?

"Peace in society is a blessing we seldom prize as we ought before the loss of it: we are then led to imagine that no price is too dear to purchase the inestimable enjoyment—what must those think who call themselves Christians and yet harbor such grudges and animosities against those of the same profession? Would not a true Christian temper engage a person to make use of every probable means, even the most mortifying, in order to procure what is essential in the Christian life? Surely it would. Were we possessed of this we could not live easy from day to day in enmity with our neighbors. This would make us dissident of ourselves and apt to assume a proper share of blame to our own conduct.

"I am greatly concerned about your putting off the sacrament as long, nor can I see how you can justify the practice upon any rational arguments. I think that those at least, who are disposed for attending, should not be debarred from the ordinance. What gives me particular concern is the fear upon my mind that you will not behave with all that prudence, caution, and wisdom that are necessary for one who sustains your character and profession.

"My advice to you is, that you lay aside all political disputes at present, or be sure to use them no farther, and in no other manner than shall tend to promote order in the society. Endeavor by all means as you have opportunity in a private and friendly manner to remove prejudice and create a good understanding among your people. The Wise Man's proverb holds true with regard to every unhappy contention. "Soft words turn away wrath." Let your example be worth your high calling, and let the scripture be the rule whereby to regulate your conduct, and if providence shall so order it that you shall have a dismissal from that place, be sure to leave no sufficient cause for censure and approach, and to their sorrow they may find that their conduct toward you sprang from prejudice and malevolence.

"My last advice to you shall be what I have often repeated to you, and what I can not too often repeat, that you keep the great end of your being in view, and not suffer temporal concerns to exclude the important concerns of eternity and a future state. Bear upon your mind that the charge committed to you is a very important one, both as to the flock of Christ there, and your private family. I hope you see the need you have of the gracious aid and direction of God, to enable you faithfully to prosecute your duty in the various branches of it, and that although you have never so much speculative knowledge it is only the true saving knowledge of Jesus Christ will be of any avail in the day of account.

After so many expressions of care and concern for you, I would by no means appear to be forgetful of my daughters, R. and B. and the dear little H.—tell R. and H. that I hope they will conduct as they ought, and not be too much taken up with the trifles and enjoyments of a vain world, to the neglect of the one thing needful. R. must come home as soon as she can, you with her. My family are well and send their love and respects to you and your family. That you may have divine direction and the choicest of heaven's blessings is the affectionate wish and fervent prayer of your fond and loving,

MOTHER."

METAPHORS THAT MIX.

SPEAKERS who are given to frequent public utterance have need of a ready wit to guard against that enemy of the improvisator, the mixed metaphor. Some excuse may be found for lapses of this nature, says a writer in *The Christian World* (London), especially when a man's ideas must be uttered without time for formulation, but what will be thought of the writer who states in the biography of Mrs. Isabella Bird Bishop this fact: "Japan has leaped from rung to rung of the ladder of national greatness, and promises to be as a leaven to the whole

East, rousing, vitalizing, developing what has lain in the valley of dry bones for many centuries"? It could not be expected, says the writer, that the discussion of so contentious a measure as the Education bill now agitating the British government would proceed very far without provoking our more picturesque rhetoricians to the exercise of their gift for mixed metaphor. He goes on to give some examples:

"A few days ago, if we may believe the *Manchester Guardian*, Bishop Knox explained at a meeting at Halesowen 'that Mr. McKenna's sword was an overloaded pistol which, being hung up in a tight corner lest it should burst, pretended to be dead until it got up and trotted home on the friendly back of the Bishop of St. Asaph.' Perhaps the reporter has somewhat condensed the Bishop's oratory, but in any case, as *The Guardian* remarks, the grimness of political strife is relieved by such pleasant pictures as this, which 'combine in one canvas all that is best in the study of still life, of the subtlety of the animal world, and the beauty of human helpfulness.'

"But it is in political debate, especially in the House of Commons, that the mixed metaphor flourishes most luxuriantly. 'The flood-gates of irreligion and intemperance are stalking arm in arm throughout the land.' 'This bill effects such a change that the last leap in the dark was a mere flea-bite.' 'I can not indorse the phantom that the honorable member has evoked.' 'That is the marrow of the Education Act, and it will not be taken out by Dr. Clifford or anybody else. It is founded on a granite foundation, and speaks in a voice not to be drowned in sectarian clamor.' For all these charming combinations of ideas we have to thank members of the Lower House. Even politicians of cabinet rank have made valuable additions to the collection. Thus, the late Mr. Ritchie, when Chancellor of the Exchequer, once asserted that 'the question of moisture in tobacco is a thorny subject and has long been a bone of contention.' His immediate successor in office, Mr. Austen Chamberlain, remarked at the Liberal Union Club's dinner last year that the harvest which the present Government had sown was already coming home to roost. Sir William Hart-Dyke has two conspicuous 'howlers' to his credit—the description of Mr. James Lowther as having gone to the very top of the tree and landed a big fish, and the comforting assurance that his Government had got rid of the barbed-wire entanglements and was now in smooth water. Among other political examples of mixed metaphor are the prediction ascribed to a Labor member that if we give the House of Lords rope enough they will soon fill up the cup of their iniquity; an Irish member's complaint that a certain Government department is iron-bound in red tape, and the confident assertion at a recent Liberal meeting that 'though the Tories keep dragging the Home-Rule red herring across our path, it misses fire every time.'"

Another instance is given from a parliamentary descriptive report. Thus:

"The debate in the House of Lords has, I think, finally cleared the air. We know at last whither the country is being steered. There is the figurehead with his hand on the rudder; there is the man that moves the figurehead. The figurehead is Mr. Balfour; the man is Mr. Chamberlain.' Truly, the picture of Mr. Balfour as a figurehead with his hand on the rudder is one that even F. C. G. might find it difficult to draw with pen or pencil. Not, however, in the gallery, but in an editorial sanctum was committed to paper the desire that some of the seed sown by a certain prominent economist might not fall on deaf ears."—*Literary Digest*.

"DIE TO LIVE"—it is the law of the universe, from bottom to top. The mineral must die as mineral to live in the plant, the plant as plant to live in the animal, the animal as animal to live in the spirit. With man, present ease must die for future wealth; hope of wealth for the quest of knowledge; prejudices and conceits for the discovery of truth; and unless he be hid in his theme, like an invisible harp in the night wind, the poet can never move men's hearts with the music of tempests. Into the Family the Individual dies, into the State the Family, into the Race the State, and through such widening circles, personality may rise to the universal life wherein every man exchanges his little work for all men's labor, his little wit for all men's wisdom. Thus also the blind force of Nature rises to the intelligent Fate of History, and History's Fate rises to Providence or Love in the Church, where God's own life all seems, as if in it He had gone out of Himself, died to His infinite perfection, that, born in the manger of matter, He might by a growth of upward deaths return, and so bring many sons with Him to glory. And the Church is their homecoming. The Cross they bear, or rather are borne by, reaches through space and beyond it, through time and above it, and "reconciles all things to God, whether they be things on earth or things in heaven." Aye, in heaven! The Cross must be there too. Its law is eternal. It means eternal sacrifice, eternal heroism, eternal enterprise and ascent.

Dante saw martyr souls soaring and shining in its sacrificial form as their rapt alignment; and when that form is lost their flight will drop, their splendor darken, their heaven become weariness and ennui and gloom.—*From The Commonwealth of Man, by the Rev. R. A. Holland, D.D.*

Church Calendar.



- June 7—Whitsunday.
- 8—Whitsun Monday.
- 9—Whitsun Tuesday.
- 11—Thursday. St. Barnabas, Apostle
- 14—Trinity Sunday.
- 21—First Sunday after Trinity.
- 24—Wednesday. Nativity St. John Baptist.
- 28—Second Sunday after Trinity.
- 29—Monday. St. Peter, Apostle.

CALENDAR OF COMING EVENTS.

- June 1—Commencement, General Theological Seminary, New York.
- 2—Dioc. Conv., Central New York, Colorado; 1st Conv. Miss. Dist. of Idaho.
- 15—Pan-Anglican Congress, London.
- 22—Session Albany Cathedral Summer School.

Personal Mention.

THE address of the Rev. A. ALEXANDER, delegate from the diocese of Pittsburgh to the Pan-Anglican Congress, until July 15th, will be Hope Villa, Berkhamsted, Herts, England.

THE Rev. L. W. APPLIGATE has resigned charge of St. Andrew's Church, Valparaiso, Ind., and has taken up his residence in Gary, Ind., in charge of the newly organized mission in that city.

THE Rev. CHARLES L. ATWATER has accepted a call to the rectorship of St. Mark's parish, Frederick and Washington counties, Maryland. There are four churches in this parish: St. Mark's, Peterville; Grace chapel, Brunswick; St. Luke's chapel, Pleasant Valley, and St. John's chapel, Burkittsville. The parish has been without a rector for more than a year.

THE Rev. W. G. BENTLEY, rector of St. Stephen's Church, New Hartford, N. Y., has accepted the rectorship of St. John's Church, Passaic, N. J., and will take up his new duties about June 6th.

THE Rev. JOHN BINNEY, D.D., will retire at the end of the present school year as Dean of the Berkeley Divinity School, but will retain the professorship of Hebrew. The Rev. Dr. Hart, vice-dean, will act as dean until a successor is appointed.

THE Rev. WALLACE CARNAHAN of San Marcos, Texas, will be in charge of St. Mark's Church, Richmond, Va., during the absence of the rector, the Rev. Thomas C. Darst, at the Pan-Anglican Congress.

THE Rev. G. A. CARSTENSEN, Ph.D., sailed May 30th to attend the Pan-Anglican Congress as delegate from the diocese of New York. Until September 1st all communications intended for the secretary of the American Church Congress should be addressed to the Rev. C. F. J. Wrigley, D.D., 53 Remsen St., Brooklyn, N. Y.

THE Rev. THOMAS C. DARST, rector of St. Mark's Church, Richmond, Va., has declined the call recently extended to him by the vestry of St. Paul's Church, Newport News, Va.

MR. MARSHALL DAY, a graduate of the General Theological Seminary this year, and who will be ordered deacon by the Bishop of Michigan City on Trinity Sunday in the Church of St. Mary the Virgin, New York, will have charge of Valparaiso, Ind., under the supervision of the Rev. W. S. Howard of St. Thomas' Church, Plymouth, after July 1st.

THE Rev. JAMES E. FREEMAN, rector of St. Andrew's Memorial Church, Yonkers, N. Y., appointed by Bishop Potter a delegate from the diocese of New York to the Pan-Anglican Congress, sailed on the Steamship *California* May 23d for Glasgow. He will return the first week in July to resume charge of the Church of the Redeemer, Sorrento, Me.

THE Rev. FRANK W. HENRY of South Dakota has accepted the rectorship of St. Peter's Church, Pittsburg, diocese of Kansas.

THE Rev. G. H. KALTENBACH and wife, after spending three years abroad visiting England, Germany, Italy, and Sicily, left Naples May 22nd on the *Konig Albert*, North German Lloyd, arriving in New York June 3d.

THE Rev. JOHN ADDAMS LINN, rector of St. Paul's Church, Mishawaka, Ind., now in Cuba for his health, has resigned, and his resignation has been accepted by the vestry.

THE Rev. A. L. LONGLEY, rector of Trinity Church, Bayonne, N. J., sailed on June 4th for England on the *Celtic* of the White Star Line. Address, care Brown, Shipley & Co., 123 Pall Mall.

THE Rev. CHARLES L. MALLORY has accepted the rectorship of Holy Trinity Church, Wauwatosa, Wis., and will commence his duties there on September 1st.

THE address of the Rev. ALEXANDER MANN, D.D., of Boston until further notice will be Paris, Maine.

THE Rt. Rev. W. N. McVICKAR, Bishop of Rhode Island, sails for England on June 3d to attend the Pan-Anglican Congress and the Lambeth Conference, and will be absent until the early part of September. His address meanwhile (and that of Miss McVickar) will be Brown, Shipley & Co., 123 Pall Mall, London, England.

THE Rt. Rev. F. R. MILLSPAUGH, D.D., leaves for England to attend the Lambeth Conference, on June 3d. He will sail from Montreal, and will be accompanied by Miss M. C. HAMBLETON, principal of the College of the Sisters of Bethany, Topocka, the instructor in art of that college, and eight students.

THE Rev. PHILIP W. MOSHER left for the Pan-Anglican Congress on June 2nd by the *Saxonia*. His London address will be care American Express Co., 5 and 6 Haymarket. In his absence the Rev. MELVIN HONEYMAN will officiate in the parish.

THE Rev. C. S. MULLIKIN, lately of Connecticut, and formerly a missionary in Alaska, has been appointed by the Bishop of Maryland as temporary priest in charge of Catoctin parish and Smithburg, Washington county. He has entered upon his duties and will live at Smithburg.

THE address of the Rev. G. MOSLEY MURRAY is 1419 Mt. Royal Ave., Baltimore, Md.

THE Rev. W. H. K. PENDLETON, rector of St. John's Church, Wytheville, Va., whose health has been impaired, sailed for London on May 21st, having been appointed a delegate to the Pan-Anglican Congress. He will be Bishop Tucker's chaplain at the Lambeth Conference in London in July. Before leaving, the congregation of St. John's presented him with a purse of money as a token of love and esteem.

