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The Living Church

VOL. XXIX.

MILWAUKEE, WIS.—MAY 23, 1903.

No. 4

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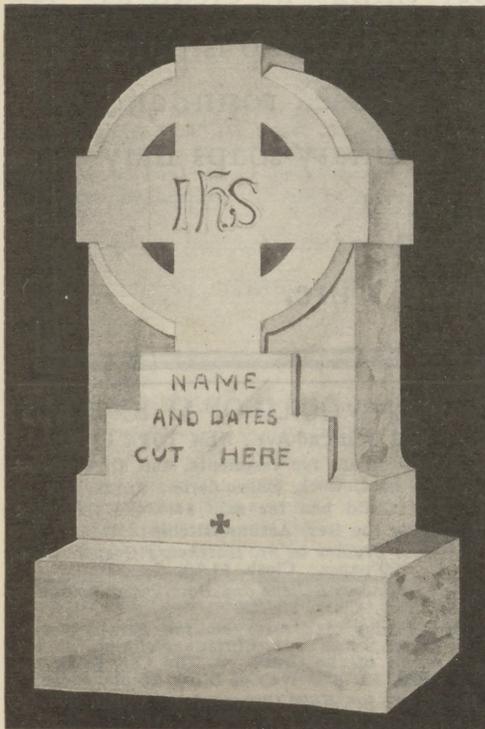
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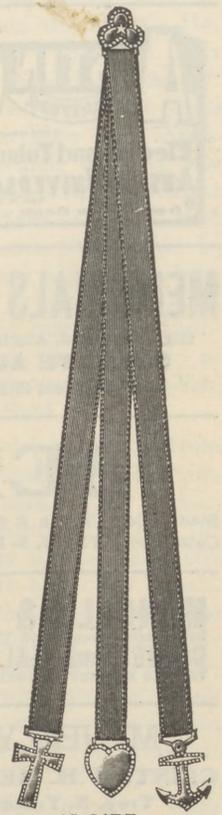
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The Living Church

VOL. XXIX.

MILWAUKEE, NEW YORK, AND CHICAGO.—MAY 23, 1903.

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Editorials and Comments.

The Living Church

With which are united "The American Churchman,"
and "Catholic Champion."

A Weekly Record of the News, the Work, and the Thought of the Church.
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CHRIST THE DEMONSTRATION OF THE LIFE AFTER DEATH.

A FRENCH traveller has been making demands on some theosophists, whom he met at Madras, for proofs of their statement that something of man's individuality resists for a time the shock of death. They are said to have replied that they could not offer visible proof, for the perception of those who are improperly called the dead required special senses, and special temperaments, but in their libraries there were books which gave well accredited tales of apparitions. The traveller is said to have been "disappointed." He might well be at such a "lame and impotent conclusion." He would have done better to have applied to the Holy Catholic and Apostolic Church for information on such a matter. For we Christians claim to possess, so far as we can or need to know, knowledge and well assured knowledge, on matters connected with the future life. We claim it as a "goodly heritage" which we have received from Him who is the only source of all true knowledge which we can have on such a point. The Church has had the knowledge of life and immortality, for ages, as a common thing, which she has used for the comfort and benefit of her children.

Our Lord Jesus Christ surely died upon the Cross. He, truly man, was "crucified, dead, and buried." He, still truly man, "rose again from the dead," and "ascended into heaven," where He "ever liveth," and from whence "He shall come again." These are Truths, of which some have been established "by many infallible proofs," and which we may say carry the others, of necessity, in their train. The continuous life, and the return of Christ for judgment, are bound up with the certain Truths of His Resurrection and Ascension. In Jesus Christ, then, we may say that we have a physical demonstration of the Truth that *if a man die he shall live again*. For as perfect man, "of reasonable soul, and human flesh subsisting," He died and rose and ascended into the Heavens: *in* which we believe that He appeared once to the martyr Stephen, and *from* which He spoke to the persecutor Saul.

The demonstration, it is true, is one which comes to us from times long gone by. That human form, it may be said, shows but indistinctly through the mist of the ages. That human voice of Him "who liveth and was dead" sounds faint and far off; so that men have come to doubt whether it was really His voice at all. But, "Can Time undo what once was true?" There was no doubt in the minds of those whom He chose to be with Him on earth; who heard His words, and saw His works; who knew Him living, and who saw Him dead on the Cross; who helped to bury Him in Joseph's tomb; who "ate and drank with Him after He rose from the dead"; who watched Him rising, self-lifted, into the air, till a cloud received Him out of their sight. To them the demonstration of continued, conscious, intellectual, and glorified Human life after death was complete, perfect, satisfactory. They preached Him dead; they preached Him living, and the source of life eternal to all mankind. Their testimony on this point is as plain as anything can be. If it be true—and it has been severely tested by men who began by wishing to prove it false, and ended by thanking God that they had found it true—then that which was

a demonstration to them, by hand, and eye, and ear, need not be any the less a demonstration to us to-day.

As we consider, then, the Resurrection and Ascension of "the Man Christ Jesus" we need have no doubt as to the future life, in Him, of our race. We have divinely imparted knowledge, and are not dependent on merely unaided human cogitations and speculations. We can live our life in this world of dying men, we can sleep our sleep of death, with comfort and good hope. We know that for man, in Christ Jesus, death is but the entrance on a nobler, higher life. We need to cultivate no "special senses," or "special temperaments," which may be impossible conditions with some. We need to read no vague stories, in our books, about "apparitions." For the learned and ignorant alike; for common senses, and common temperaments of the average man, we have the well substantiated account of the Resurrection of a True Manhood from among the dead. We need no apparition but that of Him who appeared after His death to "chosen witnesses" who have handed down their testimony to us in the Church—that Divine Institution, the "Witness and Keeper of the Truth." We know that Christ is risen from the dead. We know that "those who sleep in Jesus, God shall bring with Him," when He "who is our Life" shall be again manifested to a world which shall no longer have any room for doubt as to the future life of man. *

NOT long since, we reviewed editorially the place of the late Phillips Brooks, Bishop of Massachusetts, in the Church. Since that time we have had the pleasure of reading an appreciative brochure on the same subject by the Rev. Edward Abbott, D.D., rector of St. James' Church, Cambridge; and it was somewhat surprising to find how largely Dr. Abbott's estimate of the eminent divine coincided with our own. We were the more pleased to observe this, because Dr. Abbott wrote after a close personal acquaintance with Bishop Brooks, to which we could not pretend; and also because he has given very copious references to Dr. Brooks' published writings to establish his several positions. Some of these points of similarity between Dr. Abbott's estimate and our own, are worth mentioning.

We expressed the belief that the influence of Phillips Brooks as parish priest rather than as Bishop was his greatest power, and that his greatness was, in some undefinable manner, in his personality rather than in his writings or his utterances. Dr. Abbott writes:

"In Phillips Brooks the preacher was greater than the Bishop, and the man greater than either" (p. 5). "We may never forget that he was a Bishop, but we shall think of him more and more as a man" (p. 6).

We called attention to his personal intellectual hold on the truths of the Creed, and the impossibility of his professing these outwardly and denying them afterward. Dr. Abbott does the same (p. 12).

We alluded to the inadequacy of his published remains to account for the secret of his power, or to become a permanent force in the world. Dr. Abbott does the same (pp. 19, 20).

Dr. Abbott then takes up a methodical examination of Bishop Brooks' published works for the sake of making a digest of the theological convictions of the latter. Dr. Abbott's work is far more elaborate than any upon which we essayed, and it is a pleasure to observe that he has gathered substantially the same theological characteristics from those writings, that we had seemed to find.

Dr. Abbott finds the same sound doctrinal basis to Dr. Brooks' sermons (p. 22) to which we alluded, and he finds also the same limitations:

"With respect to man and his condition by nature and grace," he says, "Dr. Brooks' teachings were characterized by a range of thought which, however grand and cheering to the common heart, went, as many of us must believe, far beyond the limits laid down by the Word of God in certain directions, and fell far short of its requirements in others. With respect to the Church and her institutions they also fell far short, as it seems to many of us, of the sanctions of that Word and of the corroborating witness of history" (p. 28).

We contrasted the genuine breadth of Dr. Brooks with the spurious breadth which has succeeded it. Dr. Abbott inquires, with similar result:

"How far, if at all, did his contagious 'liberalism' carry him in the direction of that dangerous latitudinarianism which is often ignorantly mistaken for liberalism, which is the boasted 'liberty' of some religious teachers and leaders of our time, and which is sometimes commended to public favor as bearing the sign manual of his honored name?"

Dr. Abbott finds that his subject "may have been a Pelagian,

but he was neither Arian, Socinian, nor Sabellian" (p. 29). We wrote: "Unitarian Churchmanship was not the Churchmanship of Phillips Brooks." Dr. Abbott wrote: "The dominant feature in Dr. Brooks' theological system is the Incarnation." We wrote: "He was too broad-minded a man to build his religious character on anything less than the Incarnation." Dr. Abbott proceeded as did we, to show a limitation in his conception of the Incarnation.

And so we could easily continue. We mention these similarities of treatment of our common subject in order to show how one close to the lamented Dr. Brooks has seen him very similarly to our own vision. It is pleasing to us to have our own viewpoint thus independently indorsed.

IMPRESSIVE SERVICE FROM MAGDALEN TOWER

Annual London Diocesan Conference.

INTERESTING COMMENTS.

LONDON, May 5, 1903.

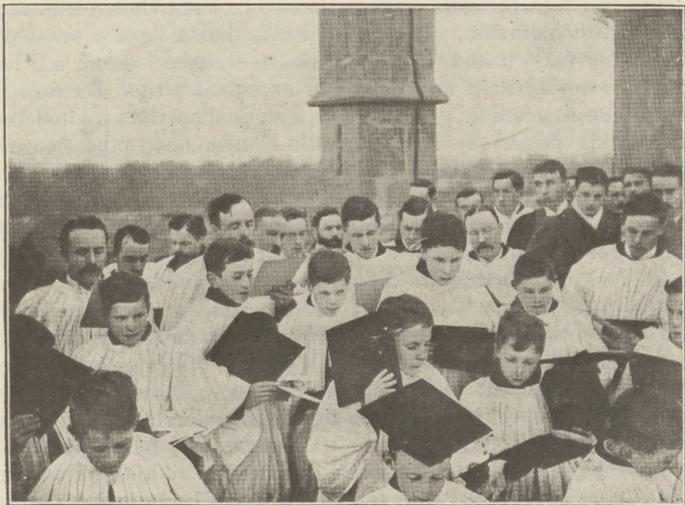
BISHOP COXE felt richly rewarded, we know, as he himself tells us in a poem in his *Christian Ballads*, for his adventures in crossing the Atlantic, when one May day on Magdalen Tower "he welcomed English May." Well, the religiously impressive as well as singularly picturesque ceremony of singing the noble *Hymnus Eucharisticus* on that glorious tower



MAGDALEN TOWER.

on May morning took place again this year; and there was also the usual large concourse of people in "the High" in front of Magdalen College and on the Bridge Cowley-wards, to assist as best they could at a service taking place so high above their heads as really to seem far away in the sky. As for the effect of the singing, suffice it to say, you could easily persuade yourself, "'tis Angels' music." The day had dawned on the dreaming spires, towers, domes, and crenulated college walls of the old University city dull and chilly; but just before the bells of Magdalen chimed the hour of five, when the singing began, the sun, sharply disc-like in form, peered out for a moment over Headington Hill long enough, however, to gild the grey stones of the venerable tower from top to bottom with one of its richest

colors of old gold. Although, according to learned authorities, it is not unlikely that the custom of singing on Magdalen Tower on May morning is one that is quite coeval with the tower itself (1492-1504), and having had its origin, not in a *Requiem* Mass for Henry VII. (as vulgarly supposed), but in an inauguration ceremony—yet in character it seems to have undergone a complete change some time in the latter part of the eighteenth century. It does not appear originally to have been a religious observance at all—at least not in the Christian sense—but something of the nature of a secular concert; though perhaps in reality a surviving memorial of nature worship in honor of "Flora." The alteration is believed to have been due (says the Rev. H. A. Wilson of Magdalen, in his history of the college) to a stress of weather on a particular occasion, when the usual long concert being found impossible, "the organist



THE CHOIR SINGING ON THE TOWER.

and choir ascended the tower and sang the hymn, choosing it, probably, as a piece of which the words and music were alike known by heart." The Latin hymn now sung was written by Dr. Thomas Smith, a Fellow of Magdalen (1665-92), and set to music to which it is still sung, as part of the college "grace," Benjamin Rogers, organist from 1664 to 1686. The wearing of surplices by the singing men and boys and other foundations was introduced at a later time still—in 1844, by the direction of old Dr. Routh, the venerable President of Magdalen (1791-1854)—after the regular use of the hymn had turned a purely secular festival into a distinctly religious service and Christian ceremony.

With reference to the refusal of the Bishop of Worcester to institute the Rev. Basil Rowlands, who has been in residence for two months, to the vicarage of Hartshill, Nuneaton, the Bishop has explained to a deputation from the parish that he had come to the painful conclusion that he had moral and legal grounds for refusing institution, and he had made up his mind to do so; adding that the matter was now at an end, as the presentee had failed to appeal within the specified time.

In your London correspondence of a recent date some reference was again made to the embarkation of the Community of the Resurrection, Mirfield, on a scheme, *re* solution of the problem of the dearth of Ordination candidates, and one similar in a way to that which already for some ten years has been represented by the work of the Society of the Sacred Mission at Mildenhall. Such scheme aims at providing a thorough secular and theological education, free of cost, for those who have a real vocation to the priesthood, but no private means. Some time last autumn the work of erecting buildings for the proposed College of the Resurrection was begun by pulling down the stables and farm buildings attached to "Hall Croft" (now the home of the Community), and by constructing on their site the existing new buildings, which have been completed and furnished at a cost of about £2,000. In the building operations great saving of expenses has resulted, it is observed, from the fact, not only that all the stone of the demolished buildings has been used again, but that the Community has supplied from amongst its brethren an architect, quantity surveyor, and clerk of the works, in the person of the Rev. C. J. Ribson, warden of the college. The college was open for the first batch of students, nine in number, on last St. Valentine's day; whilst when the great quadrangle is completed, there will be accommodation for sixty students. The blessing of the College of the Resurrection by the Bishop of Wakefield took place on St. Mark's day.

There was first a procession from the "*Domus Resurrectionis*" to the college, headed by a cross-bearer, and including the other students of the college, ten of the C. R. brethren, the Superior of the Community (the Rev. W. H. Frere), and the Bishop accompanied by his chaplain with the staff, with singing of the litany. On entering the college, where above the door stands a figure of the Risen Christ (after Thorwaldsen), with the words "*Surrexit Alleluia*," first came the Bishop's words of salutation, followed by a hymn; and then the procession re-formed and led the Bishop on his tour of blessing from room to room. The special psalms were properly sung with antiphons, and to plainsong according to the Solesmes method.

The annual London diocesan Conference was held on Wednesday and Thursday of last week at the Church House, Westminster, the Bishop of London presiding. Preceding the opening session, there was the usual celebration of the Holy Eucharist in Henry VII.'s chapel, Westminster Abbey, at 9 A. M., the Bishop of London being celebrant; and afterwards breakfast was served at the Church House. The Bishop of London, upon rising to make his presidential address, referred at once to the recent scandalous case of the so-called re-marriage of a divorcee by a priest of the Church at St. Mark's, North Audley Street, W., in connection with which he read the following letter, which he had received the night before:

"MY LORD BISHOP:—We beg respectfully to draw your lordship's attention to the fact of the so-called re-marriage of a divorced person by the Rev. R. H. Hadden at St. Mark's, North Audley Street, on Saturday, April 25th (see enclosed letter [Father Black's] from the *Times* of the 27th), and to request you to make such reference at the Diocesan Conference to this scandalous and deplorable incident as shall seem to allay to some extent the distress of the clergy, who feel keenly this infringement of the Marriage law in the Diocese, and may also lead others to realize how serious a breach of Church Discipline is involved in such a proceeding. We know how fully your lordship is in sympathy with us on this subject, and we think that the Conference, coming as it does so soon after the event, affords a useful opportunity for an expression of your lordship's opinion. Had there been longer time in which to act we should, of course, have asked other clergy of the Diocese to join with us in this letter. As it is, it seems best that the two Proctors for the Diocese, the Proctor for the Chapter of St. Paul's Cathedral, together with a few clergy of the Rural Deanery in which St. Mark's Church is situated, should make the suggestion. We beg to remain,

"Your obedient servants in Christ,

ARTHUR J. INGRAM,

H. MONTAGUE VILLIERS,

Proctors for the Clergy of the Diocese of London.

W. C. E. NEWBOLT,

Canon and Proctor for the Chapter of St. Paul's Cathedral.

JOHN STORRS,

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Vicar of St. Matthew's, Westminster.

A. HAMBURG-TRACY,

Vicar of St. Barnabas', Pimlico.

HENRY WASHINGTON,

Vicar of St. Saviour's, Pimlico."

A meeting of the General Committee of the Birmingham Bishopric Scheme was held this day week, the Bishop of Worcester presiding. The Hon. Secretary's report showed that subscriptions, conditional and otherwise, had been definitely promised to the amount of £76,280, while further sums reported increased the total to £80,780—leaving £24,220 to be raised to bring the amount up to the £105,000 required by the Government. The Bishop of Worcester, in moving the adoption of the report, expressed his wish to emphasize three points: that from the depth of his heart he desired this Bishopric Scheme to be a spiritual movement; that in no sense was it inspired by a feeling of rivalry or jealousy on account of the activities of Dissenting bodies in Birmingham; and that the Church in that great town should be better organized to do its work effectively. The Bishop was formally made chairman of the General Committee, and a strong executive and finance committee was appointed. In emphasizing the important nature of the work before the executive committee, the Bishop (evidently having the Southwark Bishopric Bill in mind) thought there would be a real difficulty in getting their own Bill through Parliament.

There is, after all, actually one thing to be said in favor of the Church Association—there is absolutely nothing of opportunism and moderate Churchism about it. At its recent annual meeting it gave fresh proof of its unswerving fidelity to unadulterated Protestantism by sending a telegram to King Edward at Rome, protesting against his visit to the venerable Bishop and Patriarch of Rome.

With reference to what must be considered a coming and

very burning question, namely, the real relation of the Church of England to the whole Catholic Church upon earth, Mr. Athelstan Riley, replying in the *Guardian* to a correspondent, says, he has no hesitation in asserting that on Anglican principles "the appeal must lie to the period ending with 1054."

In accordance, at any rate practically, with the suggestion recently put forward in the correspondence columns of the *Times*, to the effect that St. Martin's-in-the-Fields should now be made the "seat" of the West London Suffragan Bishopric, the Bishop of London has appointed the Bishop of Kensington to the vacant vicarage. That means to Protestant Evangelicalism the loss of one of its most important old citadels.

The Bishop then said (to quote from the *Church Times*): "Now, I need hardly say that, even without this letter, the matter would have been investigated at once. (Cheers). But this morning I telegraphed to the Chancellor of the Diocese, who very kindly came at once to see me, twenty minutes ago. His statement is as follows—(I shall make my own remarks later on, when I have sent for and interviewed the clergyman of the Church)—the Chancellor says it was the guilty party that he was obliged to give his license by law, if the parties could find a clergyman to marry them; that this license goes out in the name of the Chancellor, and not in my own name—(cheers)—and that his jurisdiction is entirely independent of mine. (Oh!) I make no comment now about that; but when I have a chance—as I hope to have within the next twenty-four hours—of interviewing the clergyman of that church, I will state my opinion on the whole matter." (Cheers.)

In discussing the recent debate on Church affairs in the House of Commons, and in connection with the Parliamentary deputation to Lambeth Palace, and so forth, the Bishop confessed that his own conclusions are precisely the reverse of those a casual onlooker might draw from what appeared as to the future of the Church of England. It seemed to him that what has seemed a dark hour is, indeed, the darkest hour before the dawn, "and we are reaching, through the very nearness of the lasting mischief which the Liverpool Church Discipline Bill would have inflicted upon the Church—(cheers)—a love for the Church of our fathers, and an understanding of its formulas and its teaching and its principles which we could, perhaps, scarcely have reached in any other way." This conclusion is strengthened, the Bishop thought, by the action of the Diocese at large in the face of the events at St. Michael's, Shoreditch. The point of encouragement was this: "The whole Diocese was at my back in my resolve to restore law and order"; indeed, the whole Church of England showed that, "when it came to real Romanizing, she was at one within her borders." But if the "historical High Church party" to which so many appeals have been made "respond to that appeal, and stand shoulder to shoulder against Roman innovations," then the "Evangelical party" must take their share in "reasserting alike our comprehensiveness and its limitations—(hear, hear)—and refrain from the use of irritating language with regard to practices which the Church of England tolerates, even when it does not enjoin them." In his lordship's opinion, there is no reason why Evangelicals should further complicate the question of the re-introduction of the term "Mass," to designate the English Divine Liturgy, by using the phrase "Mass Vestments"; and he appealed to them to leave this question of a special dress for celebrating the Holy Eucharist to the "discretion of the Bishops." So, again speaking to the Evangelical members of the Conference—when you say you are going to "turn out the Mass" from the Church of England, "have you thought out fully what you mean?" Granted that at a choral Eucharist every Sunday there a certain number to communicate with the priest, as is the case in most churches, "do you mean by turning out the Mass that you are going to prosecute the man who has taught his people to communicate mainly in the early morning, and therefore has but few communicants at mid-day?" Such a course of action comes, he thought, with bad grace from a priest who perhaps does not give his own people the opportunity of Communion always once on Sundays, possibly never on Saints' days or on the days clearly marked out in the Prayer Book for a celebration of the Holy Communion, . . . and who has in his parish fifty communicants to his brother's five hundred." Lastly, what do you mean by the "Confessional?" If you mean by it "a mechanical system to which all must submit," then "I thank God with you that we were freed from such a yoke forever at the Reformation"; but if by the Confessional you mean that invitation "which our Mother Church addresses to her children who, to use her own language, cannot 'by themselves quiet their own conscience,' then you are

as faithless to the Prayer Book as those whom you so freely criticize."

At the final session of the Conference on Thursday evening—an evening sitting being a new departure this year—the Bishop of London, who again presided, made an extended statement in regard to the scandal in connection with St. Mark's Church, North Audley Street. He had waited, he said (to quote from the *Times*), until that evening to speak further on the matter, mainly to afford an opportunity to the clergyman who performed the so-called re-marriage of a divorced person at that church to give, if he wished, "an explanation of his conduct." He had sent him two letters and one special messenger that day. He did not wish to put any special pressure upon that point, and he regretted to hear that he had suffered a domestic affliction in his family, "which might entirely account for no notice at all having been taken of those communications." But he mentioned that to make it clear that he had not shown him any lack of consideration. His opinion was that a "grave scandal" had been perpetrated in the Diocese—(cheers)—and a "far greater scandal than any defect or excess of ritual, because it was a moral scandal." (Cheers.) The Bishop then quoted the resolutions passed by the Lambeth Conference—"the nearest approach in their Church that they could get at present to an Ecumenical Council"—in 1888 on the subject of Divorce, in which it was stated "that under no circumstances ought the guilty party in the case of a divorce for fornication or adultery to be regarded during the lifetime of the innocent party as a fit recipient of the blessing of the Church on marriage." In the case of the guilty party, the State itself did not require an incumbent to lend his church, still less to officiate, and therefore "the man who performed such a marriage gratuitously insulted the conscience and the unvarying marriage law of the Church to which he belonged." (Cheers.) He felt bound also to say that, if the law was rightly interpreted by his Chancellor, it was a gross anomaly that the Chancellor's jurisdiction should be independent of the Bishop's on a matter of that kind. As to the "marriage" in Church of those who were commonly called the "innocent parties," he had the strongest objection to the use of the Marriage Service a second time "over any man or woman whose wife or husband was still alive." (Cheers.) His wish, therefore, was that the clergy should not celebrate "such marriages" in their churches. He was quoted as having said that he would visit no church where "such marriages" took place. What he did say was, there was no compulsion upon a Bishop to visit any church where "divorced persons were re-married." But he could only say that "nothing would induce him to visit, as if nothing had happened, a church where such a scandal as they were speaking of had taken place until some amends had been made to the Diocese which had been dishonored by its occurrence." (Loud cheers.)

It is understood that Mr. W. K. Vanderbilt, the divorcee in this particular case, was advised that it would be useless for him to apply to the Archbishop of Canterbury for a special license.

The Second Reading of the Bill for legalizing "marriage" with a deceased wife's sister was carried in the House of Commons, last Friday, by a majority of seventy—though considerably smaller than those by which it was carried last year and the year before. Mr. Winston Churchill, who opposed the Bill with much animation, remarked that the question would be settled that day "by a large number of gentlemen who did not care a row of buttons for the subject, but who liked to have a slap at the Church party." J. G. HALL.

AT THE RECENT golden jubilee of Christ Church, Elizabeth, N. J.—a parish founded as the direct result and to be an exponent of the Oxford Movement—the rector, the Rev. H. H. Oberly, D.D., quoted the following as having been said by the late Dean Hoffman, a former rector, ten years ago: "Of course these things had to be established, at such a time, by those who had unbroken faith in the Church's divine order, and in the face, oftentimes, of bitter opposition. A few who had joined us without counting the cost, when the popular clamor arose, went back, and walked no more with us. The system of free churches, which we had advocated, was ridiculed in the leading Church review as something which posterity would catalogue with other exploded dreams of the nineteenth century. A little manual, prepared for the use of those who received the weekly Communion, was characterized by a prominent Church paper as unworthy of review, because such a custom would never be known in this country. . . . While the young rector . . . was then denounced as a Jesuit in disguise, and gravely described, in a carefully-written volume, as one whose teaching was as far removed from Protestantism as it was possible to be, and yet remain in a Protestant Church."

CONTINENTAL LETTER.

WITH Easter behind us, and its recollections fresh in our minds, it is unavoidable but that some rather striking contrasts should be made of how it has passed in two countries united by forces of natural convenience rather than by bonds of sympathy to each other, viz., Russia and France: one autocratic, the other democratic, republican, or whatever else you may please to call it. And I would wish to draw the contrast in that it shows the futility and inanity of names, by which so many liberal people feel themselves bound to be guided: Russia, autocratic; France, the place of civil and religious liberty.

At first sight, the "sortie" of the Tzar, on Palm Sunday, at Moscow, when he receives his people, thanks them for their welcome and their acts of hospitality to himself—bread and salt—may appear a simply secular piece of intelligence. Were Church and State not so closely united as in Russia, this might be so. As it is, it is just the contrary. The hierarchy, the churches, the historic Church of the Ouspenski (Assumption), and the other Cathedrals of the Kremlin are as much wedded to the Court Ceremonial of the occasion as the speech of the Mayor of Moscow, Prince Gelitzai, and his words of welcome are the traditional accompaniment of the event. That speech, though outspoken, tells a tale of confidence in their Sovereign, in his acknowledged defence of the nationality of his country, bound as it is to the Church, which made the country. For it is very mark-worthy, and quite accounts for this hold of Orthodoxy in Russia, that this fact is paramount. In our countries, which I do not like to name, the Church comes in as an adjunct, the nation, modelled by its Parliament, desires to make the Church; or in other cases the rulers and the Church are at daggers drawn; or in a third instance the Church is an "interesting sect," not interfered with, but without position, distinction, or place. In Russia, the bond is that of brotherhood. The consolidation of the small states, which took place in the times of the Metropolitans Peter and John Danlovitch, was carried out under the advice of the Church, and that Bishop. The same plan was continued during John III.'s reign, always with the advice of the Church. From the son of the Bishop of Roskof is descended the present Tzar. When Vladimir, at the beginning of all things for Russian consolidation, decided on the line of action of making the initiative act which his successors so ably carried out, he became a Christian, abolished Paganism and followed the advice of the Church. All through, the Church points the way and, hand in hand, the people of the many-tongued land follow. I am often reminded, in thinking of Russian unity in this respect, of the power of the verse of that hymn, often on our lips:

"One the strain that lips of thousands
Lift as from the heart of one;
One the conflict, one the peril,
One the march in God begun."

In this sense must we read Prince Galitzai's speech, which I have therefore the less hesitation in quoting at length:

"All Gracious Sovereign:—You have been preceded here by your own autocratic word, summoning from the height of the Throne the people of Russia, the society of Russia, to labor at the task of bettering the national life and establishing local government on the basis of common sense, law, and justice. With joy and with hope has your ancient Capital received this word, and cannot but connect with it your present visit for Easter to its Kremlin, in which, eighty-five years ago and also at the time of Easter, first saw the light he who laid the cares of local government upon the shoulders of the people, and to whom the Russian people, whom he so benefited, has raised an everduring monument, naming him the 'Czar Emancipator.' And in making this conjunction of names Moscow has well understood the path marked out by you for the accomplishment of your grand designs, and with all her heart she appreciates the happy lot which has fallen to her, namely, that of being the first public body in Russia to greet you by word of mouth on this path towards light and renewed life."

Their Majesties proceeded across the Cathedral courtyard along a specially-built gangway covered with red cloth. In the Cathedral of the Assumption were assembled all those of the highest officers of State, and ladies, who did not take part in the "sortie" in the palace. The service here lasted about an hour, after which their Majesties left the Cathedral by the south door, and passed over the open street along another estrade to the Chudov Monastery.

Here is one side of the picture: an Eastertide marked by a happy exchange of greetings and religious observances by Ruler and people. In Russia the Church reigns.

Now turn we to the reverse of the medal—France. This

is the journalistic account of matters here at present, at the same time: The Church of France has kept a most exciting Eastertide. The dissolved congregations openly defied the Government in several of the great towns, and in not a few cases with the support of the Bishops. Minister-President Combes made his preparations for Easter by despatching two circulars to the Prefects. These officers of the State were first duly reminded that all monks whose superiors resided in foreign lands, and from thence ruled their inferiors in France, were prohibited from preaching in any French pulpit. This was aimed particularly at the Jesuits, but it also hit the Franciscans and the Dominicans. Next, the Prefects were to inform the parish clergy of this inhibition, and warn them against any violation of it, and also to close all non-authorized chapels.

These regulations of M. Combes were treated as waste paper in many parts of the French Republic.

The Bishop of Orleans invited a Franciscan to preach the Easter Day sermon in his Cathedral. The Bishop himself stated publicly at the time that "he could not attribute to any Minister of State a right to shut the mouths of the monks; such power belongs alone to the Bishop of the Diocese."

Dominicans and Franciscans preached in Paris on Easter Day.

