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papers relating to American Colonial history drawn from the archives of Fulham Palace, and contains also eight illustrations. A request to the Bishop of London for the manuscript and the appended notes was presented by vote of the American House of Bishops "in council," and was tendered the Bishop of London by a special committee of Bishops appointed for the purpose. That committee says, in its address to the Bishop of London: "This collection so carefully made from the Monument Room at Fulham, we and our brethren consider is too valuable not to be placed within reach of Churchmen on this side of the Atlantic, that they may learn the principles which inspired our National Church, and of the fostering care extended to the infant foundation by successive Bishops of London." The volume is, therefore, one of first importance not only to Churchmen but to all Americans.



The several chapters include: Summary of the Historical Lecture; The King's Governor in the Colonies; The Bishop of London and his Ecclesiastical Jurisdiction in America; The Missionary; Letters Patent to the Bishop of London; West India Islands; Carolina, Georgia, and Maryland; Papers Quoted at Richmond. The original papers reprinted are of great historical value.

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MILWAUKEE, WISCONSIN



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THE FIRST NOVENA.

FOR EXPECTATION SUNDAY.

THE great festival of the Ascension of our Lord completes the cycle of events in His earth-life, which we have been commemorating since Advent. The glorious circuit has been run, and the prophecy of the Messianic psalm has been fulfilled: "In them hath He set a tabernacle for the sun, which cometh forth as a bridegroom out of his chamber, and rejoiceth as a giant to run his course." Although the Christian Year takes up each important occasion in the life of Christ, and for the time each one may seem the greatest, yet there are ever present to us His Incarnation, Crucifixion, Resurrection, and Ascension. Upon these immense verities the souls of Christians must rest.

St. Luke tells us that, at the command of the angels, who appeared on the Mount of Olives, the disciples returned to Jerusalem with great joy: joy that they had seen Him as He entered within the veil, and that it had been lifted for angelic beings to hold converse with them. Yet in one way they were a band of orphans. Their Master had gone, and the Spirit had not yet come. The upper room, where they now assembled, was doubtless the same guest-chamber, opening out from the upper gallery of the court, where the Last Supper had been celebrated and the Holy Eucharist instituted. Here they kept the first Christian Novena, waiting and praying for nine days until Pentecost came, which fell upon the tenth day. They continued with one accord in prayer and supplication for the descent of the Holy Spirit. This little band of one hundred and twenty souls was the nucleus of the infant Church.

"The Mother of our Lord is there,
 And souls are breathing hallowed air."

We must believe that each one vied with the other in doing everything for the comfort and happiness of the Mother of their ascended Lord. She was Christ's legacy, not only to St. John, but to the Church as well. Although abounding in grace, she hungered and thirsted for a greater outpouring of the Spirit, and so awaited with the others the precious Gift. For those of an impulsive temperament, like St. Peter, the nine days may have seemed long, but there is no intimation that anyone became discouraged and went away.

The world at large, buying and selling, marrying and giving in marriage, could not have imagined the power of these prayers, which were going up through the everlasting gates that had been opened at the Ascension, never to be closed again. "And the gates of it shall not be shut at all by day." Man-kind would have laughed at the idea that such a little band would, not many days hence, go forth in the power of the Spirit to conquer the world, to change the whole face of civilization, and to become the dominant power among men. Even to-day there are myriad thousands who doubt the efficacy of prayer. In the vision of Nebuchadnezzar he saw a stone, small and insignificant. "A stone was cut out without hands: and the stone became a great mountain and filled the whole earth." Like that stone, not cut by human hands, from this small beginning grew the immense power of the Catholic Church. It is not possible that earnest, sincere prayer for the descent of the Holy Spirit is ever unanswered. Christians pray for money to carry on God's work, but if they would pray for the fuller consecration of Churchmen, that they might live and walk in the Spirit, the money would be forthcoming; for the holier people become, the more joyfully they bestow their earthly goods for the work of Christ. Where the hearts and interests of Christians are, there they lay up their treasures. "We wait for Thy loving kindness, O Lord, in the midst of Thy temple."
 C. F. L.

THE LATE CHURCH CONGRESS.

BOSTON gave last week to the Church Congress not only ideal weather conditions, an ideal courtesy, and an ideal auditorium, but also audiences that filled the floor and the balcony of the spacious Tremont Temple on nearly every occasion. One may perhaps not subscribe to the view which leads the orthodox Bostonian to hold that the ability to think evaporates in the same ratio in which the gilded dome of the state house sinks into misty distance, but it is undoubtedly true that no other American city could give such audiences of appreciative people, ready to listen to discussions of subjects that appeal only to the thoughtful. Boston was at her best in every phase when she greeted the Church Congress for its twenty-seventh session.

And the Church Congress was also at its best. Probably it has never been so well managed as it is to-day. This is apparent in two ways. First, there is now very little exploitation of religious cranks, though there is enough of the individualism that borders upon intellectual eccentricity to furnish the needed element of comedy, without which the discussions would often lapse into insufferable dullness. Thus, on the unusual topic of "The Alleged Incompatibility of Genius and Orthodoxy," our delightful friend, Dr. McConnell, treated his audience to a psychological picture of his own mind and its difficulties, as illustrating the incompatibilities of a conscious genius, who sighed at his own superiority to what he deemed orthodoxy; but the modest yet scholarly paper of the Rev. William Austin Smith which followed, recalled the discussion to a dignified plane such as was not often lowered during the entire Congress.

Still more notable as an evidence of the wise management of the Church Congress is the manner of stating questions which has come into vogue in recent years. When questions were so stated as to require division into affirmative and negative sides, it was inevitable that disunity was the chief result. Our intellectual divisions were thus magnified, not only by the choice of extreme advocates on either side, but also by the necessity imposed upon each of choosing one side or other upon which to speak. To-day, in the Congress we are allowed to discuss subjects rather than questions. These are so stated as to allow speakers to be complementary to each other rather than antagonistic. "Socialism in Relation to Christianity," "Psychotherapy as an aid in Pastoral Work," "The Outlook for Visible Unity," are examples of such statement of topics. There would inevitably be differences of view presented by different speakers upon each of these subjects, as upon every other that is adapted to discussion at a Church Congress; but on no subject did the net result of a discussion seem to leave two distinct parties crystalized into antagonism on opposite sides. This new manner of statement of subjects will, in our judgment, if it be adhered to, do more to clarify the subjects treated and to bring thinkers into harmony with each other, than any step that the Church Congress could have taken.

Whether the Church Congress is, in itself, worth while, depends entirely upon the manner in which it is viewed. It is possible to take the Congress too seriously, and thus to declare that it is valueless. That is to take a false view of its ideals. The Church Congress affords intellectual stimulus to those who participate in it. That is reason enough for its existence. Of course its possibilities do not extend beyond those of a debating society, though a very dignified one. It is even doubtful whether it can be said to exert any considerable influence upon the legislation or the thought of the Church. This is because, in our country of magnificent distances, its deliberations at best reach too insignificant a portion of the Church to allow them to be large factors in moulding thought. The Boston Congress was better reported in the daily papers, both locally and by telegraph, than is usual, and the efforts of the Church press extend the outline of thought presented much further; yet the Church at large loses the benefit that would accrue to the bringing together of the Church's most brilliant thinkers, could they in fact speak to the thinkers of the Church. With all due respect to Boston and to all the lesser bostons of the country, the United States has no meeting place at which its thinkers may be brought together, as the thinkers of England, for instance, may be gathered; and the centralized intellectual forums of Oxford and Cambridge cannot be duplicated in America. Intellectual America loves Boston and always will love it; but it is able to think outside its historic precincts.

WHEN WE THINK in detail of the subjects treated, it cannot be said that any one of them was of such absorbing interest or

importance as to have eclipsed the others in the public view. The first discussion was on "Socialism in Relation to Christianity." One felt that the debate was here too academic to be of the highest value. It is true that the term *socialism* is so vague that it may be interpreted to mean almost anything that the individual may desire to read into it; yet as most of the speakers appeared to have reference to the political socialism that in this country is expressed by the social democratic party, one felt that the platform of that party might better have been taken as the starting point of discussion than either the views of Carl Marx or those of the speakers themselves. Every socialist is no more chargeable with all the views of other socialists than is every Christian with all the views of other Christians. Neither was the discussion as constructive as might have been desired. The Rev. Francis A. Henry and Mr. George Zabriskie portrayed in graphic terms the conditions of slavery that would result from the infliction of a socialism such as they had conjured up from extreme writers. Dr. Percy S. Grant propounded while disavowing the views of political socialists with whom he had come into contact. Mr. McBee was, perhaps, more nearly successful in presenting the issue intelligibly, and the Rev. Eliot White of Worcester presented the views of the Christian socialists. Yet on the whole one felt that the speakers did not really do justice to their theme, and one could picture the sense of disappointment that must have been felt by avowed socialists of the better type, were any present in the audience, had they come for the sake of discovering what is the message of the Church upon this issue, which occupies so large a place in the thought of the day.

Without being able to touch upon all the subjects discussed, it is probably not too much to say that the Thursday night discussion upon "Psychotherapy as an aid in Pastoral Work," and that of Friday morning on "The Outlook of Visible Church Unity," were the most valuable in their bearing and their presentation. On the first, the Rev. Lyman P. Powell and the Rev. Samuel S. Marquis, D.D., spoke for the Emmanuel Movement, and Dr. Thomas Darlington, Commissioner of Health in New York City, and the Rev. Charles L. Slattery, D.D., against it. There were also several volunteer speakers. If the present writer may be permitted to intrude himself into the matter, it would be to say that he was wholly in a receptive mood. He made every effort to weigh carefully what was said on either side. Certainly the facts as to useful aid given to diseased bodies and distressed or weakened minds which the advocates of the system presented cannot be overthrown by merely *a priori* reasoning. One inmate of an insane asylum released and prepared to resume an active life, of value to her family, to herself, and to the community, is of more importance in considering the subject than all the arguments which Dr. Darlington was able to produce; and even Dr. Slattery's graceful acknowledgment of the good being done, coupled with his cautious view of the future of the movement—a caution in which we entirely agreed—did not quite overcome the tangible evidence to its value which the propounders of the system claimed to have. But our own thoughts were moving past the immediate issues which were being presented by advocates and critics of the system alike. We were seeing in psychotherapy a brand-new, twentieth-century substitute for the confessional and the sacrament of penance. Protestantism having overthrown these, is now confronted with the definite picture of what it has done. Both the advocates of the system presented it as a phase of pastoral theology, and both made serious indictments of the pastoral theology of the day as expounded in our books and taught in our seminaries. Indeed Mr. Powell declared that there is no serious work on the subject other than those of the Roman Church, and Dr. Marquis asserted that he was graduated from the seminary in absolute ignorance of all that it implied. Both speakers doubtless exaggerated, yet the arraignment of our current presentation of pastoral theology cannot be set aside by any mere charge of exaggeration. It is a fact that at least in the Protestant section of the American Church, the "cure of souls" has reached so low an ebb as almost to have effaced the pastoral relationship between priest and people. If Dr. Worcester had erected a series of confessional boxes in Emmanuel Church and had applied to his Bishop to consecrate a sufficient amount of oil to be used for the unction of the sick within his parish and outside, he would have been pointed to with the finger of scorn by all his Protestant neighbors, as one more weak convert to the "puerilities" of "Ritualism"; for Protestants ordinarily cannot discriminate between the priestly ministry to souls through penance and unction, and the sewing of lace on cottas. Both alike are "puerilities." Yet

in the Emmanuel Movement we have the confessional without its protection and without the absolution that is its best part; and we have the psychology of unction without the sacrament. Could there be a better testimony to the failure of Protestantism in dealing with souls, than the establishment of the Emmanuel clinic?

Yet we are not willing to dismiss the subject with only this criticism. In the transition from Protestantism to Catholicity, we can quite see that Psychotherapy may prove a useful factor. We should earnestly hope that the Church will not condemn it. If it stops short of sacramental efficiency, it is still better, no doubt, than the half-hearted use of sacraments, and better, far better, than mere abandonment of the pastoral duty. Yet we feel that the arraignment by Mr. Powell and Dr. Marquis of the Protestant school for its unfathomable weakness in the realm of pastoral theology is the most hopeful phase of this new learning. If it can show Protestants the awful spiritual mistake they have made in casting to the winds the priestly guidance of souls which the Catholic Church normally offers in confession, and the awful physical or psychical mistake, which is spiritual as well, in rejecting unction, the rise of this new school will be of intellectual value far transcending its value to the bodies and souls of the men and women who are within its immediate purview.

In the meantime it has seemed to us that San Francisco has come rather nearer to a right use of the Emmanuel Movement than has either Boston or Detroit, and it would have been a distinct gain to the discussion if Bishop Nichols' plan for the utilization of the movement in connection with a hospital or a sanitarium, rather than as a direct parochial agency, might have been explained. In one way this introduces a renewed possibility of danger, for the pastoral care of the priest may again be surrendered to the physician, who is neither fitted nor commissioned to act as confessor; but if this danger be avoided by introducing the priest as the normal co-worker with the physician into the hospital, the relation between the two will be even better established than it has been in the Emmanuel classes. It should be distinctly recognized that spiritual and psychic ills, though closely connected, are not identical.

THE DISCUSSION on unity once more revealed Dr. Huntington as the great statesman that he is. It is no reflection upon the other speakers upon the subject to say that he towered far above them in his broad grasp of the subject. He presented the possibilities of unity, under various schemes, as four: imperial, liberal, federal, and constitutional. He showed the futility of the first three, and presented the fourth as the only one that had within it the possibilities of permanence and harmony. Dr. Huntington's postulates involve the full acceptance of the American Catholic idea if they be logically carried to their conclusion. One waits for him to develop them to that conclusion, conscious that he, more, perhaps, than any other man in the Church, could lead Churchmen to that position which alone can make unity possible or desirable. All of us have grown; and THE LIVING CHURCH waits longingly to follow Dr. Huntington's lead in the way that his utterances of recent years have so directly pointed.

A guest of the Congress was Dr. Henson, canon of Westminster. We trust the reception accorded him may have conveyed to him that sense of cordial hospitality which American Churchmen genuinely feel always toward the representatives of the English Church who come to us. Yet in imparting a distinctly partisan and polemical flavor to his remarks, he disappointed many who would have delighted to listen to his words of counsel; and in a wholly gratuitous and offensive personal allusion, offered, while a volunteer speaker, to one of the speakers who had preceded him, he made it more difficult for American Churchmen, regardless of schools of thought, to show him the courtesies which his official position demands. American Churchmen of repute are happily able to meet each other on the platform without hurling epithets of opprobrium at each other, and voluntary speakers especially are assumed to be able to control their remarks. Americans have hitherto been so fortunate in the guests whom they have received from the English Church, that Canon Henson took his audience quite by surprise. Possibly he may be able to speak more self-containedly on future occasions. The gracious courtesy of such an English Liberal as the Bishop of Hereford had, perhaps, led us to expect as much from our latest visitor.

For the many courtesies and the open hospitality which Boston so freely accorded its guests, we are confident her guests are as one in returning thanks.

PROCEEDINGS OF THE BOARD OF MISSIONS

Serious Decrease in Receipts During the Month of April

THE usual monthly meeting of the Board of Missions was held at the Church Missions House on Tuesday, May 11th, with an attendance of eight Bishops, twelve presbyters, and twelve laymen. Bishop Doane presided. In calling the session to order, he announced the great loss sustained by the Church through the death of the Board's treasurer, George C. Thomas. It was decided to defer action upon the election of a treasurer until a subsequent meeting. In the meantime a committee of five was appointed to take the question under consideration and to report in June.

The assistant treasurer reported that during April there was a serious decrease in income. The month began with the income showing an increase of \$26,000 as compared with April 1, 1908, but it closed with an increase of only \$7,740, as compared with May 1, 1908. The decrease in parish and individual offerings was largely accounted for by the non-receipt of certain large individual offerings made during April, 1908. The committee on audit reported that it had caused the accounts of the treasurer to be examined to May 1st, and certified them to be correct.

The general secretary announced that the Rev. Hugh L. Burleson had accepted his election as one of the Board's secretaries. He also reported the receipts of a large number of letters from Bishops, clergy, lay people, and organizations, conveying their sympathy for the loss sustained in Mr. Thomas' death.

The Commission of Seven appointed at the April meeting to devise plans to secure the funds necessary to meet the board's appropriations, reported that they had held two meetings and had adopted a plan for inaugurating a campaign to provide the needed funds and to prepare the Church for the responsibilities of the next fiscal year.

NEXT YEAR'S APPROPRIATIONS.

The Board then turned to the important work of making the appropriations for the next fiscal year. It was found that the increase recommended by the committee totaled \$71,000, of which \$29,000 was asked for by the committee on work among the negroes; \$25,000 by the committee on domestic missions, and \$17,000 by the three committees having supervision of work in the distant fields. After prolonged discussion it was decided to delay until the October meeting action upon the proposed increases for work within the limits of the United States. On the other hand, it was decided to recommend the immediate adoption of the estimates for the distant missions after the several committees had reduced the requests of the Bishops to the lowest possible limit. The budget as adopted for the fiscal year beginning September 1, 1909, aggregates at present \$1,114,859.69. This is an increase of less than 2 per cent. as compared with the present fiscal year.

APPOINTMENTS.

The appointment by Bishop Gailor of the Rev. A. M. Hildebrand as Archdeacon of Tennessee for work among colored people was approved, as was the appointment by the Bishop of Alaska of the Rev. Guy Douglas Christian to be missionary at Nome. At the request of the Bishop of West Virginia, Miss Emma Greer was appointed as a Woman's Auxiliary United Offering missionary.

The Rev. Robert A. Griesser of the diocese of Western New York, Mr. Joseph L. Meade, a candidate for orders from the diocese of Alabama, Miss Annie W. Cheshire, a daughter of the Bishop of North Carolina, and Miss Edith C. Piper were appointed to the staff of the missionary district of Shanghai.

THERE is an imaginary philanthropy says *The Survey*, which, with resources drawn from dishonesty and oppression, spends a portion of this ill-gotten wealth in ways that blind the eyes and dull the sensibilities of the poor. Motives are difficult to discern, and American business men especially are not prone to wear their hearts on their sleeves. But unless we have grievously misunderstood the spirit in which gifts large and small are made by the thousands and the tens of thousands, they are given in true philanthropy, to make men stronger and more intelligent and better, rather than to make them ignorant and helpless. Philanthropy is a safeguard, if not the safeguard, of democracy. Other safeguards there are also, but philanthropy is not the least among them, nor of alien spirit.

BLUE MONDAY MUSINGS

SOMEONE said to me the other day, "You write best when you are writing about children," which reminded me of the phrase someone once put into Stephen Crane's mouth, in a burlesque of his "war correspondence" from Turkey: "I'd rather write about the things I'd rather write about, than to write about the things I'd rather not write about." But here are three anecdotes of small friends of mine, worth relating here:

Phoebe, when she was three years old, sat on the porch of her father's country house among the hills of Pike county. A whippoorwill fled by; and her father said, "I'll get my gun and shoot it"—reprehensible purpose, soon to be rebuked out of the mouth of a babe! For Phoebe said: "Don't do that, till we know more about it! What does it feed on?" "Flies and mosquitoes." "Then don't shoot it, for it is ridding the earth of some of its most horrible nuisances!" There was a world of experimental wisdom in that piece of ratiocination!

The same Phoebe, when she was five, was taught that she should pray for spiritual gifts as well as temporal favors; whereupon she composed this altogether admirable petition, which her elders might well utter: "Make me full of courage and full of strength, both strength of mind and strength of body. Keep me safely all night and all day, and let me live long without any serious illness. Amen for happy days!"

Hannah, aged seven, was equally worthy of studious admiration. Once her aunt and I went driving along the Connecticut, and under the shadow of Mt. Holyoke. When we got back, Hannah met us: "Did you have a pleasant drive?" she asked. "Yes; but it lacked one thing to be quite perfect." Hannah beamed demurely, and said, "What was that, please?" "To have you along," I said. "I thought you meant that," said Hannah, with a satisfied smile. "Then why did you ask?" And Hannah revealed a whole continent of the eternal feminine when she laughed radiantly, "I wanted to hear you say it!" Ah, there is no question about it; Providence tolerates us "grown-ups" for the sake of the little people.

EMERSON, I think it is, says somewhere that one can always measure the culture of people by the impersonality of their conversation. And the more one thinks of this orphic saying, the truer he sees it to be. "The things that are more excellent" lie outside the realm of petty personal affairs. There is a whole world of literature, art, politics, religion, sociology, nature, philanthropy, humor, history, travel: culture gives one entrance into this world. To turn aside from it and drag general conversation through the wearying trivialities of personal detail is to show, at any rate, that one's culture is in abeyance. Yet what a multitude do that very thing! Someone has defined a bore as "a man who talks about himself when you want to talk about yourself"; and there is doubtless truth as well as wit in the definition. But the very essence of the bore is that he insists upon making his personal affairs, however unimportant, the chief topic. To be sure, there are times for personalities in the intimate confidence of close friendship, in the history of one who has had wonderful experiences, in the self-revelation of a great soul. But when Mr. A. gets the floor in a circle of his acquaintances, only to review in microscopic detail his last illness, or the way in which he conducts his business; when Mrs. B. takes up an hour with the account of her troubles with servants, or of how her great-grandmother married one of the Connecticut Lincolns and so made her eligible for the Colonial Dames; when young C. insists on your listening to the full and unabridged narrative of the championship game, when he went round in 62, beating even Colonel Bogey and winning the Hootmon cup; when Miss D. regales her friends with glowing descriptions of her new frocks, or with reports of bygone conversations, punctuated with "and then I said," "and then he said," and "said she"; when all these good people do this all the while, why, then, let them meditate on Emerson's saying at the head of this paragraph, for they need the warning. The less we talk about ourselves and our own personal affairs as a rule, the better. Don't imitate the hero of the melodrama, who strides half-way across the stage, meets a benevolent gentleman in white wig, whispers, "I can trust that good old man, I know," stops, looks, and says: "I never saw you before? Then pause, while I reveal to you the story of my life!" Get into the purer atmosphere of impersonalities, and you will be astonished to see how your mental horizon will be widened.

Did you ever reflect that the best things are free to everybody? It is a compensation in a commercialized age to remember that air, and sunshine, and the illimitable blue of the sky, and the glory of the stars, and the pageant of the changing seasons, are all lavished on the poorest as on the richest. "June may be had by the poorest comer," the poet sings of those glorious days that are only a few weeks off; and one does not need a balance at the banker's to possess a sense of beauty, and to gratify it. But the real tragedy comes when people forget that, and measure relative values by cost in dollars and cents. To care nothing about sunsets, but much about cut-glass; to ignore the Maytime carpet of violets and forget-me-nots, and hanker after Persian rugs; to see unmoved the oriole's bright coat flashing through the tree-tops like animated sunshine, but dwell lovingly over petty details of the fashion of ugly garments of the tailor's contriving; all that is pitifully characteristic of too many people. I have been reading *Flood-Tide*, a story of the Maine coast, whose literary style leaves much to be desired, but which does at any rate have the real flavor of salt, and seaweed, and strong colloquial speech. One phrase I found there is new to me; and it is worth knowing: "Pucker-struck." A man is "pucker-struck" when he spends too much time on external appearance, when he becomes "the slave of things." A woman is "pucker-struck" when she can think of little else than clothes and adornments. And to be "pucker-struck" is one of the greatest calamities possible. It ranks with insanity and opium-eating. But how many victims there are! The only antidote is to learn the full wisdom of the ancient, holy saying which tells us that a man's life consisteth not in the abundance of the things he hath.

But one of these free blessings is almost as hard to obtain, in many places, as if it were costly; I mean fresh air. Why do people bottle up close, stifling, ill-smelling air, saturated with micro-organisms, reeking with animal effluvia, and thick with carbonic dioxide, and force others to breathe it? Draughts are bad to sit in, of course; and rooms ought to be kept at sixty-eight degrees Fahrenheit; but that is no excuse for shutting out pure air and breathing vitiated air over and over again. It is a commonplace to say that ventilation is an essential form of cleanliness; but there are multitudes of people who never practise it. How many bedrooms are sealed almost hermetically from November to May! How many parlors keep the musty smell of decaying flowers from one funeral to another! With all outdoors at hand, it ought to be possible to let a good current of fresh air sweep through every corner of a house several times daily. A sleeping-room should always have a window open, day and night; and when many people are crowded together, some way should be found to purify the air they are contaminating, even if it is necessary to make them stand up and put their hats on while the windows are flung wide open. If fresh air were as costly as champagne, and as poisonous, it would be more in demand. But because it is free, it is "a drug on the market."

I remember chatting with a little fresh-air child, in a railway station, who was just going back to Five Points, after her first month in the country. I asked her what she liked best of all that she had seen on the farm; and she answered eagerly, "The sky, sir, because there's so much of it there!" She had seen only a narrow ribbon between towering tenement-houses all her days; and to find out that there was an ocean of fathomless blue was a revelation. I believe she was a truer type of city child than Mrs. Bacon's "Ardelia."

I GOT a note the other day that touched me beyond words; it came from the home of a dear little boy-friend of mine, seven years old, who is very ill indeed. It was when the children were bringing their Lenten offerings for missions, and this is what it said: "I fear that little B—— will never see on earth another Easter. His chief desire has been to put a dollar in his box. Although he does not realize it, someone has given him a gold dollar. I send it to you. Give it, please, for missionary purposes. From his heart-broken mother." Who shall doubt that He who rewards the loving-service will pay back in imperishable treasures that gift to His cause which a child's heart yearned to offer? And how paltry appear the grudging oblations of older folk who care little for God's command and are content to leave the heathen to their darkness, in comparison with this! "The liberal man deviseth liberal things, and by liberal things shall he stand." But what of those who sing with altogether too much fervor, "Nothing in my hand I bring"?

THE EASTERN CHURCH.

Religious Unrest in Jerusalem

[FROM OUR JERUSALEM CORRESPONDENT.]

April 24, 1909.

DURING the last few months the fate of the Patriarch Damianus has been hanging in the balance. He was deposed by the Synod on December 28, 1908, but was recognized and upheld by the native Orthodox congregations, and the Turkish government was for awhile unable to issue any decision.

A royal commission was sent from Constantinople to investigate and report. It consisted of two Turkish pashas, a Hellenic pasha, and Nazim Pasha, vali of Damascus.

Finally a telegram was received from the Porte, ordering the immediate submission of the Greeks in the synod to the Patriarch whom they had deposed. In order to avoid being expelled, all the members of the synod, and the monks of the Fraternity of the Holy Sepulchre, hastened to visit the Patriarch on the evening of March 1st, and finally made their submission. They then annulled, and acknowledged as uncanonical, their decision to dethrone him. Three leaders in the synod were expelled from Palestine: (1) the Archimandrite Euthymius, guardian of the treasury of the Holy Sepulchre; (2) Metaxakis, first secretary of the synod; (3) Chrysostom A. Papadopoulos, director of the College of the Holy Cross. Whether these Greek priests will eventually be allowed to return to Jerusalem from Constantinople is uncertain.

A meeting of the Arab Orthodox Community, consisting of about six hundred men, was held in St. James' parish church on Sunday, August 30, 1908. After the recital of a few collects, a prominent citizen announced that the purpose for which the meeting was called was to form a council, in order to organize the affairs of the Orthodox Community with regard to the new constitution. Hitherto all official relations concerning the Arab portion of the Church have been transacted through the patriarchate. This was not necessary any longer, according to the third article of the new constitution, which runs as follows:

"Every religious Community shall form its own Council, whose business it will be to see that the wills, donations and offertories, and *wakfs* (religious retail) property are handled in the way appointed, also that money derived from charities and investments of church property shall be spent on orphans, widows, and general education of the poor of the Community. The Council shall deal directly with the local government."

The nine demands presented by the Orthodox Arab committee to the Holy Synod for Church rights, are mainly as follows:

1. The recognition of the "National Council," according to Article CXI. of the Constitution.
2. The formation of a council of twelve, one-third clergy and the rest laymen. The business of this council to be the control of all public moneys of the community and the keeping of accounts, the president of this council to be the Patriarch.
3. The admission of natives (Arabs) into the order of monks, and their promotion into all higher offices of the Church, as they show themselves fit for such dignities. No man, however, to be admitted into the order without the consent of the mixed council.
4. The granting to the natives of a vote in the election of a Patriarch, the restriction of the Synod's authority over matters ecclesiastical, and the inclusion in that body of native priests.
5. The passing of a rule that Bishops henceforth live in their respective dioceses, and not at Jerusalem; and that no deacon, priest, Archimandrite, or Bishop be appointed to any Church without the previous consent of the place in which he is to serve.
6. The unification of the convent treasury and purse, the prohibition of monks from undertaking any worldly business, and the granting of equal rights to Hellenic and Syrian Ottoman alike, irrespective of race.
7. The Theological College at the Convent of the Cross (Deir-el-Musallebeh) to be open to Arab students on the same footing as those of Greek nativity.
8. Native pilgrims to receive the same hospitality in the Jerusalem convents as the Greeks.
9. The Arabs to have a voice in the distribution of alms to the poor.

The Orthodox Arabs are now anxiously awaiting for their claims of equal rights with the Hellenists to be adjusted, but what will happen in the course of time is exceedingly uncertain.

One thing is certain. Very general sympathy throughout Palestine with the Patriarch is expressed in his terrible anxieties.

THE LONDON DIOCESAN CONFERENCE.

Welsh Disestablishment, Poor Law Reform, and Prayer Book Revision Discussed

ANNIVERSARY MEETING OF THE S. P. G.

Argument in Case Under the Deceased Wife's Sister Act

OTHER ENGLISH CHURCH NEWS

The Living Church News Bureau,
London, May 4, 1909.

THE annual meeting of the London Diocesan Conference, consisting of more than six hundred clerical and lay members, was held on Wednesday and Thursday of last week in the great hall of the Church House, Westminster, under the presidency of the Lord Bishop of London. The members of the Conference first attended the Holy Eucharist in Henry VI.'s chapel at "the Abbey," and afterwards had breakfast together. They assembled for the presidential address, which was mainly devoted to the question of Welsh disestablishment and disendowment, as raised by the present government bill. The Bishop said that no one disputed—indeed, the prime minister frankly admitted—that for the last seventy years the Welsh Church had been active and progressive. None of the arguments from Protestant Dissenters would hold water for disestablishment or disendowment. "We shall incur undying disgrace," declared the Bishop, "if we do not stand by our brethren in Wales." Lord Robert Cecil, K.C., M.P., submitted a resolution condemnatory of the bill, which was carried with but two dissentients. A series of resolutions was proposed on the question of Poor Law reform, which gave rise to an animated discussion, marked by considerable divergence of opinion.

But by far the most important matter before the conference was that in relation to the present mischievous scheme for Latitudinarianizing the Prayer Book. The Rev. Prebendary Eardley-Wilmot and the Rev. J. E. Watts-Ditchfield, both prominent Evangelicals, moved and seconded respectively the following resolution:

"That this conference fully recognizes that many of the recommendations of the committee of the Lower House of Convocation of Canterbury would, if accepted, prove helpful to the spiritual life of the Church, but regrets that it cannot approve of the resolutions on vestments, reservation, and on the Ordinal, believing that such would not be acceptable to the Church at large, nor would they afford a basis for a satisfactory settlement."

To this Lord Halifax, with Mr. Athelstan Riley as seconder, had placed a motion on the *Agenda*, which was worded as follows:

"That this conference is of opinion that any alteration in the Book of Common Prayer in the present circumstances of the Church of England, instead of promoting peace, would tend to increase disension and disunion."

Prebendary Eardley-Wilmot, in moving his resolution, explained that it asked for the rejection of some proposals, and the acceptance of others. Many of the resolutions of the committee, he thought, had been come to with a view to preserving old ideals of the Church and to provide for the conditions of modern Church life. This is what the first part of the resolution asked them to support. He proceeded to point out that the Athanasian Creed was in different lines to those to which reference was made in his motion. He felt they were all agreed that the profession of faith expressed in the Creed ought not to be weakened in the slightest degree. As regards the liturgical vestments, he denied that they were a witness to continuity; while, on the other hand, the plea of continuity had no possible value. The Rev. Mr. Watts-Ditchfield said that the resolution he seconded encouraged Convocation to go on and do something to bring order out of chaos. He could only conceive that Lord Halifax's "amendment" would be supported by extreme men. The president explained that the "amendment" which stood in the name of Lord Halifax had been sent in as a separate motion, but had been put as an amendment to the first motion as a matter of convenience. Mr. Riley then moved, in the absence of Lord Halifax, his Lordship's motion. He began his notable speech by pointing out that the issue before them was a broader one than that of the Eucharistic vestments, and yet there were reasons, as he proceeded to show, why English Catholics value them:

"Why do we attach such importance to them?" he asked. "Because (1) They link us on in the most solemn act of Christian worship with the whole of historical Christendom. They are a

standing witness to the claim of the Church of England to be the ancient Church of this land, with a substantial continuity of doctrine.

"Without that continuity the Church would have only a parliamentary title to her endowments, to her jurisdiction over the faithful. We (Catholics) value the vestments again as a conspicuous protest against the false and insolent pretensions of political Nonconformity, and the unfair and haughty pretensions of Papal Rome." (Applause.)

Why then, he asked, did they deprecate revision of the Prayer Book? His reply was: "Not because we regard the Prayer Book as perfect. But it is perfect enough for a very imperfect Church. (Applause.) We are divided by serious differences. But the Prayer Book is the bond which for three centuries has kept the Church of England together. Beware how you lay your hands on it." (Applause.) Continuing, Mr. Riley gave the Revision committee of Convocation a particularly hard hit. "This effort at revision," he said, "could not be looked upon as a serious liturgical attempt at revision. It was more in the nature of a commercial effort, 'based on a system of barter and exchange.'" He asked the Conference whether it was going to endorse the policy of getting rid of what were known as extreme men. "Supposing," he concluded, "you lop off both extremes, what is left? A conglomeration of moderate men, holding moderately to the Catholic faith and discipline, moderately opposing the secular power, preaching a moderate gospel. What an end for the great and glorious Church of England!" (Loud applause.)

Canon Newbolt, who, on rising, was received with prolonged applause, declared that, with all his heart and soul, he did second it, and especially because of the idea that the proposed alterations, or many of them, would prove helpful to the spiritual life of the Church. "The good of these recommendations," he said, "does not seem to me very apparent, but when I come to think of the harm they will do, I say with all emphasis that I do believe that any alteration in the Book of Common Prayer at the present time spells disaster. (Prolonged applause.) We are in a state of flux, in an experimental stage, as it were, and if we crystallize and make binding and obligatory things which are experimental, we may find we have made a very great and regrettable mistake." The "Halifax-Riley" motion, on being put to vote, was carried by a majority of nearly two to one. The announcement of the figures evoked great applause.

208TH ANNIVERSARY OF THE S. P. G. CELEBRATED.

The Society for the Propagation of the Gospel in Foreign Parts (new House address: 15 Tufton Street, Westminster, S. W.) was very busy last week in keeping its 208th anniversary. Perhaps on no previous anniversary occasion were there held so many gatherings of one kind or another. On Monday afternoon Churchwomen assembled in large numbers at the Church House to show their interest in women's work in the foreign mission field. The Bishop of Stepney presided, and the special speakers were the Rev. J. A. Murray (Chhota Nagpur), Miss Nammell (Lahore), and H. H. Weir, Esq. (English Church Medical Mission, Corea), who, together with Rev. Mr. Murray, also spoke at the annual meeting. The service at St. Paul's was held on Wednesday, consisting of an offering of the Holy Eucharist, with the Litany sung in procession. The Archbishop of Canterbury was celebrant, and the sermon was preached by the Bishop of Rangoon. A specially noteworthy meeting was that held on Wednesday evening at the Church House, under the chairmanship of the Rev. E. H. Mosse, in connection with the new Medical Missions department of the S. P. G. The list of speakers was both a suitable and attractive one.