THE Rev. RICHARD ROSCOE PHELPS of All Souls' Church, Ansonville, N. C., has accepted a call to Washington parish, Westmoreland county, Va., and will have charge of St. Peter's, Oak Grove, Colonial Beach, and other points. He will enter upon his duties early in June.

THE Rev. D. A. ROCCA has been called to do work among the Italians in Staten Island. He should be addressed at Mariners' Harbor, Staten Island, N. Y.

THE Rev. JAMES ROY, LL.D., for sixteen years rector of the Church of the Epiphany, Niagara Falls, N. Y., has resigned his parish, owing to poor health. Dr. Roy, with his family, will move to Montreal, Canada, his boyhood home. He has been active in the ministry for fifty years.

THE Rev. DAVID ARNOLD SCHAEFER, rector of Trinity Church, Hamilton, Ohio, has announced his resignation, effective June 30th, after nine years of service in that city.

THE Rev. EDWIN B. SNEAD, who recently recently resigned the charge of Emmanuel Church, Norfolk, Va., will have charge for three months of Christ Church, Richmond, Va., while the rector, the Rev. G. Otis Mead, is away on a vacation.

THE Rev. FRED HARDING STEVENS, rector of Epiphany Church, Hamline, St. Paul, diocese of Minnesota, has been tendered the position of senior curate in St. John's Church, Los Angeles, Cal.

THE address of the Rev. JOHN E. SULGER, rector of St. Stephen's Church, Terre Haute, Ind., while abroad will be care of the American Express Co., 5 and 6 Haymarket Street, London. At the close of the Pan-Anglican Congress Mr. Sulger will visit the Continent for about six weeks, returning home the last of August. Be-

fore leaving, his parishioners presented him with a handsome sum of money to defray his expenses.

THE Rev. ALBERT S. THOMAS, rector of St. Matthew's Church, Darlington, S. C., has accepted a call to St. David's Church, Cheraw, in the same diocese.

THE Rev. HOWARD ERNEST THOMPSON of Freehold, N. J., delegate to the Pan-Anglican Congress, with Mrs. Thompson, will sail for England, Saturday, June 6th, on the *Finland* of the Red Star Line, returning August 1st. Address: care of Brown, Shipley & Co., 123 Pall Mall, London.

THE Rev. FRANK M. TOWNLEY, rector of the Church of the Redeemer, Merrick, L. I., N. Y., was elected rector of St. Bartholomew's Church, Brooklyn, at a special meeting of the vestry held Friday evening, May 29th.

THE Rev. A. M. TRESCHOW of Arkansas has accepted the parish of the Covenant, Junction City, Kan.

THE Rt. Rev. WILLIAM D. WALKER, D.D., LL.D., D.C.L., accompanied by Mrs. Walker, will sail from New York for England on June 4th on the *S. S. Celtic*, to attend the Pan-Anglican Congress and the Lambeth Conference.

THE Rt. Rev. JOHN HAZEN WHITE, D.D., accompanied by his wife, will sail on June 16th to attend the Pan-Anglican Congress and Lambeth Conference, and will remain abroad until September 15th. His address will be care of Brown, Shipley & Co., London.

DURING the months of June, July, and August, the address of the Rev. GEORGE E. WHARTON of Walsenburg, Colo., will be 1903 Brunner St., Philadelphia, Pa., Nicetown P. O.

THE Rev. FRANCIS M. WILSON has accepted a call to St. Stephen's Church, Middlebury, Vt., and will begin work there on Trinity Sunday.

THE Rev. HENRY F. ZWICKER, assistant at St. Paul's Church, Rochester, N. Y., will act as minister in charge until the Rev. Murray Bartlett's successor is elected.

DELEGATES TO THE PAN-ANGLICAN CONGRESS.

MAINE.—The delegates are the Very Rev. Frank L. Vernon, D.D., Dean of the Cathedral, Portland, and the Rev. Messrs. Louis A. Parsons, Brunswick; Richard L. Sloggett, Calais; and Robert W. Plant, Gardiner.

PENNSYLVANIA.—A great number of persons, including the cadets in uniform from St. Martin's College, were at Washington Avenue Wharf, Philadelphia on Saturday, May 30th, at 10 A. M., to wish God-speed to Bishop Talbot, the Rev. Dr. H. L. Dubring, and thirty other clergy from as many different dioceses, who left on the American Line steamer *Friesland* for England as delegates. A number of ladies are members of the party. The Bishop White Prayer Book Society donated a sufficient number of Prayer Books and Hymnals in order that the several hundred passengers on board might participate in the many services to be held during the ten days' voyage, which will take in two Sundays.

SOUTH CAROLINA.—The Rev. H. H. Covington, rector of the Church of the Holy Comforter, Sumter, and the Rev. J. M. Magruder, rector of the Church of the Advent, Spartanburg, delegates to the Pan-Anglican Congress, sailed at the end of May.

DEGREES CONFERRED.

COLUMBIA UNIVERSITY.—D.D. upon the Rev. LEA LUQUER, class of '52, rector of St. Matthew's Church, Bedford, N. Y.

ORDINATIONS.

DEACONS.

ORDINATIONS OF G. T. S. GRADUATES, '08.

May 24.—HERBERT WEBB HOPKINS and JOSEPH PECK ROBINSON, by the Bishop of Newark, in St. Luke's Church, Montclair, N. J.

May 26.—VINCENT VAN METER BEEDE, by the Bishop of Newark in House of Prayer, Newark, N. J.

May 17.—FREMONT NEWTON HINKEL, by the Bishop of Harrisburgh.

May 24.—WALLACE MARTIN and JOHN POR-

THE BRIGGS, by the Bishop of Central Pennsylvania, in St. Luke's Church, Scranton.

May 28.—**HENRY CURTIS WHEDON**, by the Bishop of Western New York.

CONNECTICUT.—At Trinity Church, Newtown, on Ascension Day, **JAMES HARDIN GEORGE, Jr.** Mr. George having been transferred as a candidate from Connecticut to South Dakota, the Assistant Bishop of that jurisdiction officiated. The candidate was presented by his father, the Rev. James H. George. The Litany was said by the Rev. J. Francis George of Rockville, uncle of the candidate. Mr. George is a graduate of Trinity College, and, for a year and a half, was an instructor in St. John's College, Shanghai. He is now at the Philadelphia Divinity School.

DULUTH.—At the opening of the diocesan convention, in the pro-Cathedral, May 27th, by the Bishop of the diocese: **WILKIN D. SMITH** and **ERNEST M. DAVIS**.

KANSAS.—On the Fifth Sunday after Easter, at St. Luke's Church, Wamego, by the Bishop of the diocese, **BENJAMIN EDGAR CHAPMAN**, who for the past year has been in charge, as catechist, of the parishes at Marysville and Seneca, and **PAUL BOYNTON JAMES**, stationed during a similar period at Wamego and Abilene. The candidates were presented by the Rev. David Brooks of Dwight and the Ven. Douglas I. Hobbs, Archdeacon of Kansas, who also preached the ordination sermon. Mr. James was formerly a minister in the Methodist Church, and Mr. Chapman, after spending eight years in the Methodist ministry, was received into the Church a year and a half ago. Both have done excellent work while preparing for Holy orders. They will continue in their present work while studying for priests' orders.

PRIESTS AND DEACONS.

CENTRAL PENNSYLVANIA.—On the Fifth Sunday after Easter, by the Bishop of the diocese, in St. Luke's Church, Scranton, the Rev. **ERNEST COLLARD TUTHILL** was advanced to the priesthood. At the same time Bishop Talbot ordained to the diaconate, **EDWARD MONROE FLEAR**, **WALLACE MARTIN**, and **JOHN PORTER BRIGGS**.

Messrs. Tuthill, Martin, and Frear were presented by the Rev. Rogers Israel of St. Luke's. Mr. Briggs was presented by the Rev. Howard W. Diller of Trinity Church, Pottsville, Pa., who also preached the sermon. Other assisting clergy were the Rev. Sidney Winter and the Rev. E. C. Thomas. Messrs. Briggs and Martin are of the present graduating class at the General Theological Seminary, and Mr. Frear of the Episcopal Divinity School, Cambridge, Mass. The three deacons will take up their residence in Leonard Hall, South Bethlehem. Mr. Tuthill will continue as junior curate of St. Luke's, Scranton.

NEW YORK.—On the Sunday after Ascension Day, at St. Agnes' Chapel, New York City, the Rev. **PHILIP C. PEARSON** was advanced to the priesthood and Messrs. **HEILMAN** and **INAGALSI**, of the General Theological Seminary, were made deacons, by the Bishop of Indianapolis. The Rev. Prof. F. J. Kinsman preached the sermon. The Rev. Dr. William T. Manning presented Mr. Pearson and the Rev. Prof. H. M. Denslow presented the candidates for the diaconate.

OHIO.—On the Fifth Sunday after Easter, at Trinity Cathedral, Cleveland, three deacons were ordained to the priesthood by Bishop Leonard—the Rev. Messrs. **JOHN L. STALKER**, in charge of St. Mark's Mission, Sidney; **LESLIE E. SUNDERLAND**, junior curate at the Cathedral, and **GHAERT P. SYMONS**, who becomes the rector of St. James' Church, Wooster.

In the Chapel of the Holy Spirit, Gambler, on the same day, Bishop Vincent, acting for Bishop Leonard, ordained to the diaconate **SAMUEL EDWARD THOMPSON**, a member of the senior class of Bexley Hall, who has been appointed to the charge of Grace Church, Ravenna, Ohio.

PRIESTS.

ORDINATIONS OF G. T. S. GRADUATES, '08.

May 30.—**JULIUS CHARLES HENRY SAUBER**, by the Bishop of Newark in Grace Church, Newark, N. J.

May 24.—**ERNEST COLLARD TUTHILL**, by the Bishop of Central Pennsylvania.

ALBANY.—In Trinity Church, Plattsburgh (the Rev. H. P. LeF. Graham, rector), on May 22nd at 10.30 A. M., by the Bishop Coadjutor of Albany, the Rev. **GEORGE MARTEL GALARRAGA**,

curate in Trinity parish, presented by the rector. The Rev. C. V. Kling, St. Paul's Church, Waddington, preached the sermon. The following priests united with the Bishop in the laying on of hands: The rector; the Ven. W. H. Larom, Archdeacon of Ogdensburg; the Rev. Dr. Henshaw of the State Normal School at Plattsburgh, the Rev. C. V. Kling, the Rev. H. B. Whitney, and the Rev. Mr. McKim. The new priest will continue his work as curate of Trinity parish and in the work of the Associate Mission, under the Rev. Mr. Graham.

LONG ISLAND.—On the feast of the Ascension, in the Cathedral of the Incarnation, Garden City, N. Y., by the Bishop of the diocese, the Rev. **SAMUEL C. FISH**. The candidate was presented by the Rev. Samuel A. Weikert, rector of St. Mark's Church, Paterson, N. J., and the sermon was preached by the Very Rev. John R. Moses, dean of the Cathedral. During the term of his diaconate the Rev. Mr. Fish has been engaged in work at St. Ann's Church, Bridge Hampton, under the direction of the Rev. Oscar F. R. Tredor of St. Luke's Church, East Hampton. Mr. Fish will resume his work at Bridge Hampton as priest in charge.

MASSACHUSETTS.—On Sunday, May 10th, the Bishop of Massachusetts, acting for the Bishop of Connecticut, advanced the Rev. **GEORGE HENRY HEYN** to the priesthood at St. Paul's Church, Newburyport. The Bishop was the preacher, the Rev. Arthur H. Wright, rector of St. Paul's, the presenter, and the Rev. Rufus Emery, D.D., joined with the Rev. Mr. Wright in the laying on of hands. The Rev. Mr. Heyn will remain as assistant at St. Paul's, in charge of the work of Christ chapel.

At St. John's Church, Fall River, by Bishop Lawrence, on Sunday, May 24th, the Rev. **GEORGE ALEXANDER BARROW**, curate of the Church of the Ascension, Fall River, and the Rev. **ARTHUR LEON FENDERSON**, curate at St. Thomas' Church, Taunton, were advanced to the priesthood. Both are graduates of the Episcopal Theological School. The preacher was Professor Max Kellner.

OREGON.—On Rogation Sunday, at the pro-Cathedral of St. Stephen the Martyr, Portland, the Rev. **FRANCIS OWEN JONES** was ordered priest by the Bishop of the diocese. The candidate was presented by the Rev. Horace M. Ramsey and the sermon was preached by the Bishop of Nevada, who, with two of the clergy, assisted in the imposition of hands.

VIRGINIA.—On Sunday, May 24th, in the chapel of the Virginia Theological Seminary, the following deacons were ordained priests by Bishop Gibson: Rev. Messrs. **DAVID H. LEWIS**, **LORENZO D. VAUGHAN**, and **W. ROY MASON**. The candidates were presented by the Rev. S. A. Wallace, D.D., the Bishop preaching the sermon.

DIED.

GRAY.—In Burlington, Vt., at the home of her daughter, Mrs. George W. Wales, on Rogation Monday, May 25th, after a prolonged illness, in her 67th year, Mrs. **LARA MARIA GRAY**, widow of Major Charles C. Gray, surgeon, U. S. army, and daughter of the late Rt. Rev. Bishop Bissell of Vermont.

May she rest in peace, and Light eternal shine upon her.