There were some outbreaks, notably one at the Church of Notre Dame de Lorette. Here a Dominican named Hébert had been preaching throughout Passion-tide. A well-known Free-thinker and apostate priest went to the church with associates of like mind. In the middle of P. Hébert's sermon, M. Téry stood up and shouted to the preacher, "Enough, enough! I insist upon saying a word or two in reply to your insults." It appears that the Dominican was engaged upon a fierce attack upon "the Freemasons," who are supposed at the Vatican to be at the root of all that is evil in the modern world. The congregation was startled at M. Téry's brawling in church, and showed signs of an intention to remove him. Hereupon the infidel, ex-Abbè Charbonnel, rose to his feet, and turning to the congregation, said: "That man in the pulpit is a monk, and has no legal right to be there; least of all has he any right to insult us, the free-thinking Republicans of France." The church officials, supported by a number of the faithful, laid hold of the two disturbers, hurried them out of the church, and delivered them over to the police. Charbonnel and Téry explained that they intended no disturbance, that they simply endeavored to remind the monk that he was disobeying the laws, and to stop him from openly insulting the Republic in the hearing of loyal citizens. Upon this representation of their case they were dismissed.

This in Paris. In the provinces, the people of Brittany are preventing the police from affixing seals to the doors of Monastic Houses brought under the ban. Serious troubles are in the air. The Carthusians resist expulsion, except by force. In the Basque country, the people are in tribulation, for the grand old language is forbidden there, and they must confess in French and be instructed in French, of which hundreds among them understand nothing. Lastly, the Concordat question is always hanging over the relations which exist between the Vatican and the Republic, and like some heavily charged cloud causes a general gloom and depression.

These are sad matters to detail, but to work out my contrast are worth considering side by side.

The Land of Civil and Religious Liberty is persecuting religion, expelling its teachers, and forbidding its preachers to be heard, and moreover cutting off the sinews of war by suppressing the salaries of Bishops and many priests.

The autocratic country of Russia is welcoming its ruler, the Defender of its Faith, with a very different meaning to that usurped by the King of England, or rather held under very false pretenses. But that is no fault of his. Some people are born to greatness and some have questionable honor thrust upon them. May his journey home be pleasant. For, as I write, the guns of the Invalides are thundering out an adieu to him, as he quits Paris after his magnificent reception by her State and people. And the skies are weeping, perhaps at his departure, for it is raining in torrents.

Yes; Autocratic Russia is welcoming its Ruler, the Defender of its Faith, and showing in every meeting of Tzar and people that the bond of Union is the Church of the Realm. Is it too pungent to say that here the Church has become the leaven of discussion, rather than the contrary?

The Diocesan Conference held in London last week, April 29th and 30th, is likely to have considerable and useful results touching on matters abroad as well as at home, viz., the Bishop's

action and pronouncements regarding re-marriage of divorced persons.

I forbear to enter into the details which gave rise to this ultimatum, as it is the part of your London correspondent to report more fully on the matter. I must not interfere with his jurisdiction. But being present as "Member of the Conference" for Paris, I can venture to speak rather certainly.

All of us owe a debt of gratitude to the Bishop of London for his outspoken pronouncement on the re-marriage of divorced persons, and of any participation in such act by the clergy of his Diocese.

If this feeling is strong in London, I venture to say it is equally strong amongst the greater number of the Chaplains on the Continent. It will have a more extended effect than appears on the surface. Timid men, uncertain of their position in this matter, overglamored by the fact of the States, acknowledgment of such an union might have been surprised into doing that which the Bishop has so strongly repudiated at St. Mark's Church, Audley Street. And persons in England, wishing to avoid publicity or the difficulties of accomplishing their ends in their own country, have known quite well how to work the matter ere this by a sudden journey to the Continent to the sphere of an unsuspecting Chaplain, and sometimes gained their point.

It would be an excellent thing if the Bishop's words on the subject were specially printed, together with his summing up, and placed in the hands of every Foreign Chaplain abroad.

The fact of the refusal of the Bishop to visit any church or chaplaincy where such things were perpetuated, would have a most salutary effect upon waverers in their Catholic duty. There is nothing which a Foreign Chaplain prizes more than a visit from his Bishop. It is a much more rare event to him than to the cleric in a large town as London, since it means to him, recognition, popularity, consideration, and even some more solid results from his congregation.

Though, no doubt, all our Chaplains abroad, are far above such moving motives "merely," there would be no harm in their fully understanding what their Diocesan requires.

Could not the pronouncement of the Bishop of London then be caused to be placed in the hands of every one of the Chaplains abroad "by authority" from London House or elsewhere?

The Bishop speaking regarding the action of the incumbent of St. Mark's, Audley Street, said: "Until the stain of such disgrace that this act has brought upon the Diocese of London, should be taken away, or explained, he should decidedly refuse to visit either the church in question, or any other church where such marriages were allowed to take place."

May 5th, 1903.

GEORGE WASHINGTON.

NEWS OF INTEREST.

Sunday School Work as Represented by the Sunday School Commission.

DAUGHTERS OF THE REVOLUTION.

Fiftieth Anniversary of Grace Church Brooklyn.

THE annual conference on Sunday School work, held under the auspices of the Sunday School Commission of the Diocese, opened the Fourth Sunday after Easter with an evening service at St. Andrew's Church, Harlem. The rector, the Rev. Dr. George R. Van de Water, a member of the Commission, read the service, and addresses were made by the Rev. Dr. Henry Sylvester Nash of Cambridge on "How to make the Bible more real to the Youth of To-day," the Rev. Harry P. Nichols and the Rev. Dr. William T. Manning. The Monday afternoon session in the crypt of the Cathedral of St. John the Divine was quite well attended and most of the addresses were distinctly helpful to Sunday School workers. That of the chairman of the Commission, the Rev. Pascal Harrower, having "Teachers for the Sunday School, Present Methods of Supply and Training in the Diocese of New York" as its subject, was especially noteworthy. An advance copy of the report of the secretary of the Commission was printed in THE LIVING CHURCH last week.

St. John's Guild, one of the most worthy of New York's charities, has just made its thirty-sixth annual report, showing that its contributions have not been sufficient in the past year to meet its expenses, a deficit of about \$15,000 resulting. The Guild was originally a Church organization and is largely supported by Church interests. Its reports show that its two floating hospitals carried 81,554 sick children and mothers for a day at sea during last summer, and that its seaside hospital on Staten Island gave 23,123 days of treatment to 1,294 patients.

The seaside hospital cost \$70,000 to maintain, and the floating hospitals \$20,000 each.

The Daughters of the Revolution, in numbers approximating twelve hundred, attended their annual service at St. Paul's Chapel, Trinity parish. The service was read by the Rev. Dr. William R. Huntington of Grace Church, and the Rev. Robert Morris Kemp, acting vicar of St. Paul's, made the address. He spoke first of the memories of the revolution surrounding St. Paul's Chapel, in the churchyard of which many heroes of that war are buried. Of the lesson which should be learned from the simplicity of the old lives, Mr. Kemp said:

"Patriotic societies such as ours have, I take it, no more part, as they have no reason without past honorable traditions and heritages, for establishing an aristocracy of birth in this land dedicated by our forefathers as one of equal rights and privileges to all, than they do and have in condoning that far more reprehensible aristocracy of wealth, which often appears to be showing its hideous mien among us, and which seems often emphasized in the marriage of our fair young womanhood to the titles of impecunious—often miscalled noble—men. Is this not disloyal to the blood our founders shed?"

"Indulgences and luxuries and waste mystify the beholder of a decade's increase. The floodgates of immigration, which empty upon our shores an unrestrained horde of humanity, seem ever open. The newcomers, many of them, are bred with the lowest instincts and have but the crudest education. All this is fast separating our citizenship into classes, which soon it must be found, unless checked, can neither be allowed to have the same rights nor equal privileges.

"There is, I believe, no room here for a pessimism which fears; but there is truly a need for an awakening, ere it be too late, of those with the patriotic blood coursing through their veins, who shall be as a balance wheel of the engine, the governors, with influence and by deeds, who shall in mighty array arise against loose customs and evil habits which assail the land from within or without, and with trumpet tones proclaim, 'It must not be so done in this, our country.'

"Let there be no yielding to the European sentiment of a debasing of the day of God to meet the pace of the foreign born for the self-indulgent pleasure of a holiday for man."

The Rev. Dr. D. Parker Morgan, preaching the annual sermon before the finest military organization in New York, Squadron A, talked of the purpose of the churches and met a hearty response of sympathy when he deprecated the sensational uses to which some pulpits are put. He said: "The chief purpose of a church is that it shall be a house of prayer, and yet, perhaps, that is the last purpose which nine-tenths of those who go to church to-day have in mind—to engage in prayer. Some go in order to hear the music, and good music is a good thing. It affords true spiritual refreshment. Some go to hear the sermon, and search is made through heaven and earth nowadays for some new topic for pulpit treatment. The church announcements in the Saturday morning papers would be intensely funny if there were not in them so much to make serious Christians grieve. Municipal politics and other matters entirely removed from religious contemplation are to be found there. No apology can be made for making such use of his pulpit by a clergyman pledged by the oath of his ordination to preach Christ and Him crucified."

Bishop and Mrs. Potter were special guests at the annual ladies' day at the Church Club of New York, held in the Fifth Avenue rooms of the Club last week. The occasion was entirely informal, no addresses being made. A large number availed themselves of the opportunity of meeting the Bishop.

Both the New York and the Long Island Local Assemblies of the Brotherhood of St. Andrew had monthly meetings last week, the former on Wednesday at the Pro-Cathedral, with a conference on "Convention Influences" and a sermon by the Rev. F. W. Crowder; and the latter on Thursday in St. Ann's parish house. The Brooklyn meeting was in immediate preparation for the State Convention which meets in St. Ann's this week, final arrangements being made for the reception and care of the large numbers expected.

Grace Church, in the eastern district of Brooklyn, began last Sunday the celebration of the fiftieth anniversary of its founding. The rector, the Rev. William G. Ivie, told the history of the parish in an address at the Sunday morning service, and in the evening Bishop Burgess confirmed a class and made a congratulatory address. Included in the programme of the celebration is a children's service on Tuesday and a parish reception on Thursday.

A new pavilion given to the New York Eye and Ear Infirmary by the late W. C. Schermerhorn was dedicated last week by Bishop Potter, the Rev. Dr. William R. Huntington, rector of Grace Church, and the Rev. Dr. D. H. Greer, rector of St. Bartholomew's Church, making addresses. Mr. William Jay Schieffelin of the board of directors also spoke. An interesting

feature of the meeting was an address by Miss Helen Keller, the blind and deaf girl who has been so wonderfully educated. The donor of the pavilion, Mr. Schermerhorn, was a vestryman at Grace Church. Two operating rooms, several private patients' rooms and a children's ward are included in the gift. The cost was \$75,000.

On last Saturday afternoon Bishop Potter laid the cornerstone of Holy Faith parish house, Bronx Borough, in process of construction as a memorial of the labors in the parish of its late rector, the Rev. Victor Chateaufort Smith. When completed the building will be used for various parish purposes. The portion now erecting provides room for the Sunday School, and is to cost \$8,000. Shortly after his resignation last year on account of ill health, Mr. Smith met sudden death.

A service in the church preceded the laying of the stone. The Processional Psalm was said by the Rev. J. Newton Perkins; Invocation, Lord's Prayer, and Versicles by Archdeacon Nelson, and the Lesson read by the Rev. Mr. Harris of St. Ann's, Bronx. The concluding prayers were read by the Rev. Dr. Derbyshire.

Addresses were made by the Bishop, Dr. Huntington, the Rev. Mr. Nichols, and the Rev. Mr. Tuckerman, the last named the rector of Holy Faith parish. The Bishop spoke in appreciation of Mr. Smith's labors and said it to be especially fitting that his name should be connected with the proposed parish house.

"It has been cried with a good deal of loudness of late that there is too much of secular institutionalism in the Church. This cry against the parish house is infelicitous and equally impudent and false. I resent it because against the New Testament. I maintain that where the Church develops along the lines for which this parish house is to stand, it is returning to the primitive models of the Church. Failure to recognize it is failure to recognize the New Testament itself. It was the teaching of Christ that whatever is done for the body of man is done in God's Name."

Dr. Huntington declared that as the parish was rightly named Holy Faith, so the new building should be called the house of Holy Deed—Faith and Works going together and both together saving men.

The annual reunion and banquet of the Associate Alumni of the General Theological Seminary on the 26th inst., will be held at the Marlborough, Broadway and 26th Street, instead of the Hotel Vendome, as previously announced.

THE MISSIONARY SITUATION.

As Set Forth by the Board of Managers.

ABSTRACT OF PROCEEDINGS.

THE Stated Meeting of the Board of Managers was held at the Church Missions House on Tuesday, May 12th, the Bishop of Albany, Vice-President, in the chair. There were present nine other Bishops, all of the presbyters, and fourteen laymen.

The Treasurer reported that the increase in parish offerings to the first of May had been \$72,585, and from the Woman's Auxiliary \$9,732, the individual offerings having decreased in the amount of \$15,496. There was a gain during the month of April of nearly \$20,000 as compared with last year. "This does not, however," the Treasurer said, "show the full measure of the gain as this year Easter fell two weeks later than last so we have had a shorter time to get in the Sunday-school Lenten Offerings, and during the corresponding two weeks last year there was received \$17,887.75 from the Lenten Offerings alone." Adjusting the figures accordingly it would show a total gain of \$75,000 in all as compared with last year. Among the legacies reported was one of \$25,000 for investment, received from the estate of John Nicholas Brown, the income to be used two-thirds for Domestic Missions and one-third for Foreign Missions. During the first four weeks after Easter there was received from 1,920 Sunday-schools \$42,541.62, being an average of \$22.15 per school. During the corresponding four weeks last year there was received from 1828 Sunday Schools \$37,933.04, being an average of \$20.75 per school; so that the Sunday School Auxiliary seems to have made a gain of about \$4,600 in the aggregate or a gain of \$1.40 per school.

Approaching the subject of appropriations for the next fiscal year, attention was first called to the resolutions adopted by the Missionary Council in Philadelphia, requesting and advising the Board of Managers to make a larger appropriation for the Colored People and for Indian Missions. Whereupon the Board adopted the following resolution:

"Resolved, That the present and prospective condition of the treasury does not justify an increase in any of the appropriations at the present time."

A communication from the Commission on work among the

Colored People asking a larger appropriation for each, St. Paul's School, Lawrenceville, St. Augustine's School, Raleigh, and the Bishop Payne Divinity School, which being for the same reason impracticable, it was

"Resolved 1. That in the opinion of this Board the work being done among the Colored People at St. Paul's School, Lawrenceville, Va., and at St. Augustine's School, Raleigh, N. C., is worthy of the entire confidence and the cordial support of the Church.

"Resolved 2. That the work of the Bishop Payne Divinity School at Petersburg, Va., in fitting young colored men for the ministry is worthy of hearty approbation.

"Resolved 3. That this Board strongly commends to the generosity of Churchmen the appeal of the said Divinity School for \$4,000, and those of the Lawrenceville School and the Raleigh School above named for \$5,000 each."

The appropriations from general funds for Domestic Missions for the fiscal year beginning September 1st, 1903, were then made at the present amounts save that under a special pledge of \$1,000 for the definite purpose they were somewhat enlarged for three jurisdictions.

The appropriations for Foreign Missions were made upon the estimates received from the field but aggregated in amount about the same as those existing. A number of communications from Bishops were before the Board pressing for additional grants for development and to take care of work actually existing, but the Board felt it unwise at the present juncture, as said above, to increase its responsibilities. The budget of appropriations will be published as usual after the beginning of the fiscal year.

The appropriations heretofore paid from the Woman's Auxiliary United Offering of 1898 for the support of women workers are yet to be determined upon; that fund having been exhausted. The situation will be relieved, however, to a great extent by pledges of specific offerings from the women of the Church and the next triennial offering will be for the same purpose.

Several requests were received with regard to current work in the Domestic field, within the scope of the present appropriations, which were favorably met.

The Bishop of the Philippines reported that with the Rev. Mr. Clapp he had just made a journey through the provinces which lie north of Manila. Mr. Clapp was speedily to remove to Bontoc where the Bishop has bought a little house and where he is planning for a church at the earliest moment. Says that someone as a travelling Missionary will have to go up and down the railroad and visit other places at considerable expense. Thus far they have traveled on army horses under an escort but from Cervantes they have to go on foot until they reach Cagayan, one hundred miles over the mountains. They cannot make over fifteen miles a day on horseback—the main expense will be for horses, bull carts, carriers, or whatever be the means of conveyance. By special contributions from friends the Bishop is erecting a rest house in a salubrious locality. At Baguio a Church building is under way, towards the cost of which \$400 was subscribed locally.

The appointment by the Bishop of the Philippines of Dr. C. Radcliffe Johnson, now of Atlantic City, was approved and the necessary appropriations were made for his salary, outfit and travelling expenses.

Letters were submitted from the Bishops in the foreign field. The Bishop of Shanghai reports that St. Elizabeth's Hospital in the Sinza District of Shanghai (heretofore in Hongkew) was formally opened on March 17th. The structure consists of two adjoining buildings fitted up very completely so that from the start they have everything that is absolutely necessary; the linen closets, etc., having been filled by the local Woman's Auxiliary. Miss Ida Porter, lately of the China Inland Mission, a woman with two years' experience in the work and some knowledge of the language, has been employed by the Bishop in the field. Bishop Graves is troubled about the lack of young clergymen from home. The pressure is becoming strong and he knows not what they shall do unless some are sent, and while waiting he is unable to extend the work further. There is need for at least six young men at once. The Rev. Fleming James' work among the foreigners in the Church of our Saviour, Hongkew, is successful; the services being fully attended. The Bishop of Hankow writes that the Mission is hard at work and new opportunities are opening up every day which they are unable to seize for lack of funds, yet they will have an encouraging report to make for the present year. The principal advance has been in educational lines notwithstanding they did not receive the money asked for the purpose. Miss Ellen MacRae and Miss Flora M. Bristowe, who have been employed in the field for several years, a portion of the time at their own charges, have now received regular appointments from the Bishop of Tokyo with the approval of the Board of Managers. Bishop McKim is pressing for much money for buildings which are sorely needed. He ought to have \$2,000 immediately to build a house at Sendai for the two ladies mentioned. If he had the money now he could have it finished before October 1st. Bishop Schereschewsky is planning, if his health and strength be spared, to put out an edition of his Wen-li edition of the New Testament that may

be read by educated Japanese and if this prove popular he will proceed with the Old Testament. He also has in mind a Chinese Reference Bible. The Bishop of Tokyo writes:

"Bishop Schereschewsky is one of the most remarkable men I have ever met. His courage and energy are indomitable. Paralyzed in hands and feet, unable to move without assistance, his mind is as vigorous as it ever was and he puts in seven hours of hard work daily. Mrs. Schereschewsky is his devoted attendant and amanuensis. She is getting feeble and I dread to think of the Bishop's condition if she were to pre-decease him. They have both been faithful servants of Christ and His Church in the Mission field for more than forty years and it does seem right that they should have a roof to shelter them which they might call their own so long as they live. The Bishop's chief concern is for his wife. He wept, when I called upon him, and said: 'What is to become of my wife if I should die?' We younger men, living in the comfortable houses that the Mission has provided for us, feel somewhat ashamed when we compare our situation with that of this aged man of God. It will rejoice us all to see the Bishop and Mrs. Schereschewsky in their own house. In addition to giving them a home it would give the Bishop the satisfaction of thinking that his many years of service were in this way recognized by the Church. Cannot something be done? \$6,000 is needed."

In this connection it was brought to notice that of the money appealed for the purpose of building Bishop Schereschewsky a house, but \$1,584 had been received. Bishop McKim says that the Home near the Imperial University, for which money was raised in this country by the Rev. Mr. Sakai, was formally opened just before Christmas and is to be affiliated with the Church in Japan. The Rev. Mr. Welbourn will work with Mr. Sakai. He is now living in a Japanese house near the University, in which house a room has been furnished for a chapel. The Bishop preached in it a day or two before he wrote to an interesting congregation of University students, after which there was a social meeting in Mr. Welbourn's rooms with opportunity for making acquaintances. The Bishop writes that it is imperative that they should have at least three new men. Mr. Lloyd's place at St. Paul's College must be filled.

One of the older missionaries, which one is not yet determined, will be given Mr. Lloyd's place and in the removals from station to station that will ensue a vacancy will occur, to say nothing of the new work waiting to be done. Bishop Partridge and wife reached Yokohama, April 6th, and by railroad train arrived at Kyoto on the following morning. The Rev. Dr. Correll writes of the progress of his work at Nara and speaking of having received several catechumens adds: "I look upon the work among Normal School students who are to be the future teachers of the children, as one of the most important we have here, and by means of teaching them a little English we can very readily gain an influence over them." The Bishop's appointment of Miss Mary E. Metzler as a Missionary worker in the District of Kyoto was approved.

In response to a letter from the Bishop of Cape Palmas several catechists and teachers were appointed to fill vacancies, and it is pleasing to note that one of the stations that had to be abandoned in the Cavalla district several years ago, because of the war between the natives and Liberians, had been reopened and another station in the same district had been established by the request of resident native Christians. The Rev. C. M. W. Cooper of Sinoe dwells upon the need of a building for the parish day-school, which is at present taught in the church. They have asked the Bishop to help them and they will do their part towards building one. The Rev. Joshua R. Davis reports that the recent General Convocation was one of the most interesting ever held of the Church in Liberia. During the session fifty-two were confirmed, he was advanced to the Priesthood and a lady of very good report, as he phrases it, was set apart as a Deaconess.

The Bishop of Haiti wrote of an interesting series of services in Holy Trinity Church, Port-au-Prince, during Lent, in which, besides himself, several of the clergy were the preachers, and of the large numbers that attended the Easter services. He had recently confirmed thirty-nine persons, of whom nineteen were adults, in the District of Leogane against twenty-six during his corresponding visitation of that locality two years ago.

The Bishop of Tennessee resigned his membership in the Board because of his inability to attend its meetings with regularity and his feeling that he therefore deprived the Board of the services of a Bishop who could serve more efficiently. With regret the resignation was accepted.

P.S.—Since the meeting of the Board, the following information has come to hand:

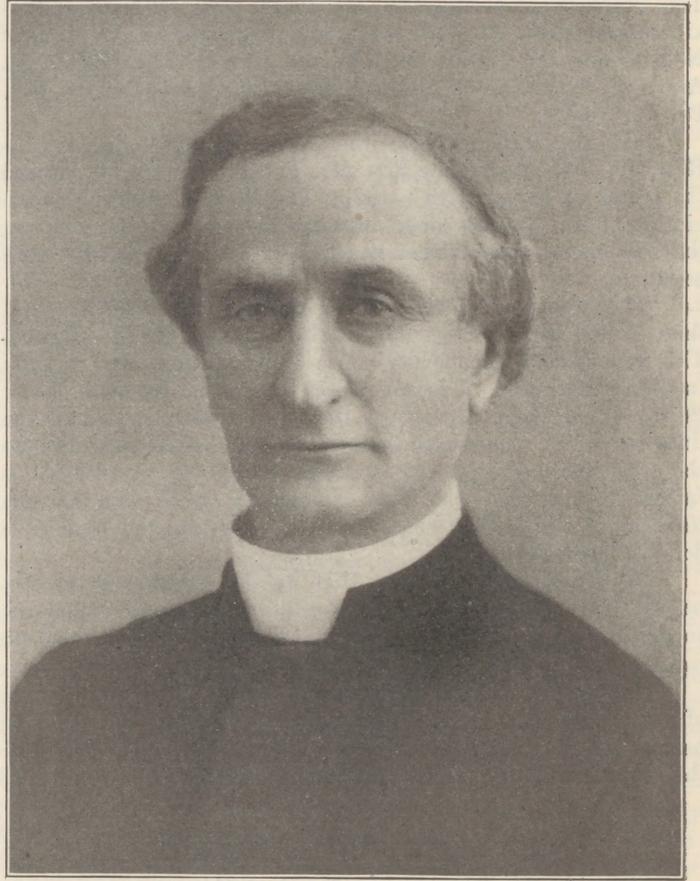
Bishop McKim has informed the Board of Managers of the Missionary Society that the Rev. Arthur Lloyd, whose resignation from the Presidency of the Standing Committee of the District of Tokyo, and from the Presidency of St. Paul's College was recently announced in these columns, is now in a sanitarium in Tokyo under the constant care of a physician.

Bishop McKim has appointed the Rev. H. St. George Tucker, M. A. to the Presidency of the College.

DEATH OF THE BISHOP OF NEWARK.

THE Rt. Rev. Thomas Alfred Starkey, Bishop of Newark, died Sunday afternoon, the 18th inst., from the effects of advanced age. One peculiarity of the Bishop was, that he would never tell the date of his birth, and no biography we have ever seen gives any date. A photographer once remarked to the writer, just after the Bishop had been sitting for a picture: "I have got to spoil the likeness by taking all the wrinkles out of the face, by his orders." He was probably about 85 years of age. Bishop Perry in his *Episcopate of America*, says:

"Born in Philadelphia, and entering into active life as a civil engineer, the successor of Odenheimer as Bishop of Northern New Jersey was ordered deacon in the Church of the Ascen-



THE RT. REV. THOS. A. STARKEY, D.D., LATE BISHOP OF NEWARK.

sion, Philadelphia, Feb. 21, 1847, by Bishop A. Potter, who priested him in Trinity, Pottsville, Pa., May 21, 1848."

"His ministry was spent in Schuylkill County, Pa., where he founded the Church of the Holy Apostles at St. Clair; in Troy, N. Y., as rector of Christ Church; in Albany, as rector of St. Paul's; in Cleveland, O., as rector of Trinity Church; in Washington, D. C., as rector of the Epiphany; and, after an interval of rest and recuperation from severe physical suffering, in Paterson, N. J., as rector of St. Paul's Church, in which position he remained until his consecration. He received the doctorate in divinity from Hobart College in 1864.

"His consecration took place in Grace Church, Newark, Jan. 8, 1880. His consecrators were Bishops Clark, Vail, Littlejohn, M. A. De Wolfe Howe, Scarborough, and Seymour. Starkey's administration has been judicious, careful, and successful. He is a preacher of rare gifts, a thinker, and is deeply interested in all Church activities. He is sagacious, conservative and devout. His influence is felt not alone at home, but abroad, where in the Lambeth Conference of 1888 he took a most useful and creditable part in making more sure and certain the relations between the mother Church of England and our own." The funeral was appointed for Wednesday, 20th inst., at Grace Church, Orange.

MAKE YOURSELVES nests of pleasant thoughts. None of us yet know, for none of us have been taught in early youth what fairy palaces we may build of beautiful thoughts, proof against all adversity—bright fancies, satisfied memories, noble histories, faithful sayings—treasure houses of restful and pleasant thoughts, which care cannot disturb, nor pain make gloomy, nor poverty take away from us—houses built without hands for our souls to live in.—*Ruskin.*

The Conventions on The Name.

ANOTHER week of Conventions and the "Name" question of course, to the front. The new District of Salina put itself on record as ready to work in the right direction. The Diocese of West Missouri complied with the request of the Joint Committee in the most complete manner, by giving in detail what Name was preferred by the individual clergy and the parishes. If all the Dioceses had taken square votes in the same way, it would have simplified the work of the Committee. However, it is too early yet to summarize, and many other Conventions are soon to follow, but we give reports of all so far at hand.

IN OHIO.

The Bishop said: "The question of the Change in the Title of our Church is not, in my judgment, as vital and serious, on either side, as some ardent champions have indicated. Our present name is not "accidental," but historical, and is the result of deliberate action. It stands without confusion as an indication of our apostolicity and our purity. It repudiates Roman errors and the rebellion of Nonconformity, and all other acts of independence or individualism, and therefore it is honorable and exact. But no one contends for its beauty or its rhythm. It is not a euphonious name. Some think that it narrows this ancient Church down to the level of a humanly constructed sect. Some have felt that its retention will keep from us a number of orthodox Christians, such as the Polish independent Catholics, who are now asking for inter-communion with us. It is true that the word Protestant means to many Latin Christians something worse than heretic, even infidelity. This vicious sort of teaching has prevailed in some sections of Christ's universal Church. But to us, and to intelligent Anglicans, and to the large body of earnest and cultivated people of other orthodox communions who are baptized members of Christ, there is no lack of information as to the claim that this Church of ours is Apostolic, Episcopal, Historic, Catholic, and American to the core. A change in our title will hardly add to this information, or buttress these facts. We are thoroughly well known, both here and abroad. We have no apologies to make or excuses to offer, except for our remissness, our neglect of duty, and our sins. This Church is growing in large influence everywhere, and its power, both in numbers and in corporate life, is manifest on all sides. The question is, will a change of name be of appreciable benefit in the furtherance of Christ's kingdom, in the salvation of immortal souls. If it will, then we ought to heed the summons to opportunity. If it will, then individuals should set aside mere personal preferences, and strive for that which will work for the greatest good. If it will not, if it be a hindrance to these blessed consummations, then the name should remain as it is, until God shows us another way. If it is of no special importance, but only a question of taste and convenience, then it becomes simply a prudential issue, and should be treated with becoming wisdom and carefulness. If we are ultimately to announce another title for our charter, it will require much thoughtful discussion, much harmony of action, and it will take a number of years for final accomplishment. At present I see no signs of suffering, nor of obstruction to our development spiritual or ecclesiastical. The wise Bishop of Albany recommends that the title of 'Protestant Episcopal' be wiped off from the first page of the Book of Common Prayer, and that the present legal title in our constitutional documents remain as a convenient and less confusing line of procedure. I am inclined to think that his suggestion is a valuable and sensible one."

The question of the Change of Name was presented to the convention in the following preamble and resolutions:

"WHEREAS, The General Convention, through its Joint Committee appointed at San Francisco, has requested the conventions of the various Dioceses to express an opinion as to the name of the Church; therefore,

"Resolved, That the convention of the Diocese of Ohio hereby approves the present movement for the better naming of the Church;

"Resolved, That the convention of the Diocese of Ohio desires that the determination of the time for taking such proposed action, if it be taken, together with the suggestion of what shall be a more adequate title, be left to the judgment of the General Convention, under the guidance of the Holy Ghost."

A substitute resolution was offered by Dean Williams, to the effect that it be the sense of the convention that it is not expedient at the present time to change the name of the Church. The vote on this substitute stood thus: Clergy—ayes 25, noes 31; laity—ayes 40, noes 15; the resolution being lost because the vote was non-concurrent. After several hours' debate the vote was taken on the original resolution, with the following result: Clergy—ayes 32, noes 24; laity—ayes 22, noes 26; this resolution also being lost by non-concurrence.