Mr. Rudyard Kipling, who was invited to attend and speak, wrote, saying: "I am keen on medical missions, believing them to be, among non-white races, of the greatest value; but I fear I shall not be able to be present owing to accumulated engagements." Sir Dyce Duckworth, M.D., LL.D., said he had often wondered why the S. P. G. had not done more in the way of medical missions, and certainly students were ready to take it up. At the present time a considerable number of students entered Trinity College, Dublin, with the intention of becoming missionaries, and at St. Bartholomew's, and other London medical schools, medical missionary societies already existed. Another eminent London physician, Dr. Champneys, gave an interesting account of the medical missionary society of which he is now chairman at St. Bartholomew's hospital. Professor Clement Cooper (St. John's University, Shanghai) spoke of the welcome given by the Chinese to the medical aid offered by missionaries. Thursday was the day for the annual meeting, held in the Horticultural Hall, Vincent Square, S. W., with the Primate as chairman. The four speakers were representative mission workers drawn from Corea, India, and South Africa.

A fitting finale to this year's S. P. G. anniversary was the

great meeting held on Friday evening at the Albert Hall, with the Archbishop of York as both chairman and chief speaker.

That meeting, said the northern Primate, was one of the signs that the missionary barometer was rising in the Church of England, and it had much need to. The Pan-Anglican Congress had brought thousands of Churchmen for the first time in sight of the real meaning of the faith and the Catholic Church. They were realizing that, though they claimed to be the mother Church of English-speaking Churchmen, they did less than a seventh of their missionary work and had lost many opportunities while occupied by the interminable squabbles of their purely insular history. But if there was much to rebuke, there was also much to encourage. The offers of personal service through the S. P. G. had risen from 749 in 1907 to 1,252 in 1908. In the University of Oxford there was among the very best and brightest spirits a missionary movement that would one day rank among the great Oxford movements of history. But the Church of England was in chronic danger of going to sleep, and without a special effort that might happen before long. A Church capable of turning her back on her Master's call to convert the world would never have enough vitality to convert her own country. The English Church must give to this work the best she had, both of religion and of men. She must not offer other people less than the full measure of truth and order given to her by her Lord's dispensation. He did not wish merely to reproduce a number of Church of Englands all over the world but to offer the best that this Church had in the hope that it would call out the best that other nations had to give to Christ.

ARGUMENTS IN THE CASE AGAINST CANON THOMPSON.

The arguments in the case of "Rex v. Dibdin—*ex parte* Thompson," in the King's Bench Division of the High Court of Justice, before Justices Darling, Bray, and Lawrence, which began yesterday week, were resumed on Tuesday and Thursday, and concluded on Saturday. Contrary to expectation, the Lord Chief Justice did not preside. In this case a rule nisi had been obtained by Canon Thompson, vicar of Eaton, Norwich, calling on Sir Lewis Dibdin, as judge of the secular court over which he presides (the "Arches Court of Canterbury," falsely so-called), to show cause why a writ of prohibition should not issue prohibiting that court from proceeding with a decree against Canon Thompson. The case raised the question whether, since the passing of the Deceased Wife's Sister bill of 1907 into an act of parliament, the Holy Communion of the Body and Blood of Christ can—*i.e.*, in the eye of the law of the state—be refused to persons who have gone through the form of marriage with a deceased wife's sister. On a particular occasion the vicar of Eaton refused to receive the promoters of the suit of "Banister v. Thompson" to Holy Communion, on the ground that they were "open and notorious evil livers" within the meaning of the rubric in the Prayer Book. Eminent counsel were engaged in the case on all three sides, among whom were the Attorney General, on behalf of Sir Lewis Dibdin, and Mr. Duke, K.C., Mr. P. V. Smith, and Mr. Hansell, on behalf of Canon Thompson. The position taken by the Attorney General was that of Erastianism *ad nauseum*. Mr. Justice Darling: "You must admit that your argument involves this, that the moral law alters from time to time according to the will of Parliament. Suppose Parliament declared that murder was not a crime, could the priest refuse to communicate the murderer?" The Attorney General said he could not. "Some old-fashioned people," said he, "might be offended, but the murderer must be admitted." Mr. Duke, in support of the rule, contended that the Act of 1907 only created a valid civil contract and left the Church law where it stood. The Church dealt with sin, and the priest was entitled to say that these "marriages" were just the same now in the eyes of the Church as they were before the Act. At the conclusion of the arguments Mr. Justice Darling said that judgment would be delivered on a day that would be indicated later.

"THE LIVING CHURCH" CORRESPONDENT COMPLIMENTED.

The *Church Quarterly Review* for April opens with an article on "Modernism" by the Italian correspondent of THE LIVING CHURCH. The Rev. Mr. Jeaffreson's article is described by the *Church Times*, in a complimentary leader thereon, as "the work of a singularly well informed mind, and is written in a singularly judicial temper." Among other contributors to the April issue is the Bishop of Central Pennsylvania (Dr. Talbot), who writes on "An American Diocese."

J. G. HALL.

WE OVERLOOK too much the common daily blessings that religion brings. Not least among these is the faculty of finding joy in little things, recognizing their divine bestowal, finding still higher blessedness in living out our gratitude to God.—*Phillips Brooks*.

THE C. A. I. L. CONVENTION IN NEW YORK

Progress of the Church's Work for the Advancement of Labor

OLD FIVE POINTS MISSION PASSES AWAY

Crusade Inaugurated Against Municipal Extravagance

OTHER NEWS OF NEW YORK

Branch Office of The Living Church
416 Lafayette St.
New York, May 18, 1909

CALENDAR OF COMING EVENTS.

- May 24, 25, and 26—Commencement Week at the General Theological Seminary.
- " 25-26—Long Island Diocesan Convention meets in Garden City Cathedral. (Postponed from May 18th.)
- " 27—Bi-centennial of Trinity School, City of New York, at 10 A. M., in Trinity Church. Bishop Greer will make address.
- " 27-28—Newark Diocesan Convention meets in Trinity Church, Newark.
- " 29—Morning. Closing Exercises of the Girls' School conducted by the Sisters of St. Mary in New York City.
- " 29-31—New York State Conference, B. S. A., at Saratoga Springs.
- " 30—Dr. Oberly's anniversaries at Christ Church, Elizabeth, N. J.
- " 30—Two hundredth anniversary of Trinity Church, New Rochelle, New York.
- June 1—Commencement of St. Gabriel's School, Peekskill, N. Y.; Bishop Greer to preside and make the address.
- " 6—Trinity Ordinations, New York.
- " 9—Laying of corner-stone of new school for boys at Pawling, N. Y., by Bishop Greer.
- " 13—St. Stephen's College, Annandale, N. Y., Baccalaureate Sermon by the Warden-elect, Rev. William C. Rodgers, M.A.
- " 16—(Idem.) Missionary Sermon by the Bishop of Harrisburg; and Reunions.
- " 17—(Idem.) Commencement Exercises and Installation of the Warden.
- " 21-26—1909 Session of the Cathedral Summer School, Albany, New York. Rev. G. H. Purdy, Secretary, Warrensburgh, N. Y.

SERMONS preparatory to the sixth annual convention of C. A. I. L. were preached on Sunday, May 9th, in many of the churches of New York and vicinity, as well as by clerical members over the entire country. The convention was opened Monday morning, May 10th, by a celebration of the Holy Communion in the crypt of the Cathedral of St. John the Divine, Archdeacon Nelson being the celebrant, assisted by the Rev. Thomas H. Sill, vice-president of the association, and Canon Ernest Voorhis, Ph.D. The business meetings were held in Synod Hall. During the day the usual annual reports of officers and committees were read. The secretary, Miss Keyser, in her report recommended a closer affiliation with the social service committees of different dioceses.

The chairman of the organized labor committee, the Rev. F. J. C. Moran, gave an exhaustive report of labor conditions in the country, with special reference to the chaffeurs', latters', and bakers' strikes. The chairman of the Tenement House Committee reported an increase of overcrowding on west as well as east side. At the close of her report she recommended the immediate and continued enforcement of the laws, as an aid in relieving the congestion and ensuring safe and sanitary buildings; a law requiring the roof of every tenement house to be so constructed that the people could enjoy the fresher air on the top of the house; the absolute prohibition of tenement house manufacturing, which would do much for the protection of infancy and childhood, and the refusal of permits for picture shows in building occupied as tenement houses. The Church, through C. A. I. L. and the social service commissions, must study ways and means of distributing people to places where they can work and earn an honest living and save their self-respect.

The chairman of the Church and Stage Committee, J. C. Pumpelly, reviewed the efforts to stop Sunday performances and moving picture shows, especially commending the action of Mayor McClellan in this direction. He thought there was great encouragement to hope for a better enforcement of the Sunday laws.

The chairman of the legislative committee, Miss L. F. Foster, who has been in Albany during the winter, sent a report dealing with the Voss bill (prohibiting dangerous occupations for children). The eight hour law for children was passed through the efforts of the C. A. I. L. in 1907; the Voss bill has recently become a law. The Rev. Canon Chase of Brooklyn, for the Long Island Social Service Commission, reported the good work done in advocating the bill prohibiting race-track gambling, and the Murphy bill prohibiting indecent posters.

Edward King urged C. A. I. L. members to make themselves known as such, and to urge timid people to follow the example of their association in working for social betterment. "It is most important that the heathen outside should know what you are doing. The old prejudice against the Church and clergy is dying out among working men. The Church is logically committed to the welfare of the poor, but it is a good thing to have theory carried out in practice."

Two resolutions were offered: one for calling for a law creating a Child Labor Bureau in the State Department of Labor, and the other concerning congestion in New York City. Both were referred to the executive committee for favorable action.

The Rt. Rev. David H. Greer was elected president and the Rev. Thomas H. Sill, first vice-president. Miss Harriette A. Keyser refused the nomination of general secretary, which office she had held for twelve years. She was elected to fill the new office of second vice-president. Miss Margaret Schuyler Lawrence was elected corresponding secretary and Miss Leonora Stoeppler, recording secretary. H. B. Livingston was re-elected treasurer. John Newton Bogart, one of the committee of mediation and arbitration created by the C. A. I. L. in 1893 (of which committee Bishop Potter was chairman), was elected on the Executive Committee to fill a vacancy.

PASSING OF THE OLD FIVE POINTS MISSION.

The Five Points House of Industry, whose building for fifty-five years has been a landmark in Mulberry Bend, passed out of existence as an institution on Wednesday afternoon, May 12th, when the last of the girls were taken to the new home in Ossining. The boys had gone earlier in the afternoon to the Brace Farm School at Valhalla, near White Plains. The square, solid looking old building is for sale. Its fate is either to be torn down to give place to a modern building, or to be converted into a factory.

The one hundred or more boys in the institution did not know until Tuesday night that they were to leave their old home, with its discomforts during the summer, for the clean, open country, and their excitement and joy were great. For a year, perhaps, the boys and girls will be separated. By that time it is expected that a suitable farm near New York will have been purchased and fitted up for the reception of the 250 children. The girls of the House went by train later to the Martha Home at Ossining to join a dozen or more of the larger girls who went there last week to get the house ready.

The Five Points House of Industry was founded in 1850 by the late Rev. L. M. Pease, and incorporated four years later. The main building of eight stories was erected at a cost of \$140,000. Notwithstanding the passing of the Five Points House as a New York City institution, its work for the city children will not be interrupted, but will be conducted from the city office, 442 West Twenty-third Street.

PULPITS ASKED TO CONSIDER CITY EXTRAVAGANCE.

Bishop Greer has been named as head of a committee raised to organize a crusade against the appalling waste of the city's money. Sermons on the city budget for 1910 will be requested on the two last Sundays in this month. A largely attended meeting of clergy and ministers was held on May 12th under the auspices of the Municipal Bureau of Research. A committee of twenty clergymen was named to confer with a committee of social workers and with the Research Bureau to see to it that so-called "welfare" or "social service" measures receive due consideration from the budget makers. William H. Allen of the Bureau of Municipal Research, who explained the plan to the clergyman, numbering about 100, who attended the conference, said that only the interest on the money wasted by the city every year would be sufficient to defray the cost of all the social uplift work so urgently needed in the city. The meeting was called to order by Robert Fulton Cutting, and the Right Rev. Frederick Courtney was selected to preside. Mr. Allen did most of the talking. Practically every denomination was represented among those attending.

THE BRONX CHURCH HOUSE.

The Bishop of New York expects some of the newly ordained deacons in his diocese to serve one year at the Church House in the section of the city known as the Bronx. Quarters are furnished for them in the Church House. Usually four go and four come into such service each year at Trinitytide. The Rev. Theodore Andrews will leave shortly and take work in the district of Asheville under Bishop Horner. The Rev. Stanley Brown-Serman will return to the General Theological Seminary as one of the Fellows. The Rev. H. L. R. Palmer will become assistant minister in Trinity Church, Mount Vernon, N. Y. The Rev. F. T. Ashton will also leave the Bronx work this year. The Rev. Duncan H. Brown, superintendent of Bronx Church House, will remain in office. The new clergy to fill the vacancies are to be ordained on Trinity Sunday. Messrs. Ken-

neth A. Bray, Dwight Graham, Wilbur L. Caswell, and Victor W. Mori have received such appointments. Nearly a year ago a neighborhood Sunday school was started at the Church House. It has been quite successful; the gymnasium and social work has been especially successful.

200TH ANNIVERSARY OF TRINITY PUBLIC SCHOOL.

The two hundredth anniversary of the "New York Protestant Episcopal Public School," commonly known as "Trinity School," will be celebrated in various ways on Thursday and Friday, the 27th and 28th of May. On Thursday there will be a special service in Trinity Church, Broadway and Wall Street, at 10:30; sermon by the Rev. Dr. Manning. A reception in Trinity School buildings, 139 W. Ninety-first Street, will be held from 4 until 6 o'clock in the same afternoon. On Friday there will be a field day at Columbia Oval for the boys of Trinity School, beginning at 10 A. M. The athletic contests will be continued in the afternoon.

THE SUNDAY SCHOOL FEDERATION.

A monthly meeting of the Sunday School Federation was held in the Diocesan House on May 14th. It was attended by eight men. The principal matter of consideration was the MS. of a book intending to show the necessity of, and a method of missionary instruction in, the Sunday schools. The Rev. W. E. Gardiner of Cambridge, Mass., was present and took an active part in the discussion. The purpose that the Federation has in mind is the division and grouping of the Sunday schools of the country on the lines of the Missionary Departments. The proposed plan for the employment of an Educational secretary was considered. It was reported that \$1,400 toward the needed \$3,000 for this purpose had been received from several dioceses.

NOTES OF INTEREST.

The Rev. William Wilkinson, who will have charge of Trinity Church's new evangelical activities, is now in the city making the preliminary preparations for this summer's work. St. John's Chapel will be the central point of this work, although Trinity expects to extend it throughout the parish. The clergy of the parish generally will cooperate with Mr. Wilkinson, although the greatest freedom will be accorded him in the development of his plans. He will live at No. 34 Varick Street, which adjoins St. John's Chapel. He is accompanied by Mrs. Wilkinson, and will be joined later by his daughter, who is at present in Minneapolis, his former home. Until the plans have been completed for the consolidation of the congregations of St. John's and St. Luke's Chapels, no change will be made in the Sunday services at St. John's.

The Rt. Rev. Nathaniel S. Thomas was the preacher of the annual sermon before the Pennsylvania Society of the state of New York at St. Thomas' Church, Fifth Avenue and Fifty-ninth Street, on Sunday afternoon, May 16th. The committee included Archdeacon Nelson, the Rev. Dr. George M. Christian, the Rev. C. Campbell Walker, the Rev. Drs. Reese F. Alsop and Loring W. Batten.

The clergy staff at St. George's Church, Stuyvesant Square, will be increased by the addition of two newly-ordained men, graduates of the Cambridge Episcopal Theological School. The Rev. A. S. Payzant, formerly of Nova Scotia, and the Rev. W. J. Scarlett, a graduate of Harvard, '05, formerly of Columbus, Ohio, are now in deacon's orders.

Grace Church, in Broadway, completes a century of corporate existence this year, and the parish, on the suggestion of the rector, the Rev. Dr. William R. Huntington, has decided upon a unique plan to make the one hundredth anniversary memorable. The lot adjoining the church, corner of Tenth Street, which was recently purchased, will be transformed into a garden for the benefit of the neighborhood. The garden will also be used as a play centre for the choir boys, and will be enclosed by an iron fence.

Commencement week of the General Theological Seminary will be inaugurated on May 24th at 7 A. M. by a celebration of the Holy Communion, followed by the dean's reception. At evensong at 8 o'clock the baccalaureate sermon will be preached by the Bishop of Pittsburgh. The event will continue through Tuesday and Wednesday.

Clarence A. Lightner of the Church Club of the diocese of Michigan, was elected third vice-president at the recent meeting of the National Conference of Church Clubs, and the committee on Church Club extension consists of Prof. Lawrence B. Evans, Tufts College, Mass.; Edward J. Robinson, Cleveland, and William R. Friedel, Memphis, Tenn.

THE SPIRIT of missions is the spirit of Christ, and evangelism is the essence of the gospel. True, there is something else in the gospel than the mere proclamation of the truth; yet all that is done or required is for the end of saving and establishing souls in Jesus Christ. Any other teaching is not Christian. Jesus said that He came to "seek and to save that which was lost"; "not to call the righteous, but sinners, to repentance." If He "went about doing good," it was for this ultimate purpose—of winning those helped to Himself and His service. He was a great preacher, and He sent His disciples out to preach, and finally commissioned them to carry the gospel "unto the uttermost parts of the earth." To stop short of this work is to stop short of the gospel message—it is to eliminate from the gospel that which is characteristic of it and vital to it.—*Selected.*

CONSECRATION OF ST. PAUL'S CHURCH, KENWOOD, CHICAGO

What Has Been Accomplished in the Short Space of Eight Years

IMPROVEMENTS MADE TO THE CHURCH OF THE REDEEMER

Notable Step Taken Towards Unity of Diocesan Church Clubs

OTHER CHICAGO CHURCH NEWS

The Living Church News Bureau
Chicago, May 18, 1909

CALENDAR OF COMING EVENTS.

- May 25-26—72nd Convention of the Diocese. Opening Service at the Cathedral, 10:30.
 " 25—6 P. M. Dinner and Reception by Church Club to 500 Clergy, Convention Delegates, and men of Diocese at Mid-day Club.
 " 27—25th Annual Meeting, Chicago Branch Woman's Auxiliary, Grace Church, 10:30 A. M. Sermon by Rev. A. W. Griffin.
 " 27—Annual Meeting Western Theological Seminary Alumni Association, at the Seminary, 10:30 A. M.
 June 7-8—Commencement, Waterman Hall, Sycamore, Ill.
 " 10—Missionary Council, Fifth Department. Cathedral.

WITH thirty-five clergy of the diocese and several from without Chicago in the chancel and nave, and with an unusually fine choir of 120 mixed voices, Bishop Anderson consecrated St. Paul's Church, Kenwood, Chicago, on Saturday, May 15th, in the presence of a large congregation. Eight years ago this splendid property was encumbered to the extent of about \$126,000. Last January the last mortgage of \$50,000 was wiped out, thus leaving the parish free from all debt and with a magnificent equipment. Thus the way was made possible for its consecration to Almighty God.

On Saturday last, at 10:30, the procession formed in the parish house and, marching about the church building, led by the Bishop, who was preceded by his chaplain for the day, the Rev. II. R. White of the Cathedral, bearing the pastoral staff, was met at the door by A. Stanford White and Jesse Holdom, wardens, and A. J. W. Copelin, John D. Hibbard, D. J. Malloy, William R. Perrin, A. H. Noyes, John H. Batten, Dr. C. G. Fellows, and A. C. Torbert, vestrymen. Proceeding to the chancel, Morning Prayer was said by the rector, the Rev. Herman Page, Ph.D., the associate rector, the Rev. Gilbert W. Laidlaw, and the *rector emeritus*, the Rev. Charles II. Bixby. Following Morning Prayer, the Holy Communion was celebrated, the Bishop being the celebrant, the rector being epistoler and the Ven. Archdeacon Toll the gospeller. The sermon, which was a powerful one, was preached by the Rev. Theodore Sedgwick, rector of the Church of St. John the Evangelist, St. Paul, Minn., an old college friend of the rector's.

Following the service in the church, a luncheon was served by the ladies of the parish in the parish house, after which the rector called upon various persons present for brief remarks. The first speaker was the Bishop, who spoke in a very complimentary and congratulatory way of the splendid achievements of the past and wished the wardens, vestry, rector, and congregation much future prosperity. Among the other speakers were Archdeacon Toll, the Hon. Jesse Holdom, the *rector emeritus*, Dr. Bixby, the associate rector, Mr. Laidlaw, and the Rev. Mr. Sedgwick. The Rev. C. H. Young also spoke in a very happy vein.

The Rev. Dr. Page, the rector, to whom much credit is due for the most excellent progress which St. Paul's parish has been making under his leadership, is a graduate of Harvard and the Cambridge Divinity School, and is most prominent in all the missionary activities of the Church, being on the General Board of Missions as well as the diocesan board. He is most active in the philanthropic and civic life of the city at large, having identified himself most conspicuously with the United Charities of Chicago and the establishment and maintenance of the Social Settlement Chase House, in the Stock Yards district. He is a great power for good, not only in the Church, but in the community at large as well.

The music for the day was furnished by the choir of sixty boys and men, to which was added the St. Cecilia choir of forty young women and the children's choir of twenty little girls, all vested. It is seldom that one hears such beautiful music as was rendered by this well drilled chorus under the very efficient organist and choirmaster, Mr. John Allen Richardson. Even the difficult Gounod numbers were sung with the greatest ease and most excellent tonal colorings. St. Paul's has much to be

proud of in its music, with all its many other creditable achievements.

IMPROVEMENTS TO THE CHURCH OF THE REDEEMER, CHICAGO.

Important alterations and improvements have been made in the Church of the Redeemer, Chicago. The size of the sanctuary has been materially increased both in width and depth. A new hand carved oak rood screen, surmounted by a crucifix and statues of the Virgin and St. John, clergy stalls, acolyte chairs, sedilia, communion rail and credence have been installed; the altar increased from seven feet to nine feet, two recessed panels and two buttresses with niches for statuary added to the reredos, thereby enhancing its beauty and stateliness. Two militant angels are now being carved in wood for these niches. Two thank offerings, a pair of seven



ALTAR AND SANCTUARY
OF THE CHURCH OF THE REDEEMER, CHICAGO.

light candelabra with massive standard of the famed Pugin type, and a hanging sanctuary lamp, were also used for the first time on Easter Sunday. All the work was executed by Spaulding & Company, Chicago. The design submitted by this house for the east window, the subject of which is the Crucifixion, has also been accepted and the window will be set in place in the near future.

SECTIONAL MEETINGS OF DIOCESAN MEN'S CLUBS.

On Thursday evening, May 13th, sectional meetings of the men's clubs of the diocese were held in the various sections of the city looking toward a closer diocesan unity of the clubs with corresponding extension of the club's efficiency as a force in the Church's work.

About one hundred men from the north side clubs met at St. Luke's parish house, Evanston. The speakers were the rector, the Rev. George Craig Stewart, Mr. Amzi Strong of Trinity Parish, and Mr. Malcolm McDowell, president of St. Peter's men's club.

At St. Paul's parish house about sixty men from the south side men's clubs met and listened to most interesting addresses by Mr. Charles E. Field and Mr. Courtney Barber of the Church of the Redeemer, the Rev. Dr. Page and others.

At the Epiphany about the same number of men, representing the west side men's clubs, congregated. The speakers were Mr. T. D. Huff, president of the men's club, Dean Summer, and the Rev. Dr. McDonald, the rector, and others.

It is hoped that with this auspicious beginning, the autumn will see a crystallization of the efforts of the committee appointed for the purpose of uniting the clubs and a more or less informal central organization will result.

INTER-DIOCESAN CONFERENCE OF THE G. F. S.

The second annual meeting of the Inter-Diocesan Conference of the Fifth Department of the Girls' Friendly Society of America, was held in Chicago on Friday and Saturday, May 8th and 9th. The meeting was called to order at 3 P. M. Friday, May 7th, at Trinity Church house. Miss Sibley, vice president in charge of the Fifth Department, spoke on "The Underlying Principles of the Girls' Friendly Society"; Miss Gordon, president of the diocese of Southern Ohio, told about "Some Means of Carrying Them Out"; the Rev. E. J. Randall, rector of St. Barnabas' Church, Chicago, spoke on "Social Service"; Mrs. Robert Gregory, secretary of Grace Church branch, Chicago, spoke on "Holiday Houses." The Rev. Z. B. T. Phillips of Trinity Church closed the afternoon meeting with an address on "The Personal Influence of the Associate." A bountiful supper was served at 6 o'clock by the members of Trinity Church branch. At 8 P. M. a members' festival was held at Grace Church, with sermon by the Rev. E. A. Larrabee, whose text was the 8th and 9th verses of the 122nd Psalm. This meeting was attended by about five hundred associates and members, and the offertory was for the endowment fund of the society.

On Saturday morning, May 8th, Holy Communion was celebrated in the Church of the Ascension by the Rev. E. A. Larrabee, followed

by breakfast in the Church house. At 10 o'clock there was an Associates' meeting, presided over by Miss Sibley. Miss Gordon, of Cincinnati, spoke on "Branch Organization," and she is well qualified to speak on this topic, as she has in her charge at Christ Church, Cincinnati, the second largest G. F. S. branch in the United States. Mrs. Henry G. Moore, diocesan literature associate of Chicago, spoke on "Literature." Mrs. Robert Gregory's subject was "Recreation." The Rev. Charles E. Rice of Alaska gave an interesting account of the missionary work in his district. Miss Sibley closed with an earnest appeal that each diocese pay the amount expected of it for the endowment fund. After singing the Doxology, the meeting adjourned.

The foregoing is a bare outline of a great conference, every member of which was deeply and sincerely anxious for the upbuilding of the society (even now the largest of women and girls in the world), and through it raising the standard of all womanhood with which the society may be either directly or indirectly concerned. All the addresses were so full of practical suggestions that it is impossible to single out any one. The underlying principles, as so ably set forth by Miss Sibley, are Purity, Dutifulness, Faithfulness, and Thrift. The great motto of this society is "Bear ye one another's burdens."

RECEPTION PLANNED FOR THE DIOCESAN CONVENTION.

The event which is being arranged for and which promises to be one of the happiest in many years is a large reception and "mass dinner," to be given the Tuesday night of convention week—next week—to the clergy and delegates and to the men at large in the diocese at the mid-day club in the First National Bank building at 6 o'clock. It is hoped that at least 500 men will sit down to the dinner. Should this hope be realized it will be by far the largest dinner ever held by Churchmen in the diocese. Following the dinner, Bishop Anderson will make an address on "Missions, General and Diocesan," after which there will be a general discussion of the subject by others. Every effort is being made to secure a large attendance by personal solicitation, as no formal invitations were issued.

NORTHEASTERN DEANERY MEETING.

The spring quarter deanery meeting of the Northeastern Deanery was held at Christ Church, Woodlawn, on Tuesday May 11th, opening with a celebration of the Holy Eucharist, the Rev. Dean Toll, celebrant. After a short business meeting the speaker of the morning, Mr. Ball, chief sanitary inspector of the city of Chicago, gave a most interesting lantern illustrated talk on "Housing Conditions in Chicago." In the afternoon the Bishop addressed the clergy upon various matters pertaining to their participation in diocesan affairs to a greater extent, especially in those connected with missions, diocesan and general, and in the raising of the endowment fund. As one result of the address a conference of the clergy of the diocese was called to be held in the Church club rooms, Monday, May 17th, at 10:30 o'clock.

GENERAL AND PERSONAL NOTES.

A slight fire in the dormitory at the Western Theological Seminary resulted in the loss of several dollars' worth of personal property to one of the students. The damage to the building, confined largely to two rooms, due to the quick arrival of the fire department, was covered by insurance.

The Rev. Simon Blinn Blunt, rector of the Church of the Redeemer, Chicago, who has been called to St. Luke's chapel, Trinity parish, New York, has returned from New York and has the call under advisement, having come to no decision in the matter. It looks, however, as if the diocese would lose him—and it will be a serious loss, not only to his parish but to the diocese as well.

The Rev. Herbert Prince, assistant rector of Grace Church, Oak Park, is to be advanced to the priesthood at the Cathedral by the the Bishop on Saturday, May 22nd, at 10:30.

The choir of St. James' Church (the Rev. J. S. Stone, D.D., rector), held its annual May festival service last Sunday afternoon. The choir numbers were Haydn's "The Heavens are Telling," Barnby's "King All Glorious," and Foster's *Magnificat* and *Nunc Dimittis* in A. The soloists were Messrs. Brainbridge and White. Clarence Dickinson, the organist and choirmaster, rendered an organ programme of five numbers. The choir boys of the Church of the Redeemer (Rev. S. B. Blunt, rector), sang in contests for gold medals, as is the annual custom. Twenty-four boys competed. The announcement of the winners is to be made later. The officiating judges were J. C. Hancock, choirmaster and organist of Trinity Church; H. C. Hyde, organist and choirmaster of St. Peter's Church; Ernest Summer of St. Luke's, Evanston, and W. A. Stults of Christ Church, Winnetka. The solos were sung under the direction of the organist and choirmaster, Mr. F. A. Mackay. REXMUS.

No man ever failed for lack of God's help. "Not help me more, Lord, but may I help Thee more," was the prayer that framed itself on the lip of one who recognized the real cause of his own failures. God's help is proffered to us in abundance every instant of our lives. When we fail, it is never because God has gone back on us; it is only because we have gone back on Him. When we help Him by yielding ourselves to Him, then He can help us. Without our help, He can do little for us.—*Sunday School Times.*

The Boston Church Congress.

IDEAL weather conditions and excellent management, with the inspiration always given by large audiences, combined to make the sessions of the Church Congress at Boston an unqualified success. The advisability of permitting other than Churchmen to participate in the deliberations of the Congress was considered by the general committee. Opinion was divided, and the question was finally referred to a committee to report next year.

The social side was not neglected. On the Monday evening preceding the sessions, the Congress was entertained by the Episcopalian Club at the Hotel Tuilleries; Wednesday afternoon Bishop and Mrs. Lawrence were at home to the visitors and their wives; on Thursday afternoon Congress was entertained by the faculty and students of the Episcopal Theological School.

The sermon at the opening session, May 11th, was preached by the Bishop of New Hampshire, a synopsis of which was published in THE LIVING CHURCH last week.

TUESDAY EVENING.

THE OPENING.

At the first conference of the Congress on Tuesday evening, BISHOP LAWRENCE opened the meeting with an address of welcome. He said the Boston atmosphere was especially sympathetic to the Church; that in matters of opinion Boston was accustomed to freedom of thought. Telling of a conversation he had lately had with a leading lawyer who had more or less criticised the various denominations, the Church had been referred to as one that minds its own business and is like a Pullman car, as he expressed it. The Bishop felt that through the liberty of thought and opinion which is enjoyed there comes a confidence in the truth, a confidence in God and His Son and in the stability of the Church, and that because of this we can listen to many an unwise thought without being affected, as we are entrenched in a belief in the Apostolic Church. The Church enjoys great liberty under the law. With a conviction of the truths of the Christian Church we may come into a closer relation one with another in the bonds of peace and unity of spirit.

SOCIALISM IN RELATION TO CHRISTIANITY.

REV. FRANCIS A. HENRY.

The Rev. FRANCIS A. HENRY, speaking on the topic, "Socialism in Relation to Christianity," said, in part:

There has been a strong disposition to take industrial problems into politics. Workers have begged in vain for the Church to ameliorate their condition. Laws that have been passed affecting the workingman have been declared unconstitutional, followed with an opinion that social peace never can be attained. Socialists would build, he declared, on certain economic principles of their own. The whole history of mankind has been a struggle with the laboring classes. The speaker proceeded to enumerate some of the principles enunciated by socialists, quoting from some of the leading writers and thinkers on the subject. Calling attention to the claim set forth by some as to the paramount importance of labor, the speaker declared that capital is just as essential to production as is labor—that production is the joint result of both. The general increase in the cost of living of 44 per cent. in the last few years, he ascribed solely to the rise in wages. Regarding the oft-repeated assertion that the rich are getting richer and the poor poorer, he said the truth was that the rich and poor were getting rich together, and that the fair-minded Socialist will admit this. There should be no attempt to overthrow the social system, but to bring Socialism and Christianity into better relations. It is often held, he said, that the first principle of socialism is that property is theft. In the coming struggle the corner-stone must be justice. He quoted various writers as saying that socialism is revolutionary, that a principle of socialism should be the abolition of private capital, that force alone will accomplish results, and how some are advocating a study of chemistry and of explosives as a means to the desired end.

The speaker declared that the claim of the efficacy of socialism had not been proved, and gave as his own opinion that socialism is a confidence game played on the workingman, that it would put the workingman in the grasp of a monster far worse than anything he now has to contend with. Socialist leaders, he said, would abolish marriage and the family, and, as one has claimed, it would lead to a fantastic degradation of human nature. Socialism is hostile to Christianity. It is based on the materialistic conditions of the world. Christianity and socialism are absolutely incompatible, for the latter has only a passionate desire for the good things of this earth. We may indulge in humanitarian dreams. It is true the Christian Church has a mission to perform; she is a power-house of energy to stir men. The attitude of the Church should be to provide men with a perfect order of circumstances. Social problems

are human problems, and Christ had a regard for all social problems. His gospel appealed directly to the individual.

SILAS MCBEE.

MR. SILAS MCBEE, of New York spoke in substance as follows:

Socialism and Christianity are not so essentially distinct that they can be compared or contrasted. Socialism is a theory; Christianity is a fact. The theories and forms of socialism, like those of ecclesiasticism, are as varied and multitudinous as are the types of socialists and ecclesiastics. Socialism, ecclesiasticism, or any other ism, represents a theory or a scheme or form of life, or means to some great end. Christianity claims to be the first and final cause of existence. It is an end in itself. There are good and bad forms of socialism and there are good and bad forms of ecclesiasticism. As there are forms of socialism that are dangerous and have worked evil, so there are forms of ecclesiasticism that have menaced civilization and left great blots upon human history. But no one kind of socialism or ecclesiasticism, or all kinds put together, would ever make up the Christian religion. Christianity is unchanged and unchanging in its claim that it possesses the only ideal and final form of social order; and that it supplies the only power capable of fulfilling all the relations of eternal order.

The social principle that lies behind and gives effectiveness and vitality to socialism in all or any of its forms is Christian. The social teachings of Christianity, with its family ideal and its ethical and spiritual principle of brotherhood, includes in its scope the whole of life and all the relations of life. Nothing can escape accountability to this universal principle.

Christianity is life in all its aspects and relations. It is life full and whole. In the light of the Incarnation, hard and fast dualistic theories of life are forever done away. God and man, the things of God and the things of man, are in the incarnation as one. To deny this is to deny Christianity at its core. To believe it and to live it is life eternal. The Christian, because he is a Christian, must think in terms of the incarnation. The Church, because it is Christ's Body, is constrained to live and move and have its being in the incarnate Christ. It is this that gives the incarnation its supreme place in Christian economy. Throughout the history of humanity there has been a struggle to escape individual responsibility. To this struggle against individual responsibility is now added the struggle to escape social responsibility. Look back a few years. It was then accounted reasonable, and even conducive to godliness, that Churchmen as such should not take part in political, social, or industrial reform. To-day there is less and less of this painful effort to isolate the Christian Church from the life of humanity. The incarnation is less and less regarded as partial. It is more and more accepted and believed in and acted upon as complete in humanity. It embraces extensively all that man is, feels, and does, all that he hopes and loves.