NICOL.—At his home in Ennis, Tex., on Saturday, May 23d, there passed peacefully to his rest in the Church Expectant, **WALTER MORRIS NICOL**, son of the Rev. W. Nicol, and for some fifteen years the faithful lay reader of the parish.

"Grant him, O Lord, eternal rest."

MEMORIALS.

REV. PELHAM WILLIAMS, D.D.

At a meeting of the Massachusetts Catholic Club, May 19th, the following minutes were adopted:

In recording the death of one of our members, the Rev. Dr. **PELHAM WILLIAMS**, we recall his faithful and successful labors as a priest, in Boston as well as for shorter periods in other parts of the Church. We cherish the memory of one who was distinguished not only for his great gifts as an administrator and preacher, but for his saintly life, and for the indefatigable labors which bore such abundant harvests.

He was a priest who knew Him in whom he believed and who rejoiced in his Catholic heritage with joy unspeakable and full of glory.

While many in these days pride themselves on what they do not believe, this eminent servant of God comforted himself and others with the certainties that had been delivered unto the Catholic Church to witness to, to the end of the world.

Requiem aeternam dona eis, Domine.

AUG. PRIME,
WILLIAM F. CHERRY,
EDWARD M. GUSMAN.

RETREATS.

The annual Retreat at Kemper Hall, Kenosha, Wis., for Associates and Ladies will begin with Vespers on Tuesday, June 9th, closing with Holy Eucharist on Saturday, June 13th, the Rev. Father Powell, S.S.J.E., of Boston, conductor. Ladies wishing to attend will please notify the MOTHER SUPERIOR.

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 cents 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 OFFERED.

CHURCHMAN WANTED to teach in mission school. Hard work, plain living, poor pay, but a real joy in service. Address: Rev. R. R. HARRIS, Christ School, Arden, N. C.

PRIEST WANTED for July and August in Toronto, Canada. House, \$25 a month, and surplice fees offered. Fine church; lights and vestments, etc.; duty light. Apply, with references, Rev. CHARLES DARLING, 395 Manning Avenue, Toronto.

PRIEST WANTED to take my Sunday services throughout July. Rev. FREDERICK A. HEISLEY, Curry, Pa.

PRIEST WANTED—Sound Churchman; unmarried preferred. Must be good parish organizer, capable of handling small vested choir. Southern Ohio; excellent place to show results of consistent work. Address: ANCIENT, care LIVING CHURCH, Milwaukee.

POSITIONS WANTED.

ENGLISH GENTLEWOMAN offers companionship for free passage to England. Excellent sailor. Hospital experience. Would take charge of invalid or children. References given and required. Address: A. M. T., THE LIVING CHURCH, Milwaukee.

PRIEST desires duty, July and August. Experienced; sound Churchman; references. REVEREND, P. O. Box 37, Mount Vernon, N. Y.

PRIEST, city and country experience, good preacher and successful Sunday school worker, desires Parish, Mission, or Curacy. Address: RECTOR, THE LIVING CHURCH, Milwaukee, Wis.

BY WOMAN of refinement, position as house-keeper or matron in school or institution. Is thorough in household economics, and a good disciplinarian. References. Address: L. C., Room 45, 81 William Street, New York.

RECTOR of Church in Southern City, Conservative High Churchman, young, aggressive worker, forceful preacher, desires rectorship of church in Eastern city. Address: L. M. R., LIVING CHURCH, Milwaukee, Wis.

MARRIED PRIEST would like supply work during August. Shore or mountain—or near Philadelphia. Address: VACATIONS, LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER desires position. Experienced trainer of the boy voice, also with mixed choirs. Excellent references. Address: ORGANIST, LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH.

COLLECTION ENVELOPES dated and numbered in sets of 52, one for each Sunday in the year. Also Simplex System which combines the Current Expense and Benevolent Collections. Send for free offer. W. WILLIAMSON, Whitehall, Wisconsin.

FOR EXCHANGE: Anthems, Services, Cantatas. D. J. WINTON, Newark, Ohio.

ASATISFACTORY VESTMENT BAG may be obtained by sending \$2.50 to the INDIANAPOLIS VESTMENT BAG CO., Wheaton, Ill. Descriptive Circular.

FOUNDING A RURAL PARISH.—I offer Churchmen the opportunity to secure good land—\$12.50-\$16.00—in a lake region, convenient to markets. Congenial neighbors and privileges of the Church. ARCHDEACON CHASE, Shell Lake, Wis.

CATHOLIC SERVICES IN LOS ANGELES, Cal. Church of the Ascension, corner St. Louis Street and Brooklyn Ave., Sundays: Low Mass 7:30, Choral Mass 11, each Sunday; Evensong 7:30. Week Days: Low Mass 7, except Wednesdays; Wednesdays at 8. Strangers are cordially welcome.

ORGANS.—If you desire 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.

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

SUNDAY SCHOOL STAMPS.—Send 10 cents for specimen Album and Stamps to Rev. H. WILSON, South Pasadena, Cal.

KNIGHTS OF ST. PAUL. A Church secret society for boys. Home Office, 411 Washington Street, Pekin, Ill.

CHURCH EMBROIDERY.

CHURCH EMBROIDERY of every description by a Churchwoman trained in English Sisterhoods. Stoles from \$3.00 up. English silks and designs. Special rates to missions. Miss Lucy V. MACKRILL, Chevy Chase, Md.

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

ALTA BREAD—Round stamped or plain Wafers; also sheets, square, prepared for fracture. THE SISTERS OF ST. MARY, Kemper Hall, Kenosha, Wis.

BOYS' VACATION AND SUMMER SCHOOL.

ACLERGYMAN, taking cottage on beautiful lake not far from Chicago, will receive into his home during July and August several boys, eight to fifteen years. Coaching, if desired. Address: M. A., LIVING CHURCH, Milwaukee.

HEALTH RESORT.

THE PENNOYER SANITARIUM (established 1857). Chicago Suburb on Northwestern Ry. Grounds (100 acres) fronting Lake Michigan. Modern; homelike. Every patient receives most scrupulous medical care. Booklet. Address: PENNOYER SANITARIUM, Kenosha, Wis. Reference: Young Churchman Co.

TRAVEL.

EUROPE.—COMPREHENSIVE SUMMER TOUR—\$165. Experienced management. Other tours at higher cost. Apply at once. TRAVEL TOURS, Box X 3178, Boston, Mass.

FOR RENT.

FURNISHED SIX-ROOM FLAT in Milwaukee, for summer; best location near Lake Park. Address: A 2, THE LIVING CHURCH, Milwaukee.

MISCELLANEOUS.

PRINTING 100 CARDS, 50 cts.; 100 letter-heads, 50 cts.; 100 envelopes, 50 cts—all three, \$1.00 prepaid. Samples free. W. WILLIAMSON, Whitehall, Wisconsin.

OPPORTUNITY! Investigate our Canadian Lands. They pay 30 per cent. McKIM, Canadian Land Dealer, South Audubon, Indianapolis, Indiana.

WONDERFUL LUMINOUS DOOR-PLATES, can be seen on the darkest night as well as in the brightest daylight. For full particulars drop postal to IMPERIAL NOVELTY CO., Milwaukee, Wis.

APPEALS.

CHURCH PERIODICAL CLUB.

Unless \$1,000 can be raised very soon, the Church Periodical Club will be forced to curtail its work, so heavily have the hard times pressed on this noble charity. It is not a question of economy. Everything has been done that can be done to lessen expenses. Many packages are waiting at the main office because no money comes in to pay freight or postage.

Only a person who has looked into the matter thoroughly and read the grateful letters from all parts of the country, can realize the importance of the work done by the C. P. C. Beginning in a quiet way, as the loving thought of an invalid. Mrs. Fargo, the work has steadily grown until its branches reach from Alaska to the lowliest spots of the West and South. Can the Church allow such a charity to be crippled for the sake of \$1,000? The C. P. C. makes an earnest appeal to the readers of THE LIVING CHURCH. Every donation, however small, will be gratefully acknowledged. Remittances should be sent to Mrs. Robert H. Oakley, Treasurer, 281 Fourth Ave., New York City.

ALTAR VESSELS FOR JAPAN.

Our mission church in Odate, one of the Akita station missions, but now with a resident native priest, is greatly in need of a set of sacred vessels. A very nice set can be made in Japan for forty dollars (gold). Checks or postal money orders may be sent to me or to the Bishop of Tokyo.

R. W. ANDREWS, Priest.
Hodo no naka Cho, Akita, Japan.
Approved: JOHN MCKIM,
Bishop of Tokyo.

ST. GEORGE'S CHURCH, BANFF, ALBERTA

To the Editor of The Living Church:

SIR:—Will you allow me to appeal through your columns for help to complete St. George's Church, Banff, in the Canadian Rocky Mountains? Banff is situated in the Canadian National Park, among some of the most beautiful scenery in the world, and close to mineral springs which are of extraordinary efficacy. An increasingly large number of visitors from all parts of the world come here each summer. For this reason it is necessary for us to build a much larger and more expensive church than would be necessary for the villagers only. Efforts have been constantly made during the last ten years which have resulted in the completion of the chancel and half the nave of a picturesque stone church. This is becoming inadequate for the summer congregation, and we have to face the problem of completing the nave and building the tower, which is structurally a portion of the west end of the church. Our own congregation is doing all that it can, while at the same time, making efforts to dispense with grants from missionary societies which are so badly needed for missions in the newer districts of the Northwest.

I venture for these reasons to make an appeal to Church people generally; and perhaps to some who have been in Banff and have worshipped in our little church, to help us to complete the building. It will cost about \$5,000 to do everything that is absolutely necessary. Donations may be sent either to the Bishop of Calgary, or to the incumbent, St. George's, Banff, Alberta.

G. BATHURST HALL.

NOTICES.

The Field is the World.
In its endeavor to fulfil its trust, the Church, through

THE BOARD OF MISSIONS

as its chosen agent, is now carrying on work in The Philippines, Porto Rico, the Hawaiian Islands, Cuba, Mexico, Africa, China, Japan, Brazil, and Haiti.

And in 39 Dioceses and Districts in the United States.

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

Full particulars 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.

GENERAL CLERGY RELIEF FUND.

There is, for generous Churchmen, opportunity for good without parallel in the purposes of this National Fund.

A large gift, at interest, would lift the ordinary work of the Society up to a basis of adequacy and dignity, and make not only the widow's heart sing for joy, and bring relief and freedom from corroding anxiety to the sick and infirm among the clergy, but would react upon the Church and fill the hearts of the workers with courage and hope in all hard places.

No man or woman making such a gift can possibly foresee many other splendid beneficial results that would follow.

In making wills, remember this sacred cause. Contributions will be held as "Memorial Funds," if so desired. Such gifts will continue to do good through all the time to come.

Legal Title: "GENERAL CLERGY RELIEF FUND," Rev. ALFRED J. P. McCLURE, Assistant Treasurer, The Church House, Philadelphia.

JERUSALEM AND THE EAST MISSION.

To the many friends who kindly help the work of Bishop Blyth or who are interested in the work of the Church in the Bible lands and may be present at the Pan-Anglican Congress in London in June:

We are asked to inform you that the annual meeting of the Mission will be held at the Church House, Westminster, London, on Tuesday, June 30th, at 3 P. M.; and that those from over-seas will be especially welcome. The Bishop also hopes to arrange for a day, to be advertised in the London papers, when he will be glad to make the acquaintance of friends from the United States at a meeting in the office in London.

FREDERICK A. DE ROSSET,
Secretary for the United States.
312 East Adams St., Springfield, Ill.

VISITORS TO ENGLAND, 1908.

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, 34, Great Castle Street, Oxford Circus, London, W. (close to Peter Robinson's).

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

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 are offered.

The Information Bureau is also placed at the disposal of persons wishing to travel from one part of the country to another and not finding the information as to trains, etc., easily available locally. Railroad folders and similar matter are gladly forwarded, and special information obtained and given from trustworthy sources.

Our Information Bureau would be pleased to be of service to you.

THE LIVING CHURCH

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

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Thos. Whittaker, 2 Bible House.
E. S. Gorham, 251 Fourth Avenue.
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.

ELIZABETH, N. J.:

Franklin H. Spencer (L. A. Hoffman Son & Co.), 1184 E. Grand St.

ROCHESTER:

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Professor of Sanskrit at University College, London. Price 60 cents net.

Wisdom of the East. *The Odes of Confucius*. By L. Cranmer-Byng, author of *The Never-Ending Wrong* and other Renderings from the Chinese. Price 40 cents net.

Wisdom of the East. *The Classics of Confucius*. Book of History (Shu King). Rendered and Compiled by W. Gorn Old, M.R.A.S. Author of Translations (with commentaries) of the Shu King, Tao-teh-King, etc. Price 40 cents net.

Wisdom of the East. *Musings of a Chinese Mystic*. Selections from the Philosophy of Chuang Tzu. With an Introduction by Lionel Giles, M.A. (Oxon.), Assistant at the British Museum. Price, 60 cents net.

Wisdom of the East. *The Teachings of Zoroaster and the Philosophy of the Parsi Religion*. By S. A. Kapadia, M.D., L.R.C.P. Barrister-at-law, Inner Temple; Lecturer at the London University College, etc. Price, 60 cents net.

Wisdom of the East. *The Way of the Buddha*. By Herbert Baynes, M.R.A.S., Author of *The Ideals of the East, The Idea of God and the Moral Sense*, etc. Price, 60 cents net.