In reality, the resolution rallied more votes (54) than were against (50).

IN GEORGIA.

The Bishop referred to the wish of the Committee of the General Convention, requesting action of the diocesan conventions, and said:

"I cannot concur in the opinion that this procedure is so irregular as to bar action or notice on our part. Initial action need not, and does not, always occur in the General Convention. It is no uncommon thing for a Diocese to originate and give impetus to legislation in the form of a memorial to the General Convention, which expression customarily receives full and courteous consideration in the larger assembly. In the present instance the General Convention set on foot a plan for its own guidance, appointed a Committee, and through that Committee asks us a question. To refuse to answer or to ignore it would, in my judgment, be a discourtesy which we could not contemplate.

"If, then, the subject be introduced by a resolution from the floor of this house the chair will entertain it as proper and regular.

"I am fully alive to the seriousness of the measure contemplated. The change not really of the name, but of the official designation of that branch or portion of the Catholic Church to which under God we owe our allegiance, is only less serious than the retention of a title which is unfortunate, unnecessary, equivocal, misleading, and obsolete, and is strong only on the theory of possession as law.

"For, having in the first place taken the title from the Moravians and adopted it in a little Convention of a dozen men or less, we hold it because we have never deliberately dropped it.

"1. For the purposes of definition of the Church's position and polity, we might as well have had as a legal name:

- " 'The Anti-Roman Diaconal Church,' or
- " 'The Anti-Coptic Presbyterial Church,' or
- " 'The Objecting Bishop's Church,

for none of these names let us into the origin, government, or localization of the Church.

"2. If, after a century and a quarter, the American people cannot distinguish us from Roman Catholics, the prefix Protestant will not mend the matter; it does not modify current opinion. For this descriptive title has fallen into innocuous disuse. No one uses our word except in speaking of that vague, unarticulated nonentity, the Protestant Church, connoting an aggregation of all non-Roman sects and divisions; as apt and accurate expression as would be the Pagan Society to include Mohammedanism, Buddhism, Brahmanism, Zoroastrianism, and Confucianism.

"3. Episcopal, or as commonly spoken, Episcopalian, is a part of our title which is ambiguous to the unlearned and inaccurate to the enlightened.

"Plain thinking people find it hard to distinguish between the Methodist Episcopal, Reformed Episcopal, and Protestant Episcopal, place them all in the same category and many, misled by the title, fail to recognize our true lineage.

"People of education know that this Church is Baptist, Presbyterian, Christian (we devoutly believe), too often Congregational, as well as Episcopal.

"4. The whole title is dissonant from the Creed and misleading in reference to origin and historic continuity, and gives countenance and support to the blunder constantly and gladly used by opponents from all quarters, that the Church was founded by Henry VIII., the vexatious monarch, defender of the Papacy, until it overruled his headstrong selfishness and despoiled the Church of England, starving souls and bodies to gratify his ambition and lust.

"It is a declaration against our independent existence to carry the word Protestant in the front of our title—no Rome, no Protestant—and it is the only violation of the pellucid honesty which has ever characterized this Communion of Christians that we profess our belief in the One, Holy, Catholic, and Apostolic Church when we come to know the truth, but over that name, indicative of a glorious heritage, we paste a label for the uninitiated. In a ministry 25 years I have heard but one person say, 'I am a Protestant Episcopalian.'

"I am not very particular that we should incorporate the word Catholic into our legal title without the notes Holy and Apostolic. Standing alone it is not much nearer exactness than is the appellation Episcopal.

"If it is to humor the preference of a party in the Church and to give a shred of encouragement to a mass without communicants, prayers with aves, reservation for adoration and benediction with the host, I shall be found sternly and unhesitatingly in the opposition, even to being a Protestant. But I conceive that the question is a larger one, and if you act in the premises I exhort you to keep ever uppermost the gain to truth, the honor of Christ, and the future good of the Church in these United States."

The convention went into committee of the whole in order to discuss the Name question, and finally adopted the following resolution, introduced by Mr. N. H. Swayne:

"Resolved, That the Secretary of this convention communicate to the Joint Committee of General Convention of 1901, that this convention desires that the name Protestant Episcopal Church in the United States of America be not changed at this time."

This resolution was later reported to the convention, and was adopted. Vote, Clerical—ayes 23, noes 12. Lay—ayes, 15 $\frac{1}{3}$, noes 3 $\frac{1}{3}$.

IN MASSACHUSETTS.

The Bishop said: "I confess that I have very little interest in the subject of the Change of Name. I doubt whether the rank and

file of the members of the Church care much about it, except, perhaps, to wonder occasionally where the movement comes from and who wants a change. I do not believe that the people of the country or of other Christian bodies have much interest in it. I must say that I chafe at so much time and thought being put into the talk."

The Rev. Dr. Addison first introduced the subject in a motion, which was discussed and amended. This motion was "that it was inexpedient to change the name of the Church at present time." The Rev. Dr. Abbott offered a substitute to this, "as much of the Bishop's address as relates to the change of name be adopted as the sense of this convention." This was not carried. He then offered this substitute, "that the only change in the name of the Church, be the elimination of the 6th and 7th line in the title-page of the Prayer Book." This was ruled out of order by the chair. It took time to get the subject before the convention in the proper form, and after the Rev. W. H. Van Allen declared that to-day in the conventional sermon, and the Bishop's address, the legal term of the Church had not been used, but reference to "the Church" had been made, he moved the insertion of the words "P. E. Church" be placed in the original motion. The convention, however, did not like this motion in its present shape, because it was negative, and would confuse the delegates. The Rev. P. W. Sprague, then offered the motion, "That this convention desires to disapprove of, and deprecate any change of the name P. E. Church in America at the present time." This made fun for the convention, and the Rev. Dr. Parks disapproved of its wording. It seemed impossible for a while to get the motion in its proper shape, and when the Rev. Dr. Addison changed his motion to—

"Resolved, That this convention desires that the name of the P. E. Church be changed at the present time"—

this positive form appealed to the convention, and the vote was as follows, the vote being taken by the clergy having their names called, as well as the parishes:

Clerical—40 in favor of the motion, 90 against. Lay—13 in favor of the motion, 19 against.

IN LOS ANGELES.

The Bishop treated the Name question at considerable length, showing that he did not like the present title, but summing up as follows: "From what I have said you will see how I feel about the matter, and yet I would not treat it entirely in a negative way. The time may come when a change may be desirable, but I hope that whatever action is taken will be deferred until every phase of the subject has been discussed."

The following resolution was offered immediately upon the conclusion of the annual address of the Bishop:

"Resolved, That that portion of the Bishop's address relating to the Change of Name of the Church, together with the letter and resolution of the Special Committee of the General Convention, and the resolution of the General Convention appointing the said Committee be referred to a special committee of four clergymen and three laymen, to report to the next diocesan convention. And further be it

"Resolved, That the special committee, so appointed, shall be instructed to solicit and receive from the clergy and communicants of the Diocese expressions of opinion upon the desirability of a change of name of the Church, and (if any change be desired) suggestions of the name to be adopted; and that the committee shall report the consensus of opinion, together with its own recommendations in the matter to the next diocesan convention."

It was moved in amendment that the committee be instructed to report to the convention the next morning. A vote by orders was called for, and the amendment was lost; the vote of the clergy being: ayes 6, noes 28. The vote of the parishes was not called.

The original motion was then adopted, the numbers being reversed—ayes 28, noes 6.

IN WEST MISSOURI.

In his annual address, the Bishop took a decided stand against the proposal to change the name of the general Church body. He said that there is lack of unanimity among those who desire the change; that there are those in the Church who would not be reconciled to the change and that the final outcome might mean a division in the great family of the Protestant Episcopal Church. He further declared that though all of the Dioceses in the United States should report favorably at the General Convention in Boston in October, 1904, these reports could not be the voice of all the Protestant Episcopalians in the United States. There are other questions of more vital importance to the Church, and the time for changing the name of the Church is not yet come.

Immediately after the Bishop's address, resolutions were presented in regard to the change of name, and were made the special order for 11 o'clock, Wednesday morning. At the appointed time, with little or no debate, the vote was taken by orders, and resulted as follows, on the first question, "Do you wish the name changed at this time?" the clerical vote was, yeas 13, noes 7; and the lay vote yeas 15, noes 12.

On the second question, as to the name desired, in case any change is made, the vote was as follows: "American Catholic Church," clerical 7, lay 11; "The American Church," clerical 6, lay 4; "The Episcopal Church," clerical 2, lay 7; "Protestant Episcopal Church," clerical 1, lay 1; "The Church in the United States of America," clerical 3, lay 3.

A remarkably good feeling and freedom from acrimony per-

vaded the Council, and as soon as the voting was finished, the usual Council business was at once resumed.

IN DALLAS.

The Bishop in his address took strong ground against any change, giving many reasons which would naturally frighten the timid ones who have not kept informed of the progress of the movement. Like, for instance, his ninth objection, which the ablest lawyers in the country deny: "The title to Church property would be seriously imperilled." The vote on "No change," was, Clergy, ayes 8, noes 8; Lay vote, ayes 44, noes 13.

IN PITTSBURGH.

The Bishop gave a resume of the history of the movement to change the legal title of the Church, giving the reasons for the desire on the part of some that such change should be made, asked for careful consideration of the matter, kindly and forbearing discussion, and a decision to be reached without partisanship or unworthy motives on either side.

The committee appointed to consider the request from the Joint Committee reported as follows:

"While your Committee is not unanimous in regard to the desirability of changing the name of the Church, they unanimously submit the following resolution:

"WHEREAS, The Joint Committee appointed by the General Convention of 1901 has sent a letter to every Bishop of this Church, asking that 'at the next meeting of the convention or convocation of each Diocese or Missionary District, said convention or convocation be requested to inform the Committee whether it does or does not desire that the name of the Protestant Episcopal Church in the United States of America shall be changed at this time; And if it does so desire, What name it wishes substituted therefore';

"Resolved, That the Diocese of Pittsburgh does not desire that the name of the Protestant Episcopal Church in the United States of America shall be changed at this time."

There was some little discussion of the subject pro and con, and a substitute resolution was proposed, but a vote being taken, was lost, and the original resolution was adopted by the following vote: Clerical, ayes 41, noes 24; Lay, ayes 88, noes 11; the lay vote representing individuals, not parishes.

IN ARKANSAS.

The Bishop treated the subject at length. He said that his reason for desiring the change was that the present name was not sufficiently symbolical of all that the Church was. It was "Catholic" or universal, and not alone "Episcopal," which would mean that it was composed of nothing but Bishops. The word "Protestant" was not of so much force in the present day, because at the time when the word came into use there was a necessity for protesting against the usages of the Roman Church. "Catholic" did not mean "Roman Catholic," but merely universal. The Roman Church, in its legal designation, did not contain the word "Catholic." As to a substitute, none that had been offered were satisfactory to him.

In conclusion, the Bishop said:

"1. Does or does not the Council of the Diocese of Arkansas desire the name of the Church changed at the next meeting of the General Convention, or as soon thereafter as it can be legally done?"

"2. If the Council of the Diocese desires a change, what new name does it desire to have substituted for the old one?"

"I move the adoption of the following resolutions:

"1. Resolved, That the Council of the Diocese of Arkansas does not desire a change in the legal title of the Church.

"2. Resolved, That this Council desires that the phrase, 'According to the use of the Protestant Episcopal Church in the United States of America,' be omitted from the title-page of 'The Book of Common Prayer.'"

The Rev. Dr. Smeade of Christ Church, Little Rock, offered the following substitute to the resolution of the Bishop:

"WHEREAS, The General Convention, through a Committee, solicits an expression of opinion as to the present name of the Church, known in law as the Protestant Episcopal Church of the United States;

"Resolved, That we, the Council of the Diocese of Arkansas, do not regard a change of name as necessary or expedient."

After a lengthy discussion, Dr. Smeade's substitute to the resolutions proposed by the Bishop was adopted. Clerical, ayes 11, noes 5; Lay, ayes 10, noes, none. Those voting nay, were the Bishop, Rev. Dr. Norton, and the Rev. Messrs. Trimble, Whaling, and Robottom.

IN SALINA.

The Bishop was outspoken in his advocacy for a "correction" of the title of the Church, and deemed it the moment for such action. As for the titles suggested, he held that just as at one time "Protestant Episcopal" laid emphasis upon a necessary truth at a time when such emphasis was necessary, now a change was needed, and while the present hour seemed to demand an emphasis such as the title "American Catholic" would give, yet he was of the opinion that a time was coming when this would be open to objection as is "Protestant Episcopal" to-day, and the Church in the United States of America would better correct the title once for all.

The Committee on "Correction of Title," reported a set of three resolutions, the first of which as follows was unanimously adopted: "That the Convocation of the District of Salina approves a movement looking to the 'correction' of the legal title of the Church in the United States of America."

The second resolution, "That it is not now proposed to suggest

a substitute for the present technical name of the Church; but would suggest that as a preliminary step, the words 'Protestant Episcopal' be omitted from the title-page of the Prayer Book and wherever else it appears."

The Rev. W. R. McKim called attention to the fact that this resolution, if adopted, would practically negative the first and refuse to do just what the General Convention Committee had sought to have done in its two questions.

The Rev. J. C. Anderson offered as a substitute motion "That the District of Salina recommends and so far as possible insists that the words 'Protestant Episcopal' be dropped from the title-page of the Prayer Book and wherever else they appear, so that it will read as follows: 'The Church in the United States of America,' and that this be adopted as the legal title of this Church." After some discussion the Bishop was asked to express himself further on the question. This he did, and the substitute motion carried. The report thus amended was then put and carried unanimously. The third resolution simply directed the Secretary to communicate this action to the General Convention Committee.

IN INDIANAPOLIS.

The Bishop, in his address, expressed a desire for change, "but only in the event that the change can be effected with practical unanimity," giving as his reasons his conviction that the present title is misleading and sectarian. He stated that his choice would be "The Church in the United States of America," but that he would be satisfied if, at the present time, the one word "Protestant" were dropped from the title. A resolution was offered by the Rev. J. E. Sulger to the effect that the name should not be changed at this time. After a brief but animated discussion, the following substitute, offered by the Rev. J. D. Stanley, was adopted:

"WHEREAS, The present title of the Church in the United States is not wholly satisfactory because it does not define accurately her position nor set forth adequately her claims, yet inasmuch as no name is suggested to take its place that seems accurate, definitive, and descriptive, and inasmuch as any change would bring distress to many loyal adherents, it is the sense of the Council that no change be made at this time."

IN MAINE.

The Bishop in his address devoted considerable space to the question of the "Change of Name." One can scarcely determine from it what he does want, and it was therefore not surprising that the following resolution was adopted:

"Resolved, That it is the sense of the Convention that the name of the Protestant Episcopal Church in the United States of America should not be changed at this time."

The vote was: Clerical, ayes 19; noes 9. Lay, ayes 5, noes, 2.

IN TEXAS.

The Bishop took decided ground against any change of title, but treated the matter as he always does any question, in a fair and courteous manner. He said:

"I wish to say to the Council that I hope whatever action you may take relative thereto may be done with perfect freedom and frankness and unbiassed by the opinions and convictions of your Bishop. Where good and wise men differ, and yet all have equally at heart the interests and welfare of the same body, there ought to be no room for ex-cathedra utterances and infallible judgments? I speak in all humility and good temper, yet for my own part I do not hesitate to avow my respect and veneration and love for the old name of our dear mother, the Protestant Episcopal Church."

The committee appointed brought in two reports, as follows:

"The Council is asked to inform the Joint Committee of the General Convention whether it does or does not desire the name of the Protestant Episcopal Church in the United States of America changed at this time; and, second, if it does so desire, what name it wishes substituted therefor. After careful and prayerful consideration of the arguments, pro and con, advanced by the individual members of the committee, and with due deference to the opinion of our excellent Father in God as represented in his annual report to the Council, we are unanimously agreed that this Council does desire the change, and for the following reasons:

"First, because the term 'Protestant' is a suggestive term, while the Faith of the Church is a positive Faith, and because the adjective 'Episcopal' is redundant, it being conceded by all that without episcopacy there is no Church. The name 'Protestant Episcopal' is a misnomer. It is a sectarian name. Truth seekers are tiring of the unsubstantiality of sectarianism and are looking for the rock of the one true Church upon which to plant their faith and dwell in security and peace.

"Third, it is a name that clogs the machinery of progress. In appealing to the new people of the mission field, at home and abroad, it is necessary to explain the meaning of the present name, and much time is wasted in the endeavor to reconcile the official title with credal one.

"Fourth, it is a bar to the unity of Christendom. We are hopefully looking to the time when all shall be of one heart and of one soul, united in one holy bond of truth and peace, of faith and charity, and shall with one mind and one mouth glorify the faith of God. It is certainly vain to imagine that this can be brought about by the Church while she retains the name that smacks of division and strife, instability and cowardice.

"Fifth and last, but by no means least, the present title is both modern and local, and therefore incorrect. The Church we pin our faith to is nineteen centuries old; the term 'Protestant Episcopal' as applied to us is less than two. The name the Church has borne from primitive days is that contained in the Apostles' Creed, the history of whose origin is lost in antiquity. In determining the title to be substituted for the present

we recognize difficulties. Many names have been suggested, of which we select two as positively and exclusively belonging to us. 'The Holy Catholic Church' and simply 'The Church,' with in each case the geographical definition in the United States of America. By these names we shall be rightfully and adequately called.

"We believe that the time has come to have done with a title which stamps us as a halting, temporizing body, afraid to declare ourselves lest we offend others claiming the Christian name. His is the Holy Catholic Church that we are soldiers of, 'marching as to war, with the colors of Jesus going on before.' It is as the Holy Catholic Church that we are commissioned and sent forth to evangelize the world. Be it therefore

"Resolved, That it is the desire of this Council that the name, 'Protestant Episcopal,' be changed;

"That it is the desire of this Council that the name, 'Holy Catholic,' be substituted therefor. Respectfully submitted,

"E. F. J. ANDREWS,
"H. W. SMITH."

The remaining members of the committee reported verbally and supplemented it with the following resolution:

"Resolved, That it is the sense of the Diocese of Texas, in Council assembled, that no change shall be made in the name of the Church at this time.

"GEO. L. CROCKETT.
"W. V. R. WATSON."

Mr. Ewing moved the adoption of the last named resolution. The Rev. Mr. Andrews offered the following substitute: "That it is the desire of the Council that the name, 'Protestant Episcopal,' be changed."

The voting then followed, and resulted as follows: For changing the name—Clerical votes, 5; lay votes, 2; total, 7. Against changing the name—Clerical votes, 11; lay votes, 17; total, 28.

OTHER BUSINESS TRANSACTED IN DIOCESAN CONVENTIONS.

SALINA.

(RT. REV. SHELDON M. GRISWOLD, D.D., Bishop.)

THE first annual Convocation of the District of Salina began with a "Quiet Day" for the clergy, in Christ Church, Salina, Tuesday, May 5, conducted by the Bishop. The first service being the Holy Eucharist and Communion (7:30 A. M.), the rector assisting the Bishop. The services and meditations being given at 10, 12, 3, and 5 o'clock, the hour from 4 to 5 being spent in quiet, personal, self-examination and prayer.

At 8 P. M. a missionary service was conducted by the rector (Rev. W. R. McKim), assisted by Rev. Geo. Geisel, the Bishop made a short address by way of introduction, the Rev. A. M. Griffin of Minneapolis spoke on the topic "The Motive and Underlying Principle of Missions," the Rev. J. C. Anderson spoke of "Mission Work in Salina," describing local conditions, opportunities and hindrances.

Wednesday began with Holy Eucharist at 7:30 A. M. The Bishop delivered his first annual address and charge to the District, which developed the fact that he has in a very short time obtained a remarkably clear and comprehensive view of his field. He spoke in no uncertain tone of the obligation for missions and commended the Apportionment plan to favorable consideration. He announced the offer of the vestry and congregation of Christ Church, Salina, for use as his Cathedral, and his acceptance of the same and that the organization was almost perfected and ready for incorporation. In this connection he nominated the Hon. Henry Whiteside, of Hutchinson, to the Convocation as their representative in the Chapter to be Lay Chancellor to the Bishop, the Chapter and the Convocation which was confirmed later, the Convocation concurring in and commending the action of the vestry of Christ Church.

The Bishop also commended the General Clergy Relief Fund to the attention and action of the Convocation and named the canons of the Diocese of Albany to be the canon law for the District of Salina.

At 2 P. M. the Convocation was called to order in business session after short devotions and the Rev. W. R. McKim elected Secretary *pro tem*. The Bishop certified a list of clergy canonically resident and entitled to vote, and the clergy named and certified to lay delegates. From these lists the Secretary *pro tem* called the roll, and the Bishop announced a quorum and proceeded to organize. The Rev. W. R. McKim was elected permanent Secretary, Mr. Theo. B. W. Seitz of Salina, Treasurer; the Rev. R. H. Mize, Registrar. The Bishop appointed as the Standing Committee, the Rev. Messrs. J. C. Anderson, R. H. Mize, P. R. Talbot, and Messrs. A. R. Goodwyn, Wm. Grosvenor, and H. D. Lee. The Rev. J. C. Anderson and Mr. Francis O'Neil were elected delegates to the Missionary Council.

The Trustees of Church property in the District were created as follows: E. G. Kimball, C. C. Van Deventer, Henry Whiteside, A. D. Lee.

The Standing Committee organized, electing the Rev. J. C. Anderson, President; the Rev. R. H. Mize, Secretary; and accepted the papers of the Rev. A. M. Griffin, Ph.D. The Bishop will take steps to advance him to the Priesthood on St. Barnabas' day.

The Convocation adjourned to meet next year in Hutchinson. The Bishop has named as his Examining Chaplains the Rev. W. R. McKim, Rev. J. C. Anderson, and Rev. George Belsey. The Trustees

of St. John's School, Salina, have been compelled to undertake the erection of a new dormitory to accommodate 100 boys to be ready by the opening of the fall term, and the Commercial Club of Salina have voted to raise one-fourth of the necessary amount, which is estimated at \$12,000.

INDIANAPOLIS.

(RT. REV. JOSEPH M. FRANCIS, D.D., Bishop.)

The sixty-sixth annual Council of the Diocese was held in St. Paul's Church, Indianapolis, on Tuesday and Wednesday, May 12th and 13th. The opening service was the celebration of the Holy Communion with a sermon by the Rev. Dr. Stocking on the text, "I appoint unto you a kingdom."

The larger part of the Bishop's address was devoted to a review of the condition and needs of the Diocese, an appeal being made for larger offerings for missions, general and diocesan, and for an increase in the salaries of the clergy, many of whom are living on very meagre stipends. The address closed with the following reference to divorce and suggested remedies for the abatement of the evil:

"No word of mine is needed to impress upon you the seriousness and rapid spread of this evil or the danger which threatens the family and therefore the State and the Church because of it. The law of the Church on the subject is plain and explicit.

"After careful consideration, it is my deliberate judgment that no clergyman should go behind the decree of the court which granted the divorce. If the canonical ground for divorce exists it must be stated in the petition in order to give 'the innocent party' the right to re-marry. My own rule is to solemnize the marriage of no one who has a divorced husband or wife living irrespective of the cause for which the divorce was granted. I wish this might be the general practice of the clergy of this Diocese; but, even if this be not the general rule, under no circumstances must a marriage be solemnized when one of the parties has a divorced husband or wife living unless indisputable legal evidence is produced that such person was 'the innocent party' in a divorce for the cause of adultery.

A resolution offered by the Rev. F. O. Grannis, endorsing this part of the address, was adopted by the Council.

The Bishop's salary was increased six hundred dollars per annum and a committee was appointed to take the whole subject of diocesan indebtedness into consideration and to formulate a plan for liquidating it.

The Bishop appointed the following as his Examining Chaplains: The Rev. Prof. Denslow, the Rev. Messrs. Grannis, Bamford, Charles S. Lewis, and the Rev. Dr. John Davis.

The pleasure of the Council was greatly enhanced by the presence during part of the session of the Rt. Rev. Dr. Dudley, Bishop of Kentucky, who was warmly received and who made a brief address.

The parochial reports indicated that the Diocese is in a healthy condition; parish debts are being paid, missionary work is being prosecuted with vigor and as extensively as the limited means at the disposal of the Board of Missions will permit; peace reigns in the diocesan family, and hopefulness for the future abounds. Two new missions, recently organized, were admitted into union with the Council.

MAINE.

(RT. REV. ROBERT CODMAN, D.D., Bishop.)

The Bishop, in beginning his charge, said, that the weakness of the Church was the independence of the second order of the clergy. They come and go at their will. There was need of greater inducements to get and keep clergy. There are only 19 rectories in the Diocese; 11 clergy without rectories; 7 clergy left during year; 5 received.

Col. Glidden, the Chairman on the Bishop Neely Memorial Fund, was called on to make a report. He said he had been unable to get his committee together, and had no report to make.

The Bishop then spoke earnestly on this matter. He said that it was time something was done about this memorial to the late Bishop. The proposition to erect a tower to the Cathedral had been dropped as it did not seem to meet with favor in the Diocese. The scheme of a baptistry had been abandoned because it was too expensive.

He proposed that the Diocese raise \$4,500 to erect a cenotaph, a figure of the late Bishop carved in marble with a suitable canopy to be placed in the Cathedral. He had corresponded with Mr. Pratt, the artist, about the matter, and favored its being done. He said that there is \$1,000 pledged for this memorial already. The Convention voted to adopt this form and to recommend that the required sum be raised. The Bishop pledged himself and Dean Vernon to raise \$1,500 in Portland for this memorial.

WEST MISSOURI.

(RT. REV. EDWARD ROBERT ATWILL, D.D., Bishop.)

The 14th Annual Council was held in Grace Church, Kansas City. Owing to illness, the Bishop was unable to be present at the morning session, and the Holy Communion was celebrated by the Rev. Robert Talbot, rector of Trinity Church, assisted by the Rev. E. W. Flower. The sermon was by the Rev. Chas. A. Weed, rector of St. Philip's Church.

At the afternoon session the Bishop was able to be present, and delivered his address. Great interest was taken in the missionary work of the Diocese, and pledges to the amount of \$4,000 were made, which is much in excess of former years.

An interesting feature of the Wednesday sessions was the passage of a resolution changing the name of the Diocese from West Missouri to Kansas City. This was adopted without opposition, and lies over till next year for final action. A vote of thanks was passed to a venerable Churchman of Lexington for the gift of \$1,000 to the endowment fund of the episcopate. A resolution of condolence was sent to the oldest priest in the American Church, a member of this Diocese, now lying sick in St. Louis at the age of 90, the Rev. J. L. Gay; and a similar resolution was ordered sent to the venerable J. W. Dunn of Independence. The usual routine business was transacted, and the Council adjourned at a late hour, Wednesday afternoon, May 13.

DALLAS.

(RT. REV. ALEX. CHAS. GARRETT, D.D., Bishop.)

Nothing but the regular routine of business is reported from this Diocese. The Bishop in his address, had the following to say of mission work in the Diocese:

"Diocesan missions have been carried on with energy and with good success when the number of men is considered. There is an urgent demand for men suitable for the missionary work which is waiting to be done. That portion of the Panhandle of which Clarendon and Amarillo are the principal towns, has been offering, with such aid as the Diocesan Board of Missions can afford, the sum of one thousand dollars per annum and a residence. So far no one has been found willing to take up this most hopeful field.

"In all these cases it is quite useless for clergy advanced in years or with families, to apply. They cannot adapt themselves to the new conditions of life and strange environment which prevail in the sections mentioned. Young men of zeal and devotion, with well furnished minds in sound bodies, are the only ones likely to be successful.

Vacancies on the Standing Committee of the Diocese were filled by the selection of the Rev. William James Miller, M.A., of Sherman and George A. Preston of Bonham.

The Rev. W. K. Lloyd of Paris was elected clerical delegate to the Missionary Council, and Major Grinnan of Terrell was elected lay delegate.

PITTSBURGH.

(RT. REV. CORILANDT WHITEHEAD, D.D., Bishop.)

The usual routine business occupied the attention of the Council. The following report was made on Apportionment:

"Your Committee appointed to consider that portion of the Bishop's address relating to the Apportionment for General Missions, recommends that the apportionment be based upon the current expenses of each parish or mission, as found in the parochial reports contained in the Convention Journal. The rate per cent. for each parish and mission will be the same as the rate per cent. for the Diocese."

At 3 o'clock on Wednesday afternoon, the Convention sat as the Board of Missions, when the Bishop and Archdeacon Cole read reports of the work, showing much progress made during the year, and prospects for the future full of promise. They were followed by the report of the Treasurer of Missions, Mr. T. W. Shacklett, which report aroused much enthusiasm, as the treasurer came to Convention with all expenses paid for the year, and a cash balance on hand of \$1,635.89. A comparison of his report with that of last year discloses the fact that while the offerings from the parishes are somewhat smaller, the receipts from missions and individuals are larger; and although there was paid out in stipends this year over \$500 in excess of last year, the balance on hand is larger by \$200. The treasurer suggested the organization of a body called the "Missionary Guard," to be composed of persons who would pledge \$25 a year to diocesan Missions.

Committees were also appointed to consider that part of the Bishop's address relating to the General Clergy Relief Fund, to report at the next Convention; and on that part with regard to Sunday Schools, with the view to the organization of a Sunday School Institute, and the general improvement of the Sunday Schools both with regard to numbers and efficiency of methods of instruction.

The Rev. F. S. Spalding and Mr. Reuben Miller, were elected delegates to the Missionary Council.

ARKANSAS.

(RT. REV. WM. MONTGOMERY BROWN, D.D., Bishop.)

One important item of business was the adoption of the following resolution:

"WHEREAS, It appearing that since the introduction of the canon presented to the Council and reported on page 18 of the proceedings of this Council for the year 1902 the right of each colored rector or parish to a seat in the Council has been voluntarily waived by such pastors and parishes; therefore be it

"Resolved, That section 54a and section 54b, excluding the proviso, be adopted as the canons of this Diocese."

This preamble was the rider to the following canons referred to therein:

"That the following be enacted as additional canons, to be numbered as follows:

"Section 54a. That the colored work of this Diocese be organized into a convocation in which every canonically resident and employed col-

ored minister shall have a seat, and every duly organized parish and mission station of colored people shall be entitled to representation by three laymen, the Bishop or his duly-appointed representative to be *ex officio* chairman of the convocation. All constitutional and canonical measures adopted by such convocation, in order to become effectual, shall first be presented to and ratified and confirmed by the diocesan Council.