And there is one phase in all the schemes of socialism that contains a deep and abiding truth, an unmistakable lesson for the Churches.

REV. PERCY S. GRANT.

The Rev. PERCY S. GRANT, rector of the Church of the Ascension, New York, said at the outset that he was not a Socialist nor an individualist, as the terms are understood to-day. Socialism and Christianity are both plain terms, and the advocate of each explains the one or the other his own way. He described the meetings that are held Sunday nights at his church in New York for workingmen, where for the most part he had found the Socialist aggressively intellectual. What knowledge he had of socialism came from his experience at these meetings. Socialists believe in the economic interpretation of history. Morality, they claim, has been the result of social forces. They believe Christianity to be hypocritical. They look upon the doctrine of the forgiveness of sins as a source of social injustice. Passivity of conduct, they claim, is injurious to civilization, because progress is really due to struggle. Christianity is hostile to socialism, which is sustained by the poorer classes. Christianity is concerned with eternal welfare, he continued, while socialism concerns itself with the things of this life alone. Both Christianity and socialism make mistakes, for at bottom the latter is a Christian movement. Clean politics requires clean men, and while machinery in any movement is necessary, so is honesty equally necessary. Socialism has no place for human sympathy. Christianity needs socialism, for it is founded on social relationships. We do not need to cultivate hardships for their disciplinary values, because we always will have enough of them. Individualism must always be a principle of human life, and on the whole Christianity has stood for an intense individualism. Will, according to modern ideas, is a form of suggestion, and any thought that finds lodgment in the brain has a tendency to work itself out. Environment, he also held, is another form of suggestion and the Church does wrong in denying this. Mr. Grant said he believed in the logic of the phrase Christian Socialism, and if there is to be a rational relation between the two in the future it will be necessary to have this point settled definitely. "When I see the vast number of preventable accidents in our industrial system, the tremendous waste of life in the women of our streets, when I see the life of the

workingman fearful of impending old age, I can see vast conditions that demand social action on the part of the Church."

REV. ELIOT WHITE.

The Rev. ELIOT WHITE of Worcester, Mass., said that, as defined by the Socialists, "Socialism is the modern movement of the working class to abolish the private ownership in the social means of production and distribution, and to substitute for it a system of industry collectively owned and democratically managed for the benefit of the whole people." In the "working class" the socialist includes all who live at the cost of their own labor; he recognizes but two economic classes in modern society, the working class and the shirking class, the latter including all who live in idleness at the cost of others' labor.

Now, since Christianity was in its inception a working class movement, its Founder, His apostles and early followers being earners of their own bread, it certainly must have deep interest still in the movement, in so far as its claims approve themselves as righteous, which makes for the freedom, safety, and more abundant life of all who work with minds and hands. Socialism has relation to Christianity, and rightfully asks the Church's aid, if it can show reasonable assurance of securing to all productive labor, mental and manual, its full earnings, impossible so long as private ownership in the social means of production and distribution yields permission to owners who need not toil to retain as profits a part of every worker's wages.

The claim of the idle rich to be continued in possession of public necessities first acquired by force, chance, craft, or colossal kleptomania, must be challenged by a Christianity which has not become deaf to the Old Testament command, "Six days shalt thou labor," echoed in the Master's invitation, "Come unto Me, all ye that labor"; and which heeds His solemn assurance, "My Father worketh hitherto, and I work," with its embodiment in an apostle's drastic precept for human affairs, "This we commanded you, that if any would not work, neither should he eat."

The socialist movement of the world proclaims the most important fact of modern social evolution—namely, the advance to political control of all nations by the producers of the world's wealth. These are to be the arbiters of the times which are not far off. What will be their esteem of a Church which refused to aid, or even opposed, their toilsome ascent to power? Christianity must absolutely choose between the producers (mental and manual) and those who by mere force of ownership now exploit them. Silence gives consent to things as they are; to social contrasts iniquitous and intolerable.

With widest meaning, inclusive of all that the most ardent and uncompromising socialist lover of liberty has demanded, and embracing besides all that the Christian means by the glory of spiritual freedom, Christianity must now meet the challenge of socialism with the answering cry, "Amen, even so. Unite, ye workers; you have but your chains to lose, and you have a world to gain!"

GEORGE ZABRISKIE.

MR. GEORGE ZABRISKIE of New York was not in accord with some of the beliefs of the previous speakers.

He said socialism is the collective ownership of all products; all instruments of production, and all instrumentalities of distribution. It comprehends even more than it expresses: everything belongs to the community. As the state administers all and pays each his share of the products, it follows that there is no trade, for there is no one to trade with; no money, for it is of no use; no rent, nor interest; the only relationship existing is between the individual and the state.

If I were to be an artist, the state bureau may find that its economy shows no vacancy on the artists' staff; but a blacksmith is wanted in Grand Rapids, and so I shall be sent there at the direction of the local boss, who determines my future. Of the substitution of the state for a single master or employer, Mr. Zabriskie said one man may be moved by compassion, but if I am servant to a million, where is my hope?

Christian socialism is an attempt to breed a hybrid from a wolf and a sheep; an attempt to mingle the water of life with the yoke of bondage. It is a case where our benevolent friends have met the old man-stealing pirate, and, misled by his protestations of virtue, have clothed him in robes beyond recognition and now introduce him to you as the evangelist of the Gospel of Hope.

WEDNESDAY MORNING.

THE ALLEGED INCOMPATIBILITY OF GENIUS AND ORTHODOXY.

For the discussion of the topic "The Alleged Incompatibility of Genius and Orthodoxy" at the Wednesday morning session of the Congress there were four to present their views: The Rev. Dr. Samuel D. McConnell of Easton, Md., the Rev. William Austin Smith of Milwaukee, John DeWitt Warner of New York and the Rev. Philemon F. Sturges of Morristown, N. J. There were also three volunteer speakers: the Rev. C. George Currie, D.D., Mr. Frederic C. Morehouse, editor of THE LIVING CHURCH, and the Rev. H. C. Swentzel, D.D. of Brooklyn. Bishop Lawrence introduced the speakers and Dr. McConnell, being the first, spoke in part as follows:

REV. DR. SAMUEL D. MCCONNELL.

REV. DR. S. D. MCCONNELL.—We may assume for present purposes that genius stands for the highest form of intelligence. Whether it be possible for a man thus equipped to be orthodox I reply unqualifiedly, No. Is it possible for the genius to find himself at home in the Christian Church as it is to-day? It is hard to answer. Orthodoxy is not a set of accepted standards. It is a state of mind. It finds its source in part in a part of the Athanasian creed, and the House of Bishops has made a fixity of interpretation as necessary to belief. Much of it, too, has to do with the necessity of submitting beliefs to an authority to which many Church people are expected to subscribe.

"Christ asked not for belief, but conduct, and I doubt if one of the apostles of His time would subscribe to any present-day faith. It has come about that the term orthodoxy is to-day a term of honor, while free-thinking is a term of opprobrium. Of the great leaders in business and professional life, nine-tenths are aloof from the Church, yet they are as reverent as we within. That they suffer loss from separation from Christ's body is plain, and the Church also is a loser. There has been a disposition in the intelligent world to confuse orthodoxy with Christianity.

"The spirit of orthodoxy always will be the enemy of the spirit of truth, and this is the only case where the dissension idea always will be uniform. To-day men everywhere proclaim the truth, and while orthodoxy has gone to extreme lengths at times, she discreetly hesitates to excommunicate. Discredit is brought upon Christ's Church and the loss is incalculable. Theology, from being the queen of science, is now contemptuously thrust aside and must be content with scant recognition. There are multitudes outside the Church to-day who are godly Christian men and women, and there is little doubt as to the manner in which Christ would deal with them. Of the two hundred thousand preachers in the United States, fully one-half maintain an orthodoxy, and because many are outside the pale of the Church, orthodoxy itself is to blame, an orthodoxy which is full of ingenious devices that deceive no one. It has often been remarked that the Episcopal Church does not know what to do with her geniuses. Once in a while we have a Philips Brooks as Bishop, but it is then that the Church is overburdened by genius. She should learn to honor more the things that are true rather than the things that are accepted. There is no reasonable excuse for division.

"One of the great questions is, What shall we teach the children? I have lately looked over some of the lesson books that are being used in the Sunday schools, and I find that they contain many falsehoods. They teach a history that the day schools show to be false. What is more unsafe? To tell the child the truth or myths in the name of religion? On the whole, then, the incompatibility between orthodoxy and genius is real, not alleged."

REV. WILLIAM AUSTIN SMITH.

REV. WILLIAM AUSTIN SMITH, rector of St. Paul's Church, Milwaukee, said: Granting that genius is prone to be unorthodox, the topic suggests a triangle of alternatives. Is something wrong with the genius or with organized religion, or both? Can we do anything with the genius to convert him to the Church, or with the Church to make it worthy of the genius, or is the *status quo* satisfactory all around? Without pausing to define those elusive terms, genius and orthodoxy, we may find a position by plunging in and out of this labyrinth of questions.

Genius, standing aloof—sometimes aggressively aloof—from confirmation classes and the counsels of the Church, is the tempting morsel which generations of Churchmen have coveted for the Faith. When we contrive to attract a genius who tolerates us, we are likely to be unrestrained in our appreciation, so that the gentle conformity of a Pasteur and the militant loyalty of a Gladstone are over-capitalized for homiletic purposes.

The restlessness of genius in the pew is not of modern origin. The anarchic spirit is rife in the prophets of Israel, in St. Paul, St. Francis, and Savonarola. But the clergy have a more personal grudge against genius than mere neglect. From Laertes, berating the poor priest for doing his official duty by the body of Ophelia, to Ibsen's Ghosts, the parson has usually been made to act and speak like a fool when presented on the stage. One has the creeping suspicion that that is about the way he really appears to the genius, and a considerable minority who suffer us gladly. We might bear the rebuke with humility did we not suspect that Parson Manders and the Bishop of Lancashire are symbols of the Church's interpretation of religion not only in the mind of Ibsen and Charles Rann Kennedy, but a very considerable company of gifted folk. We may as well face the fact, We bore the genius. He resents what seems to him our impudence in daring to analyze and define these expansive mysteries with which we deal. The light of the temple seems garish to these highly organized persons, who imagine they feel more reverently the truths we handle with rough hands. Running through the testimony of men of exceptional ability who will have none of us, is a single strand of protest which indicates the temperament. It is essentially nonconformist, genuinely protestant and intolerant. Genius can rarely be held within social groups in such first-hand matters as faith and worship. The clear sweep he gets on the outside, unobstructed by the details which belong to the office work of religion, appeals to his romantic temperament.

The Church, by virtue of being a social organism is inherently

conservative. It takes the snail's pace in adjusting itself to new conditions. But genius, on the other hand, is irritable and impatient with dilatory, palliative methods. Imagine Darwin compelled to sit in a pew and listen to a generation of harmonizing of science with revelation. Or Wendell Phillips to abide his time while the clergy are mired in biblical exegesis to get at the mind of God on the slave question. But what a horrid protestant over emphasis. There are the sacraments. Yes, but there again is the temperament of the genius with his own sacramental relationship to God.

Can we obtain a catholicity which will keep this energy of spirit from kicking over the traces? I do not believe it. The eternal antithesis of the conventional and romantic types, neither comprehending the mood or utility of the other, prevents the two types from keeping house comfortably together.

Why not leave these exceptional persons to get to heaven in their own way, accepting in good faith their services to the Kingdom of God? If there is a goodly company of able and virtuous folk who do not want to say our creeds, why worry about it? I am certain that any setting of our house in order will not conciliate this type of spirit. Genius has not fled in numbers to churches with an unoffending theology. It is not primarily a question of creed or liturgy but incompatibility of temperament which has divorced genius from organized religion.

There is a place in the economy of the Church for the man outside. We owe to his spiritual irritability, his sturdy Protestant temper that variety which evolutionists tell us is the "indispensable element in progress." Their insistent demand for freedom has developed new types of religion. Shall we complain that we cannot put the ecclesiastical bit into their mouths and harness their solid talents to drag our guilds, vestries, and diocesan conventions? While we are solemnly debating Canon 19, the rubric, and validity of orders, all vital to social religion, perhaps, it is not for naught that this company of gifted minds stand without, rebuking us by silence and refusing to glorify our folly by sharing the debate. This spiritual irritability and withal honest yearning for reality are the solvent of much folly and uncritical certainty.

While we are militantly guarding our precious deposits of truth, it is good to think of the man who sits outside our doors, holding converse with the Father and from time to time reporting rapturous interviews with the God of things as they are. It is wholesome to be told that for some wise and good men our liturgies are not the final idiom of worship; that the creeds and Prayer Book are only imperfect phrasings of faith; and the Church of to-day is not the sole agent of Christ in bringing in the Kingdom of God.

There is a place in the economy of the Church for the man outside with his insistent cry for reality, yet humbly conscious of our human inability to attain it, goading us on till the thing we say is constant to the thing we mean: the symbol adequate to the fact, and the faith within us becomes articulate in creed, liturgy, canons and organization, commensurate to the mystery and dignity of the truth of God. Perhaps as the Church tries to satisfy this demand for reality, though never attaining a catholicity which will include every temperament, we may lose from our ranks a minimum of gifted minds, while burnishing the faith for the rank and file.

JOHN DE WITT WARNER.

MR. JOHN DE WITT WARNER of New York spoke in part as follows:

To the question thus posed an obvious answer would be that there is no such incompatibility. For genius is not at odds with the "*quod semper ubique omnibusque tenetur*" that is the essential of orthodoxy. On the contrary, it is the mark of genius that it seizes on and develops the eternal, the universal, and the liberal; so that it is by genius that orthodoxy must be tested.

If orthodoxy is to be so extended as to include what the Church has from time to time held, the case is still stronger. Historically and logically, humanity itself is God's best revelation; and the brightest light by which to read it is the torch of genius in those into which He has put most of divine fire.

Still stronger is the case if by orthodoxy we mean the body of faith of any one sect at any given time. For the orthodoxy assumed is less that of a normal from which dissent is to be calculated than that of a variant, the aberrations of which are to be measured.

But the word "orthodoxy" is also used to connote the Church as a formally organized body, speaking for Christianity through its organization and discipline. It is well to recall here how frequently the word genius is used for one-sided development, that may leave its possessor in some respects as lacking as in others he is brilliant and strong—incompatible in his very being with system and discipline.

As to the well-rounded man whose mental proportions are such as to realize genius, of such are your Bishops, your bulwarks of pulpit influence, your leaders in every Church cause—men who are born followers, as well as born leaders, in the great army of the Church Militant—*servi servorum Dei*.

But, thus dowered as it is, the Church has no monopoly of such. Indeed, they largely abstain from connection with it. Why?

Mainly, I believe, because of the increased opportunity both for

service and prominence that is found outside of the Church as time goes on—a result not of the Church's failure, but of its success.

The critical attitude of men of genius toward Church organizations remains to be discussed. I believe it is fortunate. For, of all institutions among men, the Church is most typical of the many that must combine conservatism and progress. Of these two, Church organization tends to represent the conservative factor. It is one of the conceits of every system—religious, political, or social—that, fully to bless the world, it needs only to be extended. But it is the experience of all time that only by constant waste—destruction and reorganization—can the Church be kept a living force. Iconoclasts are essential to its growth, and genius naturally supplies these. The patriarchal priesthood of Abraham was supplanted by the Levite theocracy; this merged in the state Church of Solomon; that succeeded the dissenting schools of the prophets; these fused into the reform temple of Ezra; and that stiffened until its soul was saved only by the utter destruction of its body. Christianity in turn has found its salvation in the breaches that have constantly been made in its walls. Was it not a revolution when the Roman communion was humanized by St. Francis? Was the Church not apparently becoming an incubus when Luther broke its gates? In England, did it not gain from sixteenth century Puritans much of the best blood that still keeps it vigorous to-day? And in America, could reactionary tendencies have been kept innocuous—even beneficent—except by the gales from without that constantly recalled to it the wider world into which God sent it as reaper?

As to remedy: None is needed. Rather is thanksgiving more justly due. The Church will include more of genius in its ranks in proportion as it covers the field in which mankind needs help.

In God's wisdom, He is using much that the Church cannot organize. It is all His Church. It is the Church's lookout that Church organization does its full duty. If so, there will be gathered under its banner of orthodoxy all that belong there.

I see no such signs of millennial dawn as not to expect that for many generations to come orthodoxy must readjust itself to a growing world; and that, to save it from degeneracy, it will need opposition and what must often seem like defeat. It would be blasphemy to believe that revelation has doomed the real Church of God to a perpetual conflict with those of His children to whom He has given most of Himself. Rather must we believe, as has lately been said from the stage—which in time past hath been not the least of the Church's pulpits—that orthodoxy and genius are ever more and more cooperating in building the Church universal.

Often, indeed, as each reaches the light while clasping a hand it has touched in the dark, it will find that its unknown friend is the other—whom it has too long judged as an enemy.

REV. PHILEMON F. STURGES.

THE REV. PHILEMON F. STURGES, rector of St. Peter's Church, Morristown, N. J., the last appointed speaker on the subject, said:

Genius and orthodoxy are normal factors in the sum of human progress. Genius is the power by which the spirit grows into a wider world and it manifests itself in living and vital principles. Genius is spontaneous, great, progressive, but it should always take orthodoxy and its standards into account. If the masses are to be adapted to a standard, then society must be subject in some degree to orthodoxy. Both genius and orthodoxy should unite with each other in making for the moral, material, and spiritual benefit of society. The function of one is to lead and explore, and of the other to organize, use, and administer. They are not incompatible, although they are careless of and often opposed to each other. They must combine and interact, if they would attain their highest usefulness. Orthodoxy furnishes genius with its point of departure, and genius supplies the material on which to work, and it is orthodoxy and genius that have produced you and me. Only under one condition are they incompatible, and that is when orthodoxy succumbs to premature conceit in its own position. Infallibility is a fatal disease: a kind of sleeping sickness to which religious orthodoxy to-day is too often prone. Theological orthodoxy forms an easy prey to genius. The tragic attitude of orthodoxy is its claim to infallibility. What is needed is a new formulation; an orthodoxy cleared of deceit and exempt from possible error.

The Rev. C. GEORGE CURRIE, D.D., vigorously and humorously defended orthodoxy. Mr. FREDERIC COOK MOREHOUSE, declaring that he was no genius but was content to watch the geniuses at play from the outside, reminded the audience of the close approach of genius to insanity, and the danger of assuming for one's self that original thought, which took issue with the world, was necessarily useful to the world. It might only be sheer crankiness, and generally proved to be. Orthodoxy meant balance. In science it required deference to the accumulated learning of the ages. In religion it was this and also adherence to revealed truth. He discriminated between such revelation and philosophies of religion which were founded on them. Taking the resurrection of the body as an illustration, he said that it belonged to physical science and not to religion to discover of what, in the last analysis, the body consists; orthodoxy only maintains that those ultimate elements, whatever they be, are factors in the resurrection, and was not even concerned to explain how. The last speaker was the Rev. H. C. SWETZEL, D.D., of Brooklyn.

WEDNESDAY EVENING.

THE ETHICAL ASPECTS OF GAMBLING.

REV. FLAVEL S. LUTHER, LL.D.

The Rev. FLAVEL S. LUTHER, LL.D., on the subject of "The Ethical Aspects of Gambling," said:

Of the three kinds of vice which do most to hold back the progress of the human race, perhaps gambling is the least important. And yet this statement, even if true, is not intended to controvert the further statement that gambling in one form and another is the cause of much degradation, of grave injustice, and of widespread ruin of individuals. Like some other types of sin, gambling shades very gradually from what seems like innocent amusement into the gravest forms of diabolical wickedness.

In undertaking to define gambling, one is rather appalled by the wide limits within which may be included transactions to which this title may fairly be applied. It is far from sufficient to say that the gambler risks his money upon the decree of chance, that is to say, upon the operation of laws whose administration either is beyond human direction or is voluntarily made independent of human direction.

But what shall we say of those games in which there is a combination of chance and skill, of chance and successful human effort, that determines success? In this category will be found almost all games of cards that people play with each other, and also some kinds of athletic sport. Then there are other games upon which men bet from which the element of chance is entirely or almost entirely absent. A large part of our people are disposed to set down as gambling a great deal of what goes on among us under the name of business.

I think it is true that the gambling instinct is a fundamental fact in unregenerate human nature. Man has been a gambler ever since he appeared upon this planet. It is the struggle for existence, the result of which is the survival of the fittest. It is the hard, cruel, pathetic story of the struggle of organic life. It is the working out in humanity of those laws that determine which blossoms on the tree shall develop into fair and beautiful fruit, of the laws which have lifted some races above other races in what we conceive to be the march of civilization.

Now I suppose the reason that we in this Congress of a Christian Church are discussing this question, is the feeling that there is something fundamentally different in Christianity from the gambler's theory of life. Whatever we may think of those theories and doctrines which present the history of organic life and much of human history as essentially the story of war and conflict, we who claim to be Christians must recognize, I think, in our attitude toward life, a doctrine strictly the reverse of that which has been briefly set forth. For the Christian's aspiration is not to beat the other fellow but to help him, not to be ministered unto but to minister, and it is almost idle to point out that in the presence of principles like these the gambler's instinct must shrivel up and disappear. The great question becomes: What are you trying to do? Are you trying to help other people or to help yourself? Are you meaning to get the better of somebody, or are you meaning to serve that somebody?

Now there can be no question but that this gambler's method of living human life is doing an enormous amount of harm everywhere in the world: most of all, perhaps, in the nationalities which regard themselves as leaders of civilization; very noticeably, very largely, in our own dear country.

But that which represents the winning of the successful gambler, that money which is earned by no one, which is independent of service, which belonged to somebody else before he lost it; that, I think, we shall not long allow men who do such things to enjoy, for the thing is un-Christian. Its moving spring is not found in the passion for service. The Christian Church, our Christian Church, can, I think, do no finer work and no more necessary work than in carrying forward among its other enterprises a vigorous crusade against gambling. But most of all, I think, will the Christian Church succeed when, turning its eyes away from the specific statutes and from the specific forms in which the gambler's instinct manifests itself, it proclaims to mankind again and again and again that the elemental basis of all gambling is anti-Christian, and the elemental basis of all Christianity is anti-gambling; that contending for stakes and wagering are impossible when one understands what it is to love his neighbor as himself and to try to serve rather than to be served.

Plenty of members of this Congress are old enough to have witnessed in person a wonderful change in the attitude of the Church toward this question of gambling. We are many, many centuries later than we could have hoped, coming to see that gambling and Christianity are inconsistent; that you cannot try to beat your neighbor and at the same time continue to love your neighbor as yourself; that the Christian Churches, whatever their previous attitude toward this question, are comprehending now that the best way to drive out evil is to incite men to positive good.

I should not like to leave with you the impression that I regard gambling as evil or harmless according as the stakes are great or small. I am proceeding upon the Christian theory that whatever a man does to the injury of his neighbor is sin, and gambling is unjustified in Christian ethics because the rewards of successful gam-

bling exalt the fortunes of the winner at the expense of the vanquished.

REV. ST. CLAIR HESTER, D.D.

The Rev. Dr. ST. CLAIR HESTER.—Ethical aspects have to do with the oughtness and rightness of human conduct. They are formulated and determined (1) by the conscience, the categorical imperative acting within, and (2) by knowledge and conviction as to what is the supreme good or end, the supreme rule, and the ultimate ground of obligation. The main factor in civilization by which higher ideas and non-selfish emotions have been called forth and incorporated in human conduct, custom or institution is religion. By means of religion there is expressed a mind which transcends nature and reaches out to ideals which nature alone could not realize. This creative and governing intelligence not only impresses Himself upon the mind of every man born into this world, but has revealed His will through the mouth of His holy prophets as recorded in the Old and New Testaments and especially through the life and teaching of the Lord Jesus Christ.

Now is it true that what is known as gambling is an ulcer upon the body of civilization, obstructs the working of the ethical process, runs counter to the will of God, and wherever it operates is the enemy of human welfare?

Grant the major premise of those who favor gambling—that all life is a gamble—and there is no escape from their conclusion. But we deny and reject such a superficial, one-sided characterization of life. Gambling, in the last analysis, is atheistic. It dethrones God. It is a practical denial of a divine law giver, world governor, parental provider, one who works in nature for the sustenance of man's body—one who works in the spiritual realm for the uplift of man's mind and the sanctification of his soul.

Gambling eliminates productive labor and makes the enterprise one of venture pure and simple. It is neither begging or stealing, so far as its profession goes, but it resembles both in that it consists in getting money from another for which no honest equivalent has been rendered. What risk is to life, speculation in its proper measure is to commerce, *i.e.*, a necessary condition. The man who buys a commodity with the intention of selling it at a higher price does not offend the moral law.

Gambling is destructive of legitimate and honest business and unproductive of wealth. In the case of the farmer, pilot, mechanic, merchant, lawyer, banker, money is earned by the performance of actual service, and in every instance, society, the body politic, is enriched by such service. Gambling may circulate wealth. It certainly does not conserve or increase it. The community is no more enriched by the mere circulation of money than the level of a lake is raised by a storm blowing over it. Suppose there were a general cessation of the production of wealth and all became mere gamblers in the stock already on hand. In a very short time it would mean general bankruptcy, ruination, starvation.

People who believe in God and endeavor to keep His commandments are duty bound to uphold the dignity and blessing of labor. They who endeavor to enrich themselves by other means than honest labor are pirates, freebooters, vampires, and parasites.

And there is still another side to this subject—the religious. So long as a man or woman gambles at the card table, or in the pool room, or at the race-course, or roulette wheel, or athletic games, or in Wall Street, or anywhere else or in any other way, he or she will never be a truly Christian man or woman.

The essence of gambling consists in an abandonment of reason, an inhibition of the factors of human control; a reversion to the passions and mental attitude of the savage. As a method of distributing wealth it is unjust and irrational. It holds the lessons of experience in contempt. It renounces the orderly processes of intelligence. It denies the benefits of education and substitutes for self-reliance and faith in God belief in superstition and the worship of chance. It dethrones God and degrades man and arrests all moral and spiritual development.

The lust to get money without giving anything for it, is bound to have a bad effect upon character. It makes a man inconsiderate of the rights or feelings of others, it violates the commandments of God, it breaks the golden rule, it breeds crime, misery, and injustice. Desperate to win, the gambler is often reckless and cruel and dead to a sense of shame or honor. He does not care who is hurt, usually he does not care by what means he profits, he does not care what the consequences may be, he will risk his all, aye, the property of another, his life, his soul, his eternal salvation, his hope of heaven.

God never intended for man made in His image to so degrade himself; he never intended that His gifts should be devoted to such base uses; He never intended that humanity, which He crowned with glory and honor by permitting His beloved Son to be born of man, should become a prey to passion and appetite. Therefore very early in the history of our race He thundered on Mount Sinai these two commandments: "Thou shalt not covet," and, "Thou shalt not steal"; and His divine Son came and delivered an additional one: "Thou shalt love thy neighbor as thyself." Gambling breaks every one of these. Its root is the deadly sin of covetousness, the desire to get something for nothing; and against this sin we are duty bound to teach, preach, and protest. "All things are lawful for me," says St. Paul, "but I will not be brought under the power of any." No such freedom is possible to the gambler.

DR. F. E. J. WOODBRIDGE.

DR. F. E. J. WOODBRIDGE, professor of philosophy at Columbia University, New York, said that there is no gambling without, its attendant element of suspicion.

There has been throughout all civilized countries a growing and steadily successful opposition to lotteries, to public gambling places, even to bookmaking on the race track and to bucket shops. There has been a remarkable and striking increase of the more polite and subtle forms of gambling. Take the case of sport. The increase here is due to the increased opportunity for gambling, to the great public interest in them. It is quite senseless to blame our youth at college for gambling and yet spend such vast sums of money in giving them greater opportunity to do it.

It is the business of the Church to give people who haven't anything to do something worth while to do. It is the great public which is helping to carry through the great transactions, and by and by we shall learn the tremendous evil this involves and shall try to rectify it. We need to have a more moral conception of capital, of wealth, of interest, for these great factors enter into the business of the world.

The fact that gambling and suspicion go hand in hand is a moral gain. A community in which gambling breeds suspicion is not morally degenerate, but is progressing. What may be called the grosser forms of gambling are steadily decreasing. I believe that the increase in gambling in connection with sport is due to increased opportunity and is somewhat due to the present conception of athletics, which is so irrational and absurd. A little more stern intellectual life put into the educational system would relieve colleges and schools of the evils which now distress them.

The increase of gambling as a social diversion seems to me to be also based on increased opportunity. I suppose more rich people have been made in the last fifty years than ever before. They have risen to wealth without a rational means of employing their leisure. Here I take it is the particular business of the Church to give the people with nothing to do something to do. Gambling in connection with business has increased perhaps more than in other lines. We can't get on without the stock exchange, we can't get on without dealing in futures, yet just such places as the stock exchange have opened opportunities for gambling such as never were dreamed of before.

SERENO S. PRATT.

SERENO S. PRATT, although introduced as secretary of the New York Chamber of Commerce, was quick to tell his audience that he spoke more from the standpoint of a former editor of a financial journal. He concerned himself with the speculative or stock exchange side of gambling, and said that the only time Abraham Lincoln used strong language in the White House was in referring to the Wall Street gambling in gold during the civil war. "What do you think," said Lincoln, "of those fellows in Wall Street who are gambling in gold at such a time as this? For my part, I wish every one of them had his devilish head shot off!"

Mr. Pratt said that if this were the only fruit born of the tree of speculation, we would be justified in applying the axe of legislation to the trunk and cut it down; but there is other fruit, and the economists tell us it is good. He quoted various authorities with regard to the beneficial function of speculation, and declared that there were three or four facts to base our opinions and our policy upon: (1) Speculation in its proper use is indispensable and beneficial to mankind, and without it the rapid development of the North American Continent would be impossible. (2) The organization of speculation can be and is subject to grave abuses, the effects of which are evil and demoralizing. (3) Attempts to regulate speculation by government action have invariably resulted in doing more harm than good, as has been signally illustrated by the experience of Germany.

There is a plain distinction to be drawn between speculation and gambling. The distinction, however, is merely in the degree of risks assumed and the intent and the financial and mental ability of the persons engaged in taking these risks. The essence of speculation is risk: the essence of gambling is mystery. We can do some things to reduce the evils of gambling upon the speculative exchange. We can for one thing insist that the amount of capital employed shall be more adequate to safeguard the community, and this requirement alone will serve to shut out a vast amount of small gamblers from the speculative arena. We can insist, in the second place, upon such laws and regulations as shall provide the largest possible publicity in the administration of corporations, in the reports of financial conditions, and in the promotion of new enterprises and the issue of new securities.

THURSDAY MORNING.

THE POSSIBLE CONTRIBUTION OF ORIENTAL THOUGHT TO PRESENT-DAY CHRISTIANITY.

REV. PHILIP M. RHINELANDER.

THE REV. PHILIP M. RHINELANDER said at the outset that he would confine his remarks entirely to a consideration of India, especially Hinduism. He did not accept the fears of some that "contributions" from that or any other religion of the East would make it necessary to sink the identity of its faith, for he said there is no reason to doubt the divinity and authority of Christ because men

of other faiths are following His ideals and performing His mission.

There is much of the Bible's teachings in the literature of the East, and they are producing wild plants from the seed of the Gospel, which are living and growing, and by the truths thus promulgated Hinduism is gradually correcting its errors, broadening its faith, and extending its knowledge. Therefore the Church may well receive what it has to give in line with Christianity, or else the Church may not bring the Hindus to receive the lessons of the Gospel.

The apostles themselves bear witness to the acceptance of outside help, and so far as the principles of Christianity are concerned, they are to be found practically in the heathen philosophies. It is the points of contrast, not of similarity, that should be given emphasis, he asserted, and the first fundamental note in Hinduism to be considered is its idealism, which develops from thought to things, from metaphysics to science. The Hindu mind lays emphasis on what is concealed, not on what is revealed. The Hindu casts away individualism while the West clings to it. With the Hindu it is Brahma, God, not I but He, and his claim is that man's sense of individualism is the ground of all illusion. This root idea dominates Hinduism. Instead of the idea of egotism it is self-renunciation, and it is the lack of this element in Christianity that makes the Hindu suspicious of the latter. The claim is made by those of India that Christ, being an Asiatic and an idealist, it remains for India to best understand Him. Against this is the claim that it is the West and not the East that can best understand Him.

As a conclusion the speaker contended that there should be a willingness to allow that Oriental thought has played some part in present-day religions, that even Hinduism has done its share in establishing a stronger fellowship.

DR. A. V. WILLIAMS JACKSON.

DR. A. V. WILLIAMS JACKSON, professor of Sanskrit at Columbia University, New York, concerned himself with the belief of Zoroaster as found in Persia and drew many parallels between the writings of the Persian seers and the Biblical writers. He contended that whatever criticism may be made, the followers of Zoroaster had left behind some tokens of their faith. Away back one finds sharply defined ideas in their books as to right and wrong, good and evil, of the importance of preserving the purity of the body and of the soul, and there are even counterparts of the Resurrection and of the coming of a Saviour. There are many allusions in the Old Testament and in the Apocrypha to things which are closely allied to the writings of the heathen seers.

"It seems to me," observed Professor Jackson, "to be possible that the Persian conception of evil may have had some effect on the Christian idea of Satan. When we turn to the New Testament there is much in Revelation that suggests Zoroaster, and I often read it in the Aryan mood. Among the Buddhist writers there are some striking contrasts and analogies to the Christian ideas, and it is possible that later writers may have borrowed from the early sages, or at least that the ideas of the latter had filtrated into the works of later times. There are the doctrines of the Immaculate Conception and the Transfiguration, which word is not used, however, and the temptation of Christ—these all occur in Buddhist writings—and in the matter of Roman Catholic paraphernalia their counterpart is seen in some of these Oriental forms of worship."

Professor Jackson closed his paper with a suggestive reference to what Christian missionaries are doing among the thinking natives of the East, of the numerous students who are coming here from the Orient "to tell of the faith that in them lies," finally expressing his desire for a closer touch with the land of the dawn, which will mean a closer bond of friendship and of brotherhood.

REV. C. GEORGE CURRIE, D.D.

REV. DR. CURRIE proved to be one of the brightest and most apt speakers of the session. He had a fund of humorous stories, all of them tersely illustrating some point and when he got through he received hearty applause.

The heart of man is desperately wicked and inclined to unbelief, he said. The West receives, but with much reluctance, the theory of the existence of a spiritual world. On the other hand, the East receives what seems to us so manifest, the actuality of a material world. Right here is where lies the great difference between the Eastern and the Western mind. The Oriental mind is metaphysical to an extent beyond belief, but the influence that has been exerted by the Christian missionaries is much greater than many people in this country have any idea of. Everything we have carried to them represents the fruit of the Gospel of Jesus Christ, and even the non-Christian writers pay tribute to what Christian missions have done for the Far East. Everywhere one finds the Western or Christian spirit and idea bearing on the nobility of man playing an important part. One even finds much of the Western fiction being translated into the Chinese tongue. The power of the Gospel is leavening the East to an amazing extent. On the other hand, the East is leavening the West, but I do not want too much of this. There is a lot of wickedness, cruelty, and barbarism in the sacrifices of the Eastern forms of worship which is due to the hate for those who are not in agreement.

The peculiarity of the Eastern man is that he is sure of his soul, and he says to us of the West, "How can you doubt that which is so important a part of your being?" I am perfectly persuaded that

the East will be of use to us because of the multiplicity of religions it contains. It has been hinted that Christianity is a copy of Buddhism. This seems embarrassing until you remember that there is one common, divine life running through all mankind and each receives and teaches according to his degree of development. It is a similarity of parallels. All of the various beliefs are under the direction of the King of kings, and while the photograph of each is rather imperfect, you will find a composite photograph, and on top will be the face and person of the Lord Jesus Christ.