Wisdom of the East. *The Sayings of Confucius*. A New Translation of the Greater Part of the Confucian Analects. With Introduction and Notes. By Lionel Giles, M.A. (Oxon.) Price, 60 cents net.

Wisdom of the East. *The Persian Mystics*. Jalalu'd-Din Rumi. By F. Hadland Davis, author of *In the Valley of Stars There is a Tower of Silence*. Price, 60 cents net.

Wisdom of the East. *Arabian Wisdom*. Selections and Translations from the Arabic. By John Wortabet, M.D. Price, 40 cents.

Wisdom of the East. *The Awakening of the Soul*. Rendered from the Arabic, with Introduction. By Dr. Paul Brunnle, F.R.G.S., etc. Price, 40 cents net.

An *Intermediate Course of Mechanics*. By Alfred W. Porter, B.Sc. Fellow of and Assistant-Professor of Physics in University College, London. Price, \$1.50 net.

The Rise of Man. By Col. C. R. Conder, LL.D., M.R.A.S. Price, \$3.50 net.

MOFFAT, YARD & CO. New York.

Religion and Medicine. The Moral Control of Nervous Disorders. By Elwood Worcester, D.D., Ph.D., Samuel McComb, M.A., D.D., Emmanuel Church, Boston. Isador H. Corlat, M.D. Price, \$1.50 net.

LONGMANS, GREEN & CO. New York.

High Priesthood and Sacrifice. An Exposition of the Epistle to the Hebrews. By William Porcher DuBoise, M.A., S.T.D., Author of *The Soteriology of the New Testament, The Gospel in the Gospels*, etc. Price, \$1.50 net.

THOMAS WHITTAKER. New York.

The Church in Thy House. Daily Family Prayers for Morning and Evening. By Rev. Rufus W. Clark, D.D. Rector of St. Paul's Church, Detroit. Fourth edition.

FELS & CO. Philadelphia.

A Little Land and a Living. By Bolton Hall, Author of *Three Acres and Liberty, Things as They Are, Free America*, etc. With a Letter as an Introduction by William Borsodi.

A. R. MOWBRAY & CO. Ltd. London.

Handbooks of English Church Expansion. *Western Canada*. By the Rev. L. Norman Tucker, M.A., D.C.L. Honorary Canon of St. Alban's Cathedral, Toronto. General Secretary of the Missionary Society of the Church of England in Canada. With Illustrations and Map. Price, \$1.00 net.

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HENRY HOLT & CO. New York.

Harp's Hung Up in Babylon. By Arthur Colton. Price, \$1.00.

PAMPHLETS.

A Sermon. In Commemoration of the Worth and Works of Rt. Rev. Ellison Capers, D.D., the Seventh Bishop of the Diocese of South Carolina. Preached in the Church of the Good Shepherd, Columbia, S. C., by Rev. W. P. Witsell, B.D., May 3, 1908.

Cost, Capitalization and Estimated Value of American Railways. An analysis of Current Fallacies. By Sison Thompson, Bureau of Railway News. Third edition.

Divinity School of Harvard University. *Announcement of the Summer School of Theology*. Tenth session, July 1-18, 1908. Subject: *The Relation of Christianity to Other Religions*. (Published by the University, Cambridge, 1908).

Seventeenth Annual Report of the Church Periodical Club. Room 51, Church Missions House, 281 Fourth Ave., New York City. From June 1, 1906, to June 1, 1907.

Pan-Anglican Papers. Being Problems for Consideration at the Pan-Anglican Congress, 1908. *The Anglican Communion: In Relation to other Christian Bodies*. By the Rev. G. Chapman, C.M.S., Missionary, Principal of Holy Trinity Divinity College, Osaka. (S. P. C. K., London).

Year Book of Christ Church Cathedral, St. Louis, Mo. From May 1st, 1907, to May 1st, 1908.

Educational

THE GRAMMAR SCHOOL of Racine College, Racine, Wis., will hold its fifty-sixth annual commencement on Wednesday, June 10th, preceded on June 9th at 8 o'clock by a concert in the gymnasium. The Alumni luncheon will take place at 12:30 on the commencement day, and the commencement exercises will follow at 2:30 P. M. in St. John's chapel. In the evening at 8 o'clock the warden's reception will be given in the gymnasium.

INVITATIONS are out for the commencement week exercises of St. John's Military Academy, Delafield, Wis., to be held on June 13th, 14th, 15th, and 16th. The programme is long and interesting, commencing on the 13th with a field day devoted to military drills, exercises, and evolutions, and closing at 9 P. M. on the 16th with a grand ball. The commencement sermon will be preached by the Rev. Sidney T. Smythe, D.D., Ph.D., president of the college; the Alumni oration will be by Donald M. Wood, O.B.A., Chicago, Ill.; and George E. Blackham, M.D., Dunkirk, N. Y., will make the commencement address.

THE CLOSING EXERCISES of Kemper Hall, Kenosha, Wis., in charge of the Sisters of St. Mary, will be held on Thursday morning, June 4th, at 10:30. The week's programme is as follows: Baccalaureate Sunday, May 31st; Field Day, June 1st; preparatory exercises at 10:30, musicale at 2:30, June 2nd; Alumnae meeting at 4 and Greek play, *Antigone*, at 7:45, June 3rd; commencement exercises at 10:30, June 4th. Address by the Rev. Ze Barney Thorne Phillips of Trinity Church, Chicago, Ill.

THE NATIONAL CATHEDRAL SCHOOL, on Mt. St. Alban, Washington, enters Sunday, May 31st, upon its closing week. Holy Communion will be celebrated by Canon Bratenahl at 7:45 A. M., and the baccalaureate sermon in the evening will be preached by the Rev. R. C. Smith, D.D., rector of St. John's. On Friday at 3:30 will be held an interesting service, during which the national flag will be hauled down and formally presented to the student standing first in everything, in the final decision of the faculty. The Rev. C. Ernest Smith, D.D., D.C.L., will make this presentation.

THE CHURCH AT WORK

ADDRESS OF THE BISHOP OF SALINA.

IN HIS ADDRESS to his annual Convocation, the Bishop of Salina spoke of the spirit of union and godly concord and of the missionary enthusiasm as chief features of the late General Convention. He commended the new legislation in behalf of Suffragan Bishops; felt the prefix of the Preamble to the Constitution to be "quite unnecessary"; approved the elective Presiding Bishopric; and after discussion of Canon 19, as elsewhere stated, entered into a consideration of "the peculiar character and constitution of the Church." "In a word," he said, "the position of the American Catholic Church, as I understand it, is that we recognize the authority which our Lord gave to the Church of His creation and therefore we hold the full deposit of Catholic truth, of the Catholic sacraments, the Catholic ministry and Catholic worship in its simplicity and dignity; and at the same time we recognize that the individual submitting to this authority has individual responsibility for his own acts and there is a sphere within which his conscience should be supreme."

A NOTABLE CONFIRMATION CLASS

ON TUESDAY EVENING, May 26th, Bishop Greer confirmed a class of twenty-two in Holyhood Church, New York. The early affiliations of many were with the Presbyterian, Methodist, and Unitarian bodies. Some of them were baptized by the rector, the Rev. Dr. Crockett, at Easter and since that time.

RECEIVED INTO THE ROMAN COMMUNION.

SEVEN deposed priests from the American Church made their submission to the Roman authorities on the day before Ascension Day in Philadelphia. These included Dr. William McGarvey, M. L. Cowl, Wm. L. Hayward, Wm. H. McClellan, Edgar N. Cowan, Charles E. Bowles, and Otho W. Gromoll. These are the men whose action was anticipated in the news item last week, and they make fourteen who have renounced their orders and been received into the Roman communion since the last General Convention. Each was hypothetically baptized and each made the following declaration:

"I, _____, having before me the Holy Gospels, which I touch with my hand, and knowing that no one can be saved without that faith which the Holy Catholic Apostolic Roman Church holds, believes, and teaches, against which I grieve that I have greatly erred, inasmuch as I have held and believed doctrines opposed to her teaching;

"I now, with sorrow and contrition for my past errors, profess that I believe the Holy Catholic Apostolic Roman Church to be the only true Church established on earth by Jesus Christ, to which I submit myself with my whole soul. I believe all the articles of faith which she proposes to my belief, and I reject and condemn all that she rejects and condemns, and I am ready to observe all that she commands me."

There followed a detailed profession of the fundamental doctrines of the Catholic Church, the Divinity of Christ, the Virginity of the Mother of God, the Real Presence, and then:

"I believe in the Primacy, not only of honor, but of jurisdiction, of the Roman Pontiff, successor of St. Peter, Prince of the Apostles, Vicar of Jesus Christ. With a sincere heart, therefore, and with unfeigned faith, I detest and abjure every error, heresy,

and sect opposed to the said Holy Catholic and Apostolic Roman Church, so help me God and these His Holy Gospels, which I touch with my hand."

THE LATE REV. W. E. COOPER.

THE DEATH of the Rev. W. E. Cooper, rector of St. Martin's Church, Toronto, was recently announced in these columns. From further information it appears that Mr. Cooper had been in his usual health until the evening of May 11th. He was then at the home of one of his churchwardens, and remarking that he felt as though he were about to faint, he arose from his seat, but immediately fell and passed to his rest almost at once. The body was carried to his home, after the widow and a daughter had been notified. The burial was held May 14th.



THE LATE W. E. COOPER.

There was a celebration of the Holy Communion in the morning, and in the afternoon the service was rendered by the Rev. Charles J. S. Bethune, D.C.L., formerly headmaster of Trinity College School, and a very old friend of the deceased. The Ven. Archdeacon of York and Simcoe, and the Rev. Canon Macnab, a former rector of St. Martin's, assisted in the service. There were also present about fifty of the clergy, the greater number in surplices and cassocks. The body was brought to the church a short time before the service began, that those who desired to do so might take a last look upon the features of their priest. The pall-bearers were six of the parishioners, while the Rev. Messrs. Alex. Williams, Canon Gayley, R. Seaborne, T. W. Paterson, A. J. Fidler, and A. Hart were honorary pall-bearers. A very kindly act was performed by the Methodist minister, the Rev. Mr. McAteer, who lived close by. Having heard of Mr. Cooper's death, he came immediately to the house to express his deep sympathy with the family, while the Epworth League of his congregation, which happened to be in session on that evening, sent a most kindly-worded letter of sympathy.

THE WOMAN'S AUXILIARY AT WORK.

DELAWARE.—The annual meeting of the diocesan branch of the Woman's Auxiliary was held in St. Philip's Church, Laurel, on the 26th and 27th ultimo. The church was well filled at 7:30 on Tuesday, when the Rev. Allen R. Van Meter of Philadelphia delivered a helpful missionary address on "The Chinaman in His Strong and Weak Points. The Rev. P. L. Donaghay of Middletown and Archdeacon Hall of Wilmington assisted the rector in the service. After the celebration of

the Holy Eucharist at 8:30 on Wednesday, the business session followed. After an extended discussion of a suitable memorial to the late lamented Bishop, the final decision as to the form of it was postponed until the meeting in October. Those holding offices were, without exception, reelected.

SOUTH CAROLINA.—The diocesan Woman's Auxiliary held its 23d annual meeting at Grace Church, Charleston, on May 19th and 20th. Bishop Guerry celebrated the Holy Communion. The business meetings were held in the parish house. Mrs. Albert R. Heyward, diocesan president, told of the year's work. Twelve new branches were organized, and two young women have offered themselves as missionaries. Representatives from 33 out of the 43 branches in the diocese answered to the roll-call, and there were 150 members present. The value of the work done by the Auxiliary during the past year is \$2,235. The Juniors met on the afternoon of May 19th, with 100 delegates present. They maintain the Bishop Capers Memorial School at Wu Chang. In the evening an enthusiastic missionary service was held, addresses being made by the Bishop, the Rev. H. J. Mikell, and Miss Emery. On the second day, after reflection of officers, it was unanimously voted to support a day school for girls in Hankow, and addresses were made by Miss Emery and Miss Irene Mann, and at the latter's suggestion the members pledged support for a third Bible woman in Japan. The next meeting will be held in Greenville.

SOUTHERN OHIO.—The first annual convention of the Junior Auxiliary in the diocese met May 23d, at the Church of the Advent, Walnut Hills, Cincinnati. It was opened with a celebration of the Holy Communion, followed by an address on "The Missionary Teachings of the Book of Acts" by Canon Reade of St. Paul's Cathedral. At the business meeting (Mrs. Lewis Irwin presiding) addresses were made by Miss Grace A. Greene and the Rev. E. T. Lewis of Dayton, Miss Bertha Schnable of Greenville and the Rev. Wm. H. Poole of Christ Church, Cincinnati. Fifteen parishes were represented. The Junior and Babies' branches showed a surplus of \$87.21. Of this \$50 was designated for the training school at Shanghai, \$25 to diocesan missions, and \$12.21 to general missions. The Juniors voted to increase their pledges for next year to \$350.

NEW CHURCHES AND OTHER IMPROVEMENTS.

TRENTON, N. J.—Another new mission chapel, soon to be built, will make the number of church buildings in the see city nine, as against three when Bishop Scarborough was consecrated. The new church is a mission of Christ Church, the work having been started by Bishop Knight when he was rector of the parish. Three lots have been purchased at South Broad and Anderson Streets, and the basement of the church is to be built at once and used for public services. Later, as more funds come in, the superstructure will be added.