"Sec. 54b. No colored priest or deacon shall be entitled to a seat in the Council of this Diocese, and no colored congregation shall be entitled to representation in it."

The proviso excluded is as follows:

"Provided, That this exclusion shall not apply to the case of any colored rector, or parish, that has heretofore been admitted to the diocesan Council."

MASSACHUSETTS.

(RT. REV. WM. LAWRENCE, D.D., Bishop.)

The convention was held in Trinity Chapel, Boston, on May 13th. The communication from the Diocese of Milwaukee in reference to the subject of a Court of Appeal and the Provincial System was placed on file after some discussion. The Rev. Dr. Shinn offered a resolution to observe the tenth anniversary of the consecration of Bishop Lawrence, which was adopted.

The need of a new Diocesan House was humorously presented by Mr. A. J. C. Sowdon, who said that he hoped before laymen die in the Diocese, they would leave money for a fire-proof building to protect the valuable library of the Diocese. Five hundred dollars were acknowledged from the Episcopalian Club, and \$1,000 was given by the Episcopal Church Association to the support of the Diocesan House. Various reports were then submitted and accepted. All Saints', Belmont, was admitted into union with the convention. A committee was appointed to formulate some plan for the insurance of the lives of the clergy, with Mr. John H. Storer as chairman.

At the session of the convention on Thursday, the subject of the Archdeaconry system was presented in a printed report. This matter occupied the entire morning, and while the convention was willing to accept the report of the committee in appointing one Archdeacon now in service, the difficulty came in the shape of a minority report offered by the Rev. F. D. Allen, who wanted the city of Boston under the direct control of the City Board of Missions and not under the Archdeacon. While the speakers spoke highly of the work of the City Missions, it was generally agreed that the Archdeacon should have interests in the city of Boston, and that the city Board of Missions should give itself exclusively to fundamental philanthropic work. No matter how strenuously Mr. Allen defended the work of the City Missions, the Rev. Father Osborne, Archdeacon Prescott, the Rev. Dr. Parks, and others showed that the City Board of Missions could not grasp the details of missionary work in Boston. Father Osborne, in criticizing the work of the City Missions said: "The idea of giving the poor Jews in Boston a Christmas tree, give them the Gospel." Other addresses were along the same line, showing that the colored people, the deaf and dumb interests, the work among Chinese, needed the oversight of the new Archdeacon, and when the question of allowing the Archdeacon authority over mission work in Boston was put to vote, it was unanimously carried.

What the Bishop said in his address about the new Diocesan House was referred to a committee to report at the next convention. The Rev. A. H. Amory was appointed the preacher, and the Rev. Edward Abbott, D.D., substitute at that convention. The Rev. Father Osborne, who made the report upon the representation of parishes and missions in the convention, found the convention willing to commit the report back to the committee. A motion to make women eligible to vesture was laid upon the table. A series of resolutions was sent to the President of the United States, commending his policy upon the appointment of a coal commission. That part of the Bishop's address taking into consideration "the question whether we, as representatives of the Church of Christ and leaders in spiritual movements, are conducting the campaign of Christ with good statesmanship and power" was referred to a committee, who will report at the next convention. A Sunday School commission was then appointed. After the usual vote of thanks, and the hearing of a few reports of a diocesan interest, the convention was closed with prayer by the Bishop.

GEORGIA.

(RT. REV. C. K. NELSON, D.D., Bishop.)

The 81st annual convention was held in Christ Church, Savannah, on the 13th and 14th insts. This is the mother parish of the Diocese, and John Wesley was at one time its rector. A pleasing incident was the unanimous adoption of a resolution offered by the Ven. Harry Cassil, as follows:

"Resolved, That, the parish of Christ Church consenting, the Diocese of Georgia place in this church a tablet or other suitable memorial to John Wesley, a former presbyter of the Church and incumbent of this parish; and that a committee of three be appointed by the Chair to carry the provisions of this resolution into effect.

An enthusiastic missionary meeting was held, and liberal pledges were made. The Ven. Harry Cassil and Mr. W. M. Hammond were elected as delegates to the Missionary Council.

OHIO.

(RT. REV. WM. A. LEONARD, D.D., Bishop.)

The eighty-sixth convention of the Diocese of Ohio met on Tuesday and Wednesday, May 12th and 13th, in Trinity Cathedral Chapel, Cleveland.

The Bishop reviewed the work of the Diocese during the past year, in which an unusual amount of missionary interest and effort, the lifting of debt from a number of parishes and stations, and 1,056 Confirmations, show a very encouraging state of spirituality and zeal.

The corner-stone of Trinity Cathedral was laid by Bishop Leonard on Tuesday, May 12th, being the first day of the diocesan convention. At the appointed hour, 4:30 p. m., the procession, preceded by the cross-bearer, started from the cloister entrance of the Cathedral House, and, having marched around the rising walls of the new building, ascended to the floor where the ceremonies were held. The procession consisted of the clergymen and lay delegates assembled at the convention; the invited guests, among whom were pastors of neighboring churches, editors of the city newspapers, and the heads of Cleveland's civic and educational institutions; the various officials of the Diocese, including the members of the different Boards and Committees; the choirs of Grace Church, St. Paul's, and Trinity Cathedral; and Trinity Cathedral Chapter.

The first part of the ceremony consisted of a service in honor of the Trinity, with Trinity hymns, appropriate responsive reading, the Collect and Gospel for Trinity Sunday, read by President Peirce, of Kenyon College, and the Nicene Creed. Then followed the Blessing of the Stone, after which it was laid with the following words by the Bishop:

"In the Name of the Father, and of the Son, and of the Holy Ghost. Amen. I lay this corner-stone of a church here to be builded under the name of Trinity Cathedral; and to be devoted to the service of Almighty God, in accordance with the doctrine, discipline, and worship of the Protestant Episcopal Church in the United States of America.

"Here let true faith, the fear of God, and brotherly love ever remain; for this place is consecrated to prayer and to the praise of the same our Lord Jesus Christ; who ever liveth and reigneth with the Father and the Holy Ghost, one God, world without end. Amen."

The stone is situated under one of the four great piers which will support the tower, on the Gospel side next the chancel. Just as it was settling into its place, a bird which had been flying overhead, fluttered down and died on the floor near by; an incident which strangely impressed those who saw it.

After an anthem by the choir, beginning, "I am Alpha and Omega," there followed a commemoration of the departed members of the Diocese and parish, and the service concluded with appropriate prayers and hymns.

The old officers were generally reelected. The Rev. Edwin Weary was elected a member of the Ecclesiastical Court; the Rev. W. R. Stearly and H. E. Handerson, M.D., were chosen delegates to the Missionary Council; and the Rev. G. H. McGrew, D.D., Mr. Robert West and Mr. Walter Hodge were made provisional deputies to the General Convention. The Rev. George P. Atwater, of Akron, was elected Secretary of the convention.

LOS ANGELES.

(RT. REV. JOSEPH H. JOHNSON, D.D., Bishop.)

The greatest interest in this Diocese centered in the election of the Standing Committee. Last year, the Rev. Dr. Dowling insisted upon having the "broads" represented and so the Rev. Wm. MacCormack of Pasadena was elected. This year, after many ballots, Mr. MacCormack was left off and the Rev. J. D. H. Browne elected in his stead. Dr. Dowling, however, was elected as delegate to the Missionary Council on the third ballot.

The committee to which was referred the subject of erecting a diocesan house, adjoining the present parish house in the rear of St. Paul's, reported yesterday morning in favor of taking immediate steps to comply with the recommendation of Bishop Johnson. The matter was left in their hands to create a fund of \$6,000, among the parishes of the Diocese, and to perfect arrangements for the erection of the building.

The proposed structure will include a large hall, offices for the Bishop and for conducting the various branches of work of the Diocese. It will be built of brick and will be a convenient modern building, connected with the walls of the new parish house, for which provision was made in the erection of the latter, which was but recently completed.

The usual routine business followed.

TEXAS.

(RT. REV. GEORGE HERBERT KINGSOLVING, D.D., Bishop.)

The fifty-fourth annual Council of the Diocese of Texas met in session in Christ Church, Houston on Wednesday, May 13th. The opening service was a celebration of the Holy Communion, the Bishop celebrating. The Rev. Herbert E. Bowers, D.D., of Marshall preached the sermon. The Bishop's address was very optimistic and recorded very substantial improvement in the condition of the Diocese.

Nothing more than the usual routine business was transacted. The Rev. Dr. Bowers and Mr. Charles Raguet were elected as delegates to the Missionary Council.

Papers For To-Day.

By the Rt. Rev. CHAS. C. GRAFTON, D.D., Bishop of Fond du Lac.

SECESSIONS.

EVERY now and then the press gets hold of the fact that one of our five thousand American clergy has 'verted to Rome. It is nothing surprising that in such a body there should be some drift wood. But the 'version, we cannot call it conversion, is usually announced in startling headlines. To those who do not know how the Romans manipulate the daily press in their interests, the magnifying such an unimportant event is surprising. We should think its heralding of as much importance as for a subaltern to awake his general at night and inform him that a mouse had gotten into or out of the camp. During the past few years, several hundred French Roman priests have left the Roman Church, but it is not in the interests of the Roman organs to make the American religious public acquainted with this fact. So the Roman laity, having much the same contempt for other Churches as the Chinese have for other kingdoms, sleeps on in happy ignorance of the *Los von Rom* movement which is sweeping through Europe.

The Catholic movement in our Church, in its incipient stages, in the forties and fifties of the last century, met with the loss of some able men. But under the trials which beset Churchmen in England in consequence of the union there of Church and State, the wonder is that so few became unsettled. Nor has it been sufficiently remarked that the 'verts of those days were not found among the great students of Holy Scripture and believers in Church authority, like Pusey, Keble, Marriott, Williams, Neale, and others, but rather among a class of speculative minds like Newman and Froude; poetical and imaginative ones like Faber; or politicians of the stamp of Manning. But during the past thirty years there have been, in England, no secessions of any great scholars, and in America secessions have always been few.

MORE STAY THAN GO.

The movement has now gone on for some seventy years, and during this time it would be safe to say there have been about seventy thousand clergy in the Anglican Communion. These clergy are brought up, not like Roman priests, whose unrestricted access to books in their Seminaries is forbidden and who are taught that it is sin to doubt, but in the free atmosphere of Christian liberty and with a felt duty to examine fully both sides of the controversy between the Anglican Church and Rome. I have never known an Anglican clergyman who has not, sometime in his life, honestly and sincerely tried to do so. Considering the idiosyncrasies of minds, the trials in the English Church, the harsh treatment of Catholic Churchmen, the despondency that waits on failing, the allurements of Rome in her apparent unity and proffered peace, the wonder is that so few have gone over. To myself it has seemed in past times, as it has to others, that, theology apart, Rome offered the more comfortable position, and with the misrepresentations to which we are exposed, it has been harder to stay than to go. Yet out of these seventy thousand clergy, most of whom have conscientiously examined the controversy, in spite of all the trials to which the Catholic clergy are exposed, only a fraction of one per cent. has decided in favor of Rome's claims. When therefore the convert-maker without us or the mischief-maker within, points out that some one of our clergy has gone to Rome, tell him that there have been in the last seventy years nigh seventy thousand, who on their knees have examined the question, and *who have stayed*.

ROME'S LOSS GREATER THAN OURS.

Another point it is well to keep in mind is this: More have left Rome and come to our Catholic position than have left us and taken up with that of Rome. In estimating the men and numbers on each side, we must take into account the fact that the influence of the movement was not confined to England but spread throughout Europe. Pusey, Liddon, Bishop Forbes, and others, came into communication with a number of leading Roman Catholic doctors and professors on the Continent, among

whom was the great Dr. Döllinger. Our books were read, and our Catholic position regarding the papacy (much the same as that of the great French Bishop Bossuet), was cordially recognized by these great scholars. So that when the Roman Curia sprang on the Western Church its scheme for decreeing the papal infallibility in 1870, there was a revolt in Germany, and Reinkens and Wëber and Schultz and Herzog and others, with nigh a hundred thousand followers, broke with Rome and established the Old Catholic Communion. When, therefore, the convert-maker talks about Newman's secession, we can tell him it was more than offset by Dr. Döllinger's. No group of English Roman converts can surpass in devotion or learning the great divines who have left Rome on the Continent. If several thousand of the laity joined Rome in England, ten times as many on the Continent have left her. So let us hold up the scales, and while there is a small pile of grains of sand on the Roman side, there are many iron pound weights on the other. For many more have come under the influence of this Oxford Movement to our position from Rome, than have gone from it to Rome.

REASONS OF SECESSION.

But it is asked, What takes the few who do go over to Rome? What are the reasons for their 'verting?

So far as my knowledge goes, a change of faith is usually preceded by a period of spiritual or mental depression. For some cause, and a clergyman is especially liable to such an attack, a mist of despondency has settled on his soul. He has allowed himself to become more and more critical of the failings of his own Church, and has gazed at them until they have assumed exaggerated proportions. He has met with parochial or other opposition, and not with the success he expected. He has allowed himself to dwell on the attractive features of Rome until his imagination has made her an ideal Church. As the elder Pugin said, who awoke with a great shock after his 'version, he had previously thought Rome was a Church filled with holy clergy, holy churches, holy monks, holy nuns, holy everything. In this abnormal mental state the 'vert allows himself to be caught by such shallow sayings as that "a visible Church must have a visible head." The fallacy here, as a little thought will show, lies in regarding the small portion of the Church which is upon the earth as the whole Church, or as a solidarity by itself. Or, our 'vert begins to adopt the inaccurate, ungrammatical, unscriptural, untheological, and non-patristic Roman exegesis of the text "Thou art Peter." It is inaccurate, for the text does not say, as it would if Peter was to be the Rock, "thou art Peter, the Rock upon which I will build," but says, "upon *this* Rock," referring to something previously mentioned, namely, Peter's confession of Christ as the Son of God. It is ungrammatical, for while the name of Peter is of the masculine gender, the "Rock" on which the Church is to be built (and thereby showing it to be something different from Peter) is of the feminine gender. And though our Lord spoke Aramaic, yet in the Greek, which is the language of inspiration and given for our guidance, this distinction of genders is made between "Peter" and the "Rock" to prevent our identifying or confounding them together. It is unscriptural, for in the Old Testament the title "Rock" is synonymous with that of God. Peter thus having confessed Christ to be the *Son of God*, Christ declares on *this* Rock, *i.e.*, Himself, He will build His Church. At the same time He gives to Simon his promised name (St. John i. 42) of Cephas, a stone. A stone is different from a Rock. It was symbolical of what Simon was to become by being transformed or petrified, through union with the Rock which is Christ. It is untheological, because only a humanity which has been gathered into the Divine Life, and by its union with it is "The Resurrection and the Life," can be the foundation of a Church against which the gates of death (Hades) shall not prevail. It is not patristic, because there is no consent of the fathers, when commenting on the text, holding that here any authority was given to Peter which was to be transmitted to a successor. It is an exegesis

which the action of the Apostles in reference to St. Peter shows to be untrue.

The 'vert usually believes in his orders and sacraments, but is disturbed by the parties in the Church and the untheological, perhaps misunderstood, utterances of a few very "broad" Churchmen. He complains of the laxity of discipline, though not unfrequently he has in his independence disregarded it himself. He censures the Bishops for not condemning heretical utterances, forgetting that only a very few years ago they put forth a special pastoral in the strongest terms, doing that very thing. He regards the clergy and Bishops as full of errors, not realizing that the Church's formal utterance is to be found in her Prayer Book, and that the failing of individual teachers is no reason why one should leave one's post, but rather why one should stay there. It is often difficult to get at real reasons. The reasons men subsequently assign after 'verting are apt to be manufactured explanations. The papers announce with great flourish that a priest has joined Rome, and we may know that it is because of some secret sin, disappointed ambition, or spiritual pride. For the most part the unsettlement is occasioned by some unfaithfulness, increased by trials and disappointments, and not unfrequently accompanied by obvious self-deceptions and deceit. Comparatively few go after a full examination of the question, with the determination by God's grace to go or stay as God might show the way. Out of forty cases I knew of this kind in England, only one went to Rome.

THE EFFECT OF SECESSION.

Secession suggests a further question. What has been the effect on the spiritual life of those who have left the Church for Rome? Have they as a rule shown by their lives that they have been improved by it? We know that thousands have come to us in this country from the sects. More than 1,000 of our clergy and Bishops are converts. Whenever they have come from religious motives and because they sought Christ's Church, we find that after a while there is a perceptible advance in spirituality. This is the usual testimony of our clergy. However good Presbyterians, or Congregationalists, or Methodists they may have been, there comes to be after their union with the Church an obvious increase in spiritual illumination and growth in holiness. Now if the Roman Church is the only true Church and is alone possessed of Sacramental Grace, the same mark of improvement ought to be obvious on the bulk of her converts from us. But what is the case? According to the account of some who have tried the experiment, as in the case of Ffouks, he frankly stated that he was no better after than before his joining Rome, and gave this as his many years' experience among the converts. When living in England, thirty-five years ago, I came to know most of our leaders and those who had well known the men who went over in the forties and fifties. Their testimony was universal. As a body, the 'verts had not improved in spirituality of life. Some, a small class, had become apostates and given up the faith entirely. Being men of a critically intellectual turn of mind, they found that they fell into the same sins as they did when Anglicans, and that the Roman sacraments gave no other aid than they had previously received. The devil then had them in a logical vise. They had denied the Anglican sacraments, and now it was proved the Roman were no better, and so nothing was to be believed. There were others who went on and grew spiritually, but no more so than did those whom they had left behind. No one would say that Rome had any holier men than Pusey or Keble, or Carter.

One mark, however, was upon this class of 'verts. They were not content with Rome as they found it. Faber developed, so old Romans said, a new Italian Mariolatry in England. He could not rest till the Immaculate Conception had been decreed. Manning, a great political ecclesiastic, must work to get the Roman system complete to his satisfaction by bringing about the decree of the "Papal Infallibility." While Newman, thwarted by Roman intrigues in all of his three plans for a new translation of the Scriptures, a "Catholic University," and a house for the Oratorians at Oxford, stripped of his former influence, lay like a great stranded whale thrown up on the shore in the provincial town of Birmingham. Those who knew the lives of the converts have witnessed that on the whole it was a melancholy history.

THE SIN OF SECESSION.

We cannot conclude without pointing out the sin of secession. A Churchman's joining Rome is a very different act

from that of a sectarian. In joining Rome, the Churchman must submit to a conditional Baptism. He must be confirmed, the repetition of which sacrament is a sacrilege. By receiving his so-called first-communion, he denies that he has before sacramentally received the Body and Blood of the Lord. If a priest, he denies his orders and the validity of his Sacraments. In all these acts he turns against the Holy Ghost and his Lord, denying their gifts and presence. Moreover, he deserts his post. It is thus a sin most presumptuous and deadly. It is the most presumptuous sin, we believe, a Christian man can commit. For in deciding on the claims of the Papal Supremacy as against the Eastern and Anglican Churches in favor of Rome, he assumes to himself the powers of an Ecumenical Council. It is also the most terrible spiritual sin, we believe, a Christian man can commit. For if our orders and sacraments are valid, and there is no surer proof of the existence of God than there is of their validity, he denies having received Christ in the Sacraments, and so perils his own soul. It is only very callow persons who are caught by the proselyter's fallacy, "You Anglicans say we Romans can be saved, but we do not admit this about yourselves. As a matter of prudence, therefore, come with us." Our answer is: We believe that those born in the Roman Communion and faithful to Christ can be saved, but we assert that for a Churchman to deny his sacraments, to desert his post, and to join Rome, is to run a great risk of being lost.

THIS YEARS' MUNICIPAL FAIR AT DRESDEN.

THE management of the exposition rests with a joint commission representing thirty of the participating towns, and the cost is borne in part by the latter according to population and in part by Dresden. There has been ample time for all preparations, and these appear to have been carried out with characteristic German thoroughness. In its internal organization, the display will fall under two main divisions. The first is intended to disclose "the condition of municipal life in Germany at the beginning of the twentieth century and its development in recent years." The second will "bring together a collection of appliances and manufactures produced by German firms for municipal purposes."

The first division will be supplied by city authorities, and will occupy 12,000 square meters of space. Its eight general departments will comprise—(1) Public Streets and Places, including street-construction, mains, lighting, tramways, bridges, harbors; (2) Town Expansion, including housing; (3) Public Art; (4) Public Health and Safety; (5) Education; (6) Charities; (7) Public Finance, including "municipal trading," and (8) Municipal Statistics, including methods of regulating public employment. Models will constitute a favorite and effective method of display. Berlin, for example, has appropriated \$17,000 for models alone, and will exhibit by this means several of its public baths, its new overhead and underground electric railway, its abattoirs, its most approved school-houses, including a manual-training school, and one of its school gymnasiums. Hamburg will send a model of its great harbor and docks, with their general mechanical equipment. Nuremberg will show models of a new hospital, a school bath, and a new municipal theater. Cologne will exhibit in the same way a people's park, and Breslau a school garden. Other towns will show in like manner a school-kitchen, dwelling-houses surviving from the Middle Ages, working-class houses of to-day, and types of *crèches* and the latest schools for the blind. Full-sized sections of streets will be built, showing different sorts of paving, with sub-pavement constructions. A short street-railway line will illustrate progress to date in surface-transit methods, and an automobile train is contemplated.—From "The German Municipal Exposition," by GEORGE E. HOOKER, in the *American Monthly Review of Reviews*.

A CLERGYMAN was once staying at the house of an English workingman. He happened to see an image of the Virgin Mary standing over the mantelpiece, which struck him as incongruous. By way of making talk, he asked how it got there. "Well, you see, sir, it cum' about this way," replied his host, "I was courtin' o' two sisters—Sally and Maria—an' I wasn't just sartin' which I was to 'ave. One day, as I wor starin' into a shop winder, I saw that 'ere statoot, with 'Ave Maria' underneath it. That came right 'ome to me, so I med up me mind right off to 'ave Maria; an' we was spliced. She bin a reel gude wife to me, an' so I bought the image to keep it in mind."—*The Wesleyan, Halifax, N. S.*

SAVONAROLA.

BY MARGARET ELLEN JACKSON.

ON THE 23d of May, four hundred and three years ago, a brave and holy man joined the "Noble Army of Martyrs." I want to show you three pictures which illustrate the life of Savonarola, for that was his name.

He lived in the beautiful city of Florence, as Prior of the Dominican Monastery of St. Mark. This was—and is—a large, plain building, enclosing a courtyard which is gay with flowers on that bright spring morning. All around it run the cloisters where a white robed Brother is walking—book in hand. We must not linger here, however, but climb the wooden staircase, and walking down the narrow passage way, glance into the tiny cells on either side—each occupied by a Brother. The floor is bare, the walls whitewashed, furniture of the scantiest—as indeed there is room for only the barest necessities—the only decoration of each cell is one of almost inestimable value—a large picture of our Lord upon the cross, painted right upon the wall itself—the work of one of the world's greatest artists, the Brother Angelico, for many years a monk in St. Mark's.

Passing on we come to two cells with a communicating door. The first is like the others, but the other is larger and contains a writing table upon which lie some books and a scourge of knotted rope. Kneeling in front of the crucifix is Savonarola; his white cowl has fallen back, his head is raised, his hands clasped and the large heavy features are glorified by an expression of rapt devotion. He is pleading with God for the souls of the rich and worldly people of Florence, entreating for the power to tell them of their sins, and to turn them from their evil lives. For hours he has knelt there—weeping and praying—and again meditating on some passage in Holy Scripture which will help him in preaching to his people.

The next picture is different. The great Cathedral of Florence rises out of its busiest streets, towering like a giant above the buildings which crowd around it. As we leave the glare and tumult, and enter into the quiet and gloom of the immense church, we seem to have entered another world. Imagine this great nave thronged with an eager crowd who have been waiting for three long hours—so anxious were they to secure a place whence they could hear the great preacher. There are Bishops and Priests, Princes, Lords and Ladies—all the wealth and fashion of the gay city—dressed in gorgeous costumes of silk and velvet, shining with gold and precious stones. A thrill passes through the crowd. A tall gaunt man in the long white woolen robe of the Dominican order—a rope around his waist—enters the pulpit—and all eyes are turned to his face. It is Savonarola—fresh from his prayers in the cell at St. Mark's—full of divine inspiration and of courage which gives him an utter contempt for all earthly power and might. He looks down on the sea of eager faces which turn to him from nave and gallery—then holding up the crucifix, begins his sermon. The warning words flow from his lips like a stream of lava from a volcano—he tells them of their wicked lives, their selfishness, and luxury, and cruelty—of God's laws—of the Judgment to come, and then begs, entreats, pleads with them to turn and repent—warns, threatens and commands—till the people groan and weep, and cry out to God for mercy. They tear off their jewels and cast them away, and make wild vows to lead lives of repentance and mortification, and when it is over, and the Priest sinks exhausted on his knees to pray for these repenting sinners—they turn slowly homeward, weeping and lamenting for their sins; the burning words still scorching, as it were, their very souls.

Did they truly repent?

Our third picture will answer that question.

On the 23d of May, 1498, in the great square of the Signoria, a scaffold was raised—above it was a gibbet, beneath a pile of wood. The square is crowded, there are shouts and laughter, and unseemly jokes. Presently there is a sudden hush as a line of soldiers appear leading three white robed figures out upon the scaffold. They stand together under the gibbet, the executioners come forward. The condemned are three Dominican brethren, one of them is Savonarola! The crowd heaps insults upon them, but they hear nothing so absorbed are they in prayer. The two monks meet their death bravely—then the Prior stands repeating the Apostles' Creed as the rope is fastened about his neck. He casts one look of reproach upon the people for whom he had labored so earnestly, and by whose will he is about to die. As the three bodies swing lifeless from the gibbet, a lighted torch is put to the wood pile and the flames burst forth and consume them.

It is a sad story. Florence treated her prophet as the Jews of old treated theirs—first listened and repented, then turned back to evil pleasures and lives, then were filled with hatred for the man who told them the truth and murdered him because they feared his words, and wished to silence them forever.

But this they could not do. Savonarola's teaching had sunk deep into many faithful hearts and his memory has been honored through all these years, not only in Florence, but in all the world.

His cell in St. Mark's is still kept almost as he kept it, but in it hang two pictures—one a portrait of the Priest, and the other a quaint old painting of his martyrdom.

RELIGION AND EDUCATION.

THE census of 1900 showed that twenty per cent. of the population of the nation was enrolled in the common schools; that these were taught by 430,000 teachers; that the total expenditure for such schools was \$226,043,236 that year. During the decade 1890-1900 while expenditures for public schools increased very much the percentage of gain in attendance did not keep pace with the percentage of gain in the population. Why? May it have been because there is a growing dissatisfaction among thoughtful, ethically purposed and spiritually minded persons with some of the fruits of a system dependent upon the personal influence of the teachers rather than upon a wisely planned curriculum for such ethical and spiritual influences as the schools have? May it be because parents are coming to realize that information minus inspiration and aspiration is a barren, sterile thing? May it be because the American public is finding out that in trying to exclude the science of religion from the public schools—as the constitution decrees—more of the spirit of religion has been excluded than a due regard for public welfare makes permissible or tolerable longer?

Certain facts would seem to point to likelihood of agreement by men of various faiths—at least more likelihood than existed a decade or two ago. In the first place militant atheism and formal secularism wane in power. Judaism is disintegrating in an environment free from persecution and full of essential Christianity. Roman Catholics, while in theory still hostile to a state controlled education, and while making great sacrifices for an educational system extending from the kindergarten to the university at Washington, are more and more entering the public schools, the privately endowed colleges and the state universities as pupils. Lastly, Protestantism is weakening on its sectarian side, is placing less emphasis on doctrine and more on life, and is more disposed than formerly to recognize worth in systems of belief and sense in points of view which formerly it denounced or ridiculed. These facts all will make for a nearer approach to a common policy in the public schools of the country with respect to religious education when the right time comes. Just who the man will be to speak the decisive word, just how men shall be stirred to action, who can say? But sooner or later we shall be face to face with the problem in an acute form just as Great Britain, Australia, Canada, France, and Germany now are.

We have only the utmost respect for the men and women who serve patiently and loyally as members of boards of education, as supervisors of schools, and as teachers. So far as personality can go, many do what they can in making a secular system turn out godly youth. The thing to be modified now is the system which practically forbids the teacher from doing directly what he or she now has to do indirectly. The school and the church are no more enemies than science and religion are. Not only are they not enemies; they can not afford to be anything short of close-knit friends. They are friends to-day, but are they close-knit? And if not, have not religionists of every name a duty to perform—first with respect to themselves—and second to the schools? For themselves they should formulate an irreducible minimum of theistic belief and altruistic ethic, and then see to it that every child in the schools during its career as a pupil of the state is put in touch with literature, sacred or profane, which enforces the truth about which Jew and Gentile, Catholic, and Protestant all agree.—*From the Congregationalist and Christian World, Boston. Condensed for Public Opinion.*

MEN ELECT whether or not they shall belong to the spiritually best by accepting or rejecting the gift of vision.—*The Outlook.*

Helps on the Sunday School Lessons.

Joint Diocesan Series.

SUBJECT—"The Life of our Lord and Saviour, Jesus Christ." Part II.

By the Rev. ELMER E. LOFSTROM.

THE COMING OF THE COMFORTER.

FOR WHITSUNDAY.

Catechism: Review. Text: St. John xvi. 7. Scripture: St. John xiv. 15-26.

ABOUT thirty years ago a number of Indian chiefs of the Sioux nation made a visit to the East to see the great father (the President). A great public meeting was held at Philadelphia, at which Governor Pollock and the Indian Commissioner, Mr. Geo. H. Stuart, presided. When the time came for the Indians to be heard, Red Cloud, noted for his native eloquence, was put forward. He seemed to feel that the Indians were being made a spectacle of, but said: "Red Cloud is here; you can all look at him; God made him as He made you. Red Cloud is glad to see you all here to-night, and to meet you face to face." Then he turned to the Chairman. "Red Cloud wants to ask you one question, and that is, who made us? Did you ever see the Great Spirit or His Son? You have told Red Cloud that the Great Spirit came down from heaven and dwelt among the white men, and that He went up again." Then, after a long pause, "What did He go up again for? Red Cloud has come here and he wants to find out."