REV. ARTHUR S. LLOYD, D.D.

REV. DR. LLOYD.—Taking for granted that the phrase "Present-day Christianity" is intended to signify the terms Christians are using to-day to convey the meaning of the Revelation of the Father to peoples who have not yet received it, the question becomes, What points of contact may be found which will enable the Oriental mind to grasp more readily the significance of the message Christians bring?

Speaking exactly, there is nothing in common between Oriental thought and Christianity simply because the aim of the Revelation and that of Oriental philosophy are different in kind. The first reveals to mankind the whole truth about human nature; the speculations of the other in the nature of things cannot extend beyond the relations that are seen and felt; in other words, these cannot go beyond a man's experience.

From another point of view, however, there ought to be much assistance obtained by the Christian from the age-long culture of the East. And it will be found no doubt in the development of the ethical instinct, so to speak, among the Eastern peoples. Any moral development must of necessity help men to know the truth, for since human nature is one in all ages, there can be but one morality. Hence, whenever in the development of civilization a clearer view of moral verities has been obtained, it has been by so much a positive enrichment of the race and must aid towards the final solving of problems whose solution means a complete civilization.

There is reason to believe, moreover, that Christians in their effort to bring the Revelation of the Father to the nations will, while they are teaching, learn more clearly the meaning of the message they are sent to deliver.

As illustrating this, not the least helpful thing one learns while listening to the talk of Oriental Christians is that they seem to be attracted first of all by that which their Western brother has hardly appreciated. They seem to be drawn by the passive rather than what we are pleased to call the practical side of the Gospel. If true, this must be because of their age-long dreaming about the relations of things in God's universe, and in their dreaming have been approaching more and more nearly that truth about human nature fully declared by the Incarnate One, viz., given right relations with the Father, all relations of human life will fall into place.

Most suggestive is it, and seeming to bear out what has been said, that the thoughtful Oriental does not seem to be attracted primarily by the theological dogmas of the Christian. He can match each of these from his own religious system, and naturally regards his own as more satisfactory. Rather is he drawn by the ideal character and the suggested possibility of human development which are declared in the message the Christian brings.

THURSDAY EVENING.

PSYCHOTHERAPY AS AN AID IN PASTORAL WORK.

REV. LYMAN P. POWELL.

The Rev. LYMAN P. POWELL of Northampton, Mass., said in part: Psychotherapy is a new and compound word to designate an old and simple concept. Technically it means the treatment of disease by mental methods. Actually it implies the mental and the spiritual uplift of the entire personality.

Whatever theory is offered to explain it, psychotherapy works. It has always worked; centuries ago in India and Egypt, in Greece and Rome; in the last century or two all over Europe.

In Europe its development the last half century has, fortunately, been entirely in scientific hands; in America, unhappily, till lately in the hands of the semi-scientific and eccentric.

The Emmanuel Movement is the first intelligent and systematic effort to save psychotherapy to scientific medicine by placing the responsibility on the doctor for the determination of the times and instances in which it is to be employed and to save it from appropriation to the uses of schismatic cults by reinforcing it with faith common to the Catholic and Protestant alike.

Whatever be the future of the movement, it has in three short years awakened American medicine to a long-neglected duty and made it evident that no one needs to leave the Christian Church to get the help the various healing cults insist that they alone can give.

Criticism of this American type of psychotherapy, which is entitled the Emmanuel Movement, is doing good. It is keeping those from venturing to do the work who lack the special fitness for it, and it is stripping the idea of all its non-essentials and hastening that cooperation between minister and doctor which is perhaps to be the best outcome of the whole movement.

And yet some of the criticism is not valid, because it rests on mere reading or on second-hand reports. While the founders hold to the subconscious theory, psychotherapy is efficient whatever theory lies behind it. The distinction between organic and functional ner-

vous disorders is merely a convenience taken over at the suggestion of the doctors, and to be relinquished when with any unanimity they so advise. There is no invasion of the doctor's territory, for every case remains in a doctor's care throughout, and his diagnoses and directions are given as frequently as he desires. The treatment, far from stressing bodily ailments, has for its purpose to lift the thoughts entirely above the body and to build up character. Hypnotism plays so small a part in the work as to be practically negligible. The perils which seem to lurk in the movement are incidental to all of the finer services of the soul, and if the minister is to keep out of the work on this account he must also refrain from every kind of service where spiritual relationships are of necessity intimate. It may be true that there is nothing new in psychotherapy, but it can as well be said that there is nothing new under the sun. The elements that make up American psychotherapy are as old as medicine and religion; their combination is the new thing in it.

While the machinery may be variable, the idea of a more intelligent cooperation of the minister and doctor, based on a more definite knowledge on the minister's part of psychology and medicine, is a constant; and if the Church fails to perceive and act on this truth she will in the future lose to the healing cults millions where she now loses thousands, who are discovering that the mind spiritualized usually finds sacramental symbolism in a more wholesome body.

Three practical suggestions are proposed:

1. That Churches here and there in the big cities establish the work, as in Boston, on a basis entirely satisfactory to scientific medicine. Two of the most discriminating critics of the Movement regard this step as both inevitable and desirable. It is as logical as the Church hospital or the Church dispensary. Details can in each case be worked out by a board of expert doctors acting with the clergy.

2. In smaller cities a minister here and there, with the right temperament and training, can keep office hours to see and help certain types of cases which the doctors, if they trust him, will be glad to send to him.

3. Everywhere ministers can acquaint themselves with the idea, read the better books upon the general subject, acquire more precise knowledge of the neurasthenic and the psychasthenic, who are numerous in every parish, and in consequence be able, at the doctor's word, to cooperate far more effectively than now with him. In consequence to the well as certainly as to the ill the minister will become more helpful than he now is, and there will be everywhere a return to the old-time pastoral relationship rendered that of an expert by the possession on the pastor's part of more technical knowledge of psychology, keener appreciation of medicine, and truer "team-work" with the family doctor.

DR. THOMAS DARLINGTON.

DR. THOMAS DARLINGTON, health commissioner of New York, took quite an opposite view of Psychotherapy to that of Mr. Powell. His remarks were chiefly devoted to the Emmanuel Movement, which he contended offered nothing new to the medical profession. Moreover, he believed that ministers and physicians should not be rivals, but co-workers.

"But they must forever remain as separate professions" he declared. "The spiritual aid which a devout and prayerful person can bring to the relief of patients is of immense importance, but the pastor who has not studied medicine would do wrong to attempt general or extended practice as a healer."

He contended that the distinction drawn by the leaders of the Emmanuel Movement between organic and functional diseases, through which they claimed that certain "affections of personality" were particularly within their province, was ill founded. Medicine claimed the right to treat such diseases, he said. "The Emmanuel Movement is simply the practice of medicine in a particular branch" he declared. "I cannot help but feel that the suggestion made to the general public by the existence of the Emmanuel Movement, and the widespread publicity given to it by means of newspaper and magazine articles will in time develop hysteria and like diseases, and increase rather than decrease our cases of this character."

"The great mass of physicians do not fear this movement," said Dr. Darlington. "The medical profession is able to stand as a body against any encroachment. The danger of the movement is not to the medical profession, but to the Church. The Church has at many times in the past suffered from quackery. If psychotherapy becomes a function of the Church, the opportunities of such people are multiplied."

"The use of mental influence for the actual cure of disease it seems to me must be upon the same lines as any other form of treatment. It can be scientifically applied by trained medical men only."

"Psychopathology and psychotherapeutics have been a part of medical college study for a long time. No man should become a specialist in any branch unless he has been thoroughly educated in all branches of medicine. So no one should attempt psychotherapy unless he is fully equipped for general practice."

REV. SAMUEL S. MARQUIS, D.D.

The Rev. DR. SAMUEL S. MARQUIS of Detroit, Mich., found much in Dr. Darlington's address to which to take exception. He said: "The distinguishing work of the Christian Church is the salvation of 'the unfit.' I want to say a word for those unfortunate people

who are too poor to pay for treatment for alcoholism. We are told by the doctors that we are 'wasting time,' that they are 'not worth saving,' that they 'have been tried and failed.' That is just what the clergy is called to do.

"I don't care whether the disease is organic or functional. My practice is to send the patient to his family or other physician and accept his diagnosis. When I graduated from the theological school I knew little about pastoral work, and I determined to see what I could learn and do to help people. I had a case which needed mental and moral treatment and I came to Boston to learn the Emmanuel movement.

"The man who says that psychotherapy is not an aid in pastoral work must also say that all agencies for cure and doing good are of no value. What is meant by pastoral work? If it is ringing door-bells and drinking 4 o'clock tea it is not an aid, and the man who says so is right.

"We are told there are dangers in this movement. Certainly. Do you know anything useful in life which has not an element of danger? But there is a middle ground, although the minister has distinctively a religious and social duty. How shall we find that middle ground? By making experts; giving the minister a knowledge of medicine and the doctor a knowledge of moral and spiritual matters.

"Psychotherapy helps me to reach a class, a class which the Church has not been reaching—an abnormal class, one which has had no normal Christian experiences. Here will be found opportunity to practice Christian faith for the good of mankind. There is a need for this help for you, brethren of the clergy."

REV. CHARLES L. SLATTERY, D.D.

The Rev. Dr. CHARLES L. SLATTERY of Springfield, Mass., was the last speaker. He said: I do not believe psychotherapy an aid to pastoral work. But I admire the men who have had the courage and the ability to try the experiment. The Church needs men so eager to serve mankind that they are willing to run the risk of making mistakes. If mistakes be made, the Church can right them. But the Church cannot live without men who forget themselves in their desire to serve. The Church owes gratitude to Dr. Worcester and his associates whether psychotherapy be found a permanent adjunct to pastoral work or merely a passing phase.

The most formidable argument for allowing the ministry to invade the province of the physician is that since our Lord healed men's bodies, it must be right for His ministers to include physical healing in their duty, especially since His early apostles did so. But the officers of the Church quickly became overburdened, and were compelled to share with others some of their duties. No one set of men can continue all the benevolent work which our Saviour started in the world. It is moreover, I am sure, part of the divine guidance that our age is an age of specialists. It is a sign of devotion if the servant of Christ select such a fragment of His work as he can do best and share with others the maintenance of the full circle of His mission.

The clergy who have been adding psychotherapy to their work tell of the increased joy of their ministry. That is to be expected. They have the joy of the doctor's work (which perhaps they had not suspected) added to that of their own. But joy is not a valid test. The vital question is whether a man is using himself for the best interests of humanity. If possible we should persuade the doctor to do his work in the best way, and we should cling to doing our work in the best way: so will the sum of the world's work best be performed. We ought to be content to divide the joy for the sake of efficiency.

There is positive danger in the Emmanuel Movement lest those who hitherto have proclaimed the pre-eminence of the spirit seem to withdraw from the contention and admit that bodies after all are the main thing in life. We value the doctor who makes bodies strong, we value the teacher who makes minds keen—but our task is beyond this: we are trying to make great souls. We ought not to risk the value and issue of this distinctive work, which it is ours to do, by allowing men to confuse our estimate of it.

A further danger lurks in the movement in that it tends to make religion soft. Too many people already prefer to sing "Peace, Perfect Peace," rather than "Fight the Good Fight." One of the modern saints was approached in a railway train by a softly religious person who asked him if he had found peace. "No!" shouted the saint, "I've found war!" We need to encourage the men who find war in life, who take responsibilities so hard that their nerves are more or less shattered. The world counts on such men.

Lest I seem ungracious, I beg to say a final word of appreciation. Though I do not believe psychotherapy a permanent part of pastoral work, I think its use by clergymen is making a definite contribution. It has preached to doctors as no sermon could do that they must be obviously religious men. I almost dare to predict that within ten years doctors and nurses who are not plainly religious people will be discredited, whatever their technical skill.

It seems to me that the reason why our Lord healed men's bodies was first that He might teach us that bodies are sacred, and secondly, that healing them is a religious act. The healer is a sharer with God in creating life. The doctors are learning that men hold their function as sacred as the ministry, and an undevout doctor will shock men as much as an undevout clergyman. I think

most doctors have a good deal of religious feeling, certainly much more than people suspect. This religious feeling, I hope, they are going to allow to be manifest. Most men love their physicians. To that love must be added the supreme confidence that with the physician enters God.

FRIDAY MORNING.

THE OUTLOOK FOR VISIBLE CHURCH UNITY.

REV. HENRY H. OBERLY, D.D.

Rev. HENRY H. OBERLY, D.D., rector of Christ Church, Elizabeth, N. J., was the first speaker. He said: Every scheme for the reunion of Christendom is founded upon one of two texts of Holy Scripture. The first is St. Matthew 16: 18, "Thou art Peter," etc., and the second is St. John 17: 21, "That they all may be one," etc.

If the exegesis of Roman theologians of the first text be accepted the question is settled at once, for if the claim be admitted that our Lord appointed St. Peter head of the Church, and that the Bishops of Rome are his successors, then the chair of Peter is the centre of unity, and to be in the communion of the Church one must be in communion with the Bishop of Rome on his own terms. But the Roman interpretation of the text is disputed by Orthodox Oriental and Anglican and Protestant theologians, and the schism that rends the Church to-day turns largely upon the meaning of that text and the claims that are deduced from it. There is such a formidable array of authorities on both sides that we turn away in despair from any attempt to reconcile them.

If the Roman claims be granted it means complete submission to the papacy; yet such submission is beyond the scope of thought.

Rome would probably receive the Oriental Churches on a uniate basis upon acknowledgment of the papal supremacy. There is a bare possibility that she might, as a measure of policy, consent to receive the churches of Anglican Communion as Uniates, but on condition of the re-ordination of all the clergy, from Archbishops to deacons, changes in the liturgy and ordinal, and some other matters, as well as submission to the Pope as the head of the visible Church. But it is probable that acceptance of these humiliating conditions would not be sufficient, and all Anglicans would be told that they could only be received into the unity of the Church like the Protestants, by individual absorption. Plainly, there is no outlook for visible unity in that direction.

We turn to the second text, "I pray . . . that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us: that the world may believe that Thou hast sent Me."

It appears that there is substantial agreement among biblical scholars and theologians as to the interpretation of this text.

The notes of Church unity as revealed by an examination of the petition in our Lord's great Eucharistic prayer, are:

(1) Partaking of the divine nature; (2) Identity in love; (3) Identity in will; (4) Submission to discipline in obedience to authority; (5) Identity of belief, a note necessary to human frailty, but impossible to conceive of God, Who is Truth.

In looking for a basis upon which to rest a scheme for the reunion of Christendom we naturally turn our eyes back through the centuries to find a period which presents an encouraging aspect. We soon discover that we must look beyond the period when the Church became involved in politics and was tainted with worldliness.

Of the notes of unity in the primitive Church, corresponding to the oneness of the Eternal Father and Son, that of sacramental union was regarded as of first and potential importance, and requires a somewhat extended consideration.

The note of unity in love was so manifest that it became a common saying, "See how these Christians love one another."

The note of will was evident in the unflinching missionary effort, and in the persistent exercise of influence to raise the moral tone of the world.

The note of discipline was apparent in the quiet submission to the rules of the Church, to sentences of suspension or excommunication imposed for criminal acts, even excommunication for twenty years, or until the hour of death, and the uncomplaining acceptance of sentences of public penance.

The great bond of unity was the sacramental system.

In the early Church there was no universal form of the creed. Each diocese was at liberty to express the faith in its own words, as long as the creed fully confessed the Catholic Faith. A number of these creeds are preserved, varying considerably in phraseology. That which is known as the Apostles' Creed, was probably Roman, but did not take its present form. Bishop Pearson says, until A.D. 600, though some modern historians put it as early as 200. It is quite evident that the liberty of credal expression was open to great danger, for no definition is more difficult to form than a doctrinal one that is scientifically accurate and orthodox. It was necessary to prevent heretical statements, by the imposition of a creed of universal obligation. This was done by the Council of Nicea, and was accepted by the whole Catholic Church.

The position of the primitive Church apparently was that a man was "a true Catholic Christian" who was "in perfect and full communion with the Church, that is, in faith, in baptism, in holiness

of life, in charity, in worship and all holy offices, and in all the necessary parts of government and discipline. In other words, the unity of the Church was like the unity of the Father and the Son.

The Church of the first three centuries appears to be the most reasonable basis upon which we can reconstruct visible unity, taking into account the present state of divided Christendom. That there are difficulties in the way cannot be denied, but none is insuperable except the papacy. If that can be changed to the primacy of Nicea, the last obstacle will disappear.

Our first effort must be made with the Protestant denominations, and in this direction there is the greatest encouragement, as there is a rapidly growing desire among them for unity, although it is vague and formless.

The primitive Church laid the utmost emphasis upon the sacramental system, because it was the note of unity that corresponds to the unity of the Father and the Son in the essence of the divine nature. Therefore in any scheme for the unity of Christendom the apostolic priesthood must be insisted upon as an indelible Order. If sacerdotal ordination be accepted, all other matters can be adjusted; for with the priesthood there would be intercommunion, the mark of visible unity and sign of love, and will to serve God and preach the Gospel. Exchange of pulpits means nothing, but exchange of altars means everything.

The first step toward unity might be a preliminary concordat arranged upon the following terms:

1. Each denomination to retain temporarily its independent existence, governed by its own laws and officers, but subject to the Bishop of each territorial diocese as president and as having the sole right of ordination and confirmation.

2. Each denomination to use the sacramental forms accepted by all, and to repeat the Creeds in public worship. In other respects to be left free as to the manner of worship.

3. All ministers to be recognized as holding a ministerial office, and as possessing the prophetic gift, but to receive ordination to the Priesthood, supplementing what powers they already possess, and making them no longer sectarian ministers, but "priests of the Church of God."

4. All people to receive Confirmation, and thus to be admitted to the communion of the Catholic Church. Intercommunion to be encouraged and letters of transfer to be freely given. Priests to celebrate at each others' altars.

5. Proselytizing and rivalry between churches to be replaced by love and mutual good will.

Doubtless, at first, the machinery would jar and creak, but friction would make it smooth. In a short time the economic question would demand solution, and common sense would ask why three or four struggling churches, identical in doctrine, orders, and sacraments, should maintain their separate existence at the cost of money and effort that might be utilized for the spread of Christ's Kingdom.

RT. REV. WILLIAM C. DOANE, D.D.

BISHOP DOANE said: The outlook for visible Christian unity, that is to say of a unity that involves uniformity so as to obliterate all differences of religious opinion, or expression of feeling, seems not likely to be realized in this world. That beautiful picture of Pentecostal days, when "they all in one place, with one accord, continued in prayer and supplication" is a vision to which we look back with longing eyes and hearts, but hardly forward with the hope of future realization. A Russian priest has written lately in the London *Guardian* that "before and apart from investigation of agreement in dogmatic detail, the one thing needed is the union of hearts"; but of course this does not secure visible Christian unity, and yet the great hope in the near and far future lies here. Everywhere there is a deep desire to heal breaches, to break down the barriers, to get together. It is in the air we breathe, in the atmosphere through which we look; God grant it may not be only mirage.

Perhaps St. Paul's words to the Ephesians, "every family in heaven and earth" has in it the suggestion of our prayer for all conditions of men, which teaches us that all who profess and call themselves Christians, even if not in the way of truth or holding the faith in unity of spirit, are in and of the Catholic Church.

People look in different directions for the fulfilment of this vision; some Romeward, some to the old Churches of the East, and some to the great Protestant bodies. The Roman outlook, so far as Rome is concerned at present, seems to me almost blank. With the great old Eastern Churches there are indications that make possible perhaps at least some better mutual understanding. I wish myself that our eyes were turned more, as they used to be, toward the Catholic movement in Europe, and I do think it is our bounden duty to take steps toward reconciling the Reformed Church in America, whose separation is hardly yet hardened into stiffness; and I believe that we ought to reconsider the doubt of the validity of its first episcopal consecration, because the courts have decided that Dr. Cheney was never legally deposed or degraded from the ministry.

As to the Protestant Churches, separated from us and from each other, the two strong Lambeth statements must be borne in mind: first, that care should be taken to do what will advance the reunion of the whole of Christendom and to abstain from doing anything that will retard or prevent it; and secondly, that the Anglican Church must contend for a valid ministry as they understand it, and stipulate it for themselves and for any communion of which they

are members; but it is no part of their duty to pronounce negatively upon the value in God's sight of the ministry in other communions. We are in danger of both impatience and impertinence if we will devise distinct and definite plans about it. The three things that are needed most are patience, prayer, and conference; but there are possible ways in which all Christendom can be drawn together without touching the fundamental facts of doctrine or order, in dealing with the great moral questions of the day, which would get us in touch with each other, and rub off some edges, and break down some walls, and tend toward agreement upon the real proportion and the right proportion between our differences and our agreements.

I am quite sure that we must insist that the breach in the unity of Christ's Body is functional and not organic. May I venture also to say that while we dare not let go of the past in order to seize the present or secure the future, there seems to me no real danger in hindering the outlook for visible unity, by organizing schools of thought into parties, and, under the name and appearance of union, creating disunion and division among ourselves.

REV. WILLIAM F. FABER, D.D.

REV. WILLIAM F. FABER, D.D.—It is not encouraging to note at the outset that disintegrating, not to say disruptive, forces appear to be at work in society at large—among professed Christians, that is—in their domestic, their economic, and other social relations outside of those formally religious. Men and women who cannot abide together in unity in the family, in business and civic life, in any of the various forms of association where the subordination of individualism and of self-will is required in order to a larger good—are they promising material out of which to build our One Church? Of what avail are arrangements of polity, treaties, or articles, so long as there is no dominating conviction that fellowship anywhere, everywhere, is good, is worth while, is worth sacrifice? Visible Church Unity, to be a real thing, must be a supreme expression of corporate and of personal Christian character. And there are no short cuts to character.

Perhaps the problem of ecumenical unity is at bottom no more difficult than the problem of unity in our separate churches, and in our parishes. For we may conceivably have a "prosperous and united parish" whose unity is not in Christ, a strong, fat, parochial club, selfish in essence, which is harmonious by the exclusion of the uncongenial, and will go to pieces as soon as it has the cross to face. But the unity our Lord prayed for is such a bond of brotherhood, of mutual service, of affection and loyalty each to other, and all to Him and to the Father, that the world might see in it a thing heavenly, a new thing on earth.

The irrationality, the folly, the culpable inefficiency evident in our unhappy divisions will serve at least to show us there is something wrong, which must be remedied. Many sectarian experiments will be seen to have reached their termination. The outside pressure of great evils to be met may yet shame Christians into getting side by side into the fight.

The reinvestigation of the history of Christian origins—if truth and man's God given reason may be trusted at all—will result in the establishment of facts; with that will go the partisan "Church history" which helps to keep up fences. The study of psychology in the religious realm will also establish unifying conclusions as to Christian character and experience. Elimination and simplification will be the result. Visible unity will come when the Christian world, under the Divine Spirit, has grown to it.

REV. DR. W. R. HUNTINGTON.

REV. DR. W. R. HUNTINGTON.—It is thought by many that the two chief concerns of the twentieth century are to be the conquest of the air, and the conquest of the ether. Really the two chief concerns are to be international arbitration and the unification of the Christian Church. The two are closely allied. It was a united Church which in our motherland created out of a heptarchy a realm, and it may yet be the achievement of a united Church to transform the vast welter of competing forces we call the world political into a true cosmos, so re-creating on a far grander scale the ancient Christendom.

I do not undertake to grapple with both of these great subjects, but confine myself to the outlook for visible Church unity in the United States. There are four theories upon the subject. For convenience of classification, I name them the Imperial, the Liberal, the Federal, and the Constitutional. The Imperial theory lodges supremacy in the person of a single ecclesiastic throned at a definite spot. I desire to speak respectfully of a theory which in full view of the assembled forces of modern criticism has captivated the imagination of such thinkers as Ward, Newman, and Bruntiere, to name no others. The Roman movement has much to say for itself. Its recognition of the need of a religious element in the education of the young and in the practice of philanthropy, is to its credit. It has the great advantage of appealing on grounds of ancient lineage to immigrants from all parts of Europe, and not exclusively to those who come from the British Isles. I am disposed to rate high the significance of the Roman Catholic invasion. When I look back to the New England of my childhood and youth, and then look around me and observe that in this capital of the old Puritan regime John Cotton and his influence are as dead as John Calvin and his influence in the Geneva of to-day, I ask myself, Has all this been without a meaning and a purpose? But it is useless to enlarge

upon this phase of the subject. If the absolutism of the Roman Curia is to be broken up, it must be by forces set in motion beyond the sea. The alleged rock of Peter cannot be dynamited from this distance. The shells will not reach.

Next comes the Liberal theory. If Imperialism would pound us into unity, Liberalism would vaporize us into it, the result a cloud. Carried to its logical extreme, Liberalism merges the Church in the State, socialistic or other, supersedes the Cross by the flag, and does away with all sacraments save civic ones. The movement is not to be despised. It is backed by the full force of liberal Judaism and by other purely theistic forces.

Next comes Federalism. The Federal Council of the Churches of Christ in America is indeed a body worth taking into account. Its meeting last year in Philadelphia was a memorable event, and its report just issued is an epoch-making volume. But are thirty denominations really any closer to one another for having been glued together at the edges? Must not the lines of union, in such a case, continually threaten to become lines of fracture? The effort shows splendid courage and a most praiseworthy faith, but it seeks to mingle forms of polity which cannot coalesce.

There remains the Constitutional theory. This proposes to segregate certain essential principles of belief and governance, to account these constitutional and all else statutory. It contemplates a merger, but such a merger as conserves the rights of all the parties. It lays main stress on the Council. Representative government had its birth in the Christian Church. Until it becomes universal, the desired reconciliation between democracy and Christianity must wait. I have no wish to prove a Cassandra, but I venture to predict that unless the Episcopal Church bases itself fairly and squarely on this that I have named the Constitutional ground, it will be in great danger, humanly speaking, of being bruised and badly bruised between the upper millstone of the Roman domination and the nether millstone of Protestant federation.

It lacks just three days of being forty-four years since, here in Boston, in the old Trinity Church on Summer Street, long since destroyed, at the invitation of an organization known as the Church Union, long since dissolved, I preached a sermon on the subject assigned to me this morning. By the courtesy of the society, the sermon was published under the title, "American Catholicity." A tattered copy of the pamphlet is still in my possession. Looking it over, the other day, in anticipation of this discussion, I came upon the following sentence:

"Allow me to suggest three prominent characteristics by which a truly National Church in this country would be known. Let us term them the conditions of American Catholicity. They are these: A simple creed, a varied worship, a generous polity."

To this conviction during the four and forty years I have clung. Again I give it utterance. By it I stand.

The first voluntary speaker was the REV. CHARLES MERCER HALL of Kingston, N. Y., who presented some of the historic grounds of Catholic unity and urged that these grounds be maintained by Bishops and priests. He was followed by CANON HENSON, an English visitor, who startled the audience unpleasantly by characterizing the preceding speaker as "densely ignorant." It was difficult afterward for Canon Henson to enlist the sympathy of his audience, and when, in the afternoon discussions on the Holy Spirit, two different speakers impersonally denounced the use of epithets in religious discussion, both were vigorously applauded.

FRIDAY AFTERNOON.

THE OFFICE AND WORK OF THE HOLY SPIRIT: (a) WITHIN THE CHURCH; (b) WITHOUT THE CHURCH.

REV. MELVILLE K. BAILEY of Grace Church, New York: Christianity is a supra-natural existence. It comprises, knit together as an indivisible entity (1) the Head, (2) the Spirit, the Holy Ghost; (3) the Body, the Church. We of the Anglican communion find difficulty in discerning the work of the Holy Ghost in two great fields, the Roman Church and Protestantism. But if we follow out the analogy of the body, and make allowance for the intractableness of the material, possibly this difficulty may be lessened. In the body a more or less rigid framework is necessary, if the body is to be held together. It is moreover certain that the same vital force which quickens the thrilling nerves is that which builds and maintains the rigid framework of the bones. Now the Roman Church has indubitably given great attention to the development and maintenance of the framework. It has achieved a rigid system which holds together one-half of Christendom in remarkable unity. We find fault with the system for its intolerance. But if we make allowance for the intractableness of the material—*i. e.*, human nature—we are left free to believe that the impulse for thought, rigidity of framework, cohesion, is due to the working of the Holy Spirit in that branch of the Church.

In studying Protestantism, we practically hesitate to acknowledge the Spirit's work if we deny to Protestants a place in the Holy Catholic Church. The hesitation is due to the many divisions, since we believe that the Holy Ghost is the spirit of unity. But through Protestantism priceless benefits have been brought into the Church and to humanity, as the opportunity for material self-development, both civic and religious, freedom of conscience, and a deepened sense

of morality. What we believe with reference to Romanism and Protestantism, that we may believe also with reference to all bodies called Christian; all betray some intractableness of the material—all reveal some inspiration of the Holy Ghost.

We must needs be vigilantly aware that the material of the Church to-day does not seek or receive the energy of the Holy Spirit in a degree comparable to that of Apostolic times. The material is more intractable. The Church has many needs. It has no need more profound than an abundant reception of the Pentecostal spirit.

REV. JAMES DEW. PERRY, JR.

THE REV. JAMES DEWOLF PERRY, JR.—The thought of the Holy Spirit without the Church involves a paradox. The only way to avoid hopeless contradiction in the statement of the case is by a process of contraction. One of the two terms must be reduced in order to exclude the other. To contemplate the action of the Holy Spirit without the Church is like the attempt to conceive of the sun's influence outside the world. It implies a definition of the Church so small as to exclude some exercise or expression of God's Spirit. We may admit that such a narrow and mechanical conception of the Church exists, but the result of it is undeniable. Wherever there is entertained the possibility of God's spirit without the Church, there becomes possible a Church without the Holy Spirit, standing like a magnificent, deserted ruin.

The Apostles' Creed makes the Holy Catholic Church the outward form and expression of the Holy Ghost, identical with it in idea, coterminous in extent. The Church is the embodiment of the Holy Spirit, the Holy Spirit is the creative essence of the Church. Wherever the Spirit gains entrance in the human life the centralizing and incorporating work begins, leaving it to communion with its Creator and fellow-creatures, building it into the Church of Christ.

The universal nature of the Church is proved first, by the moral influences of the Holy Spirit. However far one travels from his own religious associations, he finds instances of self-sacrifice, fidelity, and saintliness, which fulfil all the highest ideals of his religion. He hears among surroundings very foreign to his own communion and his creed, inspired voices echoing God's law of holiness and truth and love. We cannot recognize a kingdom of righteousness which is of God, and a kingdom of righteousness which is not of God. As in the firmament the most remote and apparently isolated star receives its light from the central source of light, and keeps its path by virtue of the force which holds the system in one unit, so in the moral universe, every life where truth and goodness reign is inspired and controlled by the illuminating and unifying power of the Holy Spirit.

The Church can never prove its right to the name Catholic until it makes voice for every instance of pure religion and Christ-like character.

The complete identity of the soul with Jesus Christ constitutes the end and aim of all organic Christian life and necessitates the whole range of the Church's sacramental system. But in order to appreciate the beauty and significance of the sacraments which are the full flower of Christian life, we must not despise the root and stem of spiritual growth. The crudest and most primitive form of prayer is to be recognized as essential to the Church and part of the Holy Spirit's action as truly, though perhaps not to the same degree, as the most perfect liturgy.

The unenlightened yearning of the human heart for God is a manifestation of the Spirit and an essential factor of the Church no less than the sacraments of baptism and Holy Communion, which appropriate and finally incorporate it.

God's presence in the hearts of men has never yet depended and never will depend upon human definitions. Our wisest judgments are shamed into silence and our most elaborate systems set at naught by manifestations of His presence and His power. The only measure of His kingdom may be known by the action of His Holy Spirit. For where the Holy Spirit is, there the Church of God exists in process or in accomplished fact.

REV. J. G. H. BARRY, D.D.

REV. DR. J. G. H. BARRY.—I will limit the discussion to a single point: the work of the Holy Spirit in forming the mind of the Church. We are accustomed to think of this work in its final stage in the definition of doctrine; but there are many matters that never are authoritatively defined on which, nevertheless, the Church has a mind. This mind is the *Communis sensus* of the faithful. We may define the process whereby the Holy Spirit guides the mind of the Church to the appreciation of truth as an interpretation of Christ. It gives an ever deeper insight into the Gospel. It brings to our knowledge new aspects of the Gospel as they are needed to meet new aspects of human thought. Each generation comes into closer contact with Christ and finds in Him the key to the solution of present problems. The Gospel is not merely a record of the past history, but a record of human experience. It is men's experience of Christ: of what they have seen and heard and handled of the Word of Life. And because that life was the life of Incarnate God, of One who overcame death and is alive forevermore, it is a life that has not passed out of human reach, if I may so say, but a life with which Christians are in contact to-day. The life that we read in the Gospels is the revelation of God to man, and the revelation of human life to itself. It is also a source of present power to human life. The study of the Bible is in danger of falling into desuetude among

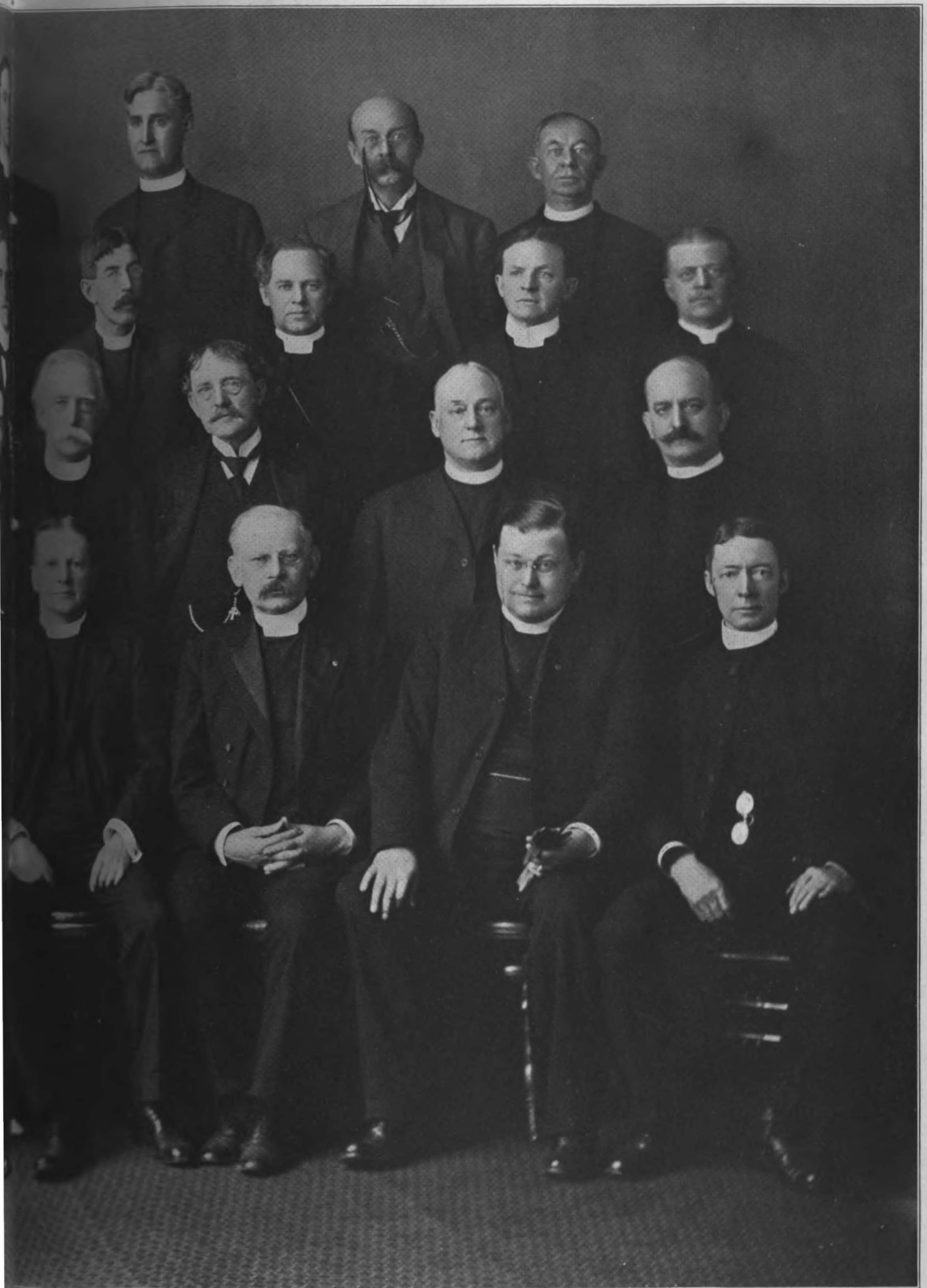


(LEFT TO RIGHT.)