MONTGOMERY, ALA.—A mission has been started in the Cloverdale section and payments made on a lot on which to erect a church, which will be named the Church of the Ascension. The prospects are excellent, as that section of the city is growing very rapidly.

DAYTON, O.—Plans have been drawn for a church, 85 feet long, for St. Andrew's par-

ish, and work will be commenced within two weeks.

CROOKSTON, MINN.—The interior of Christ Church has been thoroughly renovated, new floors have been laid, and new choir pews installed.

GLADWIN, MICH.—The contract was let a few days ago for the erection of a new church.

MACMAHAN ISLAND, ME.—St. Cuthbert's chapel has recently been enlarged by the addition of a chancel and sacristy according to the design of Mr. E. Q. Sylvester of Boston, and a reredos has been put up, designed by the same architect, in memory of the late E. B. Nealley of Bangor. The unique feature of the reredos is the use of replicas in plaster of Donatello's Angels in the Milan Museum, on either side of a replica of Rossellino's Madonna and Child in the South Kensington Museum, corresponding with the use of the Angels of the Passion, in San Trovaso at Venice for a frontal to the altar.

NORRISTOWN, PA.—A building to be known as the Holy Trinity Mission House of St. John's parish is to be erected in what is called the East End of Norristown, and will develop and strengthen the work established some time ago by the rector, the Rev. Harvey S. Fisher, and the vestry of St. John's. The Rev. Mr. Fisher leaves shortly for Europe.

PHILADELPHIA, PA.—A new parish house is being erected at St. Stephen's, Manayunk (the Rev. S. M. Holden, rector). It will cost about \$12,000.

ROCHESTER, N. Y.—During the summer alterations at an estimated expense of \$5,000 will be made in St. Paul's Church, including a new chancel rail, floor, and wall decoration. This work will be done in August, and it may be necessary to close the church during that month.

BALTIMORE, MD.—The building of St. Matthias' chapel on the Belair Road and Spring Avenue is progressing rapidly. The maintenance of the services and pastoral care have been undertaken by the rector and assistant of St. Peter's Church, Baltimore.

RHODE ISLAND ACOLYTES ORGANIZE.

THE ACOLYTES of the diocese of Rhode Island met on Monday, May 25th, and organized the Diocesan League of Servers. A committee on organization was appointed, to consist of two servers from each parish with their clergy. The Rev. William R. Trotter, rector of Trinity Church, Bristol, was made chairman, and Mr. Warren Phillips of St. Stephen's, Providence, secretary. There are to be two meetings of the league each year with an annual festival. The meeting was preceded by a special service at 5 P. M., with a solemn procession and incense. The Rev. A. G. E. Jenner was the officiating priest and the sermon was preached by the Rev. William R. Trotter.

OF ESPECIAL INTEREST TO MEN.

THE ANNUAL spring meeting of the Philadelphia Local Assembly of the Brotherhood of St. Andrew was held on the afternoon and evening of June 4th, at St. Timothy's Church, Roxborough, and was largely attended, it being a joint meeting of the Seniors and Juniors. Evensong was held at 5:15, with an address by the rector, followed by supper. At the conference in the evening the subject of "Brotherhood Work During the Summer" was discussed freely by both Seniors and Juniors. A large number from this section expect to attend the annual convention at Milwaukee in October.

THE KNIGHTS OF ST. PAUL have recently organized chapters in the following parishes and missions: Ottumwa and Waterloo, Iowa;



CHRIST CHURCH, PHILADELPHIA, SHOWING THE STEEPLE DAMAGED BY LIGHTNING.

[See THE LIVING CHURCH, May 30th, page 185.]

Willimantic, Conn.; Carbondale, Pa.; Bay City, Mich.; Hot Springs, Ark.; St. Philip's, Chicago, Ill.; Oneonta, N. Y.; Jersey City, N. J.; St. Elizabeth's, Chicago, Ill.; St. Luke's, Lincoln, Neb.; Putman, Conn.

THE MEN'S CLUB of St. Paul's Church, Newark, N. J., gave a dinner in its clubrooms in the parish house, last week, in observance of the third anniversary of its organization. About eighty members and guests sat around the tables, and after dinner had been served listened to addresses made by the Ven. Lewis Cameron, Archdeacon of the diocese, on "Child Life"; J. Wilmer Kennedy, an assistant superintendent of schools, on "American Humor"; Arthur E. Barlow and Frank Brabson. Walter S. Howarth, president of the club, acted as toastmaster and in a brief address told of the work of the club and of its ultimate purpose.

THE NEWARK, N. J., Local Assembly, Brotherhood of St. Andrew, which met in annual session in Christ Church, Bloomfield, May 28th, reelected Arthur E. Barklow as president. The session was attended by 200 members, representing societies from that city, Paterson, Jersey City, Elizabeth, the West Hudson towns, Orange, and Bloomfield. The meeting discussed the work being done by the "Big Brother" movement in New York, and it is probable that such a scheme will soon be started by the Newark Assembly. The idea of the movement is to look after those who have been discharged from penal institutions. President Barlow read his annual report, which showed twenty-nine senior chapters with a membership of 323, and twenty-eight junior chapters with a membership of 264.

THE MEN'S CLUB of St. Andrew's Church, Rochester, N. Y., held its first annual supper in Nazareth House on May 14th. Dr. E. B. Angell spoke on "Authority"; Mr. E. C. Denton discussed "Responsibility" and the Rev. Murray Bartlett had for his subject "The Need of the Church for Men."

UNDER CANON NINETEEN.

THE GOLDEN JUBILEE service of Epiphany Church, New Iberia, La. (the Rev. C. C. Kramer, rector), was held on May 26th. The celebration began with the administration of Confirmation and Holy Communion, with sermon by the Rt. Rev. G. H. Kinsolving, D.D., Bishop of Texas, and was continued at night with special music by the vested choir. Five addresses were delivered at night, being by the rector; Hon. P. R. Bourke, a member of Epiphany parish; by the Hon. Henry N.

Pharr, a member of the Methodist Episcopal Church; by the Rev. Beverly Warner, D.D., rector of Trinity Church, New Orleans; and by Bishop Kinsolving of Texas. The consent of the ecclesiastical authority of the diocese was obtained for this service.

LAY WORK IN MANY CITIES.

THE FIRST coporate work of the Church Laymen's Union has just been undertaken and completed. It was the sending of the president of the federation, Mr. Eugene Camp of New York, on a fortnight's tour, having for its purpose the chief aim of the Union—viz., to tell Churchmen of other cities what Churchmen of a few cities are doing for the cause of missions. Sixteen cities were visited, including conferences with the men of the Laymen's Missionary Leagues of Pittsburgh and Buffalo which help to form the Union and, with others, are trying to extend the work. Among meetings arranged were: one in St. John's Church, Detroit, called together by the Rev. Dr. W. F. Faber; another in Trinity Cathedral parish house, Cleveland, called by the Dean and Archdeacon Abbott of Ohio; and a third in Erie, in St. Paul's Church, called by Archdeacon Matthews, and arranged by Mr. T. W. Shacklett, treasurer of the Board of Diocesan Missions of Pittsburgh. Everywhere were the efforts of the Union met with cordial words by Archdeacons and rectors, and in all of the cities visited men were found ready to work, when instruction on how to work shall have been given. The difference between the work proposed by the Union and that done by the Church Club and the Brotherhood of St. Andrew was everywhere recognized, together with the fact that the new lines would be helpful to both of the organizations mentioned. In Detroit, Pittsburgh, Cleveland, Rochester, and Binghamton the plan of a Church Workers' Commons, or school to train lay workers, as already put into operation in New York and recently adopted by the League of Baltimore, was favored and steps taken to organize. In most of the cities the plan of annual missionary conferences or councils, held with the cooperation of the official missionary councils of the respective departments, was warmly favored, and in some, preliminary steps taken to found a missionary society of volunteer men to carry it out in their respective cities. The idea is that if such conferences or councils are held in each city, instead of in one city in each department, more men can attend and there will be many more councils. The conventions of some dioceses have instructed their delegates to the Department Council to urge upon that body, when it assembles, the issue of an appeal to the men of each city in the department to plan and hold missionary conferences in their respective cities to consider, not the work of the Board of Missions alone, but the entire missionary problem of city, diocese, and world. Meetings of men were held in Pittsburgh, Youngstown, Warren (Ohio), Detroit, Cleveland, Erie, Buffalo, Rochester, Syracuse, Binghamton, Poughkeepsie, and Scranton, and conferences were had with laymen of Philadelphia, McKeesport, Akron, and Toledo. Some of these cities will be represented at Kent, Conn., August 1st to 9th, where laymen will meet the Rev. Dr. Arthur S. Lloyd to confer with him concerning the Church's missionary work and how laymen may help it. The purpose of the Union is not that of a national society, but simply that of a federation which exchanges ideas and spreads information about successful work. The meeting at Kent is in charge of the Seabury Society of New York, and in it Seabury Societies of Springfield, Bridgeport, and other cities, besides the Laymen's Leagues of Baltimore and Pittsburgh, will have part. Arrangements have been perfected by which visits can be made by officers of the Church

Laymen's Union to men of cities of New England and the Middle West at least twice a year, and in such cases as invitations may be received.

VACATION CONFERENCES.

WHILE VACANCIES still exist, registrations for the two summer meetings this year where the Church's missionary and educational work will be studied and considered is large enough to insure the success of both. The first meeting will be the Seabury Conference at St. Faith's School, Poughkeepsie, July 7th to 21st, and the second a "Stag" Outing at Kent, Conn., August 1st to 9th. The former will be attended chiefly by women of the Auxiliaries, and the latter by leaders among the men who are especially interested in local and world-wide missions. Officers of a number of diocesan auxiliaries have already registered for the Poughkeepsie meeting, and Laymen's Leagues and Seabury societies will be represented at Kent without exception, some of the latter sending three to five men. At St. Faith's School in July, the Rev. Harvey Officer, Jr., O.H.C., will give a series of Bible studies, six in number, followed by addresses on the Prayer Book by the Rev. Dr. Samuel Hart, also six in number. The Rev. Pascal Harrower of the New York Sunday School Commission will speak on the educational problem of children, especially from a religious point of view. The missions study classes will be in charge of the Rev. Everett P. Smith of the Board of Missions. Nearly the same programme will be followed at Kent, save that the time taken by the Prayer Book lectures will be given to consideration of the aggressive missionary work of the Church and how it may be helped by laymen, the discussions led by experienced men in the Pittsburgh, Baltimore, and other volunteer lay organizations, and by the Rev. Dr. Arthur S. Lloyd, secretary of the Board of Missions. Neither of these meetings restricts the vacations of those who attend them. Rather they furnish ideal vacations, at small cost. Information concerning them may be had by applying to the Seabury Society, 23 Union Square, New York.

SECRETARY OF WAR TAFT IN PANAMA.

ON THE Sunday (May 10th) covered by his six days' stay on the Isthmus of Panama, Secretary Taft attended morning service at St. Luke's Church, Ancon Hospital, accompanied by Colonel Goethals, the head of the Canal Commission; Reid Rogers, Esq., its general counsel; James Forman, Esq., general counsel for the Panama Republic; Hiram J. Slifer, general manager of the Panama railroad; Joseph Bucklin Bishop, and James E. Cromwell. There was a large congregation. As a recessional hymn "Our Fathers' God, to Thee," was given. The sermon was preached by the Rev. Henry B. Bryan, Archdeacon. After the service, Secretary Taft, Colonel Goethals, Archdeacon Bryan, and others were entertained at luncheon by Colonel and Mrs. Gorgas at their residence in Ancon. This action on the part of Secretary Taft in leaving official business on Sunday to attend divine service, has done much to promote the cause of morals and religion on the Canal Zone, where there is so much by way of amusement and distraction to draw away people who at home were regular attendants upon divine service.

BISHOP OF MILWAUKEE AT ST. ELISABETH'S, PHILADELPHIA.

MOST OF the Philadelphia churches held more than one service on Ascension Day, and more than in former years had night service. At St. Elisabeth's the Rt. Rev. W. W. Webb, D.D., preached at Evensong to a large and devout congregation. He was formerly rector of this church.

OBSEQUIES OF REAR-ADMIRAL CROWNINSHIELD.

REAR ADMIRAL A. S. CROWNINSHIELD, U. S. N. (retired), passed away in the Episcopal Hospital, Philadelphia, where he had been undergoing treatment, on Wednesday, May 27th. The Admiral, who was 68 years old, had been in poor health for some time. The burial office was said in the chapel of the hospital on the afternoon of the day of his death, the Bishop Coadjutor of Pennsylvania officiating. The following morning the body was taken to Washington for a full military funeral, with interment in Arlington National Cemetery.

DEATH OF THE REV. GEORGE H. PATTERSON.

THE REV. DR. GEORGE HERBERT PATTERSON, long a priest of the Church, died at his home in Roxbury, Mass., on the evening of May 27th, at the age of 77 years. His ordination to the priesthood was in 1877, at the hands of the late Bishop Coxe of Western New York. For a time he was precentor of and assistant priest at St. Mark's Church, Philadelphia, later rector of Berkeley School, Providence, R. I., and he also was in charge of a parish at Nantucket. Before being ordained to the priesthood Dr. Patterson was engaged in educational work. From 1866 to 1869 he was headmaster of St. Mark's School, Southborough, and for several years he was president of De Veaux College, Niagara Falls. Hobart College conferred the degree of A.B. upon him in 1858 and the degree of M.A. in 1861. Harvard also gave him the degree of LL.D. in 1863. For some time Dr. Patterson has not had any settled parish, but has assisted at many churches in the diocese of Massachusetts, notably at the Church of the Advent, Boston, and at St. John's, Roxbury. The funeral took place at St. Stephen's Church, Boston, Saturday afternoon, May 30th.