That is the same question that arose in the minds of the disciples when Jesus first told them of His going away "Because I have said these things unto you, sorrow hath filled your hearts." The same thought may well arise in the minds of all who realize the great blessing the world received by the presence upon her of God as Man. And yet Jesus gave more than an answer to this question. He not only promised that when He went away He would send another Comforter, but He declared very plainly that He, the Holy Ghost, would be a greater blessing to them than His continued Presence. "Nevertheless, I tell you the truth, it is expedient for you that I go away" (text). If words mean anything, it cannot be denied that Jesus taught His disciples that though they might naturally feel sorrow at His withdrawal from them, yet that withdrawal was the necessary condition of a still higher blessing which should turn their sorrow into joy. The coming of the Holy Ghost was not simply to compensate them in a measure for their loss. *It was to be a blessing of a higher order.*

Most of us fail to realize the great richness of the blessing which the advent of the Holy Spirit at Whitsuntide brought to us. From this promise in one of Jesus' farewell discourses, which we study to-day, we can be helped perhaps to a better understanding of it. There is a logical argument running through it. He had just shown them the power of faith in Him (v. 12-14). He then takes up what might be called as a whole, *the reward of love*. Those who love Him will keep His commandments (the verb in v. 15 is future, not imperative). In return God will love them and to such will come the Holy Spirit, who is also a manifestation to them of the Father and the Son. Emphasis is especially laid, as shown by Judas' questions (v. 22), upon the fact that this blessing is for His disciples only. Jesus came to all men. The Holy Ghost comes only to those who love the Son. And yet this is a great widening of the Spirit's mission. When He came at Pentecost, it was not the first time that He had come, but now He came not to a single chosen one, but to all who could receive Him and stayed not for a time only but was to bide with them continually. The Presence of the Holy Spirit in this way could not help being a greater blessing than Jesus' continued presence with them in the body, since in the Holy Spirit, Jesus was present with them only in a higher spiritual way, not manifest in the flesh. That is why the world could not receive Him. Only those who could appreciate spiritual things could have any knowledge of Him now.

But there is an intensely practical way in which the gift of the Holy Ghost is the highest gift yet given to men, and we must realize that in order to make use of the Gift ourselves. Jesus has revealed God to us as a Father. He has opened the way for us to Him. But *the Holy Ghost comes to give us the strength to enable us to follow that Leader and to go in that Way.*

He is called the Comforter. Comfort used to mean brave or strong, and strengthener would perhaps better now express His mission than the other word. He is to give us power altogether beyond our own natural strength to enable us to help both ourselves and others. This is clear from the fulfilment of the promise. "Ye shall receive power," Jesus told His Apostles at the time of the Ascension. The word he uses is the one meaning force or strength. It is the root from which we get dynamite. The Apostles are promised this kind of power, the power which is able to do things. And the promise was fulfilled. The change which came over the Apostles with the coming of the Holy Ghost was fully as great as the change in a dead wire when the current of electricity makes it "live." The enabling power was not their own, and they do not claim it. They simply fulfilled the conditions for receiving it. They "kept His commandments," thus showing their love for Him, and the Power came and worked through them.

The Gift of the Holy Spirit could only come after the Incarnation, and it is the means by which the benefit of the Incarnation is made permanent. In Jesus Christ dwelt all the fulness of the Godhead in a bodily shape. Through the Holy Ghost He comes to all those who love and obey the Son and works through and by means of them for the saving of Humanity. He does this by His sanctifying power by which He is able to make us holy (Catechism VI.) and lift us up to be God-like.

At Eastertime we saw how that the Resurrection came upon the very day that the Feast of First Fruits had been kept by the Jews for hundreds of years. The Descent of the Holy Ghost upon the waiting Apostles came also upon the first day of the week, fifty days after Easter or on the Jewish Feast of Pentecost. This is almost as significant as the other. On this day two loaves of bread, made from the harvest which had begun on the day of First Fruits, was waved before the Lord as an offering. But in this case the loaves were leavened unlike the loaves offered at First Fruits. These were like their ordinary food. It was an acknowledgment that God was sustaining them at all times. But also as pointing forward to this day it was a prophecy of the time when, in the spiritual harvest of souls, ordinary men should be raised to a new life. The unleavened offering of First Fruits pointed to Jesus. This leavened offering to the Apostles. It was also on the day of Pentecost, fifty days out of Egypt, that the Law was given from Mount Sinai. Instead of the Law to show men the road to holiness, on the Christian Pentecost, was given the Holy Ghost, who could make men holy as well as show them the way.

In conclusion we may learn something about the work of the Holy Spirit by a consideration of the symbols used to describe Him.

First—*Breath or Wind*. When He came there was a sound as of a rushing mighty wind. It cannot be seen, but its effects are apparent. The same word is used to describe *life*. And the Holy Spirit is as mysterious. Known only by His works, He uses us men as the means by which His power is made manifest to men.

Second—*Fire*. There appeared unto them tongues as of fire dividing itself among them. Fire is a purifier which destroys all that is bad but out of which some things come purged of all dross. It is a cleaner.

Third. When He came upon Jesus at His Baptism, He came in bodily shape, as a *dove*. The dove has always been the emblem of purity and peace. The Holy Ghost fulfils both of these missions. The truest peace comes from being made strong enough to withstand that which would disturb it, and that is above all the mission of the Holy Spirit, to impart such strength to us that in the midst of the trials and tribulations which we are taught to expect if we strive to lead the Christian life, we may have that peace which overcomes the world.

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TROUBLE is not such a new thing to you. But it is to me, and I hear it saying many things. Some I never knew before; others one has heard, but never believed; others one has heard often, and as often forgotten. But the great benediction of it seems to lie less in the personal elements than in the larger views one gets of what is permanent, eternal, and worth living for.—*Henry Drummond*.

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"THE PEOPLE who have a profoundly religious spirit among the Episcopalians are the so-called Romanizing party," says the *Catholic World*. "They are good Church-goers. Religion is to them a vital principle of their lives. It means self-sacrifice and obedience to the law. There is more real religion in an ounce of the 'High Church' party than there is in a whole ton of the rationalizing, faithless followers of the discredited private judgment theory."

Correspondence

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

ROMAN TEACHING IN THE CHURCH.

To the Editor of *The Living Church*:

IN YOUR editorial, two weeks ago, on "The Pro-Roman Propaganda," the statement is made that "we may safely ignore Rome, trusting to God and to the future finally to remove those impassable barriers which now stand between us."

To this, I am sure even the "Anti-Roman," "Ritualistic," "High Church Anglicans," so faithfully and lovingly described in the Chicago *Angelus*, will say *Amen*.

But, Mr. Editor, may we safely ignore the fact that certain priests of this Church, who have solemnly sworn to do one thing, are deliberately and defiantly doing the very opposite?

By what sound principle of Christian morals may a priest swear to give his "faithful diligence always so to minister the Doctrine and Sacraments, and the Discipline of Christ, as the Lord hath commanded, and as this Church hath received the same"; and then to teach doctrines which the Church has repudiated, and make use of services which she has never authorized?

Is it upon the "Probable Opinion of one grave Doctor"; or has the Holy Father in Rome dispensed them from this part of their priestly vow?

I am sure that many of those who go to make up Bishop Grafton's vast army of "Anti-Roman Ritualists" would be glad to know how the thing is done; for a "Ritualist" (to the popular mind) means one who does things because he "likes to," and because they are "pretty"; and there are a great many things which we should "like" to do, but which we do not do.

It is altogether useless to point out the fact that an Infallible Pope has pronounced our Orders invalid, and that if he is right, we are only miserable rebels who have no right to ask for any sort of terms; while if he is mistaken, he is not the Infallible Head of the Church.

It is impossible for one to say that the Pope ever spoke *ex cathedra*, least of all on the subject of Anglican Orders; for we must be careful not to manifest that "mean and pettifogging spirit which nearly always dominates even the best of High Church Anglicans" (how contemptible the word sounds when uttered by some lips!) "when they are infested with the disease of Romophobia."

You are not to think, Mr. Editor, that you know anything about the subject, in spite of your editorial, for no one on earth has any idea when the Pope speaks *ex cathedra*; he may be taken with an infallible utterance most any time; but it is doubtful if he is ever fully satisfied in his own mind whether he is speaking as the Head of the Church, or just as the possessor of a plain, every-day D.D., such as may be purchased in Chicago for forty dollars!

It does not need a long argument to convince one that, when Cardinal Vaughan and the Editor of the *Angelus* are uncertain as to whether a Papal Bull is Infallible or not, it is quite useless for the ordinary priest, or even Bishop, to try and find out.

What many of us would like to know, and what we mean to find out, is, whether a priest of this Church may honestly teach the Doctrines of Papal Supremacy and Infallibility, and the Immaculate Conception of the B. V. M., and whether he has any legal, moral, or other right to make use of the modern Roman service known as the "Benediction of the Blessed Sacrament"?

Are these doctrines, and is this a service, which this Church has "received"?

If these things are without authority, does not the priest who teaches and practices them, wilfully and defiantly, violate his priestly obligation?

And, Mr. Editor, one question more: Is a foresworn priest worthy to remain in the ministry of this Church?

Yours for the Truth,

Houghton, Mich, May 11, 1903.

J. E. CURZON.

CONVERTS FROM ROME.

To the Editor of *The Living Church*:

NOTICING in a recent issue of your valuable paper a letter, entitled "Questions Asked," in which the writer speaks of Roman Catholics having been re-Confirmed, I beg respectfully to suggest that investigation might reveal the fact that those persons had not been previously confirmed at all. In the parish to which I belong, where proselytes from Rome are constantly being admitted, I have never known of one being presented for Confirmation, who was confirmed before, and, furthermore, have been informed by more than one of these proselytes, that whilst a great deal is made of their First Communion, the Sacrament of Confirmation is not as prominently brought forward as with us, it depending largely upon the method of the individual parish priest; so that a priest of the Anglican Church can by no means take for granted the Confirmation of a communicant of the Church of Rome.

We have frequently, in fact almost invariably, had Romanists attending our classes for instruction, but those who had been confirmed were admitted to Holy Communion after making a written declaration that they renounced all obedience to the Church of Rome, and requested admittance to the jurisdiction of the Bishop of the Diocese, which declaration was immediately forwarded to the Bishop.

Just a word on the third question as to the term "Romanist," in which I must confess I cannot see anything vulgar or offensive, certainly no more so than "Anglican," which is used freely. In this age of hasty and inaccurate expression, people are not likely to use a hyphenated term if they can avoid it, so we must resign ourselves to the use of the shortest possible form of nomenclature, or fall into the grievous error of giving the Roman branch of the Church Catholic exclusively the name which belongs to the Whole.

Sincerely yours,

Minneapolis, May 12.

KATHARINE WEITZEL.

THE "BREECHES BIBLE."

To the Editor of *The Living Church*:

YOUR South Carolina correspondent, in last week's diocesan news, speaks of a "Breeches Bible" printed in 1639—a slight error in date—1609 being the date of that edition, of which I possess a copy bound with Book of Common Prayer; though unfortunately all of the Prayer Book previous to Baptismal Offices has disappeared.

R. B. WATERMAN.

Carp, Ont., May 4.

COURTS OF APPEAL.

To the Editor of *The Living Church*:

IN YOUR last issue your able editorial writer urges very properly the establishment of Courts of Appeal whether the Provincial System be adopted or not. You also press the sending of the Milwaukee resolutions to each Diocese as a reminder to select men for the next General Convention who will consider the need of such Courts of Appeal. The venerable and able Bishop of New Hampshire, I think, closed his section of his address referring to Courts of Appeal by saying that they should be created without reference to the Provincial System.

Allow me a few words on this question. In 1886 your journal did me the honor to publish a large edition of my address on Courts of Appeal, and it was very largely circulated—I am told—by you. I have always been greatly interested in this matter hence, as soon as Article IX. of the Revised Constitution was passed, in 1898—that is, "adopted," as provided by the Constitution—I moved the appointment of a committee of the House of Deputies to prepare a body of Canons establishing Courts of Review and Appeal, and report to the Convention of 1901. That committee was composed of four clergymen and five laymen, including men of such rank in legal matters as Chief Justice Fuller, Judge Andrews of the New York Court of Appeals, Judge Earl of the New York Supreme Court, Mr. Francis Lynde Stetson of New York, and Mr. Miles Frederic Gilbert, Chancellor of the Diocese of Springfield. On the third day of the session in 1901 I presented the report of that committee and moved that it be made the order of the day after the passage of the Canon on Divorce. We had to complete the work of the revision of the Constitution and that, together with the long drawn-out debate on the proposed Canon on Marriage and Divorce left no time to consider the already presented Canons on Courts of Review and Appeal. On the last day but

one of the Convention, the "Committee on Courts of Appeal" was "continued, and the Report presented to this Convention" was "re-committed to the Committee, to report to the next General Convention" (in 1904). We have all the valuable criticisms of our report which appeared in 1901, and will present the revised report in 1904. See pages 207, 302, and 570 of Journal of Gen. Conv. for 1901. In our report in 1901 we provided in the proposed Title II., Canon 3, Sec. 23, that upon the establishment of the Provincial System the departments hereby created should become continuous with the Provinces. In short, our report provided for Courts of Review and Appeal without regard to Provinces, but in such measure that they would fit into the Provincial System—when created by the General Convention. Apparently, from your article, and others which I have read, there is a misconception of our report, and it is supposed to be on Provincial lines; but that is not the case. The proposed Canons may be adapted to, but are not in any way dependent upon, Provincial legislation.

I hope that I may be pardoned this long communication, but it seemed to me well to let the Church know that there is already a committee who will present a body of Canons providing for what Milwaukee and THE LIVING CHURCH and many others want. We think that we are still in existence and will try to be reasonably in evidence in 1904—at least the report will. I happen to be on the Commission on Provinces as well, hence our Canons were so prepared as to be easily adapted to Provincial needs. However Provinces are—*ure judice*—not an immediate or alarming danger, so long as the spectre of a possible Archbishop with cope and mitre, etc., is in the mind of the average Protestant Episcopalian. To most people Courts of Appeal are a necessity—Provinces a historical luxury.

Memphis, Tenn., May 12, 1903. F. P. DAVENPORT.

CHANGE OF NAME.

To the Editor of *The Living Church*:

IF WE are to change our name, let us call ourselves what we are. We are the American Branch of the Catholic Church. No one else can have any possible claim to this name. It can hurt no one's feelings. In common use the word "Branch" would be dropped, giving the name advocated by many.

J. K. BURLESON.

To the Editor of *The Living Church*:

AS A layman I feel that the correction of the name of the Church is to be desired, but to change the name by substituting other adjectives will still leave it imperfect.

The name, or legal title, should be a positive, definite, technical statement of the true fact, regarding the Holy Institution, in this country, and our move, a firm step toward UNITY—that ONE CHURCH.

"THE CHURCH IN THE UNITED STATES OF AMERICA," is a definite, true, and ideal statement. It cannot be presumption to call the Church by the name the Lord Jesus gave it, for it is Divine. It was instituted in Jerusalem by the Christ; He refers to it as the Church, without using adjectives. It was the Church at Jerusalem, the Church in Smyrna, the Church in Asia, etc. The number of members was not a consideration in the old days. "The Church of England," to my mind should be "The Church in England," but it may be so expressed there, because being established as the National Church.

The Church of the Christ, is One—His Body—He, the Head.

Is it Holy? Yes, because Divine, the Holy Spirit indwelling, and only so, for its human members are, at best, imperfect.

Is it Catholic? Yes, it was instituted for all mankind in all the world, for all time, with one Head, even Christ.

Is it Apostolic? Yes, "It is built upon the foundation of the Apostles and prophets, Jesus Christ Himself being the chief corner-stone." In this country, our inheritance is the Apostolic Ministry, via Anglican, to primitive sources, back to the Church at Jerusalem, also Ephesus and Rome. Without much question, we have Apostolic foundation in England, by St. Paul and others. We believe and affirm, the succession to be true and regular. It is true that the Church has been through periods of deformation and reformation, yet with a true and valid Apostolic Succession preserved to it, so that nothing essential is wanting, or that may not be resumed in practice.

Is our Church entitled to be "Native," or National, to the present generation in the United States? We think so because, inheriting the full Church, with its three-fold Ministry, and by

right of the Service on the Pacific Coast in 1579, and of the Church brought to Jamestown in 1607. Whatever claims of others may be urged, they were cancelled by the several portions of the country, becoming part of the United States; just as Hawaii lately came under our jurisdiction. The Church will be called "American," so far as the term is applied to the United States, and it will be, as now, commonly spoken of as the American Church. It was identified with our country in Colonial times and from the Declaration of Independence, to the present day. It is adapted to this country in every way. The services are in the national (legal) language.

Are we worthy? No, only by the "Grace of God, we are what we are."

Will the title suggested be acceptable to the whole Church, "the length and the breadth and the height of it, to the walls"? It ought to be; "The Church" comprehends *all* in its fullness; does any advanced Churchman desire more, and is there a Low Churchman who does not at least desire, "The Church"?

Until the ONE Church takes more visible shape, there seems to be a little difficulty of distinction for some purposes, but I do not see that this title need conflict with the claims of others. "The Church" is our inheritance, and we are called upon to define what *we* are, not what others may be. In being considerate of others, we ought not to go so far, that, in our own title we somewhat unchurch ourselves. No difficulty of the title of realty or bequeaths need arise, certainly not with the Romans, their own legal title in this country, "The Holy Roman Church," with their foreign obedience, makes clear their title and position. All incomplete property is vested in the general title of the Church, but to avoid any possible controversy, perhaps for such purposes (including incorporated Boards and Trustees), the title can be written in this form, "The Church in the United States of America" (via Anglican Succession). Parishes will be incorporated and hold title as now, "Christ Church," "St. Luke's," "Grace," etc.

As to the promise of conformity, which occurs in the office for the Consecration of Bishops, it can read somewhat as follows: "In the Name of God, Amen. I,, chosen Bishop of the Church in the United States of America, do promise conformity and obedience to the Doctrine, Discipline, and Worship of The Church in the United States of America, being that Body holding the Apostolic Ministry, from primitive sources, via the Anglican Succession. So help me God, through Jesus Christ."

If, however, in the wisdom of the Church, distinguishing and teaching terms are really needed, they can be obtained better, in my judgment, by using the words from the Nicene Creed, as follows: "The Church, Catholic and Apostolic, in the United States of America." This will preserve the definite statement (so important), be distinct from any title *in use* that I know of and be less objectionable than some.

With the name positive and true, surely, under the guidance of the Holy Spirit, we will ourselves build more true and correct, more to the *ideal*; the truth will develop and not only straighten out much within ourselves, but put the Church right before others, and our Missions. Our clergy will not need to explain and defend, but can *teach* more clearly, having removed a "beam," with which we have been encumbered for about one hundred years.

We are a full, free, and true Church; the fact and the promise exists. May we not be of "little faith," but firmly trust the Holy Spirit for His part, and remove our name from the list of partial and indefinite Churches. Do we need to explain to anybody what Church "The Church" is? Jesus once spoke these words to some Pharisees, "go ye and learn what *that* meaneth."

Let us pray and strive for the ONE Church, desiring Romanists, sectarians, heathen, and others, to come into harmony with it.

May the Holy Spirit guide our Church to solve this problem, which, while not our only problem, yet is one of importance even as "truth" is important. TRACY M. CARY.

To the Editor of *The Living Church*:

AS WE are all exercised over the name of our beloved Church, I feel constrained to give one more humble suggestion, as I for one am very, very much attached to the word Episcopal, a name very dear to so many, especially as the Church or rather the members are more than ever before realizing their privileges in the same, and through Christ and His

Church are endeavoring to bring the nations into its fold. Now by striking out the word *Protestant* (that word of contention) and inserting Holy Catholic (which is already ours) we would have Holy Catholic Episcopal Church in the United States of America. It never can be of *America*, and the word *American* is a misnomer. I know the word Episcopal is too, but then how dear it is, and we must not lose our identity, and whatever good is in store for our beloved Church. May she as the Episcopal Church, known throughout the world as such, receive the credit. If by vote of the whole Church it is decided to discard the word Episcopal, may it be (just what it is)—Holy Catholic Church in America, China, Mexico, Africa, or elsewhere.

MRS. GEORGE ROOKE.

ALLIANCE OF ROMERS AND P. E.'ERS.

To the Editor of *The Living Church*:

IT IS to be hoped that by this time every intelligent Churchman realizes that the effort to make Holy Church masquerade under a narrow sectarian nickname is simply playing into the hands of the Italian Mission in this country. We expect Romanists to use every effort of misrepresentation to make out that we are a P. E. sect quite distinct from the Catholic Church of our early forefathers. But why in the name of all that is paradoxical should such resolute anti-Romans as Bishop Whitaker be playing the Pope's game for him and at present be winning all the applause from the Roman gallery? The following clipping from the *R. C. Sunday Democrat* of May 10th is one out of hundreds of examples that might be cited to show how Romans and the "P. E." defenders have joined hands against the irrepressible American Catholic movement toward the only possible Church Unity for all Christians:

"The Right Rev. Ozi W. Whitaker, Bishop of the Episcopal Church of the Eastern Diocese of Pennsylvania, in his annual address at the annual Convention of the Diocese, in St. Luke's Church, Philadelphia, spoke emphatically against the proposition to substitute the word Catholic for Protestant in the name of the Church. He evidently doesn't believe in counterfeits and wants the Church to be known as what it is."

I recently met a clerical brother who was asked by a follower of John Wesley if he were a Cath'lic priest. With a feeling of great superiority the Anglican replied: "I am an Episcopal minister." "Which kind—Methodist or Protestant?" continued the Wesleyan!

By the way, Methodist Episcopal papers are proposing to take our P. E. nickname when we drop it. Why could not an exchange be arranged so that we can have the M. E. name which would fully describe our methodical Prayer Book ways, and then everybody would be happy, even High Church extremists who shudder at "Protestant" as being too vulgarly inclusive, don't you know?

A warden and treasurer of a High Church parish, who also stands at the head of the medical profession in his city, as well as being grand-master of his lodge, recently denied to me that he was, or ever would be, an "American Catholic." I said, "You were born an American, and in the new birth of Baptism you were made a member of the Holy Catholic Church. Until your sponsors promised and vowed that you believed that article of the Apostles' Creed, the priest could not go on with the service or give you a Christian name. Therefore by generation and regeneration you are a born American Catholic. If you have recently fallen into Protestant sectarianism, it is because you have betrayed the holy promise made for your faith by your sponsors in Baptism."

The good doctor has always had many High Church symptoms and is logical enough to sooner or later drop the modern P. E. signal-flag and rally to the Catholic standard of his Baptism, duly professed at the font.

Mr. Editor, the hordes of ill-instructed sectarianism may overwhelm CHURCHMEN in convention after convention; but the Bride of Christ smiles at us as we undauntedly try to remove the sectarian misnomer from her brow. Spiritual dignitaries in high places throw their influence in favor of P. E. sectarianism, and the Roman Schism poses unchallenged as the Holy Catholic Church of our forefathers. There will be righteous conflict, and little progress in the Church until this question is settled and settled right. P. E.ism is a running sore on the title-page of the Prayer Book, and no Anglican dodging or compromise is going to quiet every loyal son of Holy Mother Church from lifting up his voice like a trumpet for years and years to come, in season and out of season, until the four notes of the Church, ONE, HOLY, CATHOLIC, and APOSTOLIC appear on the title-page of the Prayer Book.

The substituting of fearless Catholicity on the brow of the Bride of Christ for unholy sectarianism, is the liveliest question in American Christianity to-day. Its progress in ten years is miraculous. Mrs. Partington with her Protestant broom is trying to sweep back the American Catholic tide in convention after convention. The tide does not all come in at the first wave. Each apparent retreat has, however, driven the broom farther and farther back. Allegorically, Mrs. P. is our sectarian misnomer. Her most active broom of straw is the anti-Roman bogey. What are the wild waves saying, but AMERICAN CATHOLIC, until the last childish sand fort of prejudice is washed away? Roll on, O sea! You will beat Mrs. Partington.

(Rev.) J. M. RICH.

THE MARGINAL READINGS BIBLE AND ZECH. XI. 13.

To the Editor of *The Living Church*:

IN YOUR issue of May 9, Professor Body, with apparent approval, cites certain instances of preferable renderings adopted in the new Bible. Some of them are desirable, but one of them most emphatically is not. He remarks that "Zechariah's oracle about the rejection of the Divine Shepherd now contains the injunction to 'cast the silver pieces into the treasury in the house of the Lord,' instead of the present text kept by the revisers, 'cast it unto the potter.'"

This "preferable" rendering, in the interests of Anti-Messianic interpreters, deprives the passage of its prophetic bearing upon the act of the traitor Judas, who did not give his money into any treasury, nor did the chief priests. It thus contradicts the Gospel of St. Matthew. Having described the return of Judas, his casting down the silver pieces in the temple, the unwillingness of the chief priests to put them in the treasury and their subsequent use of them to buy the potter's field, St. Matthew goes on to allege this very prophecy as so fulfilled. For although, strange to say, his reference is to "Jeremy the prophet," his citation is undeniably from Zechariah (St. Matt. xxvii. 3-10. See Alford in loco.). This rendering, therefore, introduces into the Holy Scripture a plain contradiction of one part to another, which is not calculated to afford to our people "those qualities of clearness and connected thought which they have come to prize so highly in other books."

But when we examine the Hebrew text itself we are the more struck with amazement at the preferred rendering. The Hebrew words are easily translated and there is only one possible meaning to be given to them. The Hebrew word for "cast" could never be used for putting money into a treasury. It carries the notion of flinging anything away, and describes the act of Judas throwing from him, in his loathing and despair, the price of blood—albeit, doing this, as the prophet foretold, in the very house of God. The Hebrew for the preposition "unto" well denotes *ultimate* destination—not that Judas himself had any definite purpose, but that, in the secret ordering of divine Providence revealed to the prophet, the destination of the money eventually was "unto the potter." Now in regard to the last word the rationalists are fairly stuck. The Hebrew word, which was of common use, a well-known word, means potter and nothing else. By the change of a letter, however, Yod into Aleph, a radically different word can be produced for the occasion, and "potter" be metamorphosed into "treasury." "By all means," say they, "let us do this and wipe out a prophecy. Let us imagine that in this case Yod and Aleph have been interchanged." This specimen of "Higher Criticism" is unusually absurd. Everyone knows that the two letters in question are sometimes interchanged in allied words of the same meaning, but never in words distinct in root and signifying totally different things.

We deplore such wretched tampering with God's Word, and the insinuation of a meaning the very reverse of that required by the original. We earnestly hope that this "preferable" rendering in one of the Lessons for Wednesday in Holy Week will have no countenance from the clergy. If anyone would search further into the matter let him examine the fine exegesis of this passage in Dr. Pusey's *Minor Prophets*, and study his accurate, full, profound, and scholarly note appended thereto.

FRANCIS H. STUBBS.

THE VOTE IN PITTSBURGH.

To the Editor of *The Living Church*:

I FEEL that it is due to the Church at large to explain the seeming overwhelming vote cast against a correction of title of "this Church" by the laity of the Diocese of Pittsburgh. This Diocese is represented in its convention by its laity in

"proportionate representation," *i.e.*, each parish is allowed one delegate to every fifty communicants. Such being the case, when the convention is held in Pittsburgh as it was last week, the Pittsburgh parishes show up solidly, while the country parishes are very poorly represented. A caucus of the Pittsburgh parishes was held the day before the vote on the change of title was to be taken. The result of the lay vote was 88 against to 11 for change. Just two Pittsburgh parishes, Trinity and Calvary, had 36 votes out of the 88 in the whole Diocese. Pittsburgh city therefore practically controls the convention. This vote does not in any sense portray the wish of the Diocese at large. But under existing conditions, it goes and counts *one* against. I really believe if a vote of parishes were taken, it would be better. I hope no one will lose heart by the vote cast by this Diocese. It is not a representative vote.

Corry, Pa., May 15, 1903.

HARRY HOWE BOGERT.

A WARNING.

To the Editor of *The Living Church*:

ANY of your readers who receive application for help from a young Englishman who gives the name of Fred'k Loraine, and states that he has been connected with a circus as trapeze artist, etc., will do well to authenticate anything he tells them before they help him.

ERNEST DRAY.

St. Clement's Church, St. Paul, Minn., May 14, 1903.

THE NAME IN NORTH CAROLINA.

To the Editor of *The Living Church*:

ATTACHED to the north wall of the chancel of Christ Church in Raleigh, N. C., is a marble tablet erected to the memory of North Carolina's first great Bishop. It bears the following inscription:

Johannes Stark Ravenscroft, S.T.D.
Ecclesiae Reformatae
Episcopus.
et Primus qui
intra Carolinae Septentrionalis Diaeces in
Summo Sacerdotio Ornatus
Res sacrae, Procuravit
Natus XVII. Maii, Anno Salutis, MDCCLXXII.
Episcopatum Consecratus
XXII. Maii, 'An. Sal. MDCCXXIII.
Obiit V. Martii, An. Sal. MDCCXXX.

Even at that remote period it would seem that the words "Protestant Episcopal" as a descriptive title of the Church are significantly omitted in the Diocese of North Carolina.

And really, Mr. Editor, it would have been astonishingly infelicitous to connect this unhappy misnomer with a memorial to the lion-hearted prelate whose remains rest underneath that chancel. Fearlessly uncompromising in witnessing for Apostolic order, and unwearingly zealous in proclaiming Catholic dogma and truth, he left an impression as a champion of the Faith which has never been wholly effaced in the Diocese.

It is interesting to note in this connection, as the Bishop of Tennessee in his recent magnificent convention address states, that in later times the insertion of the word "Catholic" in the title of the Church in the Confederate States was advocated by the Bishop of North Carolina, the Rt. Rev. Thomas Atkinson, D.D., and by the Bishop of Mississippi, himself a North Carolinian, the Rt. Rev. William Mercer Green, D.D.

May we not hope that the Diocese of North Carolina will take her position in the line that those sainted warriors, now at rest in the Paradise of God, had at heart, and forward the Church's expanding unity by voting to rid her of the present sectarian title, asserting the while her rightful claim to the name, "The American Catholic Church in the United States."

Raleigh, N. C., May 16, 1903.

F. P. HAYWOOD.

MR. KENSIT'S Wycliffe preachers have had a cruel blow. On Saturday they foregathered at Lutterworth with their friends. They were admitted in parties to the parish church and shown round. Among other things Wycliffe's chasuble was exhibited to them. The poor men who had been led to picture Wycliffe as an eminent Protestant of the Church Association sort could only gasp, "Wha-a-t, did 'e wear that 'ere thing?"—*Church Times*.

THE CHRISTIAN'S midnight is to be the land of the midnight sun. In the creeks and inlets of the Norwegian coast there is light enough to read at midnight, and the Christian at midnight has light enough to read the promises and to discern the presence of his Lord.—*J. H. Jowett*.