A CHURCH CO

FRONT ROW: 1, Rev. J. N. Blanchard, D.D.; 2, Mr. Thomas Whitaker; 3, Rev. Charles Henry Babcock, D.D.; 4, Bishop Lawrence; 5, Rev. G. A. Carstensen, Ph.D.; 6, Rev. William Harman van Allen, D.D.; 7, Rev. A. R. Klusolving, D.D.

SECOND ROW: 1, Rev. J. G. H. Barry, D.D.; 2, Rev. W. W. Battershall, D.D.; 3, Rev. H. R. Hulsc; 4, Rev. Canon Henson; 5, Rev. H. L. Myrick, LL.D.; 6, Rev. S. D. McCoppell, D.D.; 7, Rev. Geo. R. Van de Water, D.D.; 8, Rev. H. C. Swentzel, D.D.



VESTRY GROUP.

THIRD Row : 1, Rev. H. H. Oberly, D.D. ; 2, Rev. L. P. Powell ; 3, Rev. Henry Lubeck, I.L.D. ; 4, Rev. C. F. J. Wrigley, D.D. ; 5, Rev. H. P. Nichols, D.D. ; 6, Rev. E. T. Sullivan ; 7, Rev. B. W. R. Tayler, D.D. ; 8, Rev. J. de W. Perry, Jr. ; 9, Ven. Archdeacon Babcock.

PHOTOGRAPHED BY CHICKERING, BOSTON.

FOURTH Row : 1, Rev. W. F. Faber, D.D. ; 2, Rev. St. Clair Hester ; 3, Rev. Andrew Fleming ; 4, Rev. George L. Palne ; 5, Rev. George Natress ; 6, Rev. L. S. Osborne ; 7, Rev. M. K. Bailey.

us because we have failed to understand it to be a present source of power, a means of the action of God the Holy Ghost. The Gospels are the record of the life of Jesus—yes, but they are also the record of the experience of the life of Jesus; of how that life affected those who knew Him. On the face of it they do not record all that He said or did: they are the record of significant experiences of Him—significant because selected and recorded under the guidance of the Holy Spirit.

It is through the study and appreciation of this life that the Church comes to have a mind in regard to questions that press upon us. This mind is formed slowly through discussion. It is not possible to get ready-made answers to all the questions we may ask, but it is possible to so experience Christ that we shall know the answers. But until the Church can make the mind of Christ its own we have to wait.

This is precisely what we do not like to do. It is complained that the Church is too slow and conservative. But it is wisely so. It is no hardship to the reformer and the man with a new truth to be subjected to criticism. There have been two notable instances of this process—the doctrine of Evolution, and the New Criticism. In the former, no doubt, Christians interfered with a dogmatism that was quite beside the mark and did much harm to religion; but it did not take long for the mind of the Church to reveal itself and to take the ground that questions of science must be decided by scientific evidence and not by what theologians had assumed to be the revealed method of creation. The matter of Biblical criticism has touched us more nearly, and the mind of the Church has been slow to reveal itself. But if it has been conservative, it has been wisely conservative. We may congratulate ourselves that there was no eager movement to accept the theories of Strauss and Baur and Renan. And if we are still conservative, it will do no hurt to wait and see what comes of Schmiedel. But it is plain that the mind of the Church is accepting the historical method. I think we can say that the mind of the Church to-day is that questions of scholarship must be settled by scholarship, not by arbitrary assumptions as to the necessary meaning of inspiration.

There is another sphere in which we are entitled to expect from the Church less conservative action. The Church is committed to the principle of righteousness. There can be no doubt of her mind in all that concerns justice between man and man. The work of the Holy Spirit to-day in regard to social questions is a converting work. Its members need to be converted to a belief in the social mission of Christ to the twentieth-century. The mind of the Spirit-taught Church is perfectly clear: all injustice and unrighteousness are alien from it.

REV. H. HENSLEY HENSON.

Rev. H. HENSLEY HENSON, Canon of Westminster, London, England, said in part: Much of Christianity which was once thought to be part and parcel of a special revelation is now seen to belong to the common stock of religion. Most of the ethical teaching of the gospel, for instance, can be paralleled from the teachings of the religion founders of the east; and the great leading ideas of sacrifice, incarnation, atonement, judgment, immortality are not distinctively Christian.

The machinery of religious—priesthood, sacraments, liturgies, ascetic disciples—is everywhere similar, showing plainly that these have their origin in common needs which everywhere evoke the same satisfactions, rather than in any "pattern in the mount," supernaturally communicated to the founders of the Church. In these circumstances, manifestly, the old ruthless doctrine which separated Christianity sharply from all other religions, ascribing these to an evil source and limiting the notion of divine revelation solely to the religion of Christ, cannot maintain its ground.

Either all religions exhibit the action of the Holy Spirit, or none. The difference between them is one of degree, not of kind. At all hazards we must correlate our conviction of the finality and completeness of the Christian revelation with a frank recognition of the genuinely religious character of the other religions which have satisfied the spiritual needs of men and guided their course. Just because "Holy Scripture doth set out unto us only the name of Jesus Christ, whereby men must be saved," we must accept the anathema of the eighteenth article and maintain as a quite indispensable assumption of our Christian apologetic, "that every man shall be saved by the law or sect which he profeseth, so that he be diligent to frame his life according to that law and the light of nature."

For if, indeed, Christ be the "Light which lighteth every man that cometh into the world," then the "light of nature" is His light; and if the "prophets and wise men and scribes who in successive generations have taught laws and founded sects for the moral and religious guidance of mankind were, as He claimed, truly "sent" by Him, then those laws and sects had His authority and sanction, and through them men of all races and in every age were able to seek and find Him.

Our attitude to other religions cannot be that of our religious predecessors. Rather we must recognize that they enshrine, in however faulty a medium, elements of necessary truth, the teaching of the spirit of God, and have been serving by the will of God a didactic purpose. Let me add that until we have perceived and appreciated these aspects of any religion, we cannot rightly understand at what point it meets the message of Christ in the gospel; and we cannot so state the Christian case as to win the acceptance of these to whom

that ancestral faith has been ordained as "the schoolmaster to lead them to Christ."

This tolerant attitude, so far from implying any weakening of the Christian claim, is really demanded by it; for if it be the case that the Author of Christianity is none other than that divine Logos, or Word, who has His witness in every man, then we cannot separate the religious movement of humanity from Him. He is the ultimate source of whatsoever truth has been perceived since men were on the earth; and His gospel authenticates the partial and provisional relations which it replaces.

He came as a light into the world, a light to reveal the glories which in the darkness men had not perceived. Our own theory of Christianity requires that no fragment of spiritual truth shall be lost in the process of conversion. The Buddhist and the Moslem, the Hindu and the Chinese, even the African, must come to Christianity by the way of their respective religions, seeking God therein, and being led by such guidance as they could minister to the threshold of his kingdom. "Man doth not live by bread alone, but by every word which proceedeth out of the mouth of God."

REV. W. H. VAN ALLEN, D.D.

One of the volunteer speakers at the close of the regular programme was the Rev. Dr. VAN ALLEN of Boston, always a stout champion of the Catholic faith. He said in part by way of a defence of the Catholic position:

"I feel a natural trepidation in coming forward here this afternoon. My soul is among the lions. Some of the speakers have referred to a 'broad' view, but the only way in which I recall the use of the word 'broad' in the Bible is in the description of the road that leads to perdition. I am a Catholic and I hope Evangelical. I am a bigot, for I have been called so by honorable gentlemen. But I am not prepared to refer to the Church as co-extensive with the universe. She is a city set on a hill. I will not brand those who differ with me as ignorant, for that would be discourtesy here, but I think they are misinformed. I have never denied that the operation of the Holy Spirit extends through all creation and I never knew one who did. But the chief operation of the Holy Spirit is not only as a spirit of unity but also to induce the acceptance of Christ as the Son of God.

"What think ye of Christ?" That is the centre. What do you think of those who have broken away from the doctrine of the Incarnation? They are dead. No one has the promise of eternal life but those in the Apostolic Church. Cardinal Newman said that the Anglican Church will draw all the Protestant Churches which acknowledge Christ as God, and that all the others will disintegrate.

"A London minister of a modernized church has said that the nonconformists are drifting on the rocks of Atheism, denying the existence of God; down, down, away from the acknowledgment of Jesus Christ as God. We may not trust that the operation of the Holy Spirit is out among them. Our purpose and duty is to keep the light burning in the lighthouse built upon the Rock—Jesus Christ."

A LITTLE SPARROW.

BY MARIE J. BOIS.

WHICH of us, dear reader, has not known the sense of utter loneliness which is apt to steal over one when in the midst of a great, hurrying crowd? Nowhere, perhaps, can one feel more lonely than in a large station; how small, how unimportant one feels; and, often, how helpless!

Having said farewell to my leafy retreat, I took the train to reach my winter's field of work, and though the journey was not a particularly long one, the dreaded dizzy feeling of tiredness occasioned by the train soon came over me, making me long for the quietness of my abandoned nook. After having crossed the ferry, I at last found myself in the train which was to bring me to the end of my journey. Tired out, I leaned back, trying to forget whistles, smoke, dust, and everything else, when, on the next track, a big engine stopped, almost abreast of our car, and began puffing and hissing and wheezing, as engines have a way of doing. I could not help but watch the huge machine, which seemed almost alive and threatening in its mighty power. Just then a little sparrow flew down from one of the arches above and coolly alighted in front of the big monster, hopping here and there, a little brown speck of audacity and of cheek. Having gotten what it wanted, it flew away, but not without having brought back to my mind the remembrance of the comforting words, Are not two sparrows sold for a farthing? And one of them shall not fall on the ground without your Father.

The feeling of loneliness disappeared; a sense of sweet companionship filled my heart. No, I was not alone; my fellow-passengers and myself were in His hands; He was watching over us who said of old: "I will never leave thee nor forsake thee—over us, and over the little sparrow.

Oh, the wonder of the thought and of the peace it brought!

Diocesan Conventions.

WITH one or two exceptions, the diocesan conventions chronicled this week were devoid of other than local interest. The subject of diocesan division was discussed or recommended in the Alabama and Pittsburgh conventions. In the last named the matter was postponed until next year in order to secure the necessary endowment. Other features were the address of the Bishop of Harrisburg on "Church Unity"; the decision to build a Cathedral in Indianapolis, and the adoption of two important amendments to the canons. The South Carolina convention adopted a resolution granting a separate council to the colored Churchmen.

ALABAMA.

THE seventy-eighth annual council met in the Church of the Advent, Birmingham, on May 5th. Most of the clergy were present. The keynote of the council was missions, and in connection with this, expansion, which means the division of the diocese.

The Committee on the State of the Church reported 556 confirmations, the largest number in any one normal year in the history of the diocese. And yet there were many places calling for a second and even third visitation from the Bishop, which had to await his coming until another year. There was also reported \$100,000 expended and being expended on new church buildings and additions in the past two years and proposed in the coming year.

The question of most vital interest under discussion in this Council was the proposed division of the diocese. On this subject, the Bishop said in his address:

THE BISHOP ON DIVISION OF THE DIOCESE.

"In your consideration of the subject, you are privileged to exclude the interests of your present Bishop, so far as the question of labor is involved. Since I have been in your midst I have made physical endurance the limit of the amount of work done. Should the Council in its wisdom request the Bishop's consent to a division, the limit of my work in the portion of the field to be chosen will still be my power of physical endurance.

"I do not anticipate that we will have any serious trouble in determining the line of division. I believe each portion of the diocese will enter into a consideration of this question in the spirit of giving as well as taking.

"In my judgment, the whole matter is involved in the question of support. Should division take place, is the Church strong enough in each part to support itself? This question will be taken up, and I trust considered by you in a business-like manner."

The committee appointed to report upon the matter advocated the division, and suggested at the same time the line of division and the disposition of certain church property owned by the diocese. The line of division agreed on is the south line of the counties of Randolph, Clay, Talladega, Shelby, Bibb, Hale, Greene, and Sumter. The proposed northern diocese would contain a population of 882,824, and the southern diocese a population of 943,761. The entire matter was fully discussed, and the Council finally adopted the resolutions to the effect: that the report of the committee on the division of the diocese be received, but that final action be not taken until after the report of a committee to the next Council, said committee to be appointed by the Bishop and to take into consideration the financial equities and assets of the two dioceses and the support of the Episcopate in each diocese.

The same officers were elected as in the last Council. The time and place of meeting for the next Council will be Mobile, May 11, 1910.

ARKANSAS.

THE thirty-seventh annual council transacted a large amount of business of purely local interest, the chief item of which was the starting of a new convocational system and the making of three new Archdeacons.

Council convened on May 12th in the Cathedral, Little Rock. Morning Prayer having been said, the Bishop proceeded with the ordination to the diaconate of three catechists of the diocese, viz.: Thomas Booth of Clarendon mission, Oscar Homburger, in charge of the work at Siloam Springs, and Frederick Gwenlock, curate at the Cathedral. The Rev. Dr. Bowers, dean of the Arkansas School of Theology, preached a very helpful sermon from the words, "A Sower Went Forth to Sow." In the celebration of the Holy Communion the Bishop was assisted by the dean of the Cathedral, the Very Rev. Dr. Hartley. A feature of this service was the dedication and blessing of a chancel window recently placed in the Cathedral in

memory of the Rt. Rev. Henry Niles Pierce, D.D., LL.D. The entire congregation stood for fifteen minutes while the Rev. C. H. Lockwood, D.D., who for more than twenty years has been rector of St. John's, Helena, and the Rev. J. J. Vaulx, another venerable priest of the diocese, paid eloquent and touching tribute to the fourth Bishop of Arkansas, who entered into rest nine years ago.

Archdeacon Du Hamel was made secretary of the diocese and Major P. K. Roots was reelected treasurer. Both the council and the annual meeting of the Woman's Auxiliary were declared to be the most largely attended, most enthusiastic and uplifting in the history of the diocese.

The address of the Bishop was very lengthy, and when printed in the Diocesan Journal will occupy fifty-five pages. It is divided under the following heads, namely:

First. Necrology.

Second. Matters of Great Interest to the Diocese of Arkansas and to her Missionary Benefactors.

Third. Questions of Supreme Importance now before the Protestant Episcopal Church. (1) The Evangelization of the Afro-American. (2) The Unification of Christendom.

Fourth. The Reply that Must be Made to the Protestants Against Canon 19, if the Episcopal Church is to Take an Important Part in the Unification of Christendom.

DALLAS.

THE BISHOP'S ADDRESS.

On Tuesday the Bishop gave his annual address:

"The Church is the Body of Christ, is therefore an organism in which all the members inhere and share the common life of the Incarnate Lord. This Body possesses certain organs for its preservation and propagation in the world, but while these share in the common life of the body they do not derive their being as organs from the Body but by external commission and descent from Him who is the Head of the Body and the Divine Source of its life and constitution. The plain duty of the Church, having been put in trust with this sacred deposit of faith and order, is to preserve them from age to age and hand them on from generation to generation in their full integrity. It is simply suicidal for any part of the Church to attempt to remodel the divinely constituted organism in which it inheres after the pattern of any merely human organization. There is a fundamental difference between the two: one is a living entity deriving life from its source in the Incarnation, the other is voluntary association cohering so long as the individual members find it agreeable and advantageous to remain together. It is beside the mark to call attention to the large numbers of excellent people who lead good lives outside the Church and that therefore we should ignore the binding character of the sacred trust committed to our care and cast in our lot with the larger number. This line of argument is both illogical and dangerous—illogical, because we do not claim any monopoly of grace and virtue and do not pretend to limit the overflow of God's infinite mercies, but only to proclaim it to be our duty and privilege to use faithfully the means of grace and order committed to us; it is dangerous because it abandons the living rock of history upon which the Church stands impregnable and tries to build instead upon the shifting sands of human opinion and preference.

"It is easy to argue that we should judge of the Christian religion by its fruits rather than by its roots, because with the fruits we fancy ourselves familiar while the roots lie beyond our powers of observation. But it would be wise for those who speak like this to try to remember the caution of St. Paul: 'Take heed, for thou bearest not the root but the root thee.'

"It is easy to gain a certain cheap applause for liberality by a proclamation of a general readiness to unite with all persons who have achieved sufficient distinction to be worthy of notice and then qualify the proclamation by saying that 'we have much to give' to those distinguished persons but 'nothing to give up' in order to secure their coöperation.

"It is plain that this American Church must not barter her Catholic heritage, which has come down in unbroken line from the Apostles, for any fancied benefits likely to ensue from the surrender of the principles on which her life depends. Let us exercise generous charity towards all while we teach positive truth as we have received it and hold fast the sacred depositum of Faith and Order which has been intrusted to our care."

The Bishop gave a sketch of the needs of the different parishes and missions and told of what had been and was being accomplished. He emphasized the great need of more clergy of suitable character and means for their support.

HARRISBURG.

CONVENTION met in Trinity Church, Shamokin, on May 11th. The principal concern of the evening was the Bishop's address. He dealt with the progress of the diocese in

various directions, and devoted some time to a presentation of the subject of "Church Unity."

At the close of his address the convention organized by electing Col. Clement of Shamokin, secretary. Col. Clement appointed the Rev. William Dorwart of Newport as assistant secretary. The usual committees were appointed. The Holy Communion was celebrated at 8 o'clock on the next morning by the Bishop.

At the business session the Standing Committee was elected. Harry S. Knight of Sunbury presented a resolution of sympathy for and regret that the Rev. Charles Morison, *rector emeritus* of St. Matthew's, Sunbury, was unable to be present, he being seriously ill. The Standing Committee now consists of the Rev. Rollin A. Sawyer, Rev. George I. Browne, Rev. James W. Diggles, Rev. F. T. Eastman, Rev. Leroy F. Baker, and Messrs. I. S. Huber, Hugh B. Meredith, M.D., B. F. Meyers, Frederick N. Page, Edward D. Nelson. The report of the treasurer of the diocese showed a balance in the treasury large enough to warrant the finance committee in reducing the assessment on four groups of parishes 1 per cent. The report of the treasurer of diocesan missions also showed a balance in the treasury of over \$750. Harry S. Knight, secretary of the Board of Missions, read a carefully prepared report, showing a healthy condition and progress all along the line. The Rev. John Hewitt of Bellefonte, also in charge of the mission at State College, spoke of the important work at the state educational institution located there. He was followed by Professor Espenshade, who said that there were several families of Church people located there and from seventy to eighty students who were communicants among the 1,300 students attending the college. Yeates School for boys was spoken of by the Rev. Frederic Gardiner. The Rev. Mr. Montgomery of the Church Home for Children at Jonestown spoke of the Home, and the Rev. Lyman Wheaton spoke on behalf of the Church Temperance Society. The convention ended shortly after noon. The arrangements made for the entertainment of the convention on the part of the local parish were complete in every respect.

BISHOP DARLINGTON ON REUNION.

At the Pan-Anglican Congress, where we were fully represented by clergy and laity last summer, perhaps the greatest enthusiasm was aroused by the papers and speakers, first on missionary topics, and second on "Church reunion." I have spoken sufficiently on the call to missions at home and abroad, and perhaps a few words as to the second topic may be in order.

There are three great sections of baptized Christians with whom it is possible to unite: the Roman Church, the great Protestant communions, and the great Orthodox Catholic Church of the East. The first of these is bitterly hostile and unfair, treating every overture with contempt, while she apparently every day is becoming more papal and less catholic in spirit.

Protestantism, the second, is made up of different sects which cannot agree among themselves; and while earnest in Bible study, and an example to all in missionary zeal, lacks apostolic order and does not as yet seem to appreciate its value or necessity.

It is in the third direction, to the patriarchates of the East, who still hold to the primitive Ecumenical Councils, and to no alterations or additions to the apostolic teaching, that we may turn at the present time, it seems to me, if we desire to further our Lord's prayer, "that they all may be one."

Turn from the Tiber to the Bosphorus! We shall see there are two kings in the field; two suns in the heavens. That figure which seemed so imposing when it was the only one which met our view, changes all its proportions when we see that it is overtopped by a vaster, loftier, darker figure behind.

If we are bent on having dogmatical belief and conservative traditions to its fullest extent, we must not go to the church which calls itself Catholic, but to the Church which calls itself Orthodox—to the Church which will die, but never surrender the minutest point which Council or Father has bequeathed to it. If we are to have the ancient theory of sacramental forms carried to its extreme limits, we must not halt half way with a Church which has curtailed the waters of baptism and deferred Confirmation to years of discretion; we must take refuge in the ancient Eastern ritual, which still retains the threefold immersion, which still offers the rights of Chrism and of the Eucharist to the unconscious touch of infants.

At the last meeting of the House of Bishops I was appointed, with the Bishop Coadjutor of New Hampshire, to prepare a reply to the kindly greeting of the Archbishop of the Orthodox Russian Church in America, and have since received a most affectionate communication from him about the receipt of our communication.

In several places in this diocese, priests of the Greek Catholic Communion have called to meet me on my visit for Confirmation to our own church in their neighborhood. A number of Greek boys from Tripoli came one Sunday night to my home in Williamsport, and sang hymns in their native tongue, afterwards reciting the Creed and prayers, while being entertained in my house. Several times I have been received socially by special invitation in the home of Archbishop Platon of New York, and been treated with all possible honor, while fully robed as a Bishop, in St. Nicholas' Cathedral.

In the Church of the Transfiguration, New York, Bishop Raphael

of the diocese of Brooklyn read the final prayers and gave the benediction at a service called by the Anglican and Eastern Orthodox Union, in which several of our Bishops and other clergy had taken part. This union, formed in England, has a large and successful branch in this country. A magazine, published with alternate pages in Greek and English, tells of the union's work. The president is the Bishop of Gibraltar, and the vice-presidents are Bishops of Greek or English dioceses. It would be well for as many of our clergy and laity as possible to subscribe for this magazine, and to begin a study of this most important subject.

Last summer in Luzerne, Switzerland, I met several times Pfarrer Schneider, the Old Catholic priest of the Church there. Our own Church and the Old Catholic Church use the same building, which is mutually owned by them. It was told me that Bishop Doane, when Bishop in charge of the churches on the continent of Europe, saw that the Old Catholics, who would not accept the new doctrine of the papacy, were being persecuted, and with generosity and foresight raised the money which made the church possible.

An Old Catholic Bishop, Bishop Hodor, has been consecrated for the United States, and has his seat in the city of Scranton, this state. The Old Catholics, like ourselves, feel warmly drawn towards the Eastern Churches, and at the Synod of Bishops this fall, from Germany, Switzerland, and Holland, passed resolutions which seem to point to closer relations with the Churches of the East. Under these circumstances, it seems to me that all Churchmen should make earnest efforts to learn more of that great Communion, which numbers over 100,000,000 souls, spread over many countries, and which presents, like ourselves, a strong front against both papalism and sectarianism.

Members of the Greek Churches are coming in increasing numbers to our cities, and especially to the coal mining regions. The question of their treatment by us is, therefore, not an academic one, but one of practical importance. Several of the clergy, with my approval, have allowed the use of our churches to Orthodox priests, at times which did not interfere with our service.

May God hasten the day, and help each one of us to do our part to bring together these two ancient Catholic communions, which have for so many centuries been forced by their loyalty to Apostolic truth and order to resist the unscriptural and unauthorized pretenses and claims of the Roman Church.

INDIANAPOLIS.

TWO important amendments to the canons were adopted at the seventy-second annual council of the diocese, one providing that a committee of two laymen shall count moneys collected at Church services and take the treasurer's receipt for same; the other providing that in every mission the entire stipend shall be paid the clergyman through the diocesan treasurer, the object being to relieve the missionaries of financial anxiety. The committee in charge of the matter reported unanimously in favor of building the Cathedral and the appropriation of the "Bishop Knickerbacker bequest" for the purpose, and the report was unanimously adopted, thus insuring the success of this project.

OPENING SERVICE.

At 10 A. M., May 12th, Convention opened at Grace pro-Cathedral, Indianapolis, with a celebration of the Holy Communion by the Bishop and a sermon by the Rev. Jas. D. Stanley, rector of Christ Church, Indianapolis. There was then a short session and the appointment of the committee on Credentials, when an adjournment was taken until the missionary meeting in the evening. At the latter, addresses were delivered by the Rev. Messrs. Paul Faude of Lafayette, W. C. Otte of Bedford, and Wm. Burrows of Bloomington.

ELECTIONS AND OTHER BUSINESS.

On the second day, after a celebration of the Holy Communion at 7 and Morning Prayer at 9:30 A. M., a business session was held. Mr. W. W. Hammond and the Rev. G. G. Burbanck were re-elected as secretary and assistant secretary, respectively, and the usual committees were appointed. Candidates for the various permanent offices and committees were then nominated, to be voted on at the afternoon session. The treasurer's sixteenth annual report was unusually favorable, showing excellent collections and very few delinquencies, in spite of the financial depression. The balance due the diocesan fund from parishes and missions was the smallest in ten years. After the passage of various resolutions, a committee was appointed, on motion of Admiral Bicknell of New Albany, to arrange for a suitable recognition of the approaching tenth anniversary of the consecration of Bishop Francis in September. The Council voted to raise \$2,750 for diocesan Missions next year, an increase of \$250.

Charles E. Brooks was re-elected as treasurer and the Rev. Geo. G. Burbanck as librarian. The other elections resulted as follows: Standing Committee: The Rev. Messrs. Jas. D. Stanley, C. S. Sargent, and Louis Brown, and Messrs. T. L. Sullivan, Louis Howland, and Charles Shaler. Board of Missions: Rev. Messrs. D. C. Huntington, G. Huntington, Paul Faude, J. E. Sulzer, and W. R. Cross; Lay Members, Messrs. W. D. Pratt, H. N. Merritt, H. H.

Bassett, E. G. Peck, and Charles Shaler. Delegates were also elected to the Fifth Missionary Department.

THE BISHOP'S ADDRESS.

The Bishop told of the raising of a fund of about \$10,000 for a church at Bloomington; the building of rectories at Columbus and Bedford; of improvements made at New Albany and Evansville, and then told of the abandonment of St. John's Church, Greencastle, on account of the apathy prevailing there. He gave a review of the decade during which he has been Bishop, the tenth anniversary of his consecration being on September 21st next. During that period there has been an increase of about nineteen per cent in communicants. Speaking of the proposed Cathedral the Bishop said: "I need not remind you that the building of a Cathedral was a project close to Bishop Knickerbaecker's heart. It was with this purpose in mind that the present property was purchased. The carrying out of my plan would fulfil his desire. Nor does it seem necessary to advance any argument in favor of a Cathedral. It is the Bishop's Church, the place where he of right may exercise the functions of his ministry; it should be the centre of diocesan administration and activity; it should be the rallying point for the clergy and laity of the diocese." He also advocated the building of a diocesan house on the ground on which the pro-cathedral now stands.

WOMAN'S AUXILIARY.

The meeting of the Woman's Auxiliary was held at the pro-cathedral on the afternoon of May 12th, preceded by a corporate Communion in the morning. There was a large attendance. Miss Upfold, daughter of the first Bishop, and the first officer of the organization in the diocese, was present and made an interesting address on the early days. She still holds office, and there are several other charter members still among the active workers. The Rev. William Burrows of Bloomington, Ind., made an address on his work. The Auxiliary's pledge for diocesan missions was largely increased. The old officers were re-elected, Mrs. W. D. Pratt, the president, for her eleventh term.

MICHIGAN.

THE almost invariable rule of holding the Diocesan Convention in Detroit was broken this year by a visit to the town of Monroe. The Bishop's address contained much of a historical nature and quoted from notes prepared by the late Rev. Dr. Rufus W. Clark. It is seventy-five years since services were first held at Monroe. By a singular coincidence each of the four Bishops made his first visitation in this parish.

THE BISHOP'S ADDRESS.

Notice was taken in the address of the missionary work of the diocese, the duty of parishes and missions toward the development of the work within its borders, as well as interest in the success of domestic and foreign efforts. The Church has a duty which cannot be too strongly emphasized in the great social problems of the day, and the diocese, according to its capacity, should seek for the solution of these problems. The address was listened to throughout with marked attention.

REPORTS AND ELECTIONS.

The report of the Sunday School Commission showed the interest which Michigan, and especially the Convocation of Detroit is taking in this part of the Church's work. A training class for teachers with the delivery of addresses during the last six months is an indication that the diocese is alive to the importance of efficient Sunday schools.

It would be impossible to do anything more than mention the carefully prepared report on the State of the Church. Parochial reports had been sent to the chairman ten or fifteen days before the meeting of convention. By this means opportunity was afforded to examine them and to give a good account of the Church's work as shown by summarizing the statistics since last convention met.

A large congregation assembled in the evening and listened to addresses upon the subjects of "Parochial Missions," "Work in City and in Country," "Diocesan and Domestic Missions."

The officers of last year were re-elected, including the Standing Committee. A diocesan seal has been adopted.

NORTH CAROLINA.

CONVENTION met on May 12th at Christ Church, Raleigh. There was nothing of unusual interest to report. Healthy progress is shown and a notable increase in the number of baptisms and confirmations.

The Bishop celebrated the Holy Communion, and the sermon was preached by the Rev. S. R. Guignard, rector of St. Andrew's Church, Greensboro. At 4 P. M. the convention organized by electing the Ven. E. A. Osborne as president and the Rev. Julian E. Ingle as secretary of the convention. Chas. E. Johnson was later re-elected as treasurer of the diocese.

After the appointment of the regular committees, a recess was taken in order to make a visit and inspection of St. Saviour's chapel,

a mission of Christ Church, where a splendid institutional work is being carried on.

There was a missionary meeting Wednesday night in the interest of diocesan missions, addresses being made by Rev. Messrs. N. C. Hughes, R. W. Hogue, S. J. M. Brown, and Mr. James Kerr.

Thursday morning the Bishop read his address.

THE ADDRESS.

The Bishop made a strong plea for missionary activity and asked the clergy to make instruction in the history and progress of missions a regular part of their ministry of teaching, and to use every effort to arouse and inform the intelligence of their people as well as to win the help of their offerings and prayers. He told of the good and effective work being done in many parishes and missions, and urged systematic co-operation on the part of the laymen.

CONVENTION PROCEEDINGS.

The following matters of interest were acted on by the convention: The Bishop Lyman Library at the see house is to be catalogued and made available. The Bishop is to arrange, through a committee of which he is chairman, for a summer conference of the clergy of the diocese. A Sunday School Association—or the plan for it—was adopted, which, it is hoped, will lead to more effective Sunday school work.

ELECTIONS.

The Standing Committee was re-elected without opposition, as follows: Rev. Dr. I. McK. Pittenger, Rev. Messrs. A. B. Hunter and Julian E. Ingle, and Mr. Richard Battle and Dr. R. H. Lewis. The following were elected as delegates to the Missionary Conference which meets in Montgomery, Ala., in November next: The Rev. Messrs. Hogue, Pittenger, Rev. Dr. Murdoch, and Messrs. W. L. London, Wm. A. Smith, and James Kerr. The Rev. Dr. F. J. Murdoch, Mr. Charles E. Johnson, and Mr. Wm. A. Erwin were re-elected as trustees of St. Mary's School, and the Rev. Milton A. Barber was elected as a new trustee in succession to the Rev. Dr. Marshall, whose ill health necessitates his absence from the diocese.

The convention adjourned Friday night, to meet in St. Paul's Church, Winston, May 11, 1910.

OHIO.

FOR the first time in seven years the annual convention of the diocese of Ohio was this year held outside of Cleveland. This year's convention, the ninety-second, was held in St. John's Church, Youngstown, on Tuesday and Wednesday, May 11th and 12th, the convention of last year having accepted an invitation from that parish, which this year celebrates its fiftieth anniversary. With perfect weather favoring, the convention was one of the best attended in recent years, the chief features being the adoption of a new constitution and several canons and the adoption of a new constitution for Kenyon College.

THE BISHOP'S ADDRESS.

The Bishop's address opened with a thanksgiving for God's grace in enriching the year's spiritual harvesting, and an acknowledgment of the lay readers who have done noble work for the Church. He also eulogized the laymen on the various boards for their fidelity to their sacred trusts. There are 15 candidates for holy orders, 6 postulants, 45 lay readers; 3 priests, 1 deacon, and 1 deaconess have been ordained. The service for benediction has been used for three buildings, 8 churches have received generous gifts of use and beauty, 2 have been consecrated, 1 chapel secularized, 10 clergymen have been received into the diocese and 12 dismissed to other dioceses. The corner-stones have been laid for three churches. A long list of new churches and other recent improvements was read.

THE CONVENTION ROUTINE.

As for the convention, everything was side-tracked except the obligatory routine, to leave time for the revision of the constitution and canons of the diocese and the constitution of Kenyon College.

At the commencement of Wednesday morning's session the new Standing Committee was elected. The members are: Clerical, the Rev. Messrs. A. L. Frazer and H. E. Cooke, and the Rev. Drs. S. N. Watson and W. R. Breed. Lay: Messrs. William G. Mather, T. M. Sloan, A. A. Strong and Robert West. On resolution the order of the day was made the consideration of the proposed new Constitution for Kenyon College and the convention resolved itself into committee of the whole to consider it. It was voted to adopt the new Constitution of the diocese and the first three of the proposed canons, as well as the new Constitution of Kenyon College. The hour of noon having been reached the convention then adjourned *sine die*.

Among the important things postponed to the next convention was the report on the proposed payment of all clerical salaries through the diocesan fund. Another reason for omitting much that was prepared for this convention was the celebration of the 100th year of the starting of the St. James' Church in Boardman near Youngstown.

CENTENNIAL SERVICE AT BOARDMAN.

The convention attended this very interesting service. Addresses were made by the Bishop, the Rev. A. L. Frazer (rector of

St. John's, Youngstown, and St. James', Boardman), Rev. Frank Du Moulin, LL.D. (dean of the Cleveland Cathedral), and Messrs. L. A. Woodward and Cary McNabb. Mr. Woodward read the history of the parish. The Bishop told of the baptism in the font there of his grandmother, and of his ancestors from Connecticut (strong Churchmen), who first settled this town and named it after the family, the Boardmans.

THE MISSIONARY MEETING.

The missionary meeting on Tuesday evening was held at St. John's Church, Youngstown, and was of unusual interest, because of the stirring addresses of the Rev. W. R. Stearly, the Rev. Dr. W. R. Breed, and the Rev. George Gunnell, and the adroit appeal of the Rev. G. P. Atwater, resulting in the immediate pledging of the usual amounts for diocesan missions and about enough to wipe out the arrearage of \$1,700.

PITTSBURGH.