CONVOCATION OF THE DISTRICT OF OLYMPIA.

THE TWENTY-EIGHTH Convocation of the Missionary Jurisdiction of Olympia was held in St. Luke's Church, Vancouver, on May 17th and 18th. In his opening address the Bishop compared the present state of the district with that represented in the first convocation held in Vancouver twenty-eight years before, showing that the Church has not been standing still. While little new work has been attempted there has been a marked increase of missionary activity, especially in Skagit and Clallam counties, and places long dormant have been revived. Epiphany, Seattle, is a new mission; and churches are under way at Sedro-Wooley and Sumas. A parish house has been completed in Kent and another is under construction at Port Angeles.

The Rev. Rodney J. Arney was unanimously re-elected secretary. Delegates to the Primary Council of the Eighth Missionary Department were elected as follows: The Rev. Messrs. C. Y. Grimes, George Buzzelle, J. P. D. Llwyd, and R. D. Nevius, D.D., and Messrs. Coffman, Howell, White, and Clark. Mr. Charles E. Shepard was appointed chancellor.

Council of Advice: The Rev. H. H. Gowen, the Rev. H. Horace Clapham, Mr. B. Pelly, Mr. Charles E. Shepard.

A committee appointed at the last convocation to consider the merging of the Aged and Infirm Clergy Fund with the General Clergy Relief Fund reported favorably to the turning over of a part of the principal, but the opinion prevailed that the sum on hand should be kept to meet certain emergencies apt to occur, without attempting to draw from the General Relief Fund. But a resolution was passed endorsing the "League of the Baptized" and its efforts to secure contribu-

tions to the General Fund; also a resolution asking the appointment of a committee to cooperate with the general committee, within the Jurisdiction, in raising the \$5,000,000 endowment.

St. Andrew's, Aberdeen, was admitted into union with the Jurisdiction.

The Rev. Mr. Llwyd had referred to a committee, which later reported favorably, a motion petitioning for changes in the Lectionary.

The proposal to organize the children into an auxiliary to missions, presented by the general missionary, the Rev. George Buzzelle, was accepted by the Convocation.

The Convocation opened and closed with missionary meetings. The Rev. Dr. Nevius, one of the speakers at the opening service, was introduced as a priest who was present at the primary Convocation at Vancouver, twenty-eight years ago. At the closing missionary meeting Bishops Keator, Wells, and Paddock were the speakers, the latter being the son of the first Bishop, in whose presence and words a special interest was felt.

NEW ACCESSION TO SEWANEE.

THE THEOLOGICAL DEPARTMENT of the University of the South is about to receive a strong accession in the appointment of the Rev. Robert Afton Holland, D.D., D.C.L., as lecturer in the Philosophy of Religion. The *Sewanee Purple* says of this excellent appointment:

"Dr. Holland is *rector emeritus* of St. George's Chapel, Christ Church Cathedral, St. Louis, Mo., where, before his retirement from active clerical life, he ranked first for thirty years as a brilliant preacher and genial philosopher of the Hegelian school. To Dr. Holland and a group of philosophers in St. Louis more than thirty years ago, is due the growth of Hegelianism in the English world. The University of Michigan Slocum Lectures' trustees invited Dr. Holland to deliver the annual philosophic lectures there. These lectures are embodied in his famous book, *'The Commonwealth of Man,'* which created no little stir in the academic world at its appearance, because it proved to be the most effective reply to Markham's fallacies in *The Man with the Hoe*.

"Dr. Holland's peculiar genius as a preacher has attracted national attention. He has preached by invitation in every metropolitan pulpit of any consequence in America in the course of forty years. Brilliance of metaphor, sparkle of wit, depth of thought, and above all the poetic temperament and style, have characterized Dr. Holland's sermons in the University chapel.

"Sewanee is to be congratulated upon the good fortune and privilege of linking Dr. Holland's name with the University of the South."

VIRGINIA CONVOCATIONS.

THE SPRING meeting of the Albemarle Convocation was held in the Church of the Incarnation, Mineral, May 6th and 7th. The sermon was preached on the opening day by the Rev. E. Valentine Jones. At night there was a missionary meeting, which was largely attended, and addresses were made as follows: "Convocational Missions," by the Rev. W. Roy Mason; "Diocesan Missions," by the Rev. William Meade Clark, and "Foreign Missions" by the Rev. H. B. Lee. On Thursday morning the sermon was preached by the Rev. W. M. Cleveland, and at the closing service the preacher was the Rev. W. R. Mason. Some very important matters were discussed at the business meetings and the convocation was very helpful. The sessions were well attended.

THE VALLEY CONVOCATION met in Christ Church, Luray, on April 28th-30th. On the evening of the former date there was a union meeting arranged by the rector, at which local ministers of the town made addresses.

GROUND BROKEN FOR BETHLEHEM CHAPEL OF WASHINGTON CATHEDRAL.

WITH GRAND and imposing ceremonies, and a very large gathering of spectators, ground was broken Ascension Day for the Bethlehem Chapel of the Nativity, part of the great Cathedral foundation, to be erected in memory of Bishop Satterlee. This is an event of national importance since it marks the beginning of the great National Cathedral, and Bishop Satterlee's noble ideas will undoubtedly soon be actualities. The chapel to be built will be, properly speaking, the crypt chapel of the great structure and directly under the sanctuary of the Cathedral, and is, therefore, naturally, the first part of the foundation to be built. Hence the beautiful service was called the Foundation Builders service.

Arrangements have long since been made for large congregations in the Cathedral close and sometimes 15,000 to 25,000 people gather there for great occasions, and 2,000 to 3,000 is a common Sunday afternoon gathering in the summer time, for the open air Evening Prayer. The exercises opened with the usual processional. The combined choirs of St. Paul's, St. Alban's, St. Mark's, St. Andrew's, Good Shepherd, and Advent, with a section of the U. S. Marine Band, all under the leadership of Mr. Edgar Priest, organist of St. Paul's, furnished the musical part of the great service. The line of march was first to the foundation stone site, where the ground was broken, first encircling the lines of the future cathedral. Gen. J. M. Wilson, U. S. A., retired, broke the ground. Then the procession slowly marched its way to the Peace Cross on Salem Place, where the rest of the service followed. These exercises were opened by Canon Harding. Rev. Dr. C. Ernest Smith of St. Thomas' read the lesson, Rev. W. G. Davenport of Emmanuel Church the Creed and prayers. Supplications were offered for the great undertaking by Canon McKim, who also made an address setting forth the purpose of the service. At the close of this address, the Rev. C. C. Pierce, D.D., rector of St. Matthew's Church, Philadelphia, presented the diocese with a bronze Celtic lectern which was in position at the foot of the Peace Cross at the place where the speakers stood at the open air services. Canon Devries, with appropriate remarks, accepted the gift. This lectern was moulded from old brass cannon, thus converting an instrument for destruction of men's lives into an agent for preaching life and peace. Then followed a fine sermon by Dr. Pierce, who used as his text the collect for Ascension Day. After the offerings were received, the ceremonies were closed with prayer and benediction by the Bishop of Maryland. A large number of Washington city clergy and many from country districts as well were present and vested in the processions.

NEWS OF THE G. F. S. AND DAUGHTERS OF THE KING.

THE PITTSBURGH Local Assembly of the Daughters of the King held its quarterly meeting in St. Peter's Church on May 20th. After the service a business meeting was held. Archdeacon Cole gave a short talk, followed by a "Round Table" with questions concerning the work of the society, conducted by the Rev. D. L. Ferris, associate rector of the parish. In the evening the service was conducted by the Rev. Dr. Ward of St. Peter's Church, and the address made by the Rev. J. G. Robinson, rector of St. James' Memorial Church.

ON SUNDAY afternoon, May 10th, the annual service of the Girls' Friendly Society in the diocese of Long Island was held in St. Mary's Church, Brooklyn (the Rev. James Clarence Jones, Ph.D., rector). About four

hundred and fifty young women of the society were in attendance. An address of welcome was made by Bishop Burgess and the sermon was preached by the Rev. C. Campbell Walker. There was a deep note of earnestness struck by the speaker which plainly touched the hearts of those present.

THE GIRLS' FRIENDLY SOCIETY in the diocese of Kentucky has made rapid growth during the past year. One year ago but two branches were reported with less than 100 members. There are now six branches with a membership of over 280. These facts were brought out at the united service, held at 8 P. M. at St. Andrew's Church, Louisville, which was preceded at 7 A. M. by a corporate communion, with the Bishop as celebrant, assisted by the rector, the Rev. John K. Mason, and the Rev. F. W. Hardy. At both services the offering was appropriated to the fund for the establishment of a diocesan Holiday House.

THE SPRING MEETING of the Philadelphia Assembly of the Daughters of the King was held in Grace Church, Mount Airy (the Rev. S. C. Hill, rector), on Tuesday, May 26th. At the night service the sermon was by the Rev. Dr. Grammer.

THE FIRST INTER-DIOCESAN Conference of the Fifth District of the Girls' Friendly Society was held in Cleveland, O., May 15th and 16th. On Friday afternoon, the 15th, there was a meeting at the residence of Mrs. Ralph King, at which time papers on "The Holiday House" and "Social Service" were read and discussed. At 6 o'clock supper was served at Emmanuel parish house, after which there was a service in Emmanuel Church, with an address on "Loyalty" by Bishop Leonard. The service in the church was followed by a social meeting of the members and associates in the parish house, with addresses by Miss Sibley of Detroit and Miss Gordon of Cincinnati. On Saturday morning there was an early celebration of the Holy Communion in Trinity Cathedral, followed by breakfast in the Cathedral House. A business session was held at 9:30 A. M., at which time there were discussions on a number of practical topics.

THE ANNUAL convention of the Daughters of the King of the diocese of Virginia was held in All Saints' Church, Richmond, May 25th. The sermon was by the Rev. James W. Morris, D.D., rector of Monumental Church. The Holy Communion was celebrated by the Rev. J. Y. Downman, rector of All Saints'. In the afternoon the business session was held in the parish house. Reports from the chapters showed a large volume of work. In a quiet and unostentatious way, the order is making itself felt as an agency for good in parish life. An excellent paper was read by Miss Florence Peple. The following officers were chosen for the ensuing year: President, Mrs. John Moncure; Vice-President, Miss M. A. Fulton; Secretary and Treasurer, Mrs. C. R. Kuyk.

GIFTS, MEMORIALS, AND BEQUESTS.

A BRASS TABLET was placed, May 23th, on the splay window which was unveiled and presented last October to Christ Church, Williamsport, Pa., in memory of Valentine Smith Doebler and Elizabeth Hepburn, his wife, by their children. The window, Hofmann's "Christ before the Doctors," and the tablet were designed by J. and R. Lamb, New York.

UNDER the will of Miss Gertrude Leslie of Lakewood, N. J., who died in March last, her residence becomes the property of All Saints' Church in that place, the rental charges received from it to pay the salaries of organist and choir and to provide for the care of the organ.

AT TRINITY CHURCH, Brooklyn, Conn. (the Rev. Samuel F. Jarvis, D.D., rector), a memorial window has been presented, and it was dedicated by the rector on the Fourth Sunday after Easter. It is the gift of Miss Mabel Welch of Boston, in memory of her parents, James Edward and Anna Eustis Welch, and was designed by Tiffany. The design is symbolic and depicts the transition from the earthly life to the peace of God.

ST. GEORGE'S CHURCH, Fredericksburg, Va., has been further adorned and beautified by the installation of five stained glass windows. They are the gift of Mrs. A. W. Wallace.

A FINE NEW stained glass window has been placed in Trinity Church, Newark, N. J. It was erected by Miss M. Antoinette Quinby as a memorial to her father and mother, Mr. and Mrs. James M. Quinby. The subject of the window is "They presented to Him gifts of gold and frankincense and myrrh."

ALBANY.

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

Meeting of the Archdeaconry of Susquehanna.

THE ARCHDEACONRY of the Susquehanna met at St. James' Church, Oneonta (the Rev. E. S. Barkdull, rector). The Rev. Ralph Birdsall preached the sermon, urging the claims of the priestly life to the young men. At the business session it was decided to continue the work at Cobleskell, Middleburgh, and Schoharie under a resident clergyman. An essay was read by Rev. W. J. Wilkie of Stamford on "The Shepherding of the Unshepherded in the Country Districts." Addresses were made by the Rev. E. R. Armstrong of Sharon Springs on "The Duty of the Parish to Diocesan Missions," and by Rev. E. W. Greene of Madilla on "The Duty of the Parish to Domestic and Foreign Mission." The meeting was fruitful and practical in its results.

CALIFORNIA.

WM. F. NICHOLES, D.D., Bishop.

Success of Deaconess' Training Class at Berkeley—Mission Reorganized at Reedley.

THE DEACONESS' training class of St. Mark's Church, Berkeley, has ended its first year. Four students have been in attendance on the classes. The course was a comprehensive one, covering Church doctrine and history, and New Testament and Prayer Book study. The classes are open not only to candidates for deaconess' orders but to Sunday school teachers generally.