THE HOUSE OF PONTE CORVO.

By T. A. WATERMAN.

OF THE emigrants coming to this land none are esteemed more for their industry, thrift, and qualities which make for good citizenship generally than the Swedes, and this suggests an inquiry as to the present reigning house in their fatherland. The old Scandinavian monarchy in its origin goes back to mythology, the Pagan god Woden being its reputed founder, but all accounts agree that it was one of the most ancient in Europe. A reputed descendant in the female line of the ancient kings, Gustavus Vasa, who had achieved the deliverance of his country from Denmark, ascended the throne in 1523, the dynasty founded by him continuing in power for nearly three hundred years, when, it having become weak or incompetent, causing dissatisfaction and necessitating a change of some kind, Sweden astonished Europe by electing as crown prince with the right of succession, Napoleon's Marshal Bernadotte who had in the French Revolution been a red Republican, and on whose arm had been tattooed the words, "Death to tyrants."

Bernadotte was of peasant extraction. He had been a brave soldier, had been made a marshal of the empire and had finally been created by Napoleon, Prince of Ponte Corvo, from which (one of the class of mushroom titles of the first empire) the present reigning house of Sweden has since been called. Bernadotte had been not only a brave but a humane commander and had treated with kindness some Swedish prisoners, but the main reason for electing him to the throne over other military chieftains who had been proposed was the thought (without sufficient warrant however) that this would please his imperial master, whose brother Joseph and Bernadotte had married sisters, daughters of a tradesman. The "Prince of Ponte Corvo" succeeded in 1818 to the throne as Charles XIV. He took the side of his adopted country in the struggle with his former countrymen and did much in his vigorous reign to advance her material prosperity, being succeeded by his son Oscar I, also French by birth, who was succeeded by his sons Charles XV. and the present King Oscar II.

Notwithstanding the inevitable dissatisfaction of some Vasa partisans, the reigning Bernadottes have been very popular, and while regarded as parvenu monarchs, have been still esteemed as kings among men, having been eminent in war, in the arts, in literature, and having proved themselves fitted in every way for the duties of government.

Two interesting circumstances must be noted in this connection. Oscar I. married a princess of Bavaria, a granddaughter of the Empress Josephine, consort of Napoleon, and thus, while not one of the Bonaparte blood is now in power in Europe, the star of Josephine, as she predicted, is destined to be perpetual more directly through this Swedish succession, her great grandson being now on the throne and her descendant being the heir to the Danish throne.

The Crown Prince Gustavus Adolphus married a princess of Baden, who happens to be a lineal descendant of the last Vasa King Charles XIII, thus in the three sons of the former uniting both the Vasas and the Bernadottes; thus the heiress of the claims of the former is led back to the throne by the descendant of Bernadotte who had chased her ancestors off of it. What a remarkable illustration in the preservation of the Swedish succession, and the blending of what once appeared the most divergent lines, of evolution's great primal law of continuity! Why should this great principle be so signally honored in the kingdoms of this world, and yet so little esteemed among many professing adherents of the kingdom not of this world?

TRUSTING GOD is the privilege and the duty of every child of God. Knowing *how* God can do what is essential in the answering of one's prayers to God, is not necessary on the suppliant's part. Even a child can understand that truth, and the wisest philosopher cannot get beyond it. A little boy was praying to God, as his mother had taught him to, for help in his need. Being asked how he thought God could attend to him while he had everybody else in the world to care for, he replied: "I don't know anything about that; all I know is He says He will, and that's enough for me." That was a child's faith. President Mark Hopkins was one of the most prominent Christian philosophers in America. He expressed the same truth as the trusting child, when he said: "There's no conflict between faith and reason. It's the most reasonable thing in the world to believe that God will do as He says He will. That's faith." How good it is to trust God implicitly!—*S. S. Times*.

EVEN by means of our sorrows we belong to the Eternal Plan.—*Humboldt*.

Her Reward

By Mazie Hogan

CHAPTER VI.

THE wedding was to be within two weeks. Agnes' preparations were complete, while Margaret had not yet quite finished her task which she had undertaken at Louis' request, of selecting the furnishings of the exquisite home he had prepared for his bride.

"She is worthy of the best that money can buy," he said, while urging Margaret to spare no expense, and, as he could amply afford it, the cottage was a perfect gem of beauty, within and without.

Louis had gone to a neighboring city to attend to some necessary business, and the few days of his absence were enlivened for Agnes by the before unknown pleasure of his letters. Indeed, Jamie laughingly accused her of being glad he was gone that she might enjoy the correspondence.

It was the last day of his stay, and Agnes and Margaret were together in the little sitting-room. The latter was talking out of the depths of a full heart to the little sister who was so dear to her.

"I have tried to be like a mother to you, my pet, though I know I have often failed."

"I am sure no mother could ever have been more devoted, my dearest sister," said Agnes, with a quick caress. "I have been more blessed than I deserve to have had first you and then Louis. Oh, sister, how can I ever be thankful enough for his love?"

She looked across at Margaret, her face transfigured into an almost startling beauty. Literally it was lighted up with love, and Margaret's eyes dwelt lovingly upon the radiant vision, though little guessing it was the last time she should ever see it exactly thus.

At that moment a servant opened the door and handed her a telegraph message. The color left Agnes' face as she saw, and gave a little cry. Margaret opened the envelope. How slow she was, or so it seemed to herself and the agonized one waiting! How the paper crackled as she opened it! How illegible was the handwriting, and how the letters danced before her eyes! At length she made out the words.

It was from Louis' sister, who lived in the city to which he had gone, and ran as follows: "Louis very ill. Bring Agnes at once."

The necessity for exertion roused her suspended faculties, and she tenderly broke the news to Agnes, who was as brave as possible in the hope of being of use. Jamie was summoned and preparations hastily made to leave on the midnight train. But before the time of departure a second telegram announced his death and stopped them.

At the first moment of receiving the news, Margaret's heart throbbed with a fierce, wild joy. He was hers now! Death had given him back to her! Everything that had come between them in all these years was blotted out, and he was hers once more, as truly and as fully as in the early days of their courtship. How strong and undying was that love of hers!

But in another moment she was again the loving sister, intent only upon how Agnes would bear it. Very quiet she was, but almost her first words were:

"I told you I did not deserve his love, and now it is taken from me!"

"No, dearest," said Margaret, caressing her, "it is yours still. Louis loves you just as much as ever."

These words, with which Margaret voluntarily strangled the sudden selfish thought which had taken possession of her, seemed to bring wonderful comfort to the stricken girl. She recurred to them frequently, and Margaret would hear her murmuring them even in her sleep, "Just as much as ever!"

It was not thought best to let her attend the funeral, which took place at Allen, so she stayed quietly with Margaret, awaiting the further tidings, which came in a few days. His sister wrote describing his sickness and death. It had been a sudden attack of congestion of the lungs, terminating in a few hours. He was conscious to the last, though unable to speak much. He longed for Agnes and hoped there might be time for her to reach

him, but when he realized that it could not be, he sent tender messages, which she dwelt on with the utmost gratification.

He also made a hasty will, leaving all he had to his fiancée, especially mentioning the home he had prepared for her. Agnes had never entered it. Louis had made an especial point of her not being allowed to see it until their wedding day. They had not intended taking a trip. Both had felt that they would more enjoy the quiet stay together in their own home than hurried sight-seeing. So Louis and Margaret had kept their secret, and not a detail of the beautiful house had been divulged to Agnes.

Margaret dreaded the arrival of the wedding day, but the morning found Agnes calm and quiet. Margaret discovered her soon after breakfast carefully laying away in a large trunk all the dainty garments they had fashioned so lovingly together. The wedding dress with its snowy silk and lace, its filmy veil and wreath of orange blossoms, the numerous pretty gowns and waists, the deftly fashioned undergarments, with their garniture of lace, embroidery, and hemstitching, the gloves and ribbons, and all the dainty belongings so dear to the girlish heart, she laid them all away and closed and locked the trunk. Then she turned to Margaret:

"Sister, you have the key of the house, will you go there with me?"

"My sweet," protested Margaret, "it will be too much for you."

"Oh, no," said Agnes, quietly, "I want to go. I shall love to see it. You know Louis wanted me to see it first to-day, and if he knows what we are doing, I am sure he will be glad," and Margaret could not withstand her.

So on this her wedding day, the pale, quiet girl in black, a widow in all save name, entered the home prepared for her by her dead lover. She passed from room to room, admiring the tasteful furnishings, pausing now and then to notice some especial evidence of Louis' remembrance of her tastes. The books and pictures were all such as he knew would please her and everything was exactly suited to her taste. Finally, standing in the hall, she said:

"Sister, we will live here."

"My dear," said Margaret, "it will be too painful to you."

"Why should it be?" replied the girl. "I could not choose a sweeter place to live, and I know *he* would wish it. Everything shows me how much he loved me here on earth, and I know he loves me just as much as ever!"

And Agnes had her wish. As soon as the necessary formalities were complied with, they moved into the little home, and Margaret tenderly watched over and cared for her sorrowing sister. To one less accustomed to self-abnegation, doubtless it would have been a severe trial to comfort a grief which she felt was less than her own, to listen day by day to Agnes' constant dwelling on her lover, and on all the details of their courtship, and to hear her reiteration of that which seemed the keynote of her comfort, that he still loved her.

But Margaret bore all as she had ever done, and under her tender and wise guidance, though Agnes drooped and pined for long, finally the blessed elasticity of youth asserted itself, and the old bright playfulness began to reappear. With every indication of the healing of the wound, Margaret involuntarily said within herself, "She can forget, but I never will!"

After a year or two, Agnes, with her youth and beauty and reputed wealth, had many suitors. For some time she refused them all; but at length a friend of Jamie's found favor in her sight, and they were married. Perhaps the first absorbing passion of girlhood is never repeated, but Agnes loved her husband tenderly and was a most devoted wife.

So at length Margaret felt that her lover was hers once more. Parted from her by circumstances, by his faltering allegiance, by her idolized sister, by death itself, she felt that at last he was restored to her. And this was her reward.

A woman scarce yet in the prime of life, she stood alone. All her youth had been spent in the service of those who no longer needed her, for Jamie had married, and though all loved her, she was essential to none. The deepest love of which woman is capable had brought only this strange return, that at last she felt herself free to dwell on his memory.

Yet, would she have wished it different? Would she have given up that love and that memory? Let any true woman answer for her from her heart of hearts. The world was before her and its work, that blessed boon of mind and heart, and Margaret felt that she had her recompense.

[THE END.]

The Living Church.

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Church Calendar.



May	1—Friday.	SS. Philip and James.	Fast.
	2—Saturday.		
	3—Third Sunday after Easter.		
	8—Friday.	Fast.	
	10—Fourth Sunday after Easter.		
	15—Friday.	Fast.	
	17—Fifth Sunday (Rogation) after Easter.		
	18—Monday.	Rogation Day.	Fast.
	19—Tuesday.	Rogation Day.	Fast.
	20—Wednesday.	Rogation Day.	Fast.
	21—Thursday.	Ascension Day.	
	22—Friday.	Fast.	
	24—Sunday after Ascension.		
	29—Friday.	Fast.	
	30—Saturday.		
	31—Whitsunday.		

CALENDAR OF COMING EVENTS.

May	23—New York State Conv., B. S. A., Brooklyn.
	24—Conv., Kentucky.
	26—Conv., Chicago, Iowa, Lexington, Mississippi, Newark, Southern Virginia.
	27—Conv., Maryland.
	29—Convocation, North Dakota.
June	2—Conv., Easton, Fond du Lac.
	3—Conv., Colorado, Delaware, Minnesota, Western Michigan.
	9—Conv., Central New York, Connecticut.
	10—Conv., Asheville, Marquette, North Carolina.
	16—Conv., Spokane.
	17—Conv., Duluth, Vermont.
	21—Conv., Montana.
	25—Conv., Oregon.

Personal Mention.

THE Rev. CHARLES WILSON BAKER of Toledo has been elected rector of St. Alban's Church, Euclid Heights, Cleveland, and after May 23d his address will be 91 Mayfield Road, Cleveland, Ohio.

THE address of the Rev. WM. S. BOARDMAN is changed from Stamford, Conn., to 15 Gramercy Park, New York City.

THE Rev. NORWOOD BOWNE of Palouse, Wash., has accepted a call to St. Luke's Church, Coeur d'Alene, Idaho, and will take charge there on June 1st.

THE Rev. WALTON HALL DOGGETT, after a year of effort at St. Luke's, Vernon, and the Church of the Angels, Garvanza, in the suburbs of Los Angeles, Cal., will hereafter devote his entire time to the latter place, this combination of work having outgrown the strength of one man. Mr. Robert Lloyd Windsor, who is soon to be ordered deacon, has been placed at St. Luke's by Bishop Johnson.

THE address of the Rev. W. H. FENTON-SMITH is changed from Grass Valley, Calif., to St. Augustine's Rectory, Kohala, Hawaii, H. T.

THE Rev. JOHN ALLEYNE HOWELL, formerly of St. Mark's, Erie, Pa., has been appointed by Bishop Olmsted to the rectorship of Calvary Church, Golden, Colo., and has entered upon his duties.

THE address of the Rev. J. A. MAGGRAH is Lisbon, North Dakota.

THE address of the Rev. J. HOWARD MEARS is changed to 4240 Chambers St. Northside, Cincinnati, Ohio, for the summer.

THE Rev. FRANK DE FREES MILLER, D.C.L., of Elkhart, Pa., has been called to the rectorship of St. Mark's Church, Erie, Pa.

THE Rev. WM. W. RAYMOND of Marion, Ind., after thirty-three years of service in the Mid-Northwest, ten years in Michigan, four years in Wisconsin, and nineteen years in Indiana, has removed to Baldwinsville, N. Y. Address accordingly.

THE address of the Rev. W. A. STIMSON is changed from Wyoming, Ill., to Oak Hill, Ill., R. R. 18.

THE address of the Rev. C. T. WARD is changed from 167 West 49th St., to 149 West 23d St., New York City.

THE Rev. FREDERICK WELHAM, formerly of St. Stephen's, Tottenville, N. Y., has been appointed by Bishop Olmsted to the rectorship of La Junta, Colo., where he began work on May 10th.

DIED.

CAMPBELL.—At Ellsworth, Wis., April 21st, 1903, Mrs. ANNA M., wife of Henry C. CAMPBELL, and sister of the Rev. D. A. Sanford. Interment at St. Paul's churchyard, Alderly, Wis.

CANFIELD.—Entered into rest, at her home, Seattle, Washington, May 10, 1903, SARAH WELLS CANFIELD, formerly of New Haven, Conn. "Sleeps after toyle, port after stormie seas, Ease after warre, death after life, does greatly please."

DUNN.—Entered into life eternal, May 4th, 1903, suddenly, at the residence of his son-in-law, Mr. R. J. Nelden, Paterson, N. J., SAMUEL CLARKSON DUNN, formerly of Newton, N. J., aged 70 years.

He was a life-long member, and for the past 25 years a warden of Christ Church, Newton, of which parish his father, the Rev. Clarkson Dunn, was the rector from 1820 to 1857.

"Grant him, O Lord, eternal rest, and let perpetual light shine upon him."

HOBBIE.—On May 12th, 1903, at his residence in Newark, the Rev. REEVE HOBBIE, for fifteen years rector of St. Philip's Church, Newark, N. J.

"Grant him, O Lord, eternal rest, and let light perpetual shine upon him."

LYMAN.—At Cambridge, Mass., May 3d, 1903, CHARLOTTE DANA, wife of Francis Ogden LYMAN, of Winnetka, Ill., and daughter of the late Richard H. Dana of Boston.

THAYER.—Entered into rest on Friday, May 15th, 1903, at her home in Springfield, Illinois, ELIZABETH DRESSER THAYER, widow of the late William P. Thayer and eldest daughter of the late Rev. Charles and Louisa Withers Dresser.

"Perfect through suffering."

WARD.—Entered into rest, Monday, May 4th, 1903, at St. John, N. B., Canada, JULIA ELIZABETH, widow of the late Chas. C. WARD.

She "being dead yet speaketh."

MEMORIAL.

GEORGE G. WILLIAMS.

At a meeting of the Trustees of the Fund for the Relief of Widows and Orphans of Deceased Clergymen and of Aged, Infirm, and Disabled Clergymen, held in New York City on the 12th of May, 1903, the following minute was unanimously adopted:

"The Trustees of the Clergy Relief Fund desire to place on record this expression of their deep sense of loss in the death of Mr. GEORGE G. WILLIAMS, late their Treasurer, and their high appreciation of the excellence of his character, and his great efficiency and usefulness in every relationship he sustained throughout his life."

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ORGANIST AND CHOIR LEADER for mixed surplused choir in city of 15,000. Salary fair, with splendid opportunity for teaching. Address, TRINITY CHURCH, Alpena, Mich.

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WANTED.—Sunday duty in or near Chicago, during the month of July. Apply, PRIEST, care THE LIVING CHURCH, Milwaukee.

CLERGYMAN wishes to supply a church in New England during the summer. Address, J., 43 Symmes St., Boston.

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FOR RENT.

FOR RENT in Sewanee, Tennessee, a partially furnished house. Address, M., P. O. Box 43, Sewanee, Tenn.

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FOR A NERVOUS INVALID.—Select home in a most desirable location. Healthful atmosphere. In a beautiful suburb of Boston. Home comforts. Experienced attendance. Highest references. Address, S. L. EATON, M.D., Newton Highlands, Mass.

PARISH AND CHURCH.

ALTAR BREADS.—Round. Sample box, 10 cents. St. EDMUND'S GUILD, Milwaukee.

COMMUNION WAFERS AND SHEETS. Samples to clergy. Miss A. G. BLOOMER, 229 Railroad Ave., Mount Vernon, N. Y.

NEW YORK SHOPPING.

REFERENCES. Miss E. A. CUMMINS, 76 Third Place, Brooklyn, N. Y.

INFORMATION BUREAU

As there are frequent inquiries addressed to THE LIVING CHURCH with respect to outside business matters, arrangements have been made whereby our Chicago office will gladly receive and answer any queries relative to the purchase or selection of goods of any character whatever, and will undertake such purchases when so desired. For such services there will be no charge to our subscribers. Address such communications: "INFORMATION BUREAU, THE LIVING CHURCH, 153 La Salle St., Chicago."

RETREATS.

RETREAT for priests will be given by the Rt. Rev. the Bishop of Fond du Lac at St. Elizabeth's Church, Philadelphia, in October. The date will be announced later. Application to be made to the Rev. W. N. McClellan, 1606 Mifflin St., Philadelphia, Pa.

THE annual Retreat for Associates and Ladies at Kemper Hall, Kenosha, Wis., will begin with Vespers, on Tuesday, June 16th, and close with the Holy Eucharist on Saturday, June 20th. The conductor, the Rt. Rev. R. H. Weller, Bishop Coadjutor of Fond du Lac. Ladies desiring to attend will please notify the SISTER SUPERIOR.

RETREAT for ladies will be given at Grafton Hall, Fond du Lac, Wis., by the Rt. Rev. C. C. Grafton, beginning Monday evening, June 15th, and ending Thursday morning, the 18th. Any ladies desiring to attend will please send their names to SISTER REBECCA, S.H.N., 65 East Division Street, Fond du Lac.

TWO days' retreat for Priests will be held at Nashotah House, beginning on the evening of June 3d, ending June 6th. The conductor will be the Rev. Wm. McGarvey, Superior of the C. S. S. S.

Clergy desiring to attend please notify Rev. Dr. WEBB, Nashotah House.

ACKNOWLEDGMENTS.

ST. JOHN'S COLLEGE, SHANGHAI.

The Rev. F. L. H. Pott, D.D., President of St. John's College, Shanghai, China, begs to acknowledge with thanks the receipt of the following additional gifts towards the College Building Fund: Miss Josephine Wisner, \$20; Miss Cornelia Jay, \$50; Mrs. J. J. Smith, \$5; A Member of the Woman's Auxiliary of St. Peter's, Philadelphia, \$50; St. Andrew's Church, Wilmington, Delaware, \$63.07; Mrs. Elizabeth A. Shepard, \$100; Walter Swain Hinchman, \$10; Mrs. K. K. Abbott, \$30; Banyen Clarkson, \$25; J. E. Skilton, \$2; Mission at Woodville, Mass., \$5; St. John's Church, Bangor, Me., \$5;

Matthew Clarkson, \$50; St. Bartholomew's Church, New York, \$1,100.

Contributions from givers in the United States, \$8,626.59.

Contributions in the field from Chinese givers, \$6,454.95.

Amount still needed to complete the fund, \$9,918.46.

NOTICE.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

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

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

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

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

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

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

The Spirit of Missions tells of the Missions'

progress and is fully illustrated. Price, \$1.00 per year. Send for sample copies.

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

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

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

A. S. LLOYD,

General Secretary.

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

BOOKS RECEIVED.

CHAS. SCRIBNER'S SONS. New York.

Old Testament Criticism and The Christian Church. By John Edgar McFadyen, M.A., B.A., Professor of Old Testament Literature and Exegesis in Knox College, Toronto. Price, \$1.50 net.

E. P. DUTTON & CO. New York.

The Grace of Life. A series of Short Papers on Practical Religion for Busy People. By Robert Laurence Ottley, rector of Winterbourne Bassett. Price, \$1.00 net.

Leonardo Da Vinci. By Dr. Georg Gronau,

author of *A Life of Titian*, etc. Price, 75 cts. net.

An English Garner: Social England Illustrated. A Collection of Seventeenth Century Tracts. With introduction by Andrew Lang. Price, \$1.25 net.

Critical Essays and Literary Fragments. With an introduction by J. Churton Collins. Price, \$1.25 net.

HOUGHTON, MIFFLIN & CO. Boston.

His Daughter First. By Arthur Sherburne Hardy, author of *But Yet a Woman*, *Passé Rose*, etc. Price, \$1.50.

LITTLE, BROWN & CO. Boston.

Sarah Tullon; A Woman who Had Her Way. By Orme Agnes, author of *Love in Our Village*, *Jan Oxber*, etc. Illustrated by Bertha Newcomb. Price, \$1.50.

GINN & CO. Boston.

Wood Folk at School. By William J. Long, author of *Wood Folk Series*.

THOMAS WHITTAKER. New York.

The Bedell Lectures: The World and the Logos. By Hugh Miller Thompson, S.T.D., LL.D., late Bishop of Mississippi. Third Edition. Price, 75 cts.

PAMPHLETS.

Protestant Episcopal Church Law and Practice. By J. Cleveland Hall, Danville, Va. Price, 25 cts.

The Church at Work

ALABAMA.

C. M. BECKWITH, D.D., Bishop.

Diocesan Missionary Work—Handsome Gift to the Bishop.

AT CHRIST CHURCH, Tuscaloosa (Rev. S. B. McGlohen, rector), the Easter offering was devoted to General Missions.

AT THE RECENT Council of the Diocese, a new policy with regard to diocesan missionary work in the convocational districts was outlined and indicated by the change in the Deans of Convocation. In all except the Mobile Convocation, new Deans were appointed. The Rev. J. W. C. Johnson of the Birmingham Convocation, Rev. E. E. Cobbs, Montgomery Convocation, Rev. B. E. Brown, Selma Convocation, Rev. H. W. Jones, of Huntsville Convocation—the Rev. Gardner C. Tucker remaining Dean of Mobile Convocation. All are young men, and an aggressive missionary policy is doubtless intended.

DURING the meeting of Council the Bishop of the Diocese wore for the first time a beautiful and chaste pectoral cross, set with six handsome amethysts. It was the gift of Mrs. Edith Whitfield Dustan, of Demopolis, Ala. Mrs. Dustan returned from a trip abroad while the Council was in session. The cross was made in Florence, Italy, and the order was given for an oxydized silver cross, set with the finest quality of stones. When finished, the jeweller advised that it be gilded, in order to show the stones to best advantage. It is a beautiful specimen of the jeweller's art, an exquisite piece of work, the amethysts being dark, rich in color, and of chaste and elegant setting. At the special desire of Bishop Beckwith it becomes the property of the Diocese, to be transmitted to his successor.

ALBANY.

WM. CROSWELL DOANE, D.D., LL.D., Bishop.

New Parish at Saranac Lake—Meeting of the Clericus—Parish House for St. George's, Schenectady.

ST. LUKE'S, Saranac Lake, has long outgrown its status as a mission and has incorporated as a parish. On April 26th, at a meeting called for the purpose, it was voted that with the consent of the Diocesan they should elect a vestry. This was accomplished, the following well-known citizens of Saranac Lake being chosen: Senior Warden, Edwin L. Trudiaur, M.D.; Junior Warden, Mr. Arthur Ducan Moir; Vestrymen, John Harding, Ellwood Wilson, Carl Gordon, Charles Jenkins, E. L. Trudiaur, Jr., M.D., and Stanley Appleyard. Ellwood Wilson was chosen treasurer and Carl Gordon, clerk of the vestry. At a later meeting for organization, the Rev. Walter H. Larom, priest in charge, was unanimously elected rector, and the various committees were appointed. The work in this mission for the past year has been most remarkable. Mr. Larom, single-handed, has raised a large sum of money, paying for an organ and the necessary alteration in the church in placing the same. A vested choir of men and boys has been established, and the large library has been kept up to date. The work in Saranac Lake cannot be estimated or fully described. There are here, summer and winter, a vast number of Church people who are unable to attend any of the services, and yet claim and always receive the ministrations of the priest. As in the past, Mr. Larom has a large number of communicants in various parts of the mountains to look out for. We congratulate the rector on having a vestry who will share with him the material responsibility of the work.

THE ALBANY AND TROY Clericus met on Monday, May 4th, with the Rev. James A.

Smith, Secretary, in St. Paul's parish house, Troy. The essay, "The Daily Service," was read by the Rev. W. F. Parsons of St. Luke's, Troy. The subject was well chosen and ably debated. The next, and last, meeting till autumn will be held Monday, June 1st, in the parish house of St. John's Church, Cohoes.

THE ARCHDEACONRY of the Susquehanna will be held at Springfield Centre (the Rev. W. A. Masker, Jr., rector), on May 26th and 27th.

ST. GEORGE'S PARISH, Schenectady, hopes soon to have a new parish house. They have \$2,700 in hand for that use. This parish is one of the most energetic in the Diocese. Dr. Pendleton has a loyal following, and his people are ever ready to aid in the good work of the church.

DEAN ROBBINS will take charge of St. John's-in-the-Wilderness, at Paul Smith's for the summer.

MR. ERNEST H. SMITH, who will be ordained to the diaconate on Trinity Sunday, will have the Bishop's appointment to the mission at Bloomingdale and Vermontville.

THE REV. G. J. D. PETER, missionary at Sidney, is taking a six weeks' vacation.

CENTRAL PENNSYLVANIA.

ETHELBERT TALBOT, D.D., D.C.L., Bishop.

50th Anniversary of St. John's Free Church, Lancaster.

TUESDAY EVENING, May 5th, St. John's Free Church, Lancaster, celebrated its fiftieth anniversary. This flourishing congregation, founded by the late Bishop Samuel Bowman while rector of St. James' Church in the same city, was the fruit of the Bishop's active interest in the movement for free churches. St. John's has had a phenomenal growth in the last five years under the administration of its present rector, the Rev.

William Francis Shero, M.A. After appropriate services on the previous Sunday, the special anniversary was held on Tuesday, May 5; in connection with the spring Convocation of the Harrisburg Archdeaconry. The church was beautifully ornamented with flowers and was crowded with devout and earnest worshippers. Evening prayer was said by the Rev. William Dorwart of Newport, Pa., the large choir of men and boys assisting in the choral parts. The lessons were read by the Rev. W. R. Breed, rector of St. James' Church, Lancaster. The first address was made by the Rev. Francis D. Hopkins, rector from 1861 to '64, now Secretary of the Society for the Increase of the Ministry, who spoke of the fruitful harvest which has followed the seed-sowing of the beloved Bishop Bowman. He was followed by the Rev. Peter Wager of Buntyn, Tenn., who was the first male teacher in the Sunday School and a member of the vestry in 1856. The Bishop of the Diocese, in his always happy vein, then addressed the congregation, asserting his hearty sympathy with the free church movement and congratulating St. John's Church upon the great success of their work. Closing with an expression of his high esteem and warm regard for the rector of the church, the Rev. Mr. Shero, he presented him, in behalf of the parish, a purse of \$400. After the collection there was a procession of the clergy and choir, in the following order: crucifer, clerk, and acolytes, rector, the choir, the clergy of the Convocation, the visiting clergy, the Archdeacon, the Bishop.

The devotional interest accompanying the procession culminated in the subsequent rendering of the *Te Deum* by the large choir. After the Bishop's blessing was given, the clergy and choir retired in silence, and the rector then received the felicitations of a throng of people, both clergy and laity.

On Thursday evening, May 7, there was a large parish reception, and on Sunday morning, May 10, a sermon was preached in St. John's Church by the Rev. W. R. Breed, rector of St. James', Lancaster, in which the preacher dwelt upon the pleasant relations existing between the two parishes, and congratulated the congregation of St. John's Church upon their present condition. In the evening of this octave Sunday, the anniversary services were brought to a close, when the Rev. Peter Wager read at evening prayer a historical paper prepared by the honored senior warden of the parish, Mr. J. M. Geish, editor of the *Lancaster New Era*.

CHICAGO.

WM. E. McLAREN, D.D., D.C.L., Bishop.
CHAS. P. ANDERSON, D.D., Bp. Coadj.

Death of Mrs. Francis O. Lyman—Convocation of the Northern Deanery—Convocation of the N. E. Deanery—Annual Dinner of the Men's Club at St. Peter's - New Church at Dundee.

THE DEATH of Mrs. Francis O. Lyman of Winnetka, noted last week, occurred while she was in Cambridge, Mass., visiting her brother, Richard H. Dana, and came as a great shock to a large circle of friends. The funeral service was conducted by the Bishop of Massachusetts in Christ Church, Cambridge, Bishop Lawrence having been a classmate of Mr. Lyman. The body was taken to Chicago for interment. Mrs. Lyman was the second daughter of the late Richard H. Dana, was born in Boston, and passed most of her early life in Cambridge. She was married in 1876 to Mr. Lyman, a son of one of the early missionaries to the Hawaiian Islands, and a practising lawyer in Chicago. Mr. and Mrs. Lyman have long been among the most active in the Church in Winnetka. She is survived by a daughter and a son, the latter now a student at St. Paul's School, Concord, N. H.