HERE were no matters of great importance to come before the diocesan convention, which was held on May 12th in St. Andrew's Church, Pittsburgh, so one session sufficed for the transaction of business. The Bishop's address touched upon the subject of the division of the diocese or the election of a Coadjutor, and the matter was left entirely in the hands of the convention.

THE PROCEEDINGS.

After the celebration of the Holy Communion by the Bishop the convention was called to order and the Rev. T. J. Danner was elected secretary, his assistant being the Rev. W. H. L. Benton. The Rev. Dr. J. J. Wilkins, financial agent and general secretary of the Five Million Dollar Clergy Pension Fund Commission, was in attendance at the convention, and made a stirring speech in its behalf, and the convention, by resolution, expressed its strong sympathy with the movement, and pledged the support of the diocese, also recommending that the Third Sunday in Advent be set apart as Clergy Relief Sunday, and that the clergy be requested to preach relative to this subject. The report of the treasurer of the Board of Missions showed a balance of \$150 in the treasury.

DIVISION OF THE DIOCESE.

The committee on division of the diocese brought in through its chairman, the Rev. Dr. Hills, a report saying that the Archdeaconry of Erie, which comprises the territory it is proposed to erect into a new diocese, is almost universally in favor of such division. The only problem that now stands in the way is that of financial support. A resolution was presented and adopted which asked that the committee be continued another year, and be empowered to employ a financial agent to secure the necessary endowment, so that at the next convention the matter may be put in shape for presentation to the General Convention of 1910.

THE BISHOP'S ADDRESS.

Speaking of the proposed division of the diocese, the Bishop said: "The Church is not strong financially; and it seems very improbable, because of the financial depression of the last two years, that division can be accomplished, or the election of a Coadjutor, for a considerable time. Since the organization of the diocese, however, the number of the clergy has increased almost threefold, from 33 to 99; parishes have increased fourfold, from 34 to 136. The yearly confirmations have multiplied by five, reaching each year considerably over 1,000, this year over 1,200. The communicant list has been multiplied from 2,144, in 1866, to almost 20,000 at the present time."

The Bishop gave an account of his work during the year and then spoke of the unseemliness of the present headgear of the female candidates for Confirmation, turning the church into a dressing room before and after coming to the altar; and suggested the greater propriety and good order of a modest veil for such occasions. He also reprobated the growing custom of omitting one of the lessons at Morning and Evening Prayer, saying that the people need to know their Bibles better; and as they do not study them at home, it is imperative that no clergyman should usurp the functions of the General Convention by altering the rubrics, but should give his people the benefit of hearing the written Word of God, as the Church appoints. He also favored the venerable custom of reverencing the Gospel, not only by standing, but by turning toward the reader at that part of the service. He was glad to recognize the increase in vested choirs, and believes them to be one of the strongest instrumentalities for good, and one of the best missionary agencies; only he wishes women and girls would not be permitted to wear men's garments in church, but might have some vestment that would be distinctive.

OFFICERS ELECTED.

The following officers and committees were elected:

Treasurer of the Convention, of the Permanent Episcopal Fund, and of the Christmas Fund, Mr. H. H. Scully; Treasurer of Missions, Mr. T. W. Shacklett.

Standing Committee: The Rev. Drs. Grange, Hills, and Vance, and the Rev. D. L. Ferris; Messrs. G. C. Burgwin, S. C. McCandless, H. W. Armstrong, and N. P. Hyndman.

SOUTH CAROLINA

THE council of the diocese of South Carolina, which met in the Church of the Advent, Spartanburg, May 11-12th, was pronounced the most progressive held in many years. The Bishop's address was a vigorous presentation of diocesan work. Perhaps the most important action taken was the passing of a resolution granting a separate council to the colored people. The Bishop recommended favorable action on a memorial from the convocation of colored workers, which met in Columbia last September, and it received the convention's approval.

A meeting in furtherance of a laymen's forward movement was held on Tuesday night, the Bishop presiding. It was most successful, and resulted in the passage of a resolution requesting the Bishop to call a conference of clergymen and business men to meet to consider the extension of diocesan work.

SEPARATE COUNCIL FOR COLORED CHURCHMEN.

In his address Bishop Guerry read a memorial from the colored clergymen of the diocese, requesting of the council the privilege of forming a separate council under the constitution and canons of the diocese and of the General Convention. The Bishop recommended favorable action after a full discussion of the matter. After reference to a committee the council adopted a resolution granting the request.

A committee, with the Rev. W. B. Gordon as chairman, was appointed to take into consideration the division of the diocese, the desirability and feasibility of it, and to make plans therefor. The Bishop, while not advocating division, promised his consent in case the question be fully decided in the affirmative. A strong sentiment in favor of this action was disclosed.

Thirty-one new members were added to the Society for the Advancement of Christianity in South Carolina. A fresh interest in this venerable society has been awakened. The opening service of council next year will be in commemoration of its one hundredth anniversary.

It was decided to raise a fund of \$10,000 as a memorial to the late Rt. Rev. Ellison Capers, D.D., the income of the fund to be used for the benefit of the Church Orphanage until such time as the council shall decide to erect a memorial chapel at the orphanage.

The committee on the State of the Church, through the Rev. C. W. Boyd, chairman, reported that the outlook for clerical supply was most encouraging, the Bishop having reported fourteen postulants and candidates for orders, while at present most of the parishes and missions are supplied. The committee congratulated the Church upon the present efficient management of the Porter Academy under the present head, the Rev. Walter B. Mitchell. It advised associate mission work in the diocese and suggested the introduction of the methods of the Immanuel workers, under strict safeguards.

THE ELECTIONS.

The Rev. A. S. Thomas of Cheraw was reelected secretary of the council. Mr. William Godfrey was elected treasurer in succession to the late treasurer, Mr. F. A. Mitchell of Charleston, who had served in this office for thirty years. The following were elected as the Standing Committee: Rev. W. B. Gordon (president), Rev. John Kershaw, D.D., Rev. Messrs. A. R. Mitchell, II. H. Covington, A. S. Thomas, and Messrs. R. I. Manning, T. W. Bacot, II. P. Duval, J. A. Ball, W. C. Bissell (secretary).

The 120th council will meet in the Church of the Holy Comforter, Sumter, May 3, 1910.

WEST TEXAS.

HERE was little legislation at the convention. The Bishop's address told of the progress of the Church. There are now no parishes or missions that are not provided with the services of the Church with more or less frequency.

THE BISHOP'S ADDRESS.

I cordially welcome you in the name of our God to this the fifth council of the Church in this diocese, it being the thirty-fifth year since the first organization of the missionary convocation. This year I have attained my majority as your Bishop—as this is the beginning of the twenty-second year of my episcopate and the fortieth of my service in the sacred ministry.

It is only as we give ourselves to be used by God that we are of any particular use in the world. We are living in a strenuous age, "an age on ages telling." Great issues are at stake, mighty problems press for solution, involving it may be the complete subversion of the present social and civic order. The Church of God in its entirety ought to be awakened to this fact, and should be preparing to perform its part in the mighty drama which is being enacted, by which the kingdom of God is to be brought in.

The address revealed the fact that there had been 240 confirmations during the year, and told of the bequest by the late George B. Moore of \$40,000 to various objects in the diocese, and the donation of 25 acres of land near San Antonio for the erection thereon of new buildings for the West Texas Military Academy. Allusion was made to the death of the Rev. W. R. Richardson and Dr. Roger Atkinson. The Bishop urged liberal offerings to the clergy relief funds.

Helps on the
Sunday School Lessons

JOINT DIOCESAN SERIES
SUBJECT.—*The Life and Teachings of Our Lord Jesus Christ.*
BY THE REV. ELMER E. LOFSTROM

THE POWER OF THE DIVINE SPIRIT.

FOR WHITSUNDAY.

Catechism: XXV. Requirements. Text: St. Luke 24: 49.
Scripture: Acts 1: 8; Rom. 15: 13-19.

THE festival of Whitsunday has been kept from the very beginning. Upon his return from his third missionary journey, St. Paul would not stop at Ephesus because he was hastening toward Jerusalem for the day of Pentecost (Acts 18: 21; 20: 16). The Jewish feast of Pentecost was so named because it came "fifty days" (a full week of weeks) after the feast of First-fruits on the morrow after the Passover Sabbath. It was kept as a feast of ingathering of the wheat harvest. First-fruits of the wheat harvest were offered. It also commemorated the giving of the Ten Commandments from Mount Sinai. Both of these ideas are represented in the Christian festival. With the outpouring of the Holy Spirit the ingathering of souls began. The Holy Spirit writes the law of God, not upon tables of stone, but upon the "fleshly tables of the heart."

The name "Whitsunday" dates from about the twelfth century. Before that the festival kept the Jewish name of Pentecost. The newer name seems to come from the Old English *hwit*, meaning white. Easter and Pentecost were the stated times for baptism in the ancient Church. It was the custom for the newly baptized to put on white garments as typical of the purity and innocence of the new life. Hence the day came to be popularly called "White Sunday." There are other explanations of the origin of the name. One derives it from *wit*, mind, understanding, with reference to the divine wisdom communicated to the apostles at the coming of the Holy Spirit. Another derives it as a corrupt form of Pentecost. The first explanation here given seems to best accord with the known facts.

Whitsunday is sometimes called the birthday of the Church. It might be more properly called the baptism of the Church. Jesus Himself referred to the coming of the Holy Spirit as a baptism in the Spirit (Acts 1: 5). This corresponds to the fact. The Church existed before Pentecost. The Jewish Church was the Church of God. Out of that the Lord Jesus had chosen the twelve and the disciples. The change effected at Pentecost was that a new spiritual life began in the Church. The Holy Spirit had before this been acting, as it were, from outside of humanity. He "was not yet given" as abiding in the hearts of men and in the Church. It was a real "new birth," a regeneration, a baptism.

This new life, this indwelling of the Holy Spirit, manifests itself in a very decided manner. It may be summed up in the one word "power." "A transformation takes place. The apostles are new men; all fear of the Jews is gone. Peter, but now afraid of a servant girl, stands up boldly before all the people. The apostles' tongues are loosed and three thousand are converted. The work of the Church begins. Now in the Gospel the Lord's ministry began after His baptism, when He was "anointed with the Holy Ghost and with power": and accordingly we have here not the birth, but the second birth, the baptism of the Church" (*Rackham on Acts*).

It was this characteristic of power which is mentioned by our Lord in the first passage which we study. He was leading the disciples out to the Ascension mount. They asked Him a question which shows that they had as yet little idea of the real nature of His work. They asked if He was now about to restore the kingdom to Israel. He answers that it is not for them to speculate upon such things. The present concern is a practical one. They are to be *witnesses* unto Him. His work had to do with real things. He was not deeply concerned that men's curiosity as to "the age to come" should be satisfied. He came to give life and to bring immortality to light. So far He had laid the foundations only. He needed helpers. The work which lay in the future was His, but He could only apply the

salvation which He had won by means of men. He needed men to be His witnesses.

Notice what the work of the Church is. The effectual redemption has been already wrought by the Lord Jesus. The mission of the Church consists in making known to men that which has been already done. Witnesses tell of what they know. The first apostles went out to bear witness to what they had seen and heard of Jesus Christ. In particular they bore witness to the fact that He was risen from the dead, thus exhibiting God's seal of authenticity.

The witnesses then and now can do nothing alone. They need "power." The Holy Spirit brings that needed power. Where men receive Him, He guides and leads and directs. He gives a spiritual power to words and deeds which would have no such power alone. When St. Peter preached on the day of Pentecost, it was not only the words which he spake that carried conviction. The power of the Holy Spirit was at work. Even St. Peter spoke more wisely than he knew, which shows that the Spirit gave him words. For he then and there declared that the Gospel was for the Gentiles as well as the Jews (Acts 2: 39).

The Church can do nothing without that Divine power. The Church would have long ago died had not that Presence been with her. With that Presence, nothing has availed to overthrow her. Satan has marshalled one force after another against the Church. Open enemies and persecution could do nothing. Then Satan tried invading the Church herself. Sin, crime, and backsliding in the Church would surely have been fatal except for that Divine Presence.

The individual Christian can do nothing without that Presence. With that Presence, he cannot fail. He may *seem* to fail, but God looks not on the outward appearance, but upon the heart. He judges not as man judges. No honest service undertaken with a pure heart ever fails.

The second passage further illustrates the fact that the Holy Spirit is the Power which works in the Church. Christian disciples are the agents through whom He works. St. Paul is writing to the Church at Rome. As yet he has not been at Rome, but he is planning on going there as soon as he shall have returned to Jerusalem for the feast of Pentecost. He writes them a long letter setting forth the Gospel. Here he is bringing it to a close. He would offer some excuses for writing to them. He feels that he cannot neglect them. They are part of the Gentile flock which has been committed into his care as the Apostle to the Gentiles. Because of his responsibility in that position, he is eager that the Gentiles become an offering acceptable to God. As the old sacrifices were of animals without spot or blemish, so he would have an unstained offering to present. He therefore feels it his duty to write this letter to help the disciples at Rome.

At the same time he reminds them of the part of the Holy Spirit in all this. Study the passage carefully to see in what different ways this is brought out. Notice (13) that our *hope*, our *joy*, and our *peace* depend upon the power of the Holy Spirit. Think what that means. Without His presence we cannot have these in our religion.

Notice also (15 and 18) that St. Paul acknowledges that what he has done for the Gospel has been through the grace given unto him from above, and has in fact been the work of Jesus Christ through him. He labored more abundantly than all the apostles, simply because he yielded himself more perfectly to the direction of the indwelling Christ. He was a talented man, but his work is greater than his talents. They alone would not explain the result.

Then see how he recognizes that the people among whom he is laboring and for whom he prays can only be made really acceptable to God except as "sanctified by the Holy Spirit" (16).

He also refers (19) to the attesting witness of the Holy Spirit to his work. For him, that witness was by signs and wonders which we call miracles. The Holy Spirit still attests the witness of faithful disciples, but usually by works which are spiritual miracles. That is, when you divide the result of the work by the visible means and workers, you will still find a remainder. The work cannot be the result of these alone. There is also the Presence of the Holy Spirit.

"LABOR SUNDAY," "Mother Sunday," and "What Next Sunday." make up the so-called Ecclesiastical Year which some people talk about, says the *Lutheran*. What a subterfuge and burlesque compared with the historic Church Year which centers in and revolves around Christ, His life, works, and words.

Church Calendar.



- May 1—Saturday. SS. Phillip and James.
- 2—Third Sunday after Easter.
- 9—Fourth Sunday after Easter.
- 16—Fifth Sunday (Rogation) after Easter.
- 17—Monday. Rogation Day. Fast.
- 18—Tuesday. Rogation Day. Fast.
- 19—Wednesday. Rogation Day. Fast.
- 20—Thursday. Ascension Day.
- 23—Sunday after Ascension.
- 30—Whitsunday.
- 31—Whitsun Monday.

CALENDAR OF COMING EVENTS.

- May 24—Iowa State Conv., B. S. A.
- 25—Conv. Long Island.
- 26—Conv. Md., Minn., So. Ohio, So. Va., Va.
- 27—Newark Conv.
- June 1—Conv. C. N. Y., Easton, Kansas City.
- 2—Conv. Colo., Del., Duluth, W. Va.
- 3—Conv. Idaho.
- 8—Conv. Conn.
- 9—Conv. Fond du Lac, Marquette, West. Mich.
- 16—Conv. Asheville.
- 17—Consecration of Rev. Benj. Brewster as Bp. of West. Colo.
- 20—Conv. Montana.
- 21—Ann. Session Alb. Cath. Summer Sch.

Personal Mention.

THE REV. JAMES A. BAYNTON has accepted a call to St. Paul's Church, St. Joseph, in the diocese of Western Michigan. His address will be 1005 State Street, St. Joseph, Mich.

THE REV. THOMAS BENSLEY has been appointed to the charge of St. Luke's Mission, Niles, Ohio.

THE REV. VIRGIL BOYER will become the rector of the new parish of Christ Church, Cleveland, Ohio, which succeeds the former mission of the Redeemer, of which the Rev. Mr. Boyer has been in charge for the past year.

THE REV. HENRY S. FOSTER has received an unanimous call to become dean of St. Mark's Cathedral, Salt Lake, Utah, in succession of the Very Rev. BENJAMIN BREWSTER, Bishop-elect of Western Colorado.

THE address of the Rev. ARTHUR J. GAMMACK has been changed from West Haven, Conn., to Trinity Church Rectory, Lenox, Mass.

THE REV. ALSOP LEFFINGWELL of Toledo, Ohio, has become rector of St. Paul's Church, New Albany, Ind., recently made vacant by the resignation of the Rev. E. A. NEVILLE.

THE address of the Rev. JOHN R. LOGAN, Box 59, Charles Town, W. Va., is changed to 1430 South Twenty-second Street, Philadelphia, Pa., after May 16, 1909.

THE REV. W. F. PARSONS of St. Andrew's Church, Darien, Ga., will take charge of the Church of the Incarnation, West End, Atlanta, on June 1st.

THE REV. H. E. SCHNIEWIND of Chicago, Ill., has moved from 1902 Belmont Avenue to 417 Sheridan Road (Lake Shore Drive).

THE REV. GEORGE C. WADSWORTH of Whitesboro, N. Y., has removed to 321 Rochester Street, Fulton, N. Y., and should be addressed accordingly.

THE REV. CHARLES F. WALKER, curate of St. Paul's Church, Cleveland, Ohio, has been unanimously elected rector of the Church of the Good Shepherd, Buffalo, N. Y. (diocese of Western New York).

THE REV. MARDON D. WILSON has resigned from the editorship of the *Pacific Churchman*, and has taken charge of St. Phillip's Mission, Fruitvale, Cal. His home address is changed from 2405 Pacific Avenue, San Francisco, to 2514 Peralta Avenue, Fruitvale. His office address, as secretary of the Convention and of the Sunday School Commission of the diocese of California remains as before, 1215 Sacramento Street, San Francisco.

ORDINATIONS.

DEACONS.

ALABAMA.—On the Fourth Sunday after Easter, at Grace Church, Anniston, the Bishop of Alabama ordained to the diaconate JOSEPH LYONS MEADE. The candidate was presented by the rector of the parish, the Rev. James G. Glass, and the sermon was preached by the Rev. W. N. Claybrook, rector of the Church of St. Mary, Birmingham. The Rev. Mr. Meade has offered himself to the Board of Missions for the foreign field, and will sail the latter part of June, after his graduation at Sewanee, for either Japan or China, probably to Shanghai.

NEWARK.—On the Fifth Sunday after Easter, May 16, 1909, at St. John's Church, Jersey City, WALDO A. AMOS, by Bishop Lines. The candidate was presented by the Rev. Dr. Edward L. Stoddard, rector emeritus of the parish, who also preached the sermon.

PRIESTS.

CONNECTICUT.—The annual ordination to the priesthood took place at Grace Church, Windsor, on Wednesday, May 12th. The following, with the exception noted, were ordained by the Bishop of the diocese: Rev. CHARLES JARVIS HARRIMAN, curate of All Saints', Worcester, Mass.; Rev. JOHN THOMSON DALLAS, curate in St. John's Church, Waterbury; Rev. ARTHUR ADAMS, Ph.D., professor in Trinity College and curate in Christ Church, Hartford; Rev. DANIEL EZRA PUTNAM, rector of Christ Church, Unionville; Rev. WILLIAM BEACH OLMSTED, headmaster of the Pomfret School, Pomfret; and for the diocese of Minnesota, Rev. HENRI DE WOLF DE MAURIAC of Middleton. Mr. Olmsted was ordained by his brother, the Bishop of Colorado, being presented by another brother, the Rev. James F. Olmsted of Burlington, N. J. The sermon was preached by the Rev. John N. Lewis of Waterbury, from St. Mark 5: 19. Mr. Harriman is a son of the rector, the Rev. Frederic W. Harriman, D.D.

NEWARK.—On the Fifth Sunday after Easter, May 16, 1909, at St. John's Church, Jersey City, N. J., the Rev. SIDNEY E. SWEET was ordained to the priesthood by the Bishop of the diocese. The candidate was presented by the Rev. George D. Hadley, rector of the parish, and the sermon was preached by the Rev. Dr. Stoddard, rector emeritus of the parish.

On Saturday, May 15th, at the House of Prayer, Newark, by the Bishop of the diocese, the Rev. VINCENT VAN METER BEEDE. The candidate was presented by the Rev. John S. Miller, rector of the parish, and the sermon was preached by Father Anderson, O.H.C. Mr. Beede will continue as curate in the House of Prayer.

DIED.

JOHNSON.—Fell asleep at his residence, "Bellevue," Littleton, Colo., on the Fourth Sunday after Easter, May 9, 1909, in the seventy-sixth year of his age, the Rev. WILLIAM ALLEN JOHNSON, D.D., professor emeritus, Berkeley Divinity School.

SCAIFE.—Entered into rest at Mexico City, April 12, 1909, Mrs. MARY F. SCAIFE of Union, S. C.

"We asked life for her, and Thou gavest her life for evermore."

RETREATS.

KEMPER HALL, KENOSHA, WIS.

The annual Retreat at Kemper Hall for associates and other ladies, will begin with vespers on Tuesday, June 15th, the Rev. Father Officer, O.H.C., conductor. Ladies wishing to attend will please notify THE MOTHER SUPERIOR before June 5th.

MEMORIALS.

MISS FRANCES DONALDSON.

The saints are hidden and pass on to their greater union with their Lord.

In the passing of Miss FRANCES DONALDSON of Baltimore, a beautiful life has just reached its eternal setting. Her soul glowed with an intense devotion to Christ and with a divine charity towards others. She combined the spirit of loving pity with great practical wisdom. Her father was a noted lawyer, who had been one of the strong supporters of the great High Churchman, Bishop Whittingham. She early came under the spiritual teachings of Father Baker, who was a curate at St. Paul's, and afterwards under

the richer and riper instruction of the great Dr. Mahan. She was the ripened product of the saintliness of the early Tractarian movement and well grounded in her firm and solid Churchmanship. Her love for the Blessed Sacrament was intense, and her great desire was for the increase of devotion to it. Her beautiful inner life shone with the glory of a divine charity. She seemed to have no thought for self in her thoughtfulness for others. She had, in an unusual degree, a great-hearted power of sympathizing with all persons of all classes, of all in high and low degree. When able to do so, she took an active part in the Church work. Her benefactions were many and most generous. She lived a simple life, giving of not only her means, but her love and personal services to those about her. She has left benefactions to some of our Church institutions. But the Church is the richer here by her example, and will be yet more benefited by her prayers.

C. C., FOND DU LAC.

GEORGE C. THOMAS.

A MINUTE ADOPTED BY THE MISSIONARY COUNCIL OF THE EIGHTH DEPARTMENT, AT THE SECOND ANNUAL MEETING HELD IN SPOKANE, WASHINGTON, APRIL 28, 1909.

The representatives of the Eighth Missionary Department, in council assembled, have been saddened by the intelligence which has reached them, as they met together, of the death of the late treasurer of the Domestic and Foreign Missionary Society of the Church, Mr. GEORGE C. THOMAS.

They would place here on record, as if each of them had lost a personal friend, since the Department has found in him a succourer of many Church enterprises, their sense of the great missionary example with which Mr. Thomas endowed the Church of his generation. It was an example of large wealth held as a trust from God; of the signal ability, as a very captain of finance in his time which has accumulated that wealth, turned devotedly to the administration of the missionary treasurership of the Church; and of the life and Christian manhood back of it all, which, by eloquent word and quiet deed, consecrated itself to the spread of the Kingdom of Christ.

We extend our deep sympathy to his family, and at the opening service, our council has, at God's altar, had him in special remembrance, as we have adopted these words: "We bless Thy Holy Name for this Thy servant departed this life in Thy faith and fear, beseeching Thee to give us grace so to follow his good example, that with him we may be partakers of the heavenly kingdom."

Resolved, That a copy of this minute be published in the Church press, and be sent to the family.

For the Council:

WILLIAM F. NICHOLS,
WM. S. SHORT,
GEORGE S. BROOKS.

CLASSIFIED NOTICES AND ADVERTISEMENTS.

Death Notices are inserted free. Memorial matter, 2 cents 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.

WANTED, in Catholic parish, New York City, *locum tenens* for July and August. Two Sunday Masses and one week-day Mass. Stipend, \$25 a month and use of rectory. Address: CATHOLIC, LIVING CHURCH, Milwaukee.

WANTED by July 1st, a young man desirous of taking holy orders, for All Saints' mission, West Wichita, and St. Augustine's colored mission. Work hard, remuneration small. City has 50,000 people, climate ideal, opportunities unequalled. Must have piety and common sense. Apply Rev. Dr. FENN, Wichita, Kan.

POSITIONS WANTED.

YOUNG woman of experience wishes position as-nursery governess. Good references; willing to go to the country. Address: B, care LIVING CHURCH, Milwaukee.

A MISSION or poor parish that desires the services of a deaconess, although unable to provide more than a nominal remuneration, can find an excellent opportunity by addressing FIDELIS, THE LIVING CHURCH, Milwaukee, Wis.

PARISH or temporary duty wanted by Eastern rector. Experienced; Bishops and present vestry recommend. Address EASTERN, care LIVING CHURCH, Milwaukee.

PRIEST, 31 years old, disengaged from June 15th until September 15th, would accept supply work or *locum tenency*. Reasonable compensation. Address: "CLERICAL SUPPLY," care LIVING CHURCH, Milwaukee.

ORGANIST-CHOIRMASTER shortly desires change. Highest English and American references. Good church, organ, living salary, and teaching field essential. No agency need apply. Address: ANGLICAN, care LIVING CHURCH, Milwaukee.

PARISH AND CHURCH.

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.

STAMPS for Church attendance and Sunday School. Descriptive leaflet free. Rev. H. WILSON, 945 Palm Avenue, South Pasadena, Cal.

KNIGHTS OF ST. PAUL. A Church secret society for boys. Information given by Rev. W. D. McLEAN, Streator, Ill.

CHOIR EXCHANGE.

ENGLISH Cathedral Organists are due to arrive in New York this month, and the months following. Churches wishing to secure first-class men should write early to the JOHN E. WEBSTER Co., 136 Fifth Avenue, New York.

UNLEAVENED BREAD.



ST. MARGARET'S CONVENT
17 LOUISBURG SQUARE, BOSTON, MASS.

ALTAR BREAD
Samples and Price List sent on application
ADDRESS, SISTER IN CHARGE ALTAR BREAD

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

ALTAR BREAD. Samples sent. THE SISTERS OF ST. MARY, Kemper Hall, Kenosha, Wis.

CHURCH EMBROIDERY.

CHURCH EMBROIDERY of every description by a Churchwoman trained in English Sisterhoods. Mission Altar hangings, \$5 up. Stoles from \$3.50 up. Miss LUCY V. MACKRILLE, Chevy Chase, Md.

PUBLIC ACCOUNTANTS.

JOHN VAUGHAN, C. P. A.,
CERTIFIED PUBLIC ACCOUNTANT,
PITTSBURGH, PA.

CLERICAL REGISTRY.

BISHOPS and parishes needing clergy can readily find them at the CLERICAL REGISTRY, 136 Fifth Avenue, New York.

SUMMER CAMPS.

CYMRU COTTAGE CAMP for boys, August 1st-September 5th. Delightfully situated, on the St. Mary's River. All features. Address: C. W. NEW, Batavia, N. Y., or A. R. WILLIAMS, Highland Park, Ill.

HEALTH AND SUMMER RESORTS.

THE PENNOYER SANITARIUM (established 1857). Chicago suburb on Northwestern Railway. 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.

IDEAL SUMMER RESORT.

PPOINT PLEASANT, NEW JERSEY. Boating and crabbing in the river; surf-bathing in the ocean; yachting and fishing in the bay. The parish Church of St. Mary's-by-the-Sea, with all Catholic privileges. Rev. HARRY HOWE BOGERT, Rector.

TRAVEL.

EUROPE. Free Tour for organizing party for 1910. Begin now. Profitable vacation employment. UNIVERSITY TOURS, Wilmington, Delaware.

MISCELLANEOUS.

FOUNDING A RURAL PARISH.—Do you want to farm in a settled community, near two trunk lines with good roads and telephone service, and the privileges of the Church? Land sold on monthly payments. Employment given to settlers. Address: ARCHDEACON CHASE, Shell Lake, Wis.

APPEALS.

DISASTROUS FIRE AT SEWANEE.

St. Mary's-on-the-Mountain, Industrial School for Mountain Girls at Sewanee, Tennessee, has been totally destroyed by fire; not one thing was saved. The Bishop is making an appeal to the general Church for funds to rebuild this most important work for mountain girls in Tennessee. All checks should be made payable to Thos. F. Gallor, Bishop of Tennessee.

(Signed) W. S. CLAIBORNE,
Rector, Sewanee.

NOTICES.

The appropriations of

THE BOARD OF MISSIONS

are the yearly guarantees made, as the Church's agent, to the Bishops of 39 Dioceses and 27 Missionary Districts at home and abroad.

In no other way can the Church's aggressive work be maintained with economy.

This year the Appropriations total \$850,000.

Every gift for Domestic Missions, Foreign Missions, or General Missions, helps to provide the amount.

Full particulars 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.

THE AMERICAN CHURCH UNION,

Organized for the Maintenance and Defence of the Doctrine, Discipline, and Worship of the Church, as enshrined in the Book of Common Prayer. A society of Bishops, Priests, Deacons, and Laymen. President, Mr. Clinton Rogers Woodruff; Vice-Presidents, Rt. Rev. C. S. Olmsted, D.D., and Rt. Rev. R. H. Weller, D.D.; Recording Secretary, Col. E. A. Stevens; Corresponding Secretary, Rev. Elliot White, 960 Broad Street, Newark, N. J.; Treasurer, Mr. Chas. A. Grummon. Other members of the Council: Rev. Messrs. C. M. Hall, F. B. Reazor, D.D., and Arthur Lowndes, D.D., and Messrs. R. G. Hone, W. R. Howe, and Hon. J. H. Stiness. For particulars and application blanks, address the CORRESPONDING SECRETARY.

ANENT THE CIRCULAR LETTER TO THE NON-CONTRIBUTING CLERGY.

A prominent clergyman writes:

"Rev. and Dear Brother:

"Your letter with reference to the Clergy Relief Fund has been received. I hasten to tell you that I shall make it a matter of duty and conscience to take an offering for this fund once annually hereafter, wherever I may be privileged to serve. N—— has made a poor showing, but

each one of us who has neglected his duty in this regard is responsible for this humiliating record. With others I must say *Peccavi*. But confession without amendment is fruitless. I shall amend and see that an offering is taken soon and forwarded to you.

"Believe me, with gratitude for the work that you are so earnestly and faithfully doing for me and for my brethren and companions' sake.

"Sincerely and gratefully yours."

Offerings sent to the General Clergy Relief Fund go without diminution to the purposes for which they are contributed. The royalties from the Hymnal pay all expenses.

NEW NAME AND-WILL TITLE:

GENERAL CLERGY RELIEF FUND.

REV. ALFRED J. P. McCLURE,

Assistant Treasurer.

The Church House, 12th and Walnut Streets, Philadelphia.

GRADUATES, ST. MARY'S HALL, BURLINGTON, N. J.

The annual meeting of "The Society of the Graduates of St. Mary's Hall" will be held on Founder's Day, Thursday, May 27, 1909, at 9:45 A. M., at St. Mary's Hall (Burlington, N. J.) Chapel. Service at 12 o'clock.

MRS. WILLIAM D. HEWITT,

Corresponding Secretary.

BOOKS RECEIVED.

FUNK & WAGNALLS CO. New York.

The New Schaff-Herzog Encyclopedia of Religious Knowledge. Edited by Samuel Macauley Jackson, D.D., LL.D. (Editor-in-Chief). With the Assistance of Charles Colebrook Sherman and George William Gilmore, M.A. (Associate Editors), and the Following Department Editors: Clarence Augustine Beckwith, D.D.; Henry King Carroll, LL.D.; James Francis Driscoll, D.D.; James Frederic McCurdy, Ph.D., LL.D.; Henry Sylvester Nash, D.D.; Albert Henry Newman, D.D., LL.D.; and Frank Horace Vizetelly, F.S.A. Vol. III. Chamler-Draendorf. Price, \$60.00 per set; \$5.00 per volume.

E. P. DUTTON & CO. New York.

The Sord of the Lord. A Romance of the Time of Martin Luther. By Joseph Hocking, author of *The Woman of Babylon*, *A Flame of Fire*, etc. Price, \$1.25 net.

A Bishop in the Rough. Edited by the Rev. D. Wallace Duthie, author of *The Case of Sir John Fastolf*. With Preface by the Rt. Rev. the Lord Bishop of Norwich. Illustrated. Price, \$2.00 net.

The City of Jerusalem. By Col. C. R. Conder, LL.D., M.R.A.S., R.E. Price, \$4.00 net.

THE UNIVERSITY PRESS. Sewanee, Tenn.

Sewanee Theological Library. *The Doctrine of the Church.* By A. C. A. Hall, D.D., LL.D., Bishop of Vermont.

G. P. PUTNAM'S SONS. New York.

Volume I. The Octateuch (to be completed in 4 parts). Part II. Exodus and Leviticus. *The Old Testament in Greek* According to the Text of Codex Vaticanus, Supplemented from other Uncial Manuscripts, With a Critical Appendix Containing the Variants of the Chief Ancient Authorities for the Text of the Septuagint. Edited by Alan England Brook, B.D., Fellow and Dean of King's College, and Norman McLean, M.A., Fellow of Christ's College, University Lecturer in Aramaic. Price, \$4.00 net.

THE BALL PUBLISHING CO. Boston.

How I Know That The Dead Return. By William T. Stead. An Account of the Remarkable Personal Experience of the Author which Dispelled all Doubt in his Mind as to the Reality of a Future Life. Price, 75 cents net, postage 6 cents.

SHERMAN, FRENCH & CO. Boston.

Saint Peter. By Richard Arnold Greene. Price, \$1.00 net.

THE MACMILLAN CO. New York.

Misery and Its Causes. By Dr. Edward T. Devine. Price, \$1.25 net.

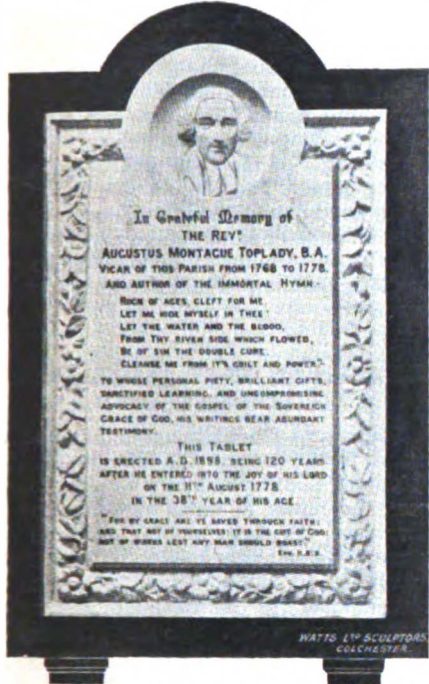
H. W. GRAY COMPANY. New York.

Handel. Novello's Quarterly. A Book of Anthems and Services. No. 5. New Anthems and Services. May, 1909.

THE CHURCH AT WORK

IN MEMORY OF THE REV. A. M. TOPLADY.

THE TABLET here pictured was erected in the chancel of St. Andrew's Church, Broadhembury, Devonshire, England, to the memory of the Rev. Augustus M. Toplady, author of "Rock of Ages," a hymn which breathes



TABLET IN MEMORY OF THE AUTHOR OF "ROCK OF AGES."

a spirit of fervent devotion, and which is known and loved all over the world. He was an eloquent preacher and a man of the purest life and ideals. Mr. Toplady was vicar of St. Andrew's from 1768 to 1778. The church itself was consecrated in 1259, and the records date back to 1538.