THE MISSION of the Good Shepherd at Reedley, Fresno county, was organized on May 9th by the Rev. D. O. Kelley, who has held frequent services there during the past year. A strong guild has been doing good work, having a lot already paid for. A substantial beginning has been made toward a church building fund.

CONNECTICUT.

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

Large Increase in Confirmations—Sunday School Convention—Work of the Church Missions Publishing Co.—Other Items.

LAST YEAR the total number confirmed was the largest in the history of the diocese. Already the number confirmed exceeds the total of last year. At Willimantic, after confirming a class of seven and receiving one person from the Roman Church, the Bishop received and conferred with a large deputation of Syrian Christians.

THE CONVENTION of the Sunday School Association of the Litchfield Archdeaconry was held at Christ Church, Watertown, May 21st. The Rev. G. W. Davenport presented

the subject of "Home Department," the Rev. A. P. Greenleaf spoke to "Methods and Course of Study, and the Rev. S. R. Colladay, "Teacher Training."

THE ANNUAL meeting of the Church Missions Publishing Company, auxiliary to the Board of Missions, was held in Hartford, Conn., on May 15th. The treasurer reported an income from sales of \$672 and from gifts of \$168, and an outlay of \$754 for the publication and distribution of books, pamphlets, and leaflets. During the year the company has been notified of a legacy from Mrs. Charles H. Smith of Buffalo, consisting of \$5,000 and the copyright of her books prepared for Sunday schools, one of which has already had a sale of 142,000 copies. Bishop Tuttle of Missouri, the Presiding Bishop, is *ex-officio* president of the association. The other officers elected for a year are: Vice-President, Rev. Dr. Samuel Hart; Corresponding secretary, Miss Mary E. Beach; Recording Secretary, Harry Huet; Treasurer, Mrs. John H. Barbour; Auditor, Robert W. Huntington, Jr. The board of editors was enlarged, and now includes ten members, who have in charge the collection of material on the work in the respective fields.

AT ST. PAUL'S, New Haven (the Rev. J. De W. Perry, Jr., rector), a pleasing idea is being carried out, in the way of a church garden. The space between the church and the rectory has been devoted to the purpose. This is receiving diligent care and is expected to furnish a succession of flowers for the altar.

THE ENGAGEMENT is announced of the Rev. Elliott W. Boone, rector of St. Peter's Church, Milford, and Miss Gabelle Noyes. Mr. Boone is a son of the late Bishop.

INDIANAPOLIS.

JOSEPH M. FRANCIS, D.D., Bishop.

Present to Bishop Francis.

PRIOR to the departure of Bishop and Mrs. Francis from Indianapolis, he was presented with more than \$650 by a few friends, toward the expenses of their foreign trip this summer.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Anniversaries of Grace Church, Brooklyn, and Ascension, Rockville Center.

GRACE CHURCH, Conselyea Street, Brooklyn, celebrated its fifty-fifth anniversary on Sunday, May 7th. Special music and addresses were features of the celebration. It is intended to build in the near future a suitable parish house, material for the construction of which is already on the premises.

THE ANNIVERSARY of the Church of the Ascension, Rockville Centre, was duly celebrated on Ascension Day. Special services were held consisting of a celebration of the Eucharist in the morning and a festival Evensong service at 8 P. M. The Rev. Warner E. L. Ward, rector of St. Paul's, Brooklyn, delivered the sermon.

A RECEPTION was tendered Archdeacon Mesier of Nassau County by the members of the Executive Committee of St. Matthew's Church, Brooklyn Manor, on May 21st. The parish house was handsomely decorated for the occasion with flags and flowers.

MICHIGAN CITY.

JOHN HAZEN WHITE, D.D., Bishop.

Increase in Confirmations—New Missions Opened.

SEVENTY-FIVE more confirmations are reported for the year than ever before in the diocese.

The Rev. L. T. SCOFIELD, rector of St. Mary's Church, Delphi, has opened up several missions in the north-western part of the diocese.

MILWAUKEE.

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

Preparatory Brotherhood Service at the Cathedral.

THREE Brotherhood men from Chicago addressed a Brotherhood service at All Saints' Cathedral on the eve of the Ascension, arranged by the Local Assembly in Milwaukee. These were James L. Houghteling, Courtenay Barber, and Edmund H. Stroud. The service was in the interest of the Brotherhood and preparatory for the Brotherhood Convention.

MISSOURI.

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

Statistics Concerning St. Louis Orphans' Home—Home for Deaf.

AT THE annual meeting of the Orphans' Home, held at the Schuyler Memorial House, the secretary reported that during the past year there had been received into the home 34 children; 19 have been returned to friends, 2 adopted, 2 indentured, 2 returned to the Juvenile Court. Present number in the home, 82.

STEPS are being taken by the Rev. J. H. Cloud to establish a Home for the Aged and Infirm Deaf in Missouri, similar to such institutions in several other States.

NEWARK.

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

Paterson Clericus Discusses Canon 19—Progress of St. Paul's, Newark—Work of St. Barnabas' Hospital.

THE PATERSON CLERICUS held its last business meeting for the season on Monday, May 11th, in St. Paul's Church Club House. The Rev. Irving A. McGrew was elected secretary *vice* the Rev. L. W. S. Stryker, removed to the diocese of West Virginia. An essay en-

THE FIRST TASTE

Learned to Drink Coffee When a Baby

If parents realized the fact that coffee contains a drug—caffeine—which is especially harmful to children, they would doubtless hesitate before giving the babies coffee to drink.

"When I was a child in my mother's arms and first began to nibble things at the table, mother used to give me sips of coffee. As my parents used coffee exclusively at meals I never knew there was anything to drink but coffee and water.

"And so I contracted the coffee habit early. I remember when quite young, the continual use of coffee so affected my parents that they tried roasting wheat and barley, then ground it in the coffee-mill, as a substitute for coffee.

"But it did not taste right and they went back to coffee again. That was long before Postum was ever heard of. I continued to use coffee until I was 27, and when I got into office work, I began to have nervous spells. Especially after breakfast I was so nervous I could scarcely attend to my correspondence.

"At night, after having coffee for supper, I could hardly sleep, and on rising in the morning would feel weak and nervous.

"A friend persuaded me to try Postum. My wife and I did not like it at first, but later when boiled good and strong it was fine. Now we would not give up Postum for the best coffee we ever tasted.

"I can now get good sleep, am free from nervousness and headaches. I recommend Postum to all coffee drinkers."

"There's a Reason."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

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OBJECTS—1st. Intercessory Prayer: 1, for the dying; 2, for the repose of the Souls of Deceased Members, and all the Faithful Departed. 2nd. To provide furniture for burials, according to the use of the Catholic Church, so as to set forth the two great doctrines of the "Communion of Saints" and the "Resurrection of the Body." 3rd. The publication and distribution of literature pertaining to the Guild. The Guild consists of the members of the Anglican Church, and of Churches in open Communion with her. For further information address the secretary and treasurer.

MR. T. E. SMITH, Jr., Akron, Ohio.

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This Style 33x21x46. Polished Oak, Round Corners, Quarter sawed Panels.

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Those who have once read the book in years past, will want this edition, as it will seem like a new mine of devotional treasures.

Price, cloth, 90 cents; by mail, 96 cents. Price in Turkey morocco, boxed, \$1.50; by mail, \$1.58.

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MILWAUKEE, WIS

titled "Preaching and the Preacher" was read by the Rev. C. S. Abbott of Belleville. The paper treated, among other subjects, of the amended Canon 19. The sentiment generally expressed was that the recent change in the canon law was unnecessary, of doubtful utility, and liable to regrettable incidents.

ON THE evening of May 17th the Bishop confirmed a class of 58 at St. Paul's, Newark, making a total of 158 in two years. There have been also 114 baptisms, and the parish has contributed for parochial and other purposes nearly \$20,000, improved all the buildings, redecorated the church, turned the old rectory into the men's club house and equipped it, and purchased a new rectory.

AT THE annual meeting of the trustees of St. Barnabas Hospital, Newark, held on Friday, May 22nd, it was reported that the profits of the recent bazaar in aid of the hospital will be about \$13,200. Over 1,000 persons were treated in the hospital during the year ending May 1, 533 of whom were free patients. In addition, a little more than 5,000 received free treatment in the out-

door clinics. The principal improvements of the year were the erection of a dormitory for the servants of the institution and the construction of a mortuary chapel in the basement of the main building.

OHIO.

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

Mission Inaugurated at Bowling Green.

AT BOWLING GREEN, a new mission has been recently opened under the name of the Church of the Annunciation, with the Rev. Henry E. S. Somerville, formerly of St. James' Church, Cleveland, as clergyman-in-charge. Bowling Green has a population of over 5,000 and the prospects of the new work are good.

OLYMPIA.

FREDERICK W. KEATOR, D.D., Miss. Bp.

Men's Club Formed at Puyallup—Good Work at Port Angeles.

CHRIST CHURCH, Puyallup, is taking on new life. A men's club, organized just before Lent, has put the Church grounds into the

finest condition, and added a robing room to the vestry for the vested choir, which went into service for the first time on Easter Day.

A MEN'S CLUB at Port Angeles is gathering together a number of men and there is under construction a building to be used for a general parish hall, with a public library. Special stress is laid upon the gymnasium and provision is to be made for a Sunday school kindergarten.

PENNSYLVANIA.

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

Twentieth Anniversary of St. Asaph's, Bala—Hospital Nurses Given Diplomas—Meeting of South Philadelphia Convocation—Notes.

ON THE Sunday after the Ascension, the twentieth anniversary of the founding of the parish of St. Asaph's, Bala (the Rev. Harrison B. Wright, rector) was observed. The preacher at the morning service was the Bishop of Long Island, a former rector of the parish.



WHAT JOY THEY BRING TO EVERY HOME

as with joyous hearts and smiling faces they romp and play—when in health—and how conducive to health the games in which they indulge, the outdoor life they enjoy, the cleanly, regular habits they should be taught to form and the wholesome diet of which they should partake. How tenderly their health should be preserved, not by constant medication, but by careful avoidance of every medicine of an injurious or objectionable nature, and if at any time a remedial agent is required, to assist nature, only those of known excellence should be used; remedies which are pure and wholesome and truly beneficial in effect, like the pleasant laxative remedy, Syrup of Figs, manufactured by the California Fig Syrup Co. Syrup of Figs has come into general favor in many millions of well informed families, whose estimate of its quality and excellence is based upon personal knowledge and use.

Syrup of Figs has also met with the approval of physicians generally, because they know it is wholesome, simple and gentle in its action. We inform all reputable physicians as to the medicinal principles of Syrup of Figs, obtained, by an original method, from certain plants known to them to act most beneficially and presented in an agreeable syrup in which the wholesome Californian blue figs are used to promote the pleasant taste; therefore it is not a secret remedy and hence we are free to refer to all well informed physicians, who do not approve of patent medicines and never favor indiscriminate self-medication.

Please to remember and teach your children also that the genuine Syrup of Figs always has the full name of the Company—California Fig Syrup Co.—plainly printed on the front of every package and that it is for sale in bottles of one size only. If any dealer offers any other than the regular Fifty cent size, or having printed thereon the name of any other company, do not accept it. If you fail to get the genuine you will not get its beneficial effects. Every family should always have a bottle on hand, as it is equally beneficial for the parents and the children, whenever a laxative remedy is required.

TWENTY-SIX nurses were graduated from the training school connected with the Episcopal Hospital, Philadelphia, at a special and impressive service held in the commodious chapel of the institution on Tuesday evening, June 2nd. The diplomas were presented by the Rt. Rev. Alex. Mackay-Smith, D.D., and addresses were made by the Bishop and Dr. E. J. Morris.

At a business meeting of the convocation of South Philadelphia, held last week at the Church House, it was decided to take over the supervision and management of the work of the Church of the Crucifixion for colored people, the location of which will probably be changed. The Rev. Henry L. Phillips, D.D. is the missionary in charge and has done an excellent work.

THE DESCENDANTS of the early members of St. James' Church, Perkiomen, Pa., will hold their seventh annual reunion in the church Saturday, June 6th, Morning Prayer will be said at 11 o'clock, followed by an address by the rector, the Rev. F. S. Ballentine. At the afternoon session genealogical papers will be presented. St. James' was admitted into union with the diocese in the year 1785, being one of our oldest parishes,

THE MEMBERS of the First Regiment, National Guard, and the First Regiment, Veteran Corps, attended services at Holy Trinity Church, Philadelphia, on Sunday afternoon, May 24th, the sermon being delivered by the chaplain of the first order—the rector of the church, the Rev. Dr. Tomkins. The service was held as a memorial to several members of both orders who had died during the past year. A similar service was held by another military organization at St. Simeon's, the sermon being delivered by the Rev. Edgar Cope.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

Anniversary of the Diocesan Prayer-Book Society.

THE FIFTY-FIFTH anniversary of the Diocesan Prayer Book Society was observed on Rogation Sunday, in the Church of the Ascension, Pittsburgh. The sermon was preached by the rector of the parish, the Rev. R. W. Grange, D.D. The report gives the number of books distributed to missions and small parishes within and without the diocesan borders—Prayer Books, 1,025; Hymnals, 1,100.

SALINA.

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

Churches Consecrated at Anthony and Freeport.