THE CONVOCATION of the Northern Deanery was held at Grace Church, Freeport (Rev. F. W. White, rector), on the 11th and 12th insts. The introductory address was by the Dean, the Rev. Dr. Fleetwood. He was followed by the Rev. J. M. Ericsson and the Rev. John C. Sage. The latter is canonically resident in Iowa, but has care of the mission at East Dubuque, Ill., and was welcomed back to the deanery. Only two of the clergy of deanery were absent.

THE SPRING CONVOCATION of the Northeast Deanery, in St. Peter's, on Tuesday, the 12th, was more largely attended than any previous meeting for some years. The rector celebrated, assisted by the Dean, Dr. Clinton Locke, just returned from a winter in Pasadena. On taking the chair, in an upper room of the parish house, he expressed his gratification at being once more among the clergy of the deanery, and able to address them in his own natural way; the recovery of his voice being an agreeable surprise to his many friends. Fifty-three of the clergy were present, including for a short time, the Bishop Coadjutor. Dr. Wilson, for the committee on Mid-day Lenten Services, reported them to have been the most satisfactory in some years; all fourteen of the designated clergy had been able to keep their assignments; the average daily attendance was 150; the offertories amounted to \$251.07; expenses, \$140, exclusive of a deficit of \$18, and janitor service \$2, leaving on hand a balance of \$91—larger than any known before. This was handed to the treasurer of the Deanery. The committee thanked, for cooperation, Mr. E. H. Buehler; the local Brotherhood, especially Mr. H. J. Ibsen; and the organist, Mr. Wetherby.

An invitation to hold the summer meeting of the Deanery at the Epiphany, extended by the rector, was accepted. Rev. C. E. Taylor reported from the mission of St. Michael, Berwyn, that the two lots recently acquired and paid for made the church plot 125 feet square, and that \$200 was on hand towards liquidation of the \$1,500 debt on the church. Rev. H. J. Cawthorne reported that among the results of the recent mission in St. Luke's, Western Avenue, were considerable reduction of debt and the largest congregation and offertory at Easter. Rev. Harold Morse reported that the 20 communicants of the mission of The Nativity had given an offertory of \$202 at Easter, and that there was a prospect of a new mission at Blue Island. Rev. H. C. Kinney reported progress at Holy Trinity, Stock Yards, in the face of much local annoyance and even destruction of property. Rev. J. H. Hopkins reported success in a new mission, conducted in a rented hall by students of the Seminary, at 22nd and Roby Streets, from which a large class had recently been confirmed in St. Luke's. Rev. J. M. Chattin also gave an outline of the city missionary work, showing how the staff of workers ought to be doubled. Rev. Dr. Hall invited those present to attend the annual Commencement exercises of the Western Theological Seminary, in the Cathedral, on the evening of the 20th. An adjournment for lunch, served in their usual hospitable style, in another room by Mrs. Hedge and her corps of fellow-workers, also gave an opportunity for inspecting the building, whose conveniences in chapel, choir, and guild rooms are not exceeded in the Diocese. The first paper, "How to Retain the Newly Confirmed," by the Rev. J. H. Hopkins, gave some useful hints; this was followed by another, "The Bearing of Previous Instruction," by the Rev. L. C. Rogers; and an address by the Rev. W. B. Hamilton, "Strengthening the Weak." The hour being late, there was little time for discussion; but Bishop Coadjutor C. P. Anderson spoke on the results of his late appeal for Missions, the response so far realizing \$3,000. Both in attendance and interest this Convocation was a remarkably good one.

THE REV. F. DU MOULIN was the preacher on the 13th at the semi-annual Council of the Diocese of Michigan City, held at Peru, Ind. His parish missionary, Mr. G. C. Stewart, at this writing being examined with five others for deacon's orders, is taking the Sunday duty at Glencoe, to which he will be assigned after ordination.

A NEW CHURCH, to cost \$5,000, is planned for St. James', Dundee, recently taken hold of by the Rev. F. E. Brandt. On the Third Sunday after Easter there was placed on the offertory, as a contribution to the building fund, by the Senior Warden, Mr. G. F. Arvedson, the sum of \$150, being the proceeds of the sale to a Pennsylvania collector of relics of an Indian spear-head found by Mr. Arvedson on his place.

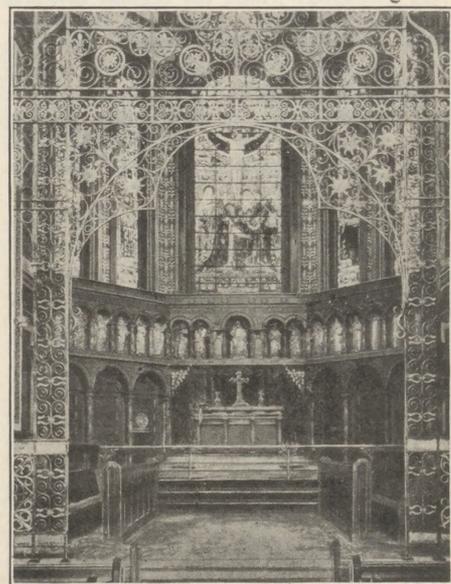
THE CHURCH EVENTS of this week are, Monday, Round Table Conference; Tuesday, Local Assembly of the Diocesan Chapters of the Daughters of the King in St. Andrew's; and same evening the annual dinner of the St. Peter's Men's Club; Wednesday, Men's Club of Grace, Oak Park, Alumni Association meeting, and Commencement of the Western Theological Seminary in the Cathedral; Thursday, festival service at the Ascension and Church Club dinner in compliment to the four new city rectors, *i.e.*, of Trinity, Grace, Christ Church, and Atonement.

COLORADO.

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

Burning of St. John's Cathedral—Celebrating Father Byrne's Birthday—Debt Paid at Colorado Springs.

ST. JOHN'S CATHEDRAL, Denver, the Very Rev. H. Martyn Hart, Dean, was gutted by a fire on Friday morning, May 15th. The Cathedral and its beautiful windows, reredos, Hook and Hastings organ, represents a loss to the parish of \$150,000. The insurance



CHANCEL, ST. JOHN'S CATHEDRAL.

carried was only \$80,000. The Bayard memorial window, costing \$6,000, and the grand pipe organ, were the first to go, then the chancel with its beautiful reredos, newly completed, containing the figures of Christ and sixteen of the chief persons through whom the Bible came, exquisitely carved by the peasants of the Passion village of Oberammergau, became a roaring furnace, in which were destroyed the magnificent altar, rood screen, carved brazen pulpit, with its glorious canopy of California cedar, the carved marble font, and all the other beautiful fixtures and decorations which have come to the Cathedral by gift, bequest, or purchase during the last twenty-four years. The origin of the fire remains a mystery. There had been no fires since Sunday and the electric

wires were not near the part first discovered to be on fire.

The loss is not simply a parochial one, it will be felt all over this Diocese and in many others. The Cathedral was very beautiful, especially the interior, and the services were always dignified and reverent. The music was the finest of its kind, more like that of the English Cathedral than perhaps any other on this Western Continent, which is easily accounted for with such men as Dr. Gower and Dr. Houseley at the head of it, and presiding at the organ. During the conflagration there was one weirdly dramatic scene. Whilst the whole chancel was filled with fire, the great east window, representing the Crucifixion, threw its diaphanous colors all around and the sacred shadow of the dying Lord rested on those who looked upon it until at last the mosaic of glass melted away gradually, when its leaden bonds had been destroyed. The Dean heroically tried to save many things, in which he was assisted by the young men of the parish until they were compelled by the firemen to desist, for flames, falling tiles and timbers, made the work extremely dangerous.

The Dean's magnificent courage and manly bearing in this trying time made him very many friends. "We shall build again, and better," said the Dean.

ONE OF THE most recent social events celebrated in St. John's Cathedral crypt was the 96th anniversary of the Rev. Francis Byrne, senior canon of St. John's Cathedral. It was a typical birthday party and representations of every parish in the city of Denver were present. Refreshments were served by the ladies of St. John's Cathedral and a birthday purse (supposed to contain a dollar for each year) was presented with one hundred and ten dollars. The Dean humorously remarked that the sum was prophetic that Father Byrne would probably live to that sublime age.

ON THURSDAY NIGHT the regular monthly meeting of the Denver chapters of the Brotherhood of St. Andrew was held in the crypt of the Cathedral. Volunteers from among the Brotherhood men will do missionary work in the city of Denver in the rapidly growing suburbs of the city and report progress to the regular monthly meetings of the Brotherhood.

AT THE general parish meeting of Grace Church, Colorado Springs, the announcement was made that the \$350 outstanding debt of the church had been raised and that the parish was now entirely freed from the \$12,000 debt contracted over eight years ago. At that time a systematic method of raising the debt was arranged, but the entire \$12,000 was not secured until the last week, when a friend of the church gave his check for \$350. The meeting Monday evening was the first general parish meeting to be held. It is planned to make them annual events in the future. It was also announced at the meeting that a parish house would probably be built for all parish work, guild meetings, for the rector's study, and church meetings. The trust fund has grown to such proportions that members of the parish believe that a building can be erected.

CONNECTICUT.

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

Annual Sermon before the Sons of St. George—Fairfield County Clerical Association—Daughters of the King—Professor of Ecclesiastical History Elected.

ON THE First Sunday after Easter, the rector of St. Paul's, New Haven, the Rev. Edwin S. Lines, D.D., gave his annual sermon before the Sons of St. George.

THE BISHOP of Massachusetts preached in the Battell Chapel, Yale University, on the Second Sunday after Easter, the text being St. John i. 6.

THE REV. PROF. HENRY FERGUSON of Trinity College has been elected one of the Board of Park Commissioners of Hartford. He fills the place of a veteran layman of the Church, Mr. Gurdon W. Russell, M.D., who has lately resigned the office.

A PLEASING feature of the recent annual meeting of St. John's, Warehouse Point (the Rev. William J. Brewster, rector), was the increase of his salary by the amount of \$300. He was also granted a month's vacation—a good example, which it is to be hoped will be largely followed. Mr. Brewster is a brother of our Bishop.

THE MAY MEETING of the Fairfield County Clerical Association was held on Monday, the 11th, at St. John's, Sandy Hook (the Rev. Otis O. Wright, rector). A paper was read by the Rev. Dr. Edmund Guilbert on "Christ and the Common Schools of New England." An expression of sympathy was extended, in his illness, to the Rev. Eaton W. Maxcey, D.D., of St. Luke's, Bridgeport. There was welcomed as guest, the Rev. Charles H. Webb of Astoria, L. I.

THE STATE ASSEMBLY of the Daughters of the King was held on Thursday, May 8, in St. Mark's Church, New Britain. The Bishop of the Diocese was the celebrant at the Holy Communion. The rector, the Rev. Harry I. Bodley, extended a welcome to the members of the Order. The sermon was preached by the Rev. Otis O. Wright, rector of St. John's, Sandy Hook, from Acts ii. 6: "Personal Service of Love."

In the afternoon, addresses were made by the Rev. Henry Macbeth of Willimantic, "Our Duty to Parish Organization." The Rev. Wm. A. Woodford of Seymour, on "What Shall Be Done with Delinquent Members?" The Rev. Geo. I. Linsley of Hartford, on "Moral Courage."

There was a good attendance, and the reports from the several chapters indicated that the Order is doing an excellent work for Christ and the Church.

The following officers were elected: President, Mrs. Henry Macbeth, Willimantic; First Vice-President, Mrs. Henry Winkley, Branford; Second Vice-President, Miss Ada E. Burt, Hartford; Recording Secretary, Miss Julia McLean, Portland; Corresponding Secretary, Mrs. W. A. Woodford, Seymour; Treasurer, Miss Helen Beckwith, Meriden; Auditor, Miss May Olcott, New Haven; Executive Committee, the officers and Mrs. T. L. James, Seymour, Mrs. Herbert Smith, North Haven, Mrs. C. A. Bauman, New Haven.

The next annual meeting will be held (D.V.) with Tremaine Chapter of St. John's, New Haven. This bears the name of a former rector of St. John's, who died about twenty years ago, the Rev. Charles H. B. Tremaine, of precious memory.

THE ANNUAL meeting of the Hartford Archdeaconry was held on April 28, at St. James', Glastonbury (the Rev. Wilfred H. Dean, rector). The sermon at the celebration was preached by the Rev. Dr. Harriman of Windsor, from "The words of truth and soberness." At the missionary service in the evening, addresses were made by the Rev. Alfred Taylor of Southington, Dr. Hoskins of Hartford, and the Bishop of the Diocese. A service of Benediction was subsequently rendered by the Bishop, in the new rectory lately acquired by the parish.

AT A SPECIAL MEETING of the trustees of Berkeley Divinity School, held May 15th, the Rev. Philip Mercer Rhinelander, of Washington, D. C., was elected Professor of Ecclesiastical History, to succeed Professor Kinsman.

Mr. Rhinelander, son of Mr. Frederick Rhinelander of New York, was born in Newport in 1869, and educated at St. Paul's, Concord. He graduated with honors from

Harvard in 1892, and afterward went to Christ Church, Oxford, England. Here he took a "First" in the Honor School of Theology in 1896. He was a special pupil of Dean Strong of Christ Church, and was brought into intimate relations with Canon Moberly and the late Canon Bright. In the autumn of 1896, he was ordained deacon by the Bishop of Washington and advanced to the priesthood in the following year. Since his ordination, he has been attached to the Cathedral staff in Washington, where he is, at present, Canon Missioner, Examining Chaplain, and in charge of the Church of the Good Shepherd. His gifts of character, as well as his intellectual attainments, have marked him out as a trainer of clergy and one of the rising men of the Church.

DELAWARE.

LEIGHTON COLEMAN, D.D., LL.D., Bishop.

Junior Auxiliary—Conference at St. Michael's, Wilmington.

THE ANNUAL MEETING of the Junior Auxiliary of the Diocese of Delaware occurred Saturday, May 9th, at St. Andrew's Church, Wilmington (the Rev. Hubert W. Wells, rector).

The morning was devoted to business. The meeting was presided over by Mrs. George C. Hull, the Diocesan President of the Junior Auxiliary. Miss Morris of the Diocese of Pennsylvania addressed the officers' meeting in the morning, also the Honorable President of the Woman's Auxiliary, Mrs. McOlvaine. Luncheon was served by the women of the different churches of the city.

At 2:30 evensong was said in the church, with addresses of welcome by the Bishop and Mr. Wells, and a missionary address by the Rev. George A. Latimer of Philadelphia. Reports were read from the Secretaries of the different Chapters of the Juniors. The report of the President of the Babies' Branch, Mrs. Wm. J. Wilkie, was read. This branch of the Auxiliary has contributed \$24.50 during the year, which, according to the rules of this organization, was divided between Foreign, Domestic, and Diocesan Missions.

THE REV. FR. SILL, O.H.C., will conduct a doctrinal Conference at St. Michael's Church, Wilmington (the Rev. Wm. D. Manross, rector), beginning Saturday, May 24th, and continuing one week. There will be noon-day services for business people at St. Andrew's Church (Rev. Hubert W. Wells, rector), each day, and a service for children at 4:15 at St. Michael's Church. The following is the list of subjects:—At the Eucharist, Private Prayer; Self Examination; Preparation for Communion; Good Work; The Christian Life. Noon-day Services—Self-Advancement; Self-Confidence; Self-Indulgence; Self-Will; Self-Surrender. Evening Service at St. Michael's—The Catholic Church; The Priesthood; Absolution; Confession; The Holy Sacrifice; The Holy Communion.

EASTON.

WM. FORBES ADAMS, D.D., D.C.L., Bishop.

Meeting of the Northern Convocation.

THE NORTHERN CONVOCATION of the Diocese of Easton held its spring session in North Kent parish (Rev. Albert Ware, rector), May 6th and 7th; services being held in alternation in St. Clement's Church Massey, and the chapel of the Holy Cross, Millington. The preachers at the morning services were the Rev. Messrs. Ward and Coale. At the evening services the two topics of "The Holy Communion" and "Confirmation" were presented; the first of these by the Rev. Messrs. Edson, Denroche, and Ward; and the second by the Rev. Messrs. Coale and Schouler, with the Dean. At a business meeting the Rev. Giles B. Cooke was re-nominated to the Bishop to the office of Dean; The Rev. Albert Ware was chosen Vice-Pres-

ident, and the Rev. William Schouler, Secretary and Treasurer.

FLORIDA.

EDWIN GARDNER WEED, D.D., Bishop.

Gifts to St. Katharine's, Pensacola—Sermon before Diocesan Council.

THE OFFERINGS to the Altar in St. Katharine's, Pensacola, at Easter included 100 priests' Hosts and 500 individual wafer breads; 12 eucharistic candles, 30 inches in length; brass altar desk; fair linen, with elaborate drawn work at ends and deeply trimmed with hand-made lace; similar linen for the credence table; oak credence table, made by Geissler; two sets priest's Prayer Book and Hymnal, Oxford Edition, bound in red; lectern Bible, Oxford Edition, bound in red; set of book-markers; six purificators; two sets of altar linens, made by J. & R. Lamb; Communion service with chalice and paten of gold, and heavy brocade silk veil and burse, richly embroidered; and a chasuble and stole, of fine corded white silk, lined with rose silk, and embroidered in woven gold. The offering of the people to a fund for enlarging the chancel and building an organ, amounted in cash and pledges to \$1,202, which has since been increased to \$1,625.

BY APPOINTMENT of Bishop Weed, the Rev. Dr. H. W. P. Hodson was the preacher at the opening of the Church Council in Jacksonville, on May 6th. The subject of his sermon was "The Faith: The Hope: The Charity," emphasizing the Faith, which men must accept from God as "God's Facts," living in the Hope thereof, and living out the Charity; rather than trust to a faith made up of "man's opinions."

IOWA.

T. N. MORRISON, D.D., Bishop.

Progress at St. Paul's, Sioux City Death of the Rev. J. Evans Ryan—Resignation of Dr. Green.

ST. PAUL'S CHURCH, Sioux City, has become inadequate in size, and steps are being taken looking toward the erection of a new church and rectory before the close of the year. The Bishop recently made his second visitation for the conventional year, and confirmed a class of 16. The Rev. E. H. Gaynor has been the rector since 1889.

THE REV. J. EVANS RYAN, a retired priest of the Diocese of Iowa died at his home at Newton, Iowa on May 8th. Mr. Ryan was a native of Canada, but had spent many years in the United States. Coming to Iowa from Kansas in 1864, he had served the parishes in Des Moines, Ottumwa, Waterloo, Red Oak, and Newton. His last charge was that of the Church of the Good Shepherd, Des Moines, which he relinquished in 1890. The burial was had at Newton, on Sunday, May 10th, the Rev. F. F. Bowen of Des Moines, officiating.

THE REV. THOS. E. GREEN, D.D., rector of Grace Church, Cedar Rapids, has tendered his resignation, to take effect June 15th.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

St. Jude's Mission, Brooklyn.

THE MISSION of St. Jude's, Brooklyn, started last September, has made excellent progress in the months since. A vested choir has been formed with Mr. Sims of Bath Beach as choirmaster. In the past three months there have been at the parish church and the mission 32 baptized. The rector is the Rev. Clarence M. Dunham.

LOUISIANA.

DAVIS SESSUMS, D.D., Bishop.

Laying of Cornerstone.

THE CORNER-STONE of St. Andrew's Church, New Orleans, was laid with appro-

appropriate ceremonies on May 15th, Bishop Sessums, Dean Wells, and a large number of the clergy being present. Some interesting facts connected with the event were that the corner-stone had been taken from the base of the font of old Christ Church, and the brick supporting it came from the same source. This work was begun by Dean Wells in 1900. About a year ago the mission had grown so much that a movement was begun looking forward to a church building. The Dean secured \$5,000 for the church. St. Andrew's is situated in the growing part of the city, and it will not be long before it will be able to support its own rector.

MAINE.

ROBT. CODMAN, D.D., Bishop.

Church Extension at Rumford Falls.

A LOT has been given for the erection of a church at Rumford Falls, with parish house and rectory, and it is likely that work upon the church will soon commence. The donation of the land comes through Mr. Hugh J. Chisholm of New York. The Bishop has given \$500 to the building fund.

MASSACHUSETTS.

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

Resignation of the Rev. Frederick Pember.

THE REV. FREDERICK PEMBER, rector of Christ Church, Highlandville, Needham, yesterday sent in his resignation, on account of ill health. Mr. Pember has been in the ministry 43 years, having been ordained in England in 1860, and having held pastorates there, in New Zealand, Canada, and this country. A host of friends throughout the Diocese will learn with regret of his resignation and illness.

MICHIGAN.

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

Institution of Dr. Mockridge.

THE REV. DR. CHARLES H. MOCKRIDGE was duly instituted rector of the Church of the Messiah on Wednesday, May 6th, by the Rev. Dr. McCarroll, Dean of Convocation, acting for Bishop Davies, who was unable to be present. By permission of the Bishop, the service was held in the evening instead of the morning, the Holy Communion having been administered in the morning. The large and beautiful church was well filled by parishioners who, immediately after the service, accorded the rector and his family a reception in the basement of the church. The service was a most impressive one, and the reception afterward very enjoyable.

MILWAUKEE.

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

Woman's Auxiliary—Mission at Waterloo.

THE MONTHLY meeting of the Woman's Auxiliary was held at St. Edmund's parish house on Tuesday afternoon, May 5th. The Treasurer reported that \$125 had been received toward the gift for the Episcopal residence; and the Secretary reported that as a result of the contributions from all over the Diocese to the Lenten work, two barrels and a box had been packed for the Shoshone mission school for Indian girls at Shoshone, Wyoming, and three barrels for the Morganton mission for whites and negroes at Morganton, North Carolina, valued in all at \$295—a large gain over last year. The "autograph" quilt for the Rev. C. E. Rice, Circle City, Alaska, was exhibited. The quilt netted \$57, which will be sent to Mr. Rice at once.

An interesting paper on African Missions, prepared in part by one of the women of St. Edmund's, was read by the Rev. John Oliphant, rector, and the offering was devoted to the Woman's Auxiliary fund for General Missions.

MISSOURI.

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

Dr. Holland on Marriage and Divorce.

QUITE A LITTLE stir was made in the St. Louis Clericus the last two meetings because of the extraordinary attraction of the Rev. Dr. Holland's paper on Marriage and Divorce. In this paper Dr. Holland is at his best, his satire upon the causes leading to divorce is clear, incisive, and caustic, and his historical research most comprehensive. On account of the length of the paper it was given at the Monday meeting this week and last, taking the entire morning of the Clericus. A discussion on the part of the clergy will follow next week. We understand that Dr. Holland's masterly treatment of this important subject will be published later in book form.

SOME YEARS ago there died in St. Louis, Mr. Shaw, a capitalist with a passionate love for flowers. In connection with his bequest of the famous gardens bearing his name, he left an annuity of two hundred dollars to be paid annually to the preacher of the "Flower Sermon," which discourse is given in the Cathedral every May. The preacher must be chosen away from this city, and this year the Rev. W. A. Guerry, chaplain of the University of the South, is selected.

NEWARK.

Death of the Rev. Reeve Hobbie—New rector for St. Philip's.

THE REV. REEVE HOBBIE, formerly rector of St. Philip's Church, Newark, died suddenly at his home in that city last week Thursday. He had been in ill health for some time, and had to retire from active work because of it about two years ago. He had been rector of St. Philip's a number of years. Mr. Hobbie was graduated from Hobart College and the General Seminary. He was ordered deacon in 1868 by Bishop Whittingham, and advanced to the priesthood the following year by Bishop Littlejohn. He served as curate and rector in a number of parishes, and went to St. Philip's, Newark, in 1888.

THE ANNUAL CONVENTION of the Diocese is to meet in St. Mark's Church, West Orange on the 26th inst. Undoubtedly a successor will be chosen to succeed the late Bishop Starkey.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., Bishop.

Work at Mission Stations—Discussion on Change of Name—Church at Sea Girt—Celebration of the Bi-Centennial of St. Mary's, Burlington.

INTERESTING and encouraging reports are received from the different mission stations in the two Convocations. At Allaire there has been considerable progress in the work, and extensive repairs are soon to be made to the chapel. There has also been progress at Holy Cross, Perth Amboy, and the chapel of the Heavenly Rest, Evona.

At Rocky Hill funds have been collected for a memorial window to be placed in Trinity Church. All Saints', Scotch Plains, has paid \$500 of the mortgage indebtedness, and new life has been infused into the work at Trinity, Hightstown, where a number of societies have been organized for parochial and general work.

THE MISSIONS of the different parishes also show progress. St. John's, Elizabeth, has doubled the capacity of its mission chapel. Christ Church, Elizabeth, Christ Church, South Amboy, St. Luke's, Metuchen, St. James', Piscataway, Trinity, Princeton, Trinity, Red Bank, Christ Church, Trenton, Christ Church, Toms River, St. Luke's, Roselle, and St. Bernard's, Bernardsville, all care for outlying chapels.

Grace Church, Trenton, which has only

recently attained its own parochial independence, has added to the burden of self-support the care of a mission chapel in an outlying part of the city, and the cost of the chapel built for the congregation there during the past year.

IN THE CONVOCATION of Burlington a new mission has been opened at Magnolia, a new and growing town on the Atlantic City Railroad. St. Augustine's, Camden, a colored congregation, has raised money to pay off its debt. At Paulsboro, there has been a large increase of population, owing to the erection of new factories, and the mission is having a steady and encouraging growth.

A new mission has been started at Ocean City, and the one at Lumberton has become self-supporting. The Rev. C. M. Emhardt has begun a promising mission at Westville, near Gloucester, and encouraging reports come from the missions at Riverside, Fairview and Shedakers, in charge of the Rev. P. W. Stryker, where the work is kept up by the substantial financial assistance of a devout Churchwoman.

THE ANNUAL statement of the Trenton Associate Mission, which will soon be published, will show an excellent work carried on by that organization in different parts of the Diocese. There are now 24 stations served by the Mission, one a new one for the mission clergy, that of the Holy Cross, Perth Amboy, while two (South River and Cheesequikes) have become sufficiently prosperous to be independent of the assistance of the Associate Mission. During the year, the clergy of the Mission have made 2,068 calls, and held 1,132 services, with 207 celebrations of the Holy Communion. There have been 16 adult and 38 infant baptisms, 15 Confirmations, 9 marriages, and 19 burials.

THE CUT accompanying shows the church at Sea Girt, St. Uriel's, which has been erected and which was solemnly dedicated on Easter. This work, which has already been



ST. URIEL, SEA GIRT.

explained in these columns, began in the residence of Mrs. Margaret Lenning Oglesby, in whose parlors it was continued for some years. The Rev. Robert M. Beach has now been assigned to the work. An indebtedness of \$5,000 still exists, and friends in Philadelphia are working to raise the amount. Mr. Charles E. Van Pelt, son of the late Rev. Peter Van Pelt, D.D., is among those interested.

THE WEEK from May 10 to May 17 marked the bi-centennial celebration of the historic parishes not of this Diocese only, but of the whole Church in America, St. Mary's, Burlington. The parish has already celebrated two bi-centennials, one on All Saints' Day, 1902, in commemoration of the first services of the Church of England, held in the town hall All Saints' Day, 1702, the other on the festival of the Annunciation, this year, to commemorate the laying of the corner stone of the old church, on Lady Day, 1703. The preparations for the present festival, commemorating the founding of the parish, have been more thorough, however, and the event proved

one of great interest, drawing together many Churchmen of prominence, both clerical and lay.

St. Mary's, at Burlington, for years the see city of the old Diocese of New Jersey, has a history running back to the first days of the Church in America. The Rev. George Keith, the one time Philadelphia Quaker, and then, after receiving Orders, the first missionary of the S. P. G., and the Rev. John Talbot, his companion and fellow missionary, founded the church at Burlington during their first tour through New Jersey. Many of the churches founded by them on that trip were afterward abandoned, but that at Burlington prospered, and though not the very oldest, is (with New Brunswick) of greatest interest because of the place it held during the formative period of the Church after the Revolution.

Talbot, after Keith's return to England, settled as permanent incumbent at Burlington, and there spent a long and honored life. It has been asserted that when an old man he made a visit to England and was consecrated to the Episcopate by the English Non-juring Bishops; Anderson, Hawks, Wilberforce, and Caswall all say so, and the Rev. Dr. Hills, one of the rectors of St. Mary's, in his *History of the Church in Burlington*, discusses the subject extensively, and maintains the same assertion; but the statement is probably without foundation, the claim arising from a confusion of Talbot with another of the same name in England.

Among later rectors of St. Mary's was the Rt. Rev. George Washington Doane, first Bishop of New Jersey, who made this his Cathedral church. His son, the present Bishop of Albany, was also among the rectors of the parish. Under Bishop Scarborough the see city was changed from Burlington to Trenton, and a new episcopal residence was built there, the latter city being larger and more central and the Bishop being able from that point to administer more conveniently the affairs of the Diocese. The Rev. J. F. Olmsted is now rector of the parish, which is still one of the most important in the state, and there are also in Burlington St. Barnabas' Church, Holy Innocents' chapel, and two Church schools, one (St. Mary's School for Girls) the particular care of the first Bishop Doane, its founder, and one of the first Church schools for girls in the country.

The anniversary week at Burlington was in every way a delightful success, and the beautiful Gothic church and its quaint old predecessor, the first chapel, never looked more attractive than this week amid their fresh spring surroundings, with the Delaware flowing near by. The bi-centenary opened with the services on Sunday, the 10th, a perfect day, so far as weather went. In the morning the Rev. William Allen Johnson, the eleventh rector of the parish, now of Middletown, Conn., was the preacher, and in the evening the sermon was by the Rev. John Fearnley, rector of St. Mary's Hall. On work days during the succeeding week there were daily celebrations of the Holy Eucharist, the officiants being former curates of the parish, the Rev. Messrs. MacKellar, Longley, Taylor, Stewart, and Reynolds.

The principal services of the festival were held on Thursday, the 14th, when the Church was crowded to the doors. Besides members of the parish, there were large numbers of visiting clergy, former rectors and curates, and many former communicants, since removed from Burlington. A lay procession, with the verger and the members of the vestry leading, started from the old churchyard (the weather again was perfect) and wound its way among the graves, entering the west door of the church, singing the hymn, "Ancient of Days." The Rev. James F. Olmsted, rector of the parish, made an address of welcome, and the sermon was preached by the Rt. Rev. Wm. Crosswell Doane, Bishop of

Albany, and ninth rector of the parish. After the service a luncheon was served, at which congratulatory speeches were made by Bishop Doane, Bishop Scarborough, and others. In the evening there was a meeting in the old church, with more addresses, and afterwards an informal reception. Bishop Doane and Mrs. Doane, who were the guests of honor, arrived in Burlington Wednesday evening and went at once to the churchyard to visit the tomb of the Bishop's father, the Rt. Rev. George Washington Doane, first Bishop of New Jersey.