GIFTS TO TRINITY CHURCH, ROCHESTER, N. Y.

RECENTLY a personal friend of the Rev. Charles R. Allison, rector of Trinity Church, Rochester, offered to give to the church a new organ provided the congregation paid the parish indebtedness. It is announced that the parish has raised \$7,000, which is more than enough to pay the debt, and the contract for the new organ has been signed and the instrument will be installed about August 1st. The donor of the organ has also given to the church a handsome processional cross, which will be used for the first time at the blessing of the organ.

A MEMORIAL TO BISHOP KNIGHT.

ON THE Third Sunday after Easter, following the session of the Sunday school of the parish, ground was broken for the \$14,000 memorial chancel to be erected at Christ Church, Trenton, N. J., in memory of Bishop Edward J. Knight, who was rector of the parish for sixteen years. A procession of the combined choirs of the parish proceeded from the choir-room to the rear of the old chancel, singing "The Church's One Foundation." After an appropriate lesson and prayers the Rev. Robert W. Trenbath, rector, gave a short address, and Barclay Knight, the nine-year-old son of the late Bishop, turned over the first shovelful of earth.

The new chancel will be of white stone,

carrying out the scheme of the present nave; the inside will be of red and buff colored brick, with flooring of mosaic tiling and steps to choir and sanctuary of Vermont-red marble. The height will be the same as the nave, carrying out the cathedral style. The new choir will seat sixty members, and the organ will be enlarged and put in a spacious organ chamber and loft. The sanctuary will be 35x16 feet, and the new altar of pure white marble, ten feet long, is the gift of the Bishop of New Jersey.

About half the amount has already been received, contributed by the parishioners and many friends of the late rector and Bishop.

ONE CHURCH'S MISSIONARY WORK.

BISHOP WHITE visited St. Thomas' Church, Plymouth, Ind., on Sunday, May 9th, for the confirmation of a class of 34. Of this number 19 were adults, including 6 married couples, and only 9 of the entire class of 34 were reared in the Church. In this parish, during the past four years 151 have been confirmed, 97 of whom were adults, 57 were males, and 112 were from sources outside of the Church. This record in a little city of 4,000 leads one to believe that in all communities there are many who long for the Church, if only the clergy will make the effort to give the Church a hearing.

CHURCH BLESSED AT ROSELLE, N. J.

THE NEW Church of St. Luke the Evangelist, Roselle, N. J. (the Rev. Clarence Sylvester Wood, rector), was blessed by the Bishop of the diocese on Wednesday evening, May 12th. Many visiting clergy participated.

The new edifice, which supplants an old frame structure, is of brick, representing approximately \$25,000, and is a good example of modern village church architecture. The appointments are complete and include a Lady chapel where the early celebrations will be held. The splendid new organ is the gift of the Hon. Charles W. MacQuoid, mayor of Roselle, senior warden and lay reader. The stained glass windows, twenty-five in number, are the gifts of other members and organizations of the parish.

The parish of St. Luke the Evangelist was founded on St. Bartholomew's day, 1868, the development of a mission under the care of the Rev. Dr. Samuel Clark, then rector of St. John's Church, Elizabeth, N. J. The first

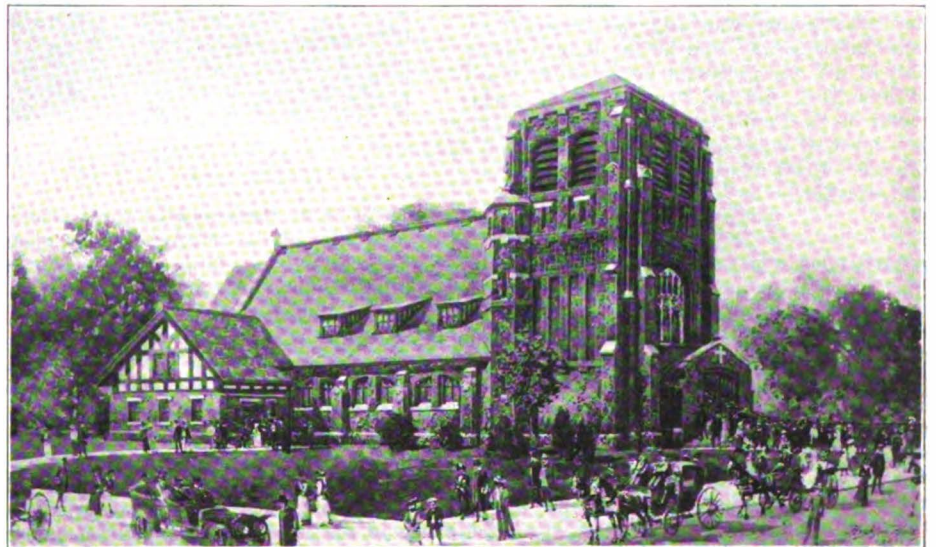
rector was the Rev. Mr. Linskea, who was followed in turn by the Rev. Messrs. H. B. Stuart Martin, John Alexander Dennison, De Witt H. C. Byllesby, Robert Scott, Chas. H. Malcolm, W. A. Wyatt Hannath, Harry E. Gilechrist, and the incumbent, the Rev. Clarence Sylvester Wood. Since Mr. Wood's advent the list of communicants has been increased from 90 to 195 and the parish has made material progress, as exemplified by the new structure. This parish also maintains a mission work at St. Luke's chapel, Connecticut Farms, and at Kenilworth, where weekly services are held by lay readers.

THE SALINA CONVOCATION.

THE SEVENTH annual Convocation of the missionary district of Salina was held in the Church of the Holy Apostles, Ellsworth, Kan., May 3d, 4th, and 5th. The Bishop announced that an Archdeacon would be provided by September 1st, and that plans were under consideration for the establishment of a diocesan hospital at Salina. It was voted that the offerings for diocesan missions, with the exception of \$50, should be given to the support of the Archdeacon, and Convocation pledged its cooperation to the maintenance of the proposed hospital. Various measures were adopted to extend the functions of Convocation, with the object of making it better worth the while of laymen to attend its sessions and take their part as delegates. A resolution was passed requesting that Convocation might be represented on the Board of Trustees of St. John's Military School and on the managing board of the proposed hospital. The funds contributed in the district for diocesan missions are to be apportioned by Convocation, and, further, in order to make the meetings of Convocation more interesting to the public, it was arranged that a missionary meeting should be held, on as large a scale as possible, on the opening day of each Convocation.

Appointments and elections were made as follows: Council of Advice—The Rev. J. C. Anderson, the Very Rev. W. A. Masker, Jr., Canon George Belsey, the Rev. L. R. Benson, Mr. E. W. Staples, Mr. A. R. Goodwyn, Major C. E. Alden, Mr. W. D. Mitchell. Cathedral Chapter—Messrs. W. A. Smith, Edgar Wood, A. R. Goodwyn, Dr. J. W. Johnson. Trustees of Church Property—Messrs. T. B. Marsh and John B. Faulkner.

The part of the Bishop's address that



ST. LUKE'S CHURCH, ROSELLE, N. J.

touched on the question of reunion had no uncertain sound. It is not so much, he said, the mere fact of the Historic Episcopate which is at stake, as the essential character of the Christian ministry; or more exactly, of ministerial priesthood. In short, what chiefly marks the divergence between Catholic and Protestant ideas is the acceptance or rejection of ministerial priesthood. It is this which is lost sight of in many of the proposed schemes for reunion, and it is this to which we must hold fast if we are to be true to the principles of the Lambeth resolution "to do what will advance the reunion of the whole of Christendom"—and "to refrain from doing anything that will retard or prevent it." Church extension and clergy pensions were spoken of, and the condition of the work in the district was shown to be most hopeful, the gain during the past year being very encouraging, two or three additional priests being badly needed. Announcement was made that W. A. Smith of Oberlin will build a church at that place and regular services are planned. A church will also be built at Meade.

TRI-DIOCESAN CONVENTION, B. S. A.

THE TRI-DIOCESAN convention of the Brotherhood of St. Andrew, consisting of delegates from the dioceses of Washington, Maryland, and Easton, was held in Washington May 15th and 16th. The opening service, on Saturday, was held at St. Paul's Church. An address of welcome was delivered by the Rev. Robert Talbot, the rector, and the charge by the Bishop of Washington. The business session was held at St. Paul's parish hall, Edwin H. Brown, Jr., president, being in the chair. At 2:30 P. M. a Junior Conference was held. F. C. Munson, president of the Junior Assembly, diocese of Washington, presided. The following papers were read on the general subject, "The Brotherhood Boy": "His Devotions," Wilson Hulfish, St. Mark's Junior Chapter, Washington; "His Chapter Work," Sidney W. Wallace, Trinity Junior Chapter, Washington; "His Example," James Russell Manning, Emmanuel Junior Chapter, Baltimore; "His Special Opportunities," Thos. F. Oldham, St. John's Chapter, Waverly. An evening service was held at St. Paul's Church, and "The Power of Prayer in the Work of the Brotherhood" formed the subject of an address by the Rev. Edward Deering Evans of Newcastle-on-Tyne, England.

On Sunday, at 7 A. M. there was a corporate Communion at St. Paul's Church, the Rev. Wm. L. Devries, Ph.D., rector of St. Mark's Church, Washington, being celebrant. At 11 A. M., at the Church of the Ascension, the convention sermon was preached by the Rev. Robert Johnston, rector of the Church of the Saviour, Philadelphia, his subject being "The Young Man and the Church." A mass meeting was held at St. Paul's parish hall at 3 P. M., addressed by John W. Wood of New York and the Rev. Walter B. Stehl, rector of St. Paul's Church, Centreville, Md. The farewell meeting was held at St. Paul's Church. Brief addresses were made by several speakers.

ADDITION TO WASHINGTON HOME FOR CHILDREN.

THE MANAGERS of the Washington Episcopal Home for Children have just come into possession of a donation of \$35,000, given by a New York woman for the purpose of putting up new buildings, which were greatly needed. The same generous giver some time ago gave a fine addition to the ground already owned. Messrs. H. P. Blair, W. H. Singleton, and J. L. Weaver were appointed as a building committee at the meeting on Monday, 10th inst.

CLERGYMEN'S RETIRING FUND SOCIETY.

THE SEMI-ANNUAL meeting of the directors of the Clergymen's Retiring Fund Society was held in the Church Missions House, New York, May 14th, the Bishop of Long Island, president, in the chair, and the Hon. J. Van Vechten Olcott being secretary.

The report of Mr. Elihu Chauncey, treasurer, showed that \$17,992.41 had been paid out in annuities, that current receipts had amounted to \$24,070.79, and that \$10,000 had been added to the permanent fund. Present clerical membership, including 55 of the Bishops, is 803. A legacy of \$5,000 is expected to be paid into the treasury within sixty days, and notice has been received of a legacy of \$1,000, to be paid later, from one of the society's deceased members, the Rev. Thomas E. Pattison of Baltimore, who also generously names the society as his residuary legatee. It is earnestly hoped that others will be moved to remember the society in their wills. The financial secretary, the Rev. Dr. Henry Anstice, presented his report of the half year's work and proposed methods by which the interests of the society might be promoted, which were approved by the Board and ordered to be made known to the members.

HOME FOR GIRL STUDENTS AT CHAMPAIGN, ILL.

DIGNIFIED simplicity marked the laying of the cornerstone of Osborne Hall, the home for girl students being erected at Champaign, Ill., the seat of the State University. The ceremony was in charge of the Rev. L. S. Shermer, rector of Emmanuel Church, and chaplain of the university work, assisted by Bishop Osborne. The Bishop explained the conception of the idea that such a building should be erected near the university, where boys and girls come to get the education

WASHINGTON CATHEDRAL PROGRESS.

TUESDAY, May 11th, at Riggs Bank the Cathedral Chapter held a meeting at which various matters of importance were discussed concerning the Cathedral. On motion it was decided that a commission be appointed to decide upon the character of the stone which should be used. Several suggestions have heretofore been made, but nothing definite has been decided upon. The commission, which consists, among others, of the Bishop and Mr. Vaughn, the architect, will shortly hold its first meeting. Frederick Law Olmstead, a landscape gardener of national reputation, has been secured to lay out the grounds of the Cathedral and plan for the roads about the grounds and the location of various buildings. The Rev. J. G. Ames, who was a little time ago appointed a minor canon, accepts the position of assistant treasurer of the Cathedral Building Certificate Fund. The idea of this fund is to obtain five-dollar subscriptions, carrying with them certificates to the effect that the donor is a Cathedral builder. Money may be paid in dollar subscriptions extending over five years.

CENTENNIAL OF ST. JAMES' PARISH, BOARDMAN, OHIO.

FOLLOWING the adjournment of the ninety-second convention of the diocese of Ohio, which was held in St. John's Church, Youngstown, the report of which appears upon another page, the clergy and lay delegates were taken by special cars to the little village of Boardman, six miles distant, to attend the celebration of the one hundredth anniversary of St. James' parish. The delegates and village people together made a congregation which filled the little church to the doors and overflowed out on to the church lawn. Bishop Leonard, assisted by Dean Du Moulin,



LAYING OF THE CORNER-STONE OF OSBORNE HALL, CHAMPAIGN, ILL.

which is to fit them to take their places in the activities of the world; that the thought that the Church should do something for girl students resulted in taking up the work of building a house for girls, which promises to last as long as the university lasts.

Prof. E. J. James of the university also made appropriate remarks. When the Bishop dismissed the assembly he invited those present to attend the dedication early in September, saying that all were also invited to attend the laying of the cornerstone of a hall for young men, at a date to be set some time in the future, for the Church has only got as far as the purchase of a site for such a building and is not ready to begin work.

Archdeacon Abbott, the Rev. A. L. Frazer, rector of St. John's, Youngstown, of which the Boardman church is a chapel, and the Rev. Gilbert P. Symons, curate of St. John's and in charge at Boardman, conducted the service. The prayer book used by the Bishop was one which had been in use in the church for over eighty-five years. At the conclusion of a brief service of thanksgiving addresses were made by Bishop Leonard, who mentioned a number of personal ties which bound him to the parish, among them the fact that he is a descendant of the Boardman family, who had founded the parish and from whom the village takes its name; by L. A. Woodard, a member of the parish, who read a his-

tory of it, compiled by himself; by M. C. McNab of Youngstown, who told of the relationship subsisting between St. John's and the mother church of Boardman for many years past under the protection of the daughter church; and by Dean DuMoulin, who spoke of the relation of the Boardman family to Trinity Cathedral, Cleveland. The Rev. Mr. Frazer expressed his thanks to the clergy and delegate to the convention who had assisted by their presence and interest in commemorating the centennial of the venerable parish. A luncheon was served on the lawn at the close of the service.

SUCCESSFUL WORK FOR COLORED PEOPLE.

THE REV. GEO. M. PLASKETT, in charge of Epiphany mission, Grace parish, Orange, N. J., spoke to the Orange Guild of the American Church Institute for Negroes, on Tuesday afternoon, May 11th, in the parish house, Church of the Holy Communion, South Orange. Among other things he said:

"These people are not as lazy as they have been thought. They are not as illiterate as they have been thought, nor as criminal in comparison with others in like circumstances. Education alone will not be the solving of their problems. This requires individual work, every negro to do his part and every white man to rise to his responsibility in regard to them." Mr. Plaskett spoke of the growth of his work in Epiphany mission, where he has a boy choir of twenty-six voices. The congregation is hoping to build a church.

It was reported that the Orange Guild has at present over eighty active and associate members; \$276 has been raised by the annual dues, pledges and contributions. Boxes and barrels to the value of \$266 have been sent to the schools and their graduates.

TRIBUTE TO THE LATE DR. GEORGE S. HOPKINS.

ST. PHILIP'S CHURCH, Dean Street near Troy Avenue, Brooklyn, built for colored people, honored the memory of Dr. George S. Hopkins last week by unveiling a memorial pulpit. Dr. Hopkins in his lifetime had been an active friend and benefactor to the congregation. The Rev. N. Peterson Boyd, rector of the church, conducted the service; the Rev. Henry Jackson performed the ceremony of unveiling and voiced the feelings of the lay members in an earnest little talk. The Rev. Dr. George Thomas Dowling, who was Dr. Hopkins' pastor in St. James' Church at the time of his death, preached the memorial sermon standing in the new pulpit. Dr. Hopkins' widow and sons attended the service. The Rev. Mr. Boyd's tribute to Dr. Hopkins was very simple and sincere, and was tinged throughout with his deep personal friendship for the man.

The memorial pulpit is of attractive design in dark oak, carved, with a brass book rest. On the front is a small tablet engraved with an appropriate inscription.

St. Philip's was started ten years ago as a little mission attached to St. Timothy's Church of Howard Avenue. Now it is an independent parish and hopes to be able to erect a larger church building than the present unpretentious frame one within two or three years. The pulpit is intended eventually to be placed in this new church, and the interior fittings will be made to harmonize with this in coloring and design.

DESTRUCTION OF ST. JAMES CHURCH, PAULSBORO, N. J.

ON MONDAY afternoon, May 3d, St. James' Church, Paulsboro, N. J., a commodious, well-appointed frame structure, was entirely destroyed by fire. It caught fire from a burning building in the neighborhood; and on a windy day, and with the meagre fire-fighting

facilities of a country town, it burned so rapidly that little even of the contents of the building could be saved. There is an insurance of about \$2,500, which does not cover the value of the building, especially since its comparatively recent renovation. The Rev. Louis R. F. Davis of Clarksboro is priest in charge of the parish. Arrangements were quickly made for the use of Law's Hall, so that there has been no interruption of the regular services. The event may lead to the choice of a more central location for a new building; and the little company of devoted Church people in Paulsboro are of good courage for the future.

A CORRECTION.

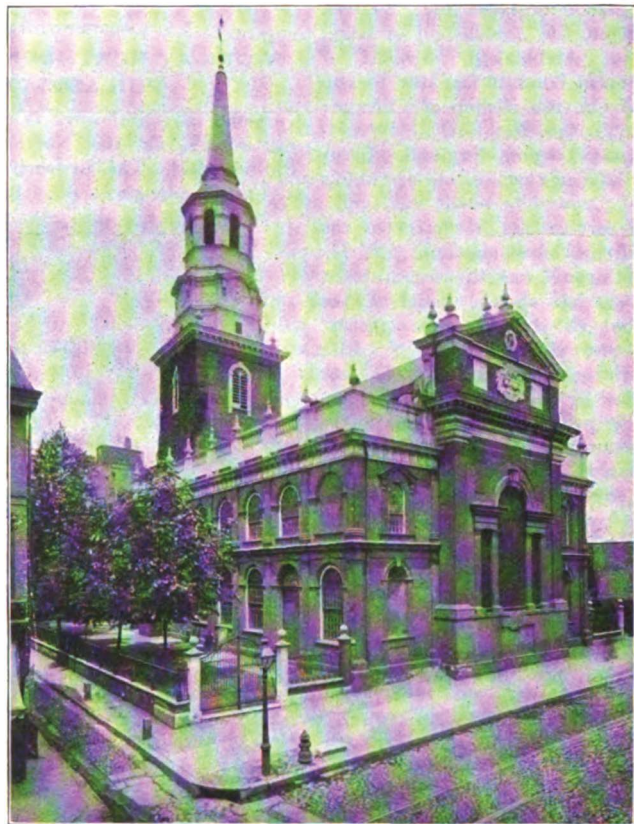
BY A MISTAKE in mailing the electrotype from Philadelphia, the cut of old St. Paul's Church on Third Street below Walnut was inadvertently put in the place of the historic old Christ Church on Second Street near Market, in the article on the 125th anniversary of the diocese of Pennsylvania which

and permanent officers were elected as follows: President, Robert Lee Boyd; Vice-President, T. C. Nicholson; Secretary, Rodney Crawford; Treasurer, V. E. Brinkman; Chaplain, the Rev. E. A. Powell. Speeches were made by the Rev. Maurice Clarke, Dr. G. A. Achman, and Messrs. T. C. Nicholson, V. E. Brinkman, A. R. Pritheroe, and R. L. Boyd, each giving a history of the work of the Brotherhood in their respective neighborhoods.

The Assembly, which will meet quarterly, represents the Brotherhood in Wheeling, Elm Grove, Moundsville, and Wellsburg, W. Va., and Bellaire and Martin's Ferry, Ohio.

LARGE GIFTS TO HOBART COLLEGE.

AT A COLLEGE meeting held Wednesday, May 12th, in the club rooms of Hobart College, President Stewardson made the announcement that he had that morning received a check for \$13,500 as a gift to the college for the purpose of completing the gymnasium. The donor is Mrs. Thomas J.



OLD CHRIST CHURCH, PHILADELPHIA.

appeared in THE LIVING CHURCH of May 8th. We correct the mistake in this issue and give the latest reproduction of old Christ Church, showing the new steeple which has replaced the old one destroyed by lightning a year ago which caused a loss of about \$8,000.

LOCAL ASSEMBLY, B. S. A., ORGANIZED AT WHEELING, W. VA.

ON THURSDAY evening, May 13th, in St. Matthew's Church, Wheeling (the Rev. L. W. S. Stryker, rector), was held a meeting of representative of the Brotherhood of St. Andrew in the vicinity of Wheeling, and a Local Assembly was organized, the object of which is to bring the different chapters in closer relationship. Previous to this session a banquet was served to the delegates in the parish hall by the ladies of St. Matthew's. Bishop Thomas, a former rector of this church, was the speaker on the occasion. He referred to the past work of the Brotherhood and pointed out great opportunities for work in the future. At 7:30 o'clock the first executive session was held, a constitution was adopted.

Emery of Connecticut. This last gift was accepted by consent of the other contributors, the principal ones being Mrs. Charles D. Vail and Hiram W. Sibley, who each gave \$5,000. The sum devoted by Mrs. Vail will be called the pool fund and the swimming pool will be looked upon as Mrs. Vail's gift. Mr. Sibley's contribution will be used for the equipment of the new building for such purposes as office furniture, chairs on the running track, and other incidentals of the furnishing of the building. The remaining sums from other contributors, amounting to between \$3,000 and \$4,000, will be held in reserve, the income from which will be used in part to defray the expense of a physical director, etc. The gift from Mrs. Emery will be used for the completion of the building and its full equipment as a modern gymnasium, which, at the donor's request, is to be called "Williams' Hall," as a memorial to her nephew, Charlie Rose Williams, who was accidentally drowned some years ago. This name will be inscribed on the tablet over the front entrance. In addition to this a bronze tablet will be erected in the main hallway stating that the building is in memory of the

person to be named by the donor at a later date. The announcement was greeted with great enthusiasm by the students.

AN IMPETUS GIVEN TO CATHOLIC UNITY.

CATHOLIC UNITY received considerable of an impetus through the meeting and service that was held at the Church of St. John the Evangelist, Boston, on Thursday, May 13th, when Anglican and Eastern Orthodox Church representatives met for the purpose of discussing the means toward a closer relationship.

At the afternoon meeting an organization was permanently effected. Bishop Coadjutor Parker of New Hampshire presided, and there were interesting addresses by Bishop Codman of Maine, the Rev. Vladimir Alexandrof of Ansonia, Conn., who brought a message from the Metropolitan of St. Petersburg; the Rev. George O. Maloof of the Syrian Church, Boston, the Rev. Michael Hussan of the Syrian Church at Worcester, and others.

These officers were elected: Anglican president, the Bishop of Gibraltar; Eastern Orthodox president, the Archbishop of Riga, Russia; patrons, Archbishop Nicholai of Japan, the Bishop of Fond du Lac, the Bishop of Southern Florida, the Bishop of Chicago; general secretary, the Rev. H. J. Fynes-Clinton, Lewisham, London, England. Later there will be a laymen's committee of twenty selected.

The evening service was in charge of the Rev. C. LeV. Brine of Portsmouth, N. H., whose church (Christ) was the scene of the famous peace service at the time of the signing of the Russian-Japanese treaty. Assisting him were Father Field, S.S.J.E., and the Rev. Father Alexandrof. The sermon was preached by the Rev. Dr. van Allen, and his discourse proved to be a remarkably illuminating statement of what has been done, how the situation is at the present time, and what may be expected in the near future. Among other things he said that nothing could be expected from the Roman communion at this time, and the best attitude that could be preserved toward Protestantism is one of passivity. It is toward the Eastern Orthodox Church that one may look with the greatest hope, and he trusted that this communion and the Anglican should work together in mutual sympathy and understanding. The service was especially interesting and unique, and was carried out with more or less of the ritual common to the Eastern and Anglican faiths.

EPISCOPAL ACTS OF RT. REV. N. S. THOMAS.

SINCE his consecration and up to the time of his leaving on June 6th for his field of labors in the missionary jurisdiction of Wyoming, Bishop Thomas will have held in the diocese of Pennsylvania four confirmation services on different occasions in his late parish church, and three missions connected with the same. On Sunday afternoon, May 16th, he was the special preacher before the Pennsylvania Society in St. Thomas' Church, New York, and in the evening of the same day, the preacher for the Brotherhood of St. Andrew in Christ Church, New York. On Saturday afternoon, May 22nd, he will lay the cornerstone of St. Bartholomew's new buildings at Lehigh Avenue and Twenty-fifth Street, Philadelphia, and on June 1st will preach the baccalaureate sermon at Lehigh University at Bethlehem, Pa. During the past week he was called to Wheeling, W. Va., to conduct the burial service over the remains of an old and valued parishioner of his former parish of St. Matthew's, in that city. The Bishop will return from Wyoming about September 1st in order that his judgment and wishes may be consulted

in regard to matters pertaining to his late parish of the Holy Apostles, where he was and is most dearly beloved.

ATLANTA S. S. INSTITUTE.

THE SPRING session of the Sunday School Institute of Atlanta and vicinity was held in All Saints' chapel after corporate communion in the Cathedral and the Morning and Evening Prayer in All Saints' Church. Mr. J. S. Middleton, superintendent of St. Luke's Sunday school of Atlanta, presided at the afternoon session and Bishop Nelson over the evening session. The keynote of the meetings was to teach the Church, her ways and worship, and to follow her method of instruction. Many of the subjects were not assigned, yet nearly every speaker dwelt earnestly upon this plan.

The addresses were made by the Rev. Charles Noyes Tyndell, Albert Blanchard, J. W. Cooksey of St. Luke's, and Archdeacon Percy C. Webber. Bishop C. K. Nelson concluded the sessions with an address urging a definite conception of the relation of the Sunday school to the Church.

WORK AT NORTHERN LIBERTIES, PHILADELPHIA.

Good parochial work is reported from old St. John's, in the Northern Liberties of Philadelphia. The present rector, the Rev.



REV. GEORGE C. RICHMOND.

George Chalmers Richmond, took charge just before the beginning of Lent. He is a graduate of Yale University and also of the theological department of Yale. He was ordered priest by the late Bishop Huntington of Central New York, and served as his personal assistant at Syracuse for three years. He also served for a year in New York City, engaged in East Side mission work attached to Holy Trinity Church. He was also rector of St. George's, Rochester, N. Y. All the various activities of parochial work are manifested in St. John's and much work is done among the tenement house dwellers in the congested and foreign parts of the city.

DEATH OF REV. DR. APPLETON.

THE REV. DR. SAMUEL E. APPLETON, associate rector of the Church of the Holy Apostles, Philadelphia, since May, 1905, died on the 16th inst. Dr. Appleton was born in Bedford Springs, Va., on Easter Day, March 30, 1834. He was educated at the University of Pennsylvania and Rutgers College. From the latter he received his degree of D.D. in 1876. He was graduated from the Theological Seminary of Virginia in 1857 in the same class with the late Bishop Henry C. Potter. He was ordained to the diaconate by Bishop Alonzo Potter in 1857 and to the priesthood the year following by Bishop Hopkins of Vermont. He was rector of St. Paul's Church, Columbia, Pa., from 1858 to 1860, and on

March 4, 1860, became rector of the Church of the Mediator, Philadelphia, which parish he served for forty-one years. His burial took place on the 19th inst. from the Church of the Holy Apostles. He had reached the age of 75 years and his death resulted from general debility.

COMMENCEMENT AT KING'S COLLEGE, WINDSOR, N. S.

THE ENCONIA exercises of King's College, Windsor, N. S., held on April 27th, were largely attended. In the morning the usual procession marched to the parish church for service. The university sermon was preached by the Rev. Stuart Crockett of New York, who took as his theme "Religion in Education." Convocation was held in the afternoon. The president read the annual report, which showed that the numbers in attendance at the college have been greater during the year than at any time in its history. The outlook for the coming year is promising, and the board of governors will probably be called upon for funds with which to enlarge the residence. Mr. H. Jones has been appointed agent for the college and has already secured a number of large contributions towards the endowment scheme. Dr. Bouldon, the president, whose health is poor, leaves shortly for England to consult specialists, returning just prior to the opening of college in September. Many degrees were conferred. Ray Milner of Chatham, N. B., was the valedictorian.

A BETTER WAY TO KEEP INDEPENDENCE DAY.

THE Joint Commission of the General Convention on Sunday School Instruction adopted a resolution, at their recent meeting, urging all the Sunday schools of the Church to commemorate the anniversary of the Declaration of Independence, Sunday, July 4th, in a religious way this year. The resolution is as follows:

"Resolved, That this Commission recommend to the clergy, the officers and teachers of the Church Sunday schools, that on the coming Fourth of July there be some effort made to introduce into the exercises of the day such prayers, hymns, Scriptures, and addresses as will show our young people the religious significance of the Declaration of Independence, and also the hand of a benign Providence in the making and development of the American colonies into a nation with wonderful possibilities for its aiding the coming of the Kingdom of God."

CHRISTIAN SOCIAL UNION.

THE NEW Executive committee of the Christian Social Union, elected at the recent annual meeting, held its first session in the Church House, Philadelphia, on Tuesday, May 11th. Under the vigorous leadership of the president, Mr. Clinton Rogers Woodruff, plans are in hand for pushing the work of the Union in several directions. A proposal to seek the cooperation of the Social Service Commissions, in the five dioceses where they exist, and to try to appoint a diocesan secretary in other dioceses, was referred to the committee on Extension of Membership, of which Bishop Thomas of Wyoming is chairman. A letter was read by the corresponding secretary from the committee in charge of the Child Labor bill, passed at the recent session of the Pennsylvania legislature, thanking the Union for assistance in procuring the passage of the bill.

BISHOP COXE'S SON WEDS.

A CABLEGRAM to the press under date of Paris, May 1st, says: "Mr. Hanson Cleveland Coxe, Deputy Consul General of the United States at Paris, who is the son of the

late A. Cleveland Coxe, Bishop of Western New York, was married to-day to Mlle. Rosenberger, daughter of the Swiss consul at Marseilles."

ALBANY.

W. C. DOANE, D.D., LL.D., D.C.L., Bishop.

Spring Meeting of Susquehanna Archdeaconry.

THE SPRING meeting of the Archdeaconry of the Susquehanna was held at Grace Church, Cherry Valley (the Rev. T. E. Calvert, rector), with an attendance of about thirty. Archdeacon Grout of Delhi presided, and the Rev. W. J. Wilkie of Stamford is the secretary. Matters pertaining to the missionary interests occupied the attention of the convention. The Rev. Dr. W. W. Battershall of St. Peter's Church, Albany, delivered an interesting sermon. Missionary services were held at which addresses were delivered by the Rev. Mr. Quick of Springfield Center and the Rev. Mr. Ashton of Morris.

ARKANSAS.

WM. MONTGOMERY BROWN, D.D., Bishop.

Personal.

MRS. HERBERT E. BOWERS, who was unanimously elected directress of the diocesan branch of the Junior Auxiliary at the recent convention, held the same office for five years in the diocese of Texas, where she did a splendid work and was deservedly popular. Mrs. Bowers is the wife of the dean of the theological school.

ATLANTA.

C. K. NELSON, D.D., Bishop.

Work Among Colored People — Improvements to St. Luke's, Atlanta.

THE WORK among the colored people is steadily progressing. The new mission of St. Timothy in Athens has presented a class for confirmation, and funds are coming in for a church, to be built on the lot recently purchased. Archdeacon Henderson has secured valuable gifts of furniture and equipment for several churches for colored people and enough money to complete St. Christopher's, Columbus.

AN OLD English oak pulpit with brass rail has been put in place at St. Luke's Church, Atlanta, the gift, with the sounding-board, of St. Elizabeth's guild of the parish. The work is very elegant and chaste, in keeping with the architecture and other furnishings of the church, which has been recently built and almost paid for. The first \$1,000 accumulated for the pulpit by this guild was generously given for the choir stalls.

CALIFORNIA.

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

Meeting of Alameda County Sunday School Association.

A MOST interesting meeting of the Sunday School Teachers' Association of Alameda county was held in the guild room of the Church of the Good Shepherd, West Berkeley, on Monday evening, May 10th. Nearly 100 teachers were present and much interest was shown in the work. The special programme of the evening was the subject of Telling Stories in Sunday School Instruction. Mrs. Whitbeck of the Berkeley Library illustrated her own method by telling several stories—among them the Legends of St. Christopher and of King Robert of Sicily—in a most interesting manner. The Rev. E. L. Parsons told of some of his experiments and experiences in enforcing moral truths through the medium of stories.

CENTRAL NEW YORK.

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

Personal and Other Notes.

THE REV. OCTAVIUS APPLGATE of St. John's Church, Kingston, N. Y., has accepted a call to the important parish of Grace Church, Utica. The Rev. Mr. Applegate is a son of the late Rev. Octavius Applegate, D.D., for many years rector of St. George's Church, Newburgh, N. Y., and since his ordination in 1887 has held several rectorships previous to St. John's Church at Kingston.

ST. GEORGE'S CHURCH, Utica, which has stood nobly for Catholic truth and practice, is now out of debt. The vestry promptly voted the rector, the Rev. Jesse Higgins, a substantial increase of salary.

THERE WAS blessed at the early celebration on Easter Day in St. John's Church, Marcellus (the Rev. E. B. Doolittle, rector), a very fine sterling silver communion service. This was given in memory of Bessie Sweet Gallup, and was presented to the parish by her mother. The service, which was made by Gorham, consists of two chalices, paten, cruets, bread-box, and spoon.

CHICAGO.

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

Gifts to St. Ambrose's, Chicago Heights.

ST. AMBROSE'S CHURCH, Chicago Heights, has been the recipient of a handsome brass cross and two large brass vases from Mrs. W. J. Thomas, in memory of her husband, who died last autumn. They are of excellent design and workmanship.

CONNECTICUT.

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

Miscellaneous News Notes.

THE REV. ERNEST DE F. MIEL, rector of Trinity Church, Hartford, is absent from his parish for six months on account of impaired health. He has lately been bereaved in the death of his sister, Miss Miel.

SISTER LOUISE (Miss Sarah Louise Thayer) died on May 7th at her home in

Windham, aged 69 years. She was the first sister set apart under the present canon, and rendered long service in the Church. She was for twenty years the head of the Church Charity Foundation of Buffalo, N. Y.

THE TRINITY COLLEGE alumni of Hartford recently gave an informal dinner. About twenty-five men were present, and among the speakers were President Luther and Prof. McCook.

THE CONNECTICUT Bible Society has just observed its centenary, having been organized May 11, 1809. The Rev. James W. Bradin, rector of St. John's, Hartford, is vice-president.

THE DIOCESAN CONVENTION will meet at Christ Church, Hartford, on Tuesday, June 8th. The matter of the division of the diocese is under discussion, and will doubtless come up for consideration.

DELAWARE.

F. J. KINSMAN, Bishop.

Meeting of the Junior Auxiliary at Wilmington — Clerical Brotherhood Session at Elkton — Notes.