GRACE CHURCH, Anthony, Kan., and Trinity Church, near Freeport, Kan., both in the district of Salina, were consecrated on April 23rd and 24th. Both are new buildings, erected through the efforts of the Rev. William E. Vann, missionary in charge of these stations. The church at Anthony is a substantial and attractive structure of brick. Dean Masker preached the sermon. Among the gifts were: Stained-glass windows and a bell from the Cathedral Chapter; memorial windows from Mr. and Mrs. T. B. Marsh, Mr. P. G. Walton, and Miss Mattie Moore; candlesticks from the Rev. W. G. Read.

SOUTHERN OHIO.

BOYD VINCENT, D.D., Bishop.

Personnel of the New Sunday School Commission.

BISHOP VINCENT has appointed the following Sunday school commission for the diocese: The Rev. Messrs. T. I. Reese (rector of Trinity Church Columbus), C. G. Reade (Canon St. Paul's Cathedral, Cincinnati), C. E. Byrer (rector Church of the Good Shepherd, Columbus), Holmes Whitmore (rector of

Christ Church, Dayton, Samuel Tyler (rector of the Church of the Advent, Cincinnati, Mr. Seth Hayes of Dayton and Mr. J. D. H. McKinley, Columbus.

UTAH.

FRANKLIN S. SPALDING, D.D., Miss. Bp.

Bishop Spalding on the "Cost of Peace."

IT HAS BEEN a source of great gratification to the Church people of Salt Lake City, and to the citizens generally, that Bishop Spalding has been able, for almost the first time since his consecration, to spend some little time in the see city. The Bishop made a powerful speech on the "Cost of Peace" at the mass meeting held in the First Congregational Church on May 17th, when the Utah Peace Society was formed. The Governor of the state is president of the society, with Dean Brewster of St. Mark's Cathedral as first vice-president, and the Jewish rabbi as second vice-president.

VERMONT.

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

Death of a Bishop's Daughter.

THE DEATH occurred on May 25th, at Burlington, of Mrs. Charles C. Gray, a daughter of the late Bishop Bissell. Since the death of her husband, Major Gray, she had made her home with her father. She was at one time president of the Michigan Branch of the Woman's Auxiliary, and, later, president of the Vermont Branch. In St. Paul's Church, Burlington, she was a valued working member.

VIRGINIA.

ROBT. A. GIBSON, D.D., Bishop.

Services Inaugurated at Ginter Park, Richmond—Priest Succumbs to Heat in St. Paul's, Richmond—Personal.

THE FIRST SERVICE in connection with the new work at Ginter Park, a suburb of Richmond, was held in the assembly hall of the parish building, on Sunday, May 17th, the minister-in-charge, the Rev. Frank Ridout,

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officiating. Mr. Ridout will soon occupy the new rectory, which has been completed.

WHILE THE Rev. Dr. Robert McBryde of St. George's Church, Fredericksburg, who was supplying at St. Paul's Church, Richmond, was reading the Psalter on Sunday, May 24th, he succumbed to the intense heat. A doctor was secured and he was taken home. The service was continued by one of the lay readers; no sermon was delivered. The condition of Dr. McBryde was greatly improved by the next day.

THE REV. ALEXANDER STUART GIBSON, son of Bishop Gibson, was married on May 25th, at Trinity Church, Arlington, Va., to Miss Etta Hull, the Bishop officiating. Mr. Gibson is rector of St. John's parish, Loudoun county.

WASHINGTON.

Meeting of the Bishop Claggett Club—Personal Mention.

THE BISHOP CLAGGETT CLUB had its regular meeting on May 25th at St. Stephen's parish hall. These meetings are usually well attended and very interesting. An essay or paper is read and general discussion follows.

THE REV. GEORGE F. DUDLEY, rector of St. Stephen's Church, Washington, will spend the month of June at Twilight Park, in the Catskills, and will be responsible for the services in the chapel there during this month. Canon Bratenahl will be in charge in July and Canon Devries in August.

WESTERN NEW YORK.

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop.
Resignation of the Rev. George C. Richmond—Death of Mr. J. M. Smith of Rochester.

HEARINGS on the petition of the vestry of St. George's Church, Rochester, for a dissolution of the rectorship of the Rev. George Chalmers Richmond were closed May 25th by Bishop Walker and the Standing Committee of the diocese, with the agreement of Mr. Richmond to resign October 1st, and the vestry to resign October 15th. The resignations are all in the hands of the Bishop. The petition for the dissolution was made several weeks ago.

ON MAY 22ND the death occurred of Mr. J. Morean Smith of Rochester. He was prominent in Church affairs and was senior warden of Christ Church for twenty-five years and a vestryman for thirty-eight.

WEST TEXAS.

JAS. S. JOHNSTON, D.D., Bishop.
Deaconess Affleck to Work in Mexico.

IN ST. MARK'S CHURCH, San Antonio, on May 17th, the Bishop set apart to the office and work of a deaconess, Miss Frances Baylor Affleck of San Antonio, who has just graduated from St. Faith's, New York. The sermon was preached by the Bishop of Mexico, under whom Deaconess Affleck is at once to commence her work, being sent into the missionary field as the representative of the Woman's Auxiliary in West Texas.

CANADA.

Interesting General and Parochial News of Our Sister Church.

Diocese of Nova Scotia.

THE REV. CANON SIMPSON has just celebrated the silver jubilee of his ordination to the priesthood. The clergy of the province, as a token of good will, presented him with a handsome suitcase.

Diocese of Ontario.

CANON LOUCKS, rector of Picton, celebrates the jubilee of his ordination to the

priesthood May 31st. His son, the Rev. Walter Loucks of St. Matthew's Church, Ottawa, was to preach in St. George's Cathedral, Kingston, at the celebration of his father's jubilee. Canon Loucks has been rector of Picton for thirty-four years.—THE MAY meeting of the rural deanery of Leeds and Grenville, at St. Peter's Church, Brockville, was a very interesting one. Dr. Paterson Smyth of St. George's Church, Montreal, gave a paper on "The Ideals of Social Service."—THE diocesan Synod will meet in Toronto, June 16th. The Right Rev. Dr. Reeve will preside.—AMONG the questions discussed at the May meeting of the rural deanery of West York was a paper on "Indiscriminate Baptism," by the Rev. Canon Ingles, in which the duty of loyalty to the rubrics of the Book of Common Prayer was specially dwelt upon.—THE founder of the Church Boys' Brigade in Canada, the Rev. C. H. Short, who has been absent for seven years as a missionary in Japan, is expected in Toronto the first week in June. He is to receive a hearty public welcome from the Old Boys of the Brigade.

Diocese of Quebec.

THE CORNER-STONE of the new church at Coaticook was laid May 13th.—THE House of Rest for clergy at Cacouna will be ready for guests by June 27th.—A FINE memorial window has been given to St. John's Church, Melbourne, in memory of the late Mr. and Mrs. Frazer of Fontenoy, by their children.

Diocese of Ottawa.

ST. MATTHEW'S CHURCH, Ottawa, is to be enlarged, the improvements to cost about \$10,000, and the Church to be ready for use by September 1st.—MUCH regret is felt at the sudden death of the Rev. Robert Nelson Jones, rector of the parish of Aultsville. He had held several charges in the diocese and had been at Aultsville seventeen years.—A SERVICE is to be held in Christ Church Cathedral, Ottawa, June 24th, in which the other city churches will unite, in connection with the great thanksgiving service to be held on that day in England, at the close of the Pan-Anglican Conference. The diocesan Synod takes place in June.

Diocese of Huron.

IT is expected that the new Church of the Holy Trinity, at Lucan, will be ready for use by the middle of October.—CHRIST CHURCH, Markdale, has been greatly improved, one of the additions being a new organ.—SOME of the matters to be discussed at the diocesan Synod, which opened in London, May 26th, with a service in St. Paul's Cathedral, were amendments to the constitution, the canons on the widows and orphans fund and on patronage, and the revision of the Prayer Book. Dean Du Moulin and the Rev. T. B. Westgate were speakers at the Synod missionary meeting. Mr. Westgate is at home on furlough from his mission work at Mombasa, East Africa.

Diocese of Rupert's Land.

THE NEW Church of St. Mary the Virgin, Winnipeg, has been consecrated by Archbishop Matheson, being entirely out of debt.—THE congregation of All Saints' Church, Winnipeg, has decided to rebuild its church and parish house on the old site. Propositions had been made to move the church to another locality, but for various reasons it was decided that this would not be advisable.

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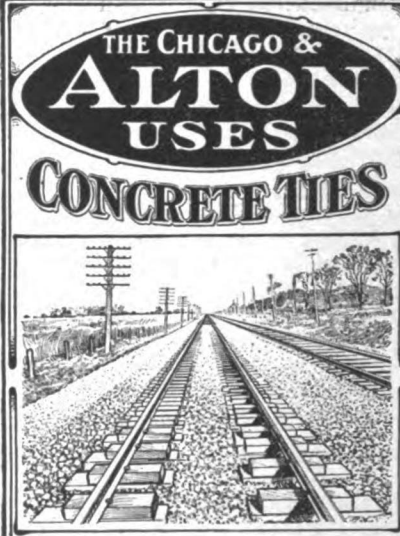
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Music

Editor, G. EDWARD STUBBS, Mus. Doc., Organist St. Agnes' Chapel, Trinity Parish, New York.
[Address all Communications to St. Agnes' Chapel, 121 West 91st St., New York.]

The annual dinner of the American Guild of Organists took place on the evening of Monday, May 25th, at the Hotel Lafayette, New York City, and was largely attended by prominent ecclesiastical musicians. The officers of the Guild are: Dr. Horatio Parker of Yale University, honorary president; Warren R. Hedden, Mus. Bac., warden; Mr. Clifford Demarett, secretary; and Mr. Charles T. Ives, treasurer. Among the speakers on this occasion was Mr. Krehbiel, the widely known music critic of the New York Tribune. He gave a most interesting and instructive address on the life of Beethoven, a great part of which was taken from Thayer's biography, which is as yet untranslated into English. Mr. Krehbiel was thoroughly in love with his subject, and spoke with a great deal of warm feeling and unbounded admiration for the great composer. Many details and experiences of Beethoven's early life were touched upon, and much that was new, and not included in the best known biographies, was elucidated and was listened to with undivided attention.

Among the matters discussed by other speakers was the question of organ recitals. During the past year the Guild authorities have made special efforts to popularize organ music. In various cities series of recitals by members of the Guild have been held, advance programmes printed, and the recitals advertised.

There appeared to be some diversity of opinion as to whether such recitals should be free or otherwise. One speaker contended, and with sound reason, that the English system of charging small admission fees ought to be followed. The theory that what people

get for nothing they did not fully value, was, in the opinion of the speaker, not sufficiently recognized.

But in this country we have no "town halls" with magnificent organs for concert purpose—or at least we have but few. The popularity of organ music in England is largely owing to the town hall recitals. The English people pay, and pay gladly, for organ concerts just as they do for piano and vocal recitals.

Here we would first of all have to build numerous places where organ music could be heard at its best, and then little by little educate the masses to appreciate the "King of Instruments."

Many of the recitals given under the auspices of the American Guild have been given in Episcopal churches. The charging of admission fees would in such cases be forbidden by the Church authorities. Among the denominational bodies there is greater license, and possibly the experiment of selling tickets of admission may be made in the future. In our opinion the most valuable work done by the Guild at present lies in the annual examinations in harmony and counterpoint, and in organ playing of advanced compositions.

Young organists are beginning to present themselves for examination, and a standard of excellence is thereby set. Degrees are given according to the grade of examination passed, and these degrees have an important artistic value.

For this, and for other reasons, the aims of the Guild are to be commended by all interested in the advancement of ecclesiastical music.

The visit of Sir Frederick Bridge to Canada is now attracting a good deal of attention in the Dominion. Sir Frederick is out on a lecturing tour, under the direction

of Dr. Charles Harriss, and the intention is to have him deliver lectures on Cathedral Music in the principal cities in Canada. Where possible, the lectures will be illustrated by the singing of choirs trained in advance for this special purpose. It is announced that the lectures cover a period from about 1650 to the present day, and that they represent practically all that is best in the Cathedral compositions of England. The music has been chosen with the intention of giving great variety to the illustrations and also to afford Sir Frederick the opportunity of giving many interesting details.

Sir Frederick is now the senior Cathedral or Abbey organist in England. He was appointed to Manchester Cathedral in 1869, and to Westminster Abbey in 1875. His experience of Cathedral music dates back to the choir of Rochester Cathedral at the early age of six years! Since coming to the Abbey he has had some remarkable services to direct. No former organist has had to take charge of a great Royal Jubilee Service (1887) and a Coronation Service (1902). Besides these services he has organized and directed the great celebration of Purcell (1895) and Orlando Gibbons (1907). He has composed music for and played the organ at the funerals of four of the greatest Englishmen: Darwin, Browning, Tennyson, and Kelvin. He has played the funeral marches for all the great politicians for whom memorial services have been held; for the late Queen Victoria, for Gladstone, Randolph Churchill, the great Lord Shaftesbury, the Duke of Cambridge, the Marquis of Salisbury, and many others. He was personally thanked by the Queen at the Garden Party at Buckingham Palace after the first Jubilee Service, and knighted by Her Majesty after the Second Jubilee. He was decorated with the fourth class of the Royal Victorian Order by the King after the late Coronation.