THE JUNIOR AUXILIARY held its annual meeting in St. John's Church, Wilmington. Mrs. George C. Hall presided at the business meeting in the morning. Mrs. McIlvaine, president of the Woman's Auxiliary, and Miss Kinsman made addresses. These were elected: Mrs. G. C. Hall, president; Miss Louise Van Trump, secretary; Miss Lucy Primrose in New Castle, Mrs. A. E. Jardine in Kent, and Miss Jennie Prettyman in Sussex, as organizing secretaries for the three counties. Pledges were received for the Bishop Coleman memorial. At the general session in the afternoon the Bishop made the address. He spoke of making the most of opportunities; results being in proportion to the faithful use of these rather than of ability. As practical suggestions, he asked for a set of Communion linen for St. Matthew's (colored) mission, Wilmington, and a box of helpful books for a North Carolina mission. The parish secretaries read reports



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from the various branches. The Babies' branch report was read, presenting an offering of \$64.06 for the year.

THE CLERICAL BROTHERHOOD met in May in Trinity rectory, Elkton, Md., the Rev. Mr. Schouler being one of the senior members of the Delaware Clericus, and most regular in attendance for many years. There were present the Bishop of Delaware and the Rev. Messrs. Clay, Donaghay, Grantham, Hammond, Kirkus, Laird, Rigg, of the diocese; and Dr. Murphy of the diocese of Easton. After enjoying the rector's hospitality at dinner, the business session was held, at which the Bishop read a most thoughtful and complete essay on "Religion for Humanity." The subject was discussed by those present, and the Brotherhood adjourned to meet the second Tuesday in September.

THE BISHOP recently confirmed a deaf-mute in the chapel at Bishopstead, presented by the Rev. Mr. Dantzer. Those present were much gratified to find the Bishop could address them in the sign language.

THE DIOCESAN CONVENTION will meet in St. Peter's, Smyrna, on the first Wednesday in June. The Rev. K. J. Hammond will preach the convention sermon.

THE BISHOP dedicated the new organ in "Old Swedes," Wilmington, recently and confirmed a class of a dozen, making the additions to the communicants for the year number fifty in that congregation.

THE REV. W. II. LAIRD read the essay at the last semi-annual meeting of the Philadelphia Association of the Alumni of the Virginia Seminary on "The Philosophy of Justification by Faith."

HARRISBURG.

JAMES H. DARLINGTON, D.D., Ph.D., Bishop.
Church Club Banquet in the See City.

THE CHURCH CLUB of the diocese of Harrisburg banqueted at the Hotel Windsor on the evening of May 12th. About two hundred were present. Mr. C. K. Morganroth of Shamokin made the "Address of Welcome." The Rev. Thomas J. Garland, secretary of the Third Department, spoke on "The Third Missionary Department." The topic "How a Man Can Help a Boy" was presented by Hubert Carleton, general secretary of the Brotherhood of St. Andrew. The Bishop of the diocese spoke on "The Outlook in this Diocese."

IDAHO.

JAMES B. FUNSTEN, D.D., Miss. Bp.

Progress and Needs of the District.

AT TWIN FALLS the church recently completed will be much helped by the rectory now under construction. The church in Buhl is now ready for occupancy, though it lacks some important articles of furniture, such as altar, pews, etc. Mrs. B. H. Buckingham has in a most liberal way given this church a handsome communion set. All this work, south of the Snake river, is under the charge of the Rev. Mr. Chamberlain. The very important work in the Wood river valley, which is centered in the town of Hailey and which has been vacant since the resignation of Archdeacon Stoy, has now been supplied by the acceptance of the Rev. Willard H. Roots. The Rev. S. W. Creasey, who has been doing successful work in Shoshone for the last two years, recently presented a class of nine persons for confirmation by the Bishop. The Indian school, which has been under the charge of Mrs. P. R. Nelson at Ross Fork, has taken care of about twenty children and done most satisfactory work among the needy tribes. The Bishop is much embarrassed on account of the lack of proper buildings and also the necessary clothes for the little Indian children.

St. Luke's Hospital continues to be

crowded and funds are needed to enlarge the plant. The Bishop is too much occupied to be able to solicit them in person. The Church ought not to allow its work in the new Northwest to suffer for the few thousand dollars that would give an equipment needed to meet absolute demands.

In northern Idaho the work is progressing as well as could be expected. A church is needed at Sand Point, which has grown in a few years from a village of 700 to 7,000. The town of Wallace, which is the center of a great gold and lead mining district of the Coeur d'Alene region, has been for some months without a rector. The Bishop needs at least ten more men to serve the country, for Idaho has only sixteen workers at present. The vacancy at Moscow, where the University of Idaho is situated, has been supplied by a very effective man, who is coming to us from the Congregationalists. The Rev. Mr. Jukes, who was sent last fall to Granger by the Bishop, is making most satisfactory progress.

KENTUCKY.

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

News of the Auxiliary—Meeting of Louisville Laymen's League—Recent Memorial Gifts—Other Items.

THE QUARTERLY meeting of the Executive Board of the Woman's Auxiliary was held Thursday morning, May 13th, at the Church of Our Merciful Saviour, Louisville. Plans for the annual meeting were perfected, at which time the special Silver Thank Offering in commemoration of twenty-five years of Auxiliary work in the diocese is to be presented. The president announced that Miss Sallie Stuart, diocesan president of the Virginia branch, had been secured to address the annual meeting, to be held at Henderson, at the time of the diocesan council, and also to speak to a united meeting of the Louisville Auxiliaries previous to the Council. By a unanimous vote, it was decided that the Silver Thank Offering shall go to the Board of Missions undesignated, but as a memorial to Bishop Dudley, who started the Woman's Auxiliary in Kentucky twenty-five years ago. Appropriate resolutions were passed relative to the death of George C. Thomas, treasurer of the Board of Missions. An item of special interest was the report of the committee appointed to draft a constitution for the Kentucky Auxiliary. The new constitution clearly states that "it shall be held as foreign to the spirit and principles of the organization to raise funds for its use by means of public sales, fairs, or entertainments of any kind by any of its departments."

A MEETING of the Louisville Laymen's League was held in the Cathedral Sunday school room on the evening of May 13th. The special subjects for discussion after the regular business were "The Sunday School Institute" and matters relating to St. George's mission, Parkland. The town having grown in a different direction than was anticipated at the time of the building of the mission, it is hoped and expected that a more desirable site will be secured and the location of the church changed.

RECENT memorials presented in the diocese are a handsome pulpit with brass book-rest, given to the Church of the Epiphany, Louisville, by Mrs. Louisa Voss in memory of her husband, August Voss; an altar rail of black walnut supported by metal stanchions, given to St. John's Church, Uniontown, by Mrs. H. G. Williams in memory of her husband; and a pair of brass altar candlesticks to Trinity mission, Russellville, in memory of Orlando Byrne, a member of the mission.

ON SUNDAY, May 9th, Bishop Woodcock preached a special sermon in Christ Church

THE PRICE OF WHEAT

It is Soaring Skyward While The Baker's Loaf of Bread Grows Smaller and Smaller—Who Pays the Profits Reaped by Speculators?

The "bull" operators in the Chicago "wheat pit" are playing their old tricks with the world's great staple food, and, as usual, the public is again discussing the question, "Who pays the enormous profits reaped by these speculators?" One speculator is said to have made \$5,000,000.00 out of his wheat "corner." Who pays the five million dollars?

The question is an easy one for most persons who give the subject any careful thought. It comes out of the pockets of the consumers.

Of course the speculators will claim that the increased price was caused by a shortage in the wheat supply, while the Secretary of Agriculture maintains that there is no shortage and that crop conditions do not warrant such a jump in prices. There is also the usual demand for the removal of the tariff on wheat and for laws prohibiting speculation outside of that which is incidental to the actual buying and selling of grain.

All these discussions are interesting and instructive, but the question of most immediate and vital interest to the public is the effect on the price of breadstuffs. With flour steadily advancing in price, the baker must either increase the price of bread or reduce the size of the loaf. Being a human being, the baker is apt to make the loaf much smaller than the increased price of flour would warrant.

In this emergency fortunate indeed is the housekeeper who knows Shredded Wheat Biscuit. These little loaves of shredded wheat contain all the nutritive material in the whole wheat. One of them contains more real muscle-making, strength-giving material than a five-cent loaf of bread. Moreover, they contain no yeast to cause fermentation in the stomach and are absolutely free from all baking powders, grease, fats or chemicals of every description. Being steam-cooked, shredded and then baked crisp and brown, they are easily digested by the most delicate stomach. The price of these little loaves remains the same no matter what the speculators may do in the Chicago wheat pit. Two of these little shredded wheat loaves, which cost the consumer one cent each (and which may be obtained of any grocer), eaten with milk or cream and a little fruit will supply all the strength needed for a half day's work. Try them for a few mornings and enjoy the feeling of returning strength and vigor that comes from perfect digestion.

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Cathedral to the Cumberland Telephone Association, the officers and members attending in a body.

AFTER twenty-two years of unbroken service, the Rev. Charles B. Rodifer has resigned the charge of Trinity mission, Russellville, owing to his blindness, the result of cataract in both of his eyes. Mr. Rodifer is the oldest priest in active service in the diocese.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Bust to be Unveiled in the Cathedral—Dedication Jubilee at Church of the Incarnation, Brooklyn.

DURING the coming session of the Diocesan Convention, a memorial full-size bust of the late Dr. Littlejohn, first Bishop of Long Island, will be unveiled in the Cathedral of the Incarnation, Garden City. The convention meets on the 25th and 26th of May.

THE DEDICATION jubilation, Monday evening, May 10th, at the Church of the Incarnation, Brooklyn, following the consecration services Sunday, was largely attended. Nearly every seat in the edifice was occupied. Augustus Van Wyck, warden of the parish, presided over the meeting, and after the singing of a hymn, the Rev. John Howard Melish, rector of the Church of the Holy Trinity, made a brief address. The Rev. Joseph Dunn Burrell, pastor of the Classon Avenue Presbyterian church, was the second speaker of the evening. He was followed by the Rev. Dr. William Mercer Grosvenor, rector of the Church of the Incarnation, Manhattan, and president of the Standing Committee of the diocese of New York. He delivered a most eloquent address. When Dr. Grosvenor had finished his words of greeting, William Macbeth, junior warden of the church, spoke. Following the addresses of greeting in the church there was a reception in the parish house.

MASSACHUSETTS.

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

Choir Festival of the Church of the Advent, Boston.

THE SECOND section of the choir festivals in Boston and surrounding towns took place on the evening of Wednesday, May 12th, under the auspices of the Choir Guild. Mr. S. B. Whitney conducted the several choirs, made up of 140 voices, at the Church of the Advent, and Albert W. Snow, choirmaster at the same parish, was at the organ. The rector of the parish, the Rev. Dr. van Allen, conducted the service, and the choirs, which made an imposing appearance in procession, included the Advent, Boston; St. Paul's, Brookline, St. Mary's, Newton Lower Falls; St. Paul's, Brockton; and St. Anne's, Lowell.

It was Mr. Whitney who first conceived the idea of a united choir festival, and the largest number of singers over which he presided was 600. The present season represents the thirty-third annual series of parish choir festivals and the nineteenth of the Choir Guild. The first festival was held at Trinity Church and at that time there were both men and women singers.

The next festival of the present series will be held Wednesday evening at Trinity Church, Boston.

MEXICO.

HENRY D. AVES, LL.D., Miss. Bp.

Mission Revived at Guadalajara.

THE RT. REV. H. D. AVES, accompanied by Mrs. Aves, visited Guadalajarara on Sunday, April 25th. Classes were confirmed at the Mexican mission and at the American mission. The work of the American mission

was begun about three months ago, and the Mexican mission, after being suspended for nearly two years, was revived at the beginning of March.

MILWAUKEE.

W. W. WEBB, D.D., Bishop.

Meeting of the Woman's Auxiliary.

THE SEMI-ANNUAL meeting of the Milwaukee branch of the Woman's Auxiliary was held on May 11th at St. James' Church. The meeting was presided over by the corresponding secretary, Mrs. F. M. Clarkson, owing to the absence of both the president and vice-president on account of illness in their families. The morning was devoted to the regular monthly business, reports, letters, etc. At noon-day the missionary prayers were read by the rector, the Rev. Frederick Edwards. At 1 P. M. a luncheon was served by the ladies of St. James' Church. At 2:30 P. M. the meeting was called to order; and an interesting address was given by Mrs. John Henry Hopkins of Chicago. Mrs. Hopkins is the wife of the secretary of the Fifth Missionary District. Her subject at this time was "General Missions," and her enthusiasm and inspiring words were an incentive to every one to wish to do more for missions. The offering of the day was for the diocesan May offering for general missions.

MISSISSIPPI.

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

Gifts to Grace Church, Okalona.

THE Society of St. Charles, King and Martyr, of England, has presented a pair of brass candlesticks for the altar to Grace Church, Okalona.

NEWARK.

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

Annual Service of the G. F. S. at Paterson—Gifts to Holy Trinity Chapel, Hillsdale—Other News.

ABOUT 500 young women attended the annual service of the Girls' Friendly Society of this diocese in St. Mark's Church, Paterson, on Sunday afternoon, May 9th. They were welcomed by the Rev. Samuel A. Weikert, rector of the parish. The annual sermon was preached by the Rev. Albert L. Longley, rector of Trinity Church, Bergen Point, Bayonne, N. J.

HOLY TRINITY CHAPEL, Hillsdale (the Rev. Glenn W. White, in charge), has recently been the recipient of altar lights and hangings. The first vested choir the mission has had was organized and sang Evensong on Easter Day, the vestments having been given by a member of the mission. Another person had designed and erected choir stalls and

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a pulpit. Electric fixtures have been added and now the interior of the chapel will, from a standpoint of Churchliness, compare favorably with most of those in the diocese. Further alterations in the chapel are contemplated for the near future.

THE FUND for an endowed bed for sick clergy and their families, in memory of the late Bishop Starkey, which the Guild of St. Barnabas' Hospital, Newark, has been collecting, is about ready to be closed. Nearly the full amount needed has been secured. At the annual meeting of the guild, held at the home of Mrs. Edward H. Wright, 24 Park Place, Tuesday, May 11th, the treasurer also reported that besides decorating the walls of the regular hospital chapel, and completing the mortuary chapel, the guild had paid to the hospital during the year \$3,800 for current expenses.

NORTH CAROLINA.

JOSEPH B. CHESHIRE, D.D., Bishop.

Prospective Memorials for Christ Church, Raleigh.

CHRIST CHURCH, Raleigh, is soon to have a fine new altar and reredos as memorials to two souls who have entered into the land of light.

OHIO.

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

Growth of Emmanuel Church, Cleveland — Marriage of the Rev. J. M. Forbes.

ENCOURAGING growth is shown by the annual report of Emmanuel Church, Cleveland, Ohio (the Rev. Wilson R. Stearly, rector). The parish now numbers 804 resident communicants. During the past year 25 letters of transfer have been received, and 51 persons confirmed. The baptisms have numbered 52 and there have been 102 celebrations of the Holy Communion. The total receipts have been \$20,434.84, of which amount \$7,190.91 was received from pew rentals. A total of \$2,348.89 has been given to objects outside of the parish.

ON WEDNESDAY, May 12th, the Rev. James M. Forbes, rector of St. Peter's Church, Ash-tabula, and Mrs. Josephine Whitsey, a member of his parish, were married by the Rev. Robert J. Freeborn, rector of St. James' Church, Painesville.

OREGON.

CHARLES SCADDING, D.D., Bishop.

A Loss to Astoria.

ON MAY 6th the wardens and vestrymen of Grace Church, Astoria, met and passed resolutions of regret and esteem on the removal from the city of the Rev. William S. Short, the rector for twenty-two years, who is to take up work in Honolulu.

PENNSYLVANIA.

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

Brotherhood Conference at Norristown—Convocation of North Philadelphia—Death of Miss Ridgely—Other Diocesan News.

THE SPRING meeting of the Norristown sectional conference of the Brotherhood of St. Andrew was held at Calvary Church, Conshohocken, Saturday evening, the 5th inst. The subject before the conference was "How Can the Chapter Best Develop Men for Real Brotherhood Work?"

AT THE spring meeting of the Convocation at North Philadelphia, held on the 11th inst., the Rev. Edgar Cope was reelected dean for another period of four years. It was reported at this meeting that work on the building operations at St. Bartholomew's mission at Lehigh Avenue and Twenty-fifth Street, Philadelphia, was progressing favor-

ably and that the cornerstone would be laid by the Bishop of Wyoming at the request of the Bishop of the diocese, on the afternoon of the 22nd.

MISS MARGARETTA RIDGELY, a graduate of the Deaconess Home and Training School of Philadelphia, and who has been at work as deaconess since 1901 at Cape Mount, Liberia, is spending a portion of her year's furlough in Philadelphia. She is endeavoring to secure funds toward the erection of additions to the mission house at Cape Mount.

THE ANNUAL meeting and dinner of the alumni of the Theological Seminary at Alexandria, Va., was held on Thursday evening, the 13th inst., at the Huntington Valley Country Club. The Rev. Dr. Duhring is president and the Rev. J. Thompson Cole, secretary of the Association. Addresses were made by the above and by Dean Crawford of the Seminary. An essay on "Justification by Faith" was read by the Rev. William H. Laird of Delaware.

A NUMBER of prominent and influential Churchmen have passed away during the past two weeks. Among them were David Paget Davis, son of the late Justice Davis of the United States Supreme Court. His burial took place at the Church of the Incarnation on Monday afternoon, 10th inst. Thomas Wetherill, who died at Saranac Lake, N. Y., was buried from his late home in Germantown on the 11th inst. The Rev. Arnold H. Hord, rector of St. Michael's, Germantown, officiated. On Friday, the 14th inst. the death occurred of Mrs. Edward Wain at her country place near Cheltenham. Mrs. Wain, who was the mother-in-law of the Rev. R. Bowden Shepherd, rector of Christ Church, Riverton, N. Y., came from a noted and historic family. She was largely and devotedly interested in many of the charities and institutions of the Church.

MEMORY MENDING

What Food Alone can Do for the Memory

The influence of food upon the brain and memory is so little understood that people are inclined to marvel at it.

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A Canadian who was sent to Colorado for his health, illustrates this point in a most convincing manner:

"One year ago I came from Canada a nervous wreck, so my physician said, and reduced in weight to almost a skeleton, and my memory was so poor that conversations had to be repeated that had taken place only a few hours before. I was unable to rest day or night, for my nervous system was shattered.

"The change of climate helped me a little but it was soon seen that this was not all that I needed. I required the proper selection of food, although I did not realize it until a friend recommended Grape-Nuts to me and I gave this food a thorough trial. Then I knew what the right food could do, and I began to change in my feelings and bodily condition.

"This kept up until now after 6 months' use of Grape-Nuts all my nervous trouble has entirely disappeared, I have gained in flesh all that I had lost, and what is more wonderful to me than anything else, my memory is as good as it ever was.

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A book of 200 pages for the teacher, in which there are ample helps for every lesson in the foregoing. Cloth, 75 cts. each net. Postage 8 cts.

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44 lessons, similar in style to the above. Price, 5 cts. each. Postage 10 cts. per dozen.

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How we worked out a plan of Bible Lessons on Faith, Duty, and Worship, at St. Mark's, Washington. By Charles H. Hayes, D.D., Professor of Christian Apologetics, General Theological Seminary. A pamphlet of practical suggestions for Sunday School Workers. Price, 5 cts. Postage 1 ct.

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PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

Death of Mrs. B. R. Allabough.

Mrs. B. R. ALLABOUGH, wife of the lay reader of St. Margaret's deaf-mute mission and candidate for orders, died on Sunday, May 9th, at Wilkinsburg, a suburb of Pittsburgh. On the following Tuesday the Rev. Austin W. Mann, and the Rev. Joseph Speers of St. Stephen's Church, conducted the funeral service. Like her husband, who is a teacher in the Western Pennsylvania Institution. She graduated from Gallaudet College, named for the founder of deaf-mute education in America.

WASHINGTON.

ALFRED HARDING, D.D., Bishop.

Meeting of the Churchman's League—Vested Choir Inaugurated at Forestville — Other Diocesan News.

THE ANNUAL MEETING of the Churchman's League of the District of Columbia was held at St. John's parish hall, Sixteenth and H Streets, N. W., on Tuesday, May 4th, at 8 P.M. The election of the following officers and executive committee for the ensuing year took place: President, Admiral Mordecai T. Endicott; Vice-President, Mr. Arthur S. Brown; Secretary, Mr. John Lane Johns, and Treasurer, Mr. H. L. Rust. Executive Committee: Rev. Messrs. C. E. Buck, W. G. Havenport, Herbert Scott Smith, and Mr. Percy Meyers. Canon Walpole of London, England, addressed the League, and the Rev. G. C. F. Bratenahl gave an illustrated lecture on "Immigration: The Making of America." The delegates to the diocesan convention were the guests of the evening.

THE REV. W. C. SHEARS of Forestville, Prince George county, is about to inaugurate a vested choir in his church. Preparations for the vesting of the present choir are going actively forward. The Church in Forestville is known as Epiphany Church, after the church on G Street, Washington, which has always taken a kindly interest in its younger sister. There is another church in the same parish, at Surattsville, which already had its choir surprised.

THE REV. DR. MCKIM has announced to his congregation that he will not again appeal on behalf of the endowment fund because he feels that as the years go by the fund will be increased by legacies until it reaches at least the sum of \$100,000. Of this amount \$80,000 is in hand, so the goal is in sight.

AT THE Church of the Good Shepherd, Washington, on May 13th, the Girls' Friendly Society held its annual meeting. The sermon was preached by the Rev. Caleb R. Stetson, formerly in charge of the Church of the Good Shepherd and now vicar of Trinity Church, New York. The society has now paid for its holiday house.

WESTERN NEW YORK.

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

Rochester Clerical Union Meets—Memorial Window Placed in St. Paul's, Rochester — Rev. Dr. Thomas on the Emmanuel Movement.

AT A well-attended meeting of the Rochester Clerical Association, held Tuesday, May 11th, the members considered the proposed building for a new St. Stephen's church and gave their approval to a plan presented by the Rev. Thomas J. Shannon, rector of the parish. Bishop Walker had already given his sanction to the project.

A MEMORIAL window has just been placed in St. Paul's Church, Rochester, the subject of which is "St. Paul preaching at Athens," and illustrating Acts 17: 23. This is the work of the Tiffany Studios, New York. The

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text from the Acts is at the base, while below on a bronze tablet is the inscription: "This window is erected in memory of Charles J. Bissell."

ON MAY 9th, before the Men's Club in Brick Presbyterian church, Rochester, the Rev. J. B. Thomas, Ph.D., rector of St. Andrew's Church, spoke on "The Permanent Element in the Emmanuel Movement." Dr. Thomas said that his understanding of the duties of the clergyman and the physician were to serve humanity and that it was his purpose to show that the permanent good that is to come out of the Emmanuel Movement, so-called, is to make clear that the objects of the two professions are ultimately identical. Dr. Thomas devotes Wednesday and Saturday afternoons of each week to receiving and talking with persons who may desire his aid.

WYOMING.

JAS. B. FUNSTON, D.D., Miss. Bp. in Charge.
Diocesan News Notes.

THE WORK in Lander has been making excellent progress. The new rectory property will add very much to the effectiveness of the plant. The whole property is situated in the center of a growing town of Lander, which is the center of quite a number of towns, and under the earnest leadership of the Rev. John Roberts churches have been established in Hudson, Milfort, Riverton, and DuBois. The Rev. Dr. Schepp has recently taken charge of this work. The work in the Big Horn basin, which is centered at Cody, has been under the charge of the Rev. Mr. MacWilliams, who comes twice a month to have services. Bishop Funston, some years ago, had a very nice church erected in Cody, and we have a valuable property there entirely without debt. The Rev. Mr. Whitehouse has been covering a large country, with Sheridan as his headquarters, and is to be congratulated upon most efficient and successful work, but a missionary is badly needed to relieve him of the work at Newcastle, Cambria, Sundance, and Gillett. A most interesting work has been developed during many years past in the city of Cheyenne, where we have a handsome stone church and a large and commodious rectory. This church has suffered very much recently on account of the vacancy caused by the departure of the Rev. R. L. Harris, though the faithful *rector emeritus*, the Rev. George Rafter, has done all that is possible for him, yet it is very necessary to have the place filled or else serious loss will come to the community.

CANADA.

Record of Recent Happenings in the Canadian Church.

Diocese of Montreal.

SPECIAL collections were made in all the city churches in Montreal May 9th on behalf of the funds to build the Carmichael Memorial Church, which is to be erected in St. Alban's parish in the north end of the city. The results of the appeals are not to be announced before May 17th, as additional collections were to be taken on the following Sunday in some churches.—THE CENTRAL committee of the Church of England branch of the Laymen's Missionary Movement held the annual meeting in the Synod Hall, Montreal, May 11th. The meeting was open to all men. Bishop Farthing and Canon Tucker, secretary of the General Missionary Society, gave addresses, as well as a number of prominent laymen.—It is announced that the changes in St. John's School, carried on for so many years under the supervision of the clergy of the Church of St. John the Evangelist, will not interfere with its continuance. The headmaster, Mr. Fosbry, is establishing a school in the neighborhood of Montreal, to which he is taking his staff of teachers and

a large number of pupils. The warden of the old school, the Rev. Arthur French, will go to England during the summer to secure a new staff of teachers, and the institution will be carried on on the old lines. Although Mr. French takes no part in the teaching, he personally directs the routine of the school and is responsible for its finances.

Diocese of Toronto.

MUCH REGRET is felt in the parish of St. James' Cathedral, Toronto, at the resignation of the rector, the Rev. Canon Welch, who, after fourteen years of work in Toronto, nine of which were spent at the Cathedral, is returning to England to take a charge in the diocese of Wakefield, Yorkshire.—THE NEW rector of St. Philip's Church, Toronto, is the Rev. J. H. Teney, now rector of Omence. He succeeds the Bishop of the diocese, who was rector of St. Philip's for so many years.

AN ADDITION has been made to the teaching staff of Trinity College, Toronto, in the person of the Rev. J. P. Llwyd, D.D., rector of St. Mark's Church, Seattle, Wash., where he has been at work for the last ten years. He is a son of the late Archdeacon Llwyd of Algoma, and a graduate of Trinity College. Mr. Llwyd will remove to Toronto shortly.—BISHOP SWEENEY held a service in All Saints' Church, Toronto, May 6th, setting apart a deaconess.—ACCORDING to the resolutions passed at the meeting of the House of Bishops in Toronto, the Rogation days will be observed, and the service and prayers provided for the purpose be used.—AT THE opening service of the annual meeting of the diocesan Woman's Auxiliary, May 5th, Bishop Sweeney was the preacher. The service, with corporate Communion, was held in St. James' Cathedral, Toronto.

Diocese of Moosonee.

IT IS NOW stated that Archdeacon Renison has decided to remain in the diocese, though he has received more than one offer of a large parish in the United States.—AN ADDRESS of regret at his leaving the diocese

LIGHT BOOZE

Do You Drink It?

A minister's wife had quite a tussle with coffee, and her experience is interesting. She says:

"During the two years of my training as a nurse, while on night duty, I became addicted to coffee drinking. Between midnight and four in the morning, when the patients were asleep, there was little to do except make the rounds, and it was quite natural that I should want a good, hot cup of coffee about that time. It stimulated me and I could keep awake better.

"After three or four years of coffee drinking I became a nervous wreck and thought that I simply could not live without my coffee. All this time I was subject to frequent bilious attacks, sometimes so severe as to keep me in bed for several days.

"After being married, Husband begged me to leave off coffee, for he feared that it had already hurt me almost beyond repair, so I resolved to make an effort to release myself from the hurtful habit.

"I began taking Postum and for a few days felt the languid, tired feeling from the lack of the stimulant. But I liked the taste of Postum, and that answered for the breakfast beverage all right.

"Finally I began to feel clearer-headed and had steadier nerves. After a year's use of Postum I now feel like a new woman—have not had any bilious attacks since I left off coffee."

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CHAPTER II.

THE INTERMEDIATE STATE.

1. The Fact of an Intermediate State—Bible Teaching as to the Fact—Our Lord's Teaching—Significance of the New Testament reserve.
2. The Condition of the Departed in the Intermediate State—Not Unconsciousness—The Wicked: Probation after Death—The Good Rest with Christ.

CHAPTER III.

THE INTERMEDIATE STATE—Continued.

Progress—Considerations from Observation of Life—Progress and Sinfulness—1 Peter 3: 18-20 and 4: 5, 6—Penitence not Inconsistent with peace—History of the Doctrine of Purgatory—Prayer for the Dead—Invocation of Saints—History—Doctrinal Basis.

CHAPTER IV.

THE LAST THINGS: THE RESURRECTION OF THE BODY.

The Last Day—The Present Spiritual Resurrection—The Future Resurrection of the Body—Why Should the Body Rise again?—The Christian Hope of the Redemption of the Body—The Resurrection of the Body implied in the belief in Immortality—The Resurrection of the Wicked—Nature of the Resurrection Body—Identity with the Earthly Body—Contrast with the Earthly Body.

CHAPTER V.

THE LAST THINGS—Continued.

The Last Judgment—Divine Judgment on Earth—The Judgment on the Last Day—Relation Between Present Judgments and the Last Judgment—The Day of Judgment—Hell: the Lost—Nature of the Punishment—Duration of the Punishment—Objections to the Doctrine of Everlasting Punishment—Universalism: Its Popularity—Scriptural Basis—Universalism in the Light of Reason—Conditional Immortality—Scriptural Basis—Conclusion.

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HEAVEN.

Relation of Heaven and Earth—The New Jerusalem—Manifestness of Life in Heaven—Unity of Life in Heaven: the Presence of God.

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THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

was presented to Bishop Holmes from the congregation of St. John's Church, Chapleau.—THE NEW Bishop, the Rt. Rev. Dr. Anderson, will begin his visitation of the missions around James' Bay in the beginning of June.

Diocese of Ontario.

THE NEW dean of Ontario, the Very Rev. E. J. Bidwell, preached at the special service at Trinity Church, Brockville, on the occasion of the meeting of the rural deanery of Leeds and Grenville, May 3d. A large number of the clergy of the district were present.

THE PROPOSED new Church of St. Mary Magdalene will cost about \$20,000.—A HANDSOME new carved oak altar has been placed in St. John's Church, Portsmouth.—A NEW rectory is to be built for Trinity Church, Wolfe Island.

Diocese of Ottawa.

AT A MEETING of the Men's Guild of the parish of Grace Church, Ottawa, in the beginning of May, the subject of the revision of the Prayer Book was discussed at great length. The conclusion arrived at was that revision must come, and that the proposed changes by the committee appointed by the General Synod, for the purpose, are advisable.—THE RECTOR of St. John's Church, Ottawa, the Rev. Canon Pottard, has returned after several months' absence in England.

Diocese of Huron.

A GREAT missionary effort was begun throughout the diocese the second Sunday in May. Every church in town and country will have a special missionary service and sermon. One Sunday will be devoted to each Archdeaconry in turn. The Archdeaconry of London is to have the last Sunday.—THE chancel Guild of St. Paul's Church, Tuner-kip, has given a brass lectern to the congregation.

A CHANGE in the method of taking up the contributions of the congregation has been decided on for the Bishop Cronyn Memorial Church, London. The change will not take effect till next year.—THERE has been a strong desire expressed to have a chime of bells installed in St. James' Church, Stratford, and liberal donations have been promised for the purpose.—THE meeting of the General Board of the Woman's Auxiliary will be held in London, in October, and the semi-annual diocesan board will meet in Stratford.

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.]

WE HAVE received a letter from one of the most prominent of our American clergymen, widely known as a musical critic, and more especially for his knowledge of choir matters in general, giving a very disappointing account of the services in Rome during Holy Week. He dates his letter Easter Day, 1909, and says in part:

"I have had the opportunity of attending some of the great services here during the past week, and the privilege of hearing the poorest chanting (plain-song) that I have ever heard in all my life. I have also seen during this past week, in the most solemn services of the year, more irreverence on the part of the clergy than I have seen in all my previous life in 'Protestant' churches. I trust that I am still a Christian, though if this depended upon the Roman Church as I have seen it in Rome, I don't know that I should be one."

Our correspondent offers his letter for use in this column, and leaves the publication of his name at our discretion.

The account he gives is most deplorable. We are not surprised to hear of the slovenly chanting. Indeed, outside of the Sistine

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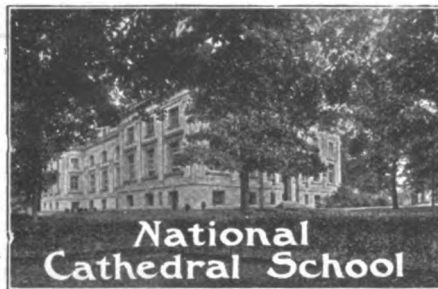
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Chapel, artistic music is seldom heard in Rome. But we are amazed at the irreverence of the priests, and we hope that this is possibly not as bad as it is painted.

The great trouble with almost all of the Roman Catholic choirs on the continent is that very little attention is paid to artistic voice culture. There are, of course, exceptions to the rule. For instance, the singing at Cologne Cathedral, and at the Sistine Chapel, and at a few other places, is all that can be desired. But the majority of the Roman choirs are very badly trained. The worst singing the writer ever listened to, he heard at an important service at Rouen Cathedral. The plainsong chanting now obligatory throughout the Roman Church has a particularly bad effect upon boys' voices, because it overtaxes them on the lower octave, and gives little or no opportunity for the development of the upper register. There are a great many portions of the Roman service that are (according to the *Motu Proprio*) entirely free from plainsong restriction, and if such portions were to be sung to settings having a considerable range for the treble, the injurious effect of plainsong would be counteracted. Of course correct methods of training would have to be employed to bring about the perfect equalization of the registers.

A case in point is the singing of the Paulist choir of Chicago, which is in all probability the best Roman choir in the United States. This body of singers, consisting of about sixty boys and thirty men, recently gave a public performance of sacred music at Carnegie Hall, New York. The programme was as follows:

Gallia, motet by Charles Gounod.

Alla Trinitata, and *Ave Maria*, two ancient settings (a capella).

Salve Regina, by Waddington (as sung at Westminster Cathedral, London).

The Seven Last Words of Christ, by Hartmann (first time in New York).

Music of this kind cannot be rendered by the ordinary Roman choir because of the inability of the boys to produce pure and brilliant tone on the higher notes. The singing of the Paulist choir on this occasion was on the whole excellent, and reflected the greatest credit upon the choirmaster and director, the Rev. William J. Finn, C.S.P. The treble solos were well done by Master Ralph Sommers and Master Harold Dee, and the tonal quality of the chorus boys was pure and even. With the exception of the last part of *Gallia*, which was taken at such a furious tempo that the boys could hardly do justice to it, the fulness and carrying power of the sopranos surprised the audience and elicited prolonged applause.

We were very glad to see among the audience a great number of Roman priests. As an object lesson this visit of the Chicago Paulist choir ought to bring forth some practical results in New York. There is no reason whatever why the more prominent Roman churches should not support skillfully trained choirs, and the first place where a reformation is sadly needed is St. Patrick's Cathedral, Fifth Avenue. The present plan at this Cathedral is absolutely fatal to the progress of the chancel choir. The boys are not permitted to sing anything in harmony, and they never use the upper register at all.

Whenever any harmonized settings are performed they are taken away from the sanctuary choristers and given to a choir of men in the west gallery. In other words, all the music that is sung in four parts is arranged for first and second tenors and first and second basses! This same plan is adopted in most of the larger Roman churches in this country. We hope that the Chicago Paulist choir will visit in other large cities, and that their splendid work will prove stimulating wherever it is heard.

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It was before the day of

SAPOLIO

They used to say "Woman's work is never done."