On Sunday, May 17th, the festival services closed, with special addresses, and a sermon in the morning by the Rev. George McClellan Fiske, D.D., of Providence, R. I., and in the evening by the Rt. Rev. John Scarborough, D.D., Bishop of the Diocese.

NEW YORK.

HENRY C. POTTER, D.D., LL.D., D.C.L., Bishop.
Clergymen's Retiring Fund—Actors' Church Alliance.

THE 37TH REGULAR monthly service of the New York Chapter of the Actor's Church Alliance will be held at the Church of Zion and St. Timothy, West 57th Street, between 8th and 9th Avenues, on Sunday, May 24, at 8 p. m. The Rev. Dr. Lubeck, rector and chaplain, will preach on "The Art of Reserves and Reserves of Art." Offering for the Alliance. Everyone welcome. The annual meeting for the election of officers and delegates of the New York Chapter will be held at St. Chrysostom's chapel, 39th Street and 7th Avenue, on Tuesday, May 26th, at 8 p. m. The annual Convention for the election of the national officers of the Alliance will be held at St. Chrysostom's chapel on Thursday May 28th, at 10 a. m., and the same evening the New York Chapter will hold a public reception at St. Chrysostom's, at 8 o'clock, to which all members, visiting delegates and their friends are cordially invited. Bishop Potter will preside at the annual Convention, and in the evening there will be a fine programme, with refreshments and dancing.

THE SEMI-ANNUAL meeting of the Clergymen's Retiring Fund Society was held in the Church Missions House, New York, May 14. Mr. Elihu Chauncey, Treasurer, and the Rev. Dr. Henry Anstie, Financial Secretary, presented reports showing the Society to be in an increasingly flourishing condition. During the past year 53 new members have been added; dues of clerical contributors have been received amounting to \$5,897.20, with gifts and donations, \$8,545.38, in all from these two sources, \$14,442.58. The total expenses of the Society, including salaries, fees of the Trust Company which is

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custodian of the invested funds, printing, postage, etc., has been \$1,886.66. The amount distributed last November to the annuitants was \$8,499.80, being 30 per cent. more than last year and 24 1-7 per cent. on every man's investment in the Society. The Financial Secretary, 1917 Wallace St., Philadelphia, will gladly furnish information to all enquirers.

NORTH DAKOTA.

CAMERON MANN, D.D., Miss. Bp.

Illness of the Rev. H. J. Sheridan.

THE REV. H. J. SHERIDAN, who for the past half year has been doing hard and faithful work, building a church in Linton, suffered a paralytic stroke on May 5th. He was removed shortly to his home in Jamestown, and is making progress which seems to promise recovery.

OHIO.

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

Gift to Grace Church, Clyde.

GRACE CHURCH, Clyde, has been presented with a marble font by the Hughes Granite and Marble Co.

OKLAHOMA AND INDIAN TERRITORY.

F. K. BROOKE, D.D., Miss. Bp.

Deanery Meeting.

THE CLERGY of the Western Deanery of Oklahoma and Indian Territory met at Paul's Valley, Indian Territory, May 12, 13 and 14. There were papers and addresses on topics as follows: "What Constitutes Reverent Church Music," by the Rev. A. B. Nicholas of Guthrie; "Missions, Domestic and Foreign," by the Bishop and the Rev. Messrs. Sanford of Bridgeport, and McCutcheon of Chickasha; "The Relation of the Family to the Sunday School," and of the "Sunday School to the Church," by Mr. H. T. Adams of Newkirk, and the Rev. Arthur W. Higby of Oklahoma City. Perry, Okla., was selected as the next place of meeting.

PENNSYLVANIA.

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

Meeting of the Board of Missions—The Bishop's 73rd Birthday—Address by the Rev. G. Woolsey Hodge—Statistics of St. Mark's Parish—New Chapel for St. Mary's, Ardmore—A Correction.

THE ANNUAL meeting of the Board of Missions of this Diocese was held at the Church House on Monday, May 11th. The Rev. T. William Davidson was elected Secretary for the fourteenth time, and Mr. E. H. Bonsall was elected Treasurer for the third time. The Board decided on appropriations to the Convocations as follows: Chester, \$2,400; Norristown, \$1,300; Germantown, \$3,250; West Philadelphia, \$1,800; Northeast Convocation, \$1,800; Northwest Convocation, \$1,600; Southeast Convocation, \$2,800; Southwest Convocation, \$1,800.

THE BISHOP of the Diocese kept his 73d birthday on May 10th. Letters and telegrams of congratulation from all over the country were received by Bishop Whitaker, a number coming from the far West where he labored as a missionary Bishop before coming to this Diocese as Coadjutor to the late Bishop Stevens, in 1885; when Bishop Stevens died, two years later, Bishop Whitaker succeeded him as diocesan. The vigorous and masterful manner in which the Bishop presided at the diocesan Convention a few weeks ago, proves that he is still a man of great energy in spite of his recent illness. On his 73d birthday he held two Confirmation services, at St. George's, Vengano St., in the morning, and St. John's, Northern Liberties, in the evening.

ON MONDAY, the Rev. G. Woolsey Hodge, rector of the Church of the Ascension, addressed the Clerical Brotherhood on "The

Pastoral Office," with special reference to the four pastoral duties of leadership, protection, watchfulness, and care; the speaker heartily advocated fewer and larger parishes, which would necessitate larger clerical staffs and permit greater differentiation of duties. The need of greater care in the preservation of communicants' lists was also emphasized.

AT THE recent Convention the Bishop, in his address, made special allusion to the aggressive work which is being done in the parish of the Holy Innocents, Tacomy (the Rev. R. A. Edwards, rector). Through the kindness of the Bishop and Bishop Coadjutor, gifts aggregating in value about \$5,000 have recently been made to this parish; chief among these gifts are a pipe organ and nine stained glass windows, taken from the Educational Home, which is now being torn down. The sum of \$3,000 included in this gift will be used for enlargement of the Sunday School room, as larger accommodations are necessary for the more than 200 children now in the school.

THE FOLLOWING statistics from the year book of St. Mark's parish (the Rev. A. G. Mortimer, D.D., rector), give some evidence of the active work being done. During the year past there have been 111 Baptisms, and 79 Confirmations; there are at present 1,720 persons on the communicant list; there are over 500 children in the three Sunday Schools and about 100 children have been in regular attendance through the winter at the parish day school. At St. Mark's Church the total receipts from all sources have been \$46,636.58; at St. Michael's mission, \$2,910.25; at St. Mary's mission (colored), \$1,695.42. The St. Michael's chapel building fund now amounts to \$2,062.35. In the parish church alone there have been 1,500 public services, of which 887 were celebrations of the Holy Eucharist.

PERCIVAL ROBERTS, the iron master, has given to the Gladwyn mission of St. Mary's Church, Ardmore, sufficient funds for the erection of a modest little chapel on one of the prettiest corners of his estate near Narberth, not far from his mansion now in course of erection.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

Clerical Union—Bequest to Trinity Church, Freeport—Abstract of the Bishop's Address.

THE CLERICAL UNION was entertained at its May meeting by the Rev. Dr. McIlvaine, rector of Calvary Church, Pittsburgh, in the

From The Bench.

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This Magazine began October 1902. About one half of each number will be devoted to lighter reading, the first serial being an Irish story by Katharine Tynan which will be followed by a serial by Mr. Baring-Gould. Subscription price, \$2.50 per year. Single numbers, 25 cts.

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parish house, on Monday, the 11th. Luncheon was served at one o'clock, and at its conclusion, the Rev. Dr. Ward of St. Peter's read a paper on "Martin Luther."

BY THE WILL of the late Mrs. Mary Cook, for many years a communicant and faithful worker in Trinity Church, Freeport, the parish receives a bequest of \$1,000, as the nucleus of an endowment fund.

THE BISHOP in his annual address said that the record of the past year is full of encouragement and progress. He recounted notable events that had to do with the Diocese in general, and also with various parishes. The report of work done showed 93 services of Confirmation, with 995 persons confirmed. The Bishop held in all 278 services, preached 113 sermons, and made 157 Confirmation and other addresses, celebrated the Holy Communion 79 times; baptized 18, officiated at 8 marriages and 3 burials, consecrated 5 churches, and opened four others with a Service of Benediction, instituted 3 rectors, ordained 2 deacons and 3 priests, dismissed 10 clergymen from the Diocese, and received 9. The total number of clergymen now in the Diocese is 86.

The Bishop spoke with regard to the Missionary Apportionment, and asked that a committee be appointed to consider the matter and report to the Convention before adjournment. He also directed the attention of the Convention to the condition of the Sunday Schools of the Diocese, which indicated something wrong, because so small in numbers, and so apparently inefficient in the work they undertake. From that he passed to an exhortation to the clergy to see that the candidates for Confirmation were prepared with greater care and diligence, and asked that they be instructed in the Scriptures, the Catechism, the History and Doctrine of the Church, as also concerning the duties and privileges of Christian discipleship.

The Bishop recommended to the attention of all, the General Clergy Relief Fund, and asked for an earnest interest and large attendance at the Missionary Council in Washington, the Brotherhood Convention in Denver, and the Church Congress in Pittsburgh. He also referred to the editions of the Bible with the Marginal Readings authorized by the last General Convention, which are on the eve of publication, and counselled the use of them in public and for private study.

QUINCY.

Rector's Salary Raised at Moline.

A VERY enthusiastic adjourned annual meeting was held last evening by the congregation of Christ Church, Moline, which resulted in the raising of the salary of the rector from \$900 to \$1,200 a year, while the pledges made by various members were also increased about 25 per cent.

RHODE ISLAND.

THOS. M. CLARK, D.D., LL.D., Bishop.
Wm. N. McVICKAR, D.D., Bp. Coadj.

50th Anniversary of Trinity Church, Pawtucket—St. Mary's Orphanage.

THE 50TH ANNIVERSARY of the consecration of Trinity Church, Pawtucket (the Rev. Frank Appleton, rector), will be observed on May 23 and 24. On the afternoon of the 23d the parish house will be dedicated at 3 o'clock; this to be followed by a parish reception to the former rectors and their families. On Sunday, May 24th, an historical sermon will be preached by the Rev. Storrs O. Seymour, a former rector of the parish. In the afternoon a pilgrimage will be made by trolley car to the "Catholic Oak" at Lonsdale. It was under this tree that services of the Church were conducted by the Rev. James Cooke Richmond, who afterward became the founder of Trinity parish.

THE ANNUAL meeting of the corporation of St. Mary's Orphanage was held May 12th, in the Webster Memorial Guild House of St. Stephen's parish, Providence. The board of trustees reported the receipt of a gift of \$600 from Col. William Goddard, and recommended a number of additions to the equipment of the institution. The board of managers reported that 154 had been cared for during the past year, and recommended summer outings for the children. Three children have been admitted during the year and 14 have been placed in good homes. The following officers were elected: Secretary, Jas. A. Piree; Treasurer, Edward D. Pearce; Warden, Rev. Herbert C. Dana. The present board of directors was re-elected. A rising vote of thanks was extended to U. S. Congressman D. L. D. Granger for his services as secretary, and to the Rev. Dr. Geo. McC. Fiske for his services as warden, the former of which having extended over a period of 18 years.

SOUTH CAROLINA.

ELLISON CAPERS, D.D., Bishop.

Anniversary of the Church Home - Tablet to the Memory of Rebecca Motte Annual Meeting of the Woman's Auxiliary.

THE 52ND ANNIVERSARY of the "Church Home of the Diocese of South Carolina," was held at the Church Home Orphanage, Charleston, on the festival of SS. Philip and James. Besides the executive committee, there were numbers of people present, and Bishop Capers presided. Various reports were read by the Secretary, all of which showed the increased amount of work accomplished during the past year. The orphanage now contains 2 adults and 50 children, the latter ranging in age from 1 year to 18. Through the aid of the Church Orphanage Association—a society of devoted women—an annex has been made to the building proper, containing two school rooms on the first floor, and an infirmary with two rooms, and a room for a nurse, on the second floor, with modern conveniences throughout. The schoolroom division is called "A. de Jersey

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Hall," in memory of Mrs. A. F. de Jersey who, having been for years the Treasurer of the Church Home, and its most devoted friend, entered, last November, into the joys of Paradise. Before the business meeting began, the annex was dedicated by Bishop Capers.

THE REBECCA MOTTE Chapter of the Daughters of the American Revolution has erected in the vestibule of St. Philip's Church, Charleston, a tablet to the memory of Mrs Rebecca Motte, of Revolutionary fame, and it was unveiled May 9. Short addresses were made by the Rev. Dr. C. S. Vedder, pastor of the Huguenot Church, and the Rev. John Johnson, D.D., rector of St. Philip's; and then the Palmetto Flag which draped the tablet, was drawn aside by two young ladies, one of them—Miss Rebecca Motte Frost—being the great, great grand-daughter of Mrs. Motte, and the proceedings were closed by a prayer and the benediction, by the Rev. John Johnson, D.D. The tablet, which is on the western wall of the vestibule, is of delicately mottled Italian marble, mounted on a shelf of white marble. It bears the following inscription:

"In memory of REBECCA MOTTE,
Daughter of Robert Brewton
and Wife of Jacob Motte,
Died January, 1815, aged 76 years.
Distinguished for her civic virtues among
the women of Carolina,
Themselves distinguished for fidelity to
their country.
This stone, a relic of her home, is erected by
Rebecca Motte Chapter,
Daughters of the American Revolution,
In honor of
That patriotism which it is their object to
commemorate and inspire.
1903."

When Mrs Motte died, in 1815, her body was buried in St. Philip's churchyard, but after the burning of the old church in 1835, and the erection of the present one in 1838, her grave could not be found, and it is supposed that it is now covered by the church of to-day.

It was at Mrs. Motte's house, near Columbia, S. C., that the famous historical event occurred. The house was occupied by the British, whom the Americans found it impossible to dislodge, whereupon Mrs. Motte gave the American Commander three "fire-arrows," with which the house was set on fire from a distance and the British were compelled to abandon it.

THE ANNUAL meeting of the Woman's Auxiliary of the Diocese was held at St. Paul's Church, Charleston, May 12. The attendance was very full—nearly 200 delegates being present. Bishop Capers presided, and an address of welcome was made by the Rev. L. G. Wood, rector of St. Paul's. At the afternoon session, a most interesting address was made by Miss Dodson, from St. Mary's Orphanage, Shanghai, and reports were read by the Secretary of the Junior Auxiliary and of the Babies' Branch. The Juniors of the Diocese have pledged themselves to support a small school in the Missionary Jurisdiction of Hankow, which is to be called the Bishop Capers School.

The following officers were elected for the ensuing year: President, Mrs. Robert Wilson, Charleston; Vice-Presidents, Mrs. P. T. Hayne, Greenville; Mrs. A. R. Heyward, Columbia; Miss Kate Simons, Charleston; Secretary, Miss M. E. Pinckney, Charleston; Treasurer, Miss H. Murdoch, Charleston; Secretary of Junior Auxiliary, Miss Katie Lee, Charleston; Secretary of Babies' Branch, Miss M. G. Martin, Charleston; Librarian of C. P. C., Mrs. W. D. Martin, Charleston.

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SOUTHERN OHIO.

T. A. JAGGAR, D.D., Bishop.
BOYD VINCENT, D.D., Bishop Coadj.

Annual Services at Bethany Home—Church Club Meeting—Mothers' Meeting at Trinity Church, Newark—St. Paul's Church, Columbus Razed.

THE ANNUAL Donation Day of Bethany Home, Glendale, which is under the care of the Sisters of the Transfiguration, was held May 14th. In the absence of Bishop Vincent, the Rev. Paul Matthews, brother of Sister Eva, founder of the Sisterhood, conducted the services in the morning, and presided at the business meeting in the afternoon. After the religious services lunch was furnished to all visitors by the ladies of Christ Church, Glendale. The donations for the day reached \$200 in money and also a large offering of provisions and groceries. At the business meeting addresses were made by the Rev. Paul Matthews and the Rev. Calvin D. Wilson, a Presbyterian clergyman. A Bethany Home Aid Society was organized, dues being placed at \$1 per year. Over 100 members were enrolled. There are at present 45 children in the Home. With the exception of the laundry work, all the housework is done by the girls, who each month take up a different kind of work, so that they become proficient in every department. Badges given them to wear indicate their standing in their work and render them as ambitious as they are capable. The expense of the maintenance of each child in the Home is \$100 a year.

AT THE quarterly meeting and banquet of the Church Club of Cincinnati, at the Grand Hotel, May 10th, the question in regard to the change of name of the Church was under discussion. Two very strong papers were read by the Hon. Harlan Cleveland and the Hon. Aaron Ferris, the former taking the affirmative and the latter the negative side of the question.

IN OCTOBER last a Mothers' Meeting for the working classes was organized in Trinity Church, Newark. It began with five members and has just closed for the summer with 50 members. Average attendance has been 35. It is undenominational. Sixteen have come into the Bible class from it. Seven have been confirmed, and nine have received Holy Baptism. The work consists of making aprons, which have been sold, netting a profit of \$37, given to the church debt. A missionary box valued at \$15 has been sent away. The evenings are spent in short devotional exercises, singing of familiar hymns, instructive readings, music, games, and refreshments. A sermon was preached to the guild on Palm Sunday. A party was given to the members at Christmas, to which the husbands of the members were invited. On April 14th another party was given, 75 being present. A charity closet has been opened in connection with the guild, from which 300 garments have been distributed to needy people.

THE WORK of tearing down St. Paul's Church, Columbus, which has stood at the corner of Monroe Avenue and Broad Street for twenty years, was commenced yesterday. The new church will be ready for occupancy Nov. 1. In the meantime the congregation will hold regular Sunday morning services in the Columbus Kindergarten building, Broad and Seventeenth Streets.

TENNESSEE.

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

16th Annual Convention of W. A.

THE 16TH ANNUAL Convention of the Tennessee Branch of the Woman's Auxiliary met in St. Mary's Cathedral, Memphis, the day preceding the diocesan Convention, May 5th, 1902. It was the largest convention ever held, 56 delegates being present representing 27 branches; four new branches have been formed during the year, at Collierville. The meeting was closed by a missionary service at St. Paul's, at 8:30 P. M., when Bishop

Capers and the Rev. L. G. Wood made addresses.

Newburn, Clarksville, and Christ Church, Chattanooga. Especially good work and interest was evinced by the smaller and rural branches where there has been the greatest increase. The meetings of the Convention were very enthusiastic and were well attended. The opening address was made by Bishop Gailor and the address at the night service by the Rev. L. B. Ridgely of Wu Chang, China. On the first day the officers and delegates were entertained at luncheon at the Bishop's residence by Mrs. Gailor. All the branches increased their pledges for the coming year, making a total pledge of \$1,000, against \$728 for last year; the pledge for the Board of Missions was more than doubled, that for the Bishop's purse nearly three times as large as last year.

The Junior Auxiliary showed an increase of three, making a total of fifteen branches and showed good work; eight Babies' Branches have been formed and St. Mary's League to assist the Colored Work under the Bishop deserves much commendation for their efforts and results. The Bishop appointed the following officers for the Auxiliary for the year: President, Mrs. John Shortridge of Memphis, Vice-President, Mrs. P. A. Fitts of Franklin, Secretary, Mrs. W. H. DuBose of Sewanee, Treasurer, Mrs. W. F. Jounard of Nashville, Secretary and Treasurer of Specials, Mrs. J. C. Guild of Chattanooga, Custodian of Fund for Board of Missions, Mrs. W. H. O'Keefe of Greenville; Secretary and Treasurer of Junior Branches, Miss Josephine Chapman of Chattanooga; Secretary and Treasurer of Babies' Branches, Mrs. W. C. Robertson of Chattanooga; Custodian of Mite Boxes and United Offering, Mrs. E. D. Richards of Nashville; Custodian of Fund for Diocesan Missions, Mrs. Charles Duntze of Memphis; Custodian of Bishop's Purse, Mrs. O. T. Jaquess.

A number of branches have taken up for special work the study of Missions.

The next Convention will be held in St. Anne's Church, Nashville, when special stress will be laid on the Junior work and the work of the Babies' Branches.

During the Convention the special meetings at St. Mary's School were specially helpful for mutual intercourse and comparison of methods of work.

WASHINGTON.

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

Meeting of the Churchman's League—G. F. S.—St. Mark's Friendly League.

THE SPRING meeting of the Churchman's League was held in St. John's parish hall on the evening of May 4th. The subject for discussion was "The Financial Machinery of the Diocese of Washington," and was participated in by the Treasurers of its various organizations. Mr. Seymour Tulloch, treasurer of the Diocese, Wm. D. Baldwin of the missionary committee, Lewis J. Davis of the Episcopal Endowment fund, and others, for the Superannuated Clergy fund, Church Charities, etc. Mr. W. H. Singleton spoke

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KNOWING A THING WELL.

There can be little doubt of the fact that the piano is the most popular home instrument in existence; but how many people know aught of its construction and of the thousand and one parts which go to make it up. Indeed, even those who have made a study of playing the instrument, as a rule, know very little of its construction. Being aware of this fact, Henry L. Mason, of the Mason & Hamlin Company, has recently contributed an article entitled, "The Modern Artistic Pianoforte—Its Construction," to the *Musical Record and Review*, published in Boston. The article is illustrated and clearly written so that the reader may obtain an excellent idea of just how the action works, how the sounding board is made, how the pedals are controlled, and so on. Copies of this article may be obtained gratis by addressing Mason & Hamlin Company, Cambridge, Mass.

THE *Four-Track News*, with a monthly edition of 50,000 copies, has a steadily increasing subscription list, while its system of distribution is one of the best enjoyed by any magazine. In the United States and Canada it is handled by thirty-four news companies, while the International News Co. distributes it throughout Europe. Foreign offices for the reception of subscriptions are maintained at London, Southampton, Bremen, Paris, Havre, Antwerp, Liverpool, Hamburg, and Genoa, and files are kept at the office of every United States consul and consular agent in the world. Through the express companies and tourist agents it is also on sale at upwards of 500 places, embracing 210 cities in forty-five foreign countries.—*From Printers' Ink.*

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on the work of the Prisoners' Aid Association, which has been the means of saving numbers of young prisoners from pursuing a life of degradation, and of restoring them to their homes. The annual election of officers of the League resulted as follows: President, William H. Baldwin; Vice-Presidents, H. A. Herbert, Col. George A. Woodward, U. S. A., Dr. Wm. C. Rives; Secretary, Edward F. Looker; Treasurer, Dr. W. P. Young; Executive Committee, the three last named officers, and the Rev. Messrs. F. H. Bigelow, G. C. Bratenahl, and C. R. Stetson. Twenty-two new members were elected. During the past year there has been a gain of twenty-one, making the present number nearly 500, representing thirty parishes.

THE ANNUAL Convention of the Girls' Friendly Society of the Diocese was held on the first Monday in May. There was a celebration of the Holy Communion in the Ascension Pro-Cathedral, the Rev. Clement Brown officiating. Afterwards, in the pro-Cathedral house, there was a business meeting, when reports were read from the parish societies. They showed the various ways in which efforts are made to interest and instruct the girls at the weekly meetings. In some parishes there are classes in cookery, in others in embroidery, while basket weaving has recently been a favorite industry. Certain evenings are set apart for definite religious instruction, and efforts have been made to cultivate a taste for wholesome literature. Pleasant entertainments and social evenings are also frequent. Arrangements were discussed for re-opening the Holiday Home, which will again be at Gainesville, Virginia. Some of the Associates will go for a week or two at a time to have oversight of the girls who are received, and to help to give them a happy holiday. In the evening of the convention day the girls were entertained at supper in Trinity parish hall, and afterwards there was a public service in the church, with a most helpful address by the Bishop of Delaware.

THE ANNIVERSARY of St. Mark's Friendly League was this year held in St. Paul's Church, on the Sunday evening following St. Mark's day. This annual service formerly partook of the nature of a choir festival, as the choirs of the churches in which there was a branch of the League were accustomed to join in rendering a very spirited and beautiful choral service. But this feature has gradually been eliminated, as the branches have diminished in number, not from loss of interest in the missionary work which is the object of the League, but because many have thought it best to become branches of the Junior Auxiliary. Some still remain, having a love and pardonable pride in their own earlier organization. St. Mark's League was formed thirty years ago, and took its name from its first work, aiding St. Mark's School, Salt Lake City, then under Bishop Tuttle's care. It has done excellent service in training many young hearts to love the mission of the Church, and is still energetic, though with diminished numbers, as its report showed. Choral evensong was beautifully rendered by St. Paul's choir, and an address delivered by Rev. E. M. Thompson, President of the League.

WESTERN MICHIGAN.

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

Deaf Mutes at Grand Rapids.

AT THE CLOSE of an evening service at St. Bede's Mission for Deaf Mutes, Grand Rapids, on Monday evening, May 11th, the General Missionary and his silent congregation went over to the Episcopal residence and spent a pleasant hour socially with the Bishop and his family, and some of his neighbors. The Rev. Messrs. Dodshon and Webster were present.

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Meetings during Council Week.

AN INTERESTING meeting of the Sunday School Institute of the Diocese was held on Monday, May 11th.

ON WEDNESDAY evening, May 13th, the Church Club gave a dinner at the Midland Hotel to the clergy and delegates to the diocesan Council.

ON THURSDAY, May 14, the annual meeting of the Woman's Auxiliary was held in Grace Church with a large attendance. It has been a full and inspiring week for the Church people of this section.

WESTERN NEW YORK.

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

Annual Meeting of the G. F. S.—Death of the Rev. Noble Palmer.

THE 11TH ANNUAL meeting of the Western New York Diocesan Organization of the Girl's Friendly Society was held in St. Paul's Church, Rochester, Wednesday, May 6th. The Holy Eucharist was celebrated by the Rev. Stephen Sherman in the chapel at 9:30 A. M. A meeting of the Council followed in the parish house, the President, Mrs. Shirley E. Brown of Hornellsville in

the chair. The President's report showed an increase of two branches during the year, one in Jamestown and one in Belmont, making a total of fifteen branches in the Diocese. There are now 1,312 persons associated with the Society, an addition of 163 during the year. The following officers were elected: President, Mrs. Shirley E. Brown, Hornellsville; First Vice-President, Mrs. M. A. Crockett, Buffalo; Second Vice-President, Miss Bertha Wood, Rochester; Secretary, Miss Harriet E. Bull, Buffalo; Treasurer, Mrs. J. M. Harrison, Rochester. It was decided to give the Diocesan Memorial Offering this year, through the Woman's Auxiliary, towards the salary of Miss Beatrice Oakes, a G. F. S. member and a trained nurse, doing Settlement work in the Philippines. A members' Conference is planned for next autumn.

At the Associates' Conference in the afternoon, a sermon preached to the Girls' Friendly Society in England, by the Bishop of Exeter, was read. A talk was given on G. F. S. literature, and a Question Box brought out much valuable discussion.

THE REV. NOBLE PALMER, M.A., retired priest of the Diocese of Western New York, died at the residence of his son in St. Paul, Minn., May 4, 1903, aged 79. Graduated at Trinity College, 1845; ordained deacon, Oct. 19, 1848, and priest, May 26, 1850, by Bishop

De Lancey; spent his whole ministry of nearly fifty-five years in the Diocese of Western New York, mostly in the charge of country parishes and missionary work, in which he was remarkable for faithfulness and success. He served 14 years at Harpersville, 6 at Wethersfield Springs, 4 at Nunda and Hunt's, 10 at Catherine and Montour Falls, 5 at Middleport and 7 at Randolph; also 3 as assistant in St. James', Buffalo. He had, throughout, the entire confidence of his successive Bishops, his fellow priests, and his people, and has left the memory of a good and honest work for Christ and his Church. *Requiescat in pace!*

CANADA.

News of the Dioceses.

Diocese of Toronto.

AT A MEETING of the governing body of Trinity College School, Port Hope, May 11th, the resignation of the Rev. Herbert Symonds, headmaster, was accepted and the Rev. Oswald Rigby of Trinity College, was appointed his successor. Dr. Symonds has been chosen for the position of vicar of Christ Church Cathedral, Montreal, in succession to the late Mr. Steen. Dean Rigby is a Cambridge (England) man, who came to Toronto about twelve years ago. He will take charge at Port Hope in July.—AT THE opening service of the annual meeting of the diocesan Board of the W. A., the collection was for a memorial fund for the late President, Mrs. Williamson. Bishop Sweatman was celebrant at the Holy Communion and was assisted by many of the city clergy. Bishop Dumoulin of Niagara, preached. The offertory for the memorial fund amounted to \$1,239, and a member of Mrs. Williamson's family, Mr. E. B. Osler, has given \$2,000 more for the same purpose. As to the designation of this fund three plans are under consideration, but until these have been laid before all the branches and voted upon, no decision can be arrived at. Of the life membership money, \$500 was voted for a missionary boat for Nepigon, Algoma, to be called the "E. M. Williamson."

Diocese of Quebec.

THE ORDER paper just issued for the meeting of the diocesan Synod to be held in Quebec, June 10th and following days, shows that among new business to come up is a notice of motion by the Rev. F. G. Scott of St. Matthew's Church, Quebec, which reads as follows: "That this Synod do memorialize the General Synod of Canada to appoint a committee to consider the question of adopting the permissive use of the ancient practice of anointing the sick." The motion is likely to meet with strong opposition.—BISHOP DUNN held several Confirmations the first week in May and presided at the meeting of the Corporation of Bishops' College, Lennoxville, May 12th.

Diocese of Niagara.

THERE WAS a large attendance at the Children's Meeting for Missions, April 27th, in the schoolhouse of Christ Church Cathedral, Hamilton. Bishop Dumoulin addressed the children and afterwards Mr. Tucker, Secretary of the Board of Missions, gave an address.

Diocese of Nova Scotia.

THE EXAMINATIONS for the diocesan Sunday School Committee for normal work will be held May 28th. Names and fees must be sent in to the Secretary, Mr. C. E. Creighton, Bedford Chambers, Halifax, not later than May 18th.—THE VESTRY of St. Mary's Church, Summerside, has decided to have the choir vested before long.

Diocese of Ottawa.

CHRIST CHURCH Cathedral, Ottawa, being now free from debt, Bishop Hamilton is to be petitioned to consecrate the building, and he will probably do so at the time of the meeting of the diocesan Synod in June.

Diocese of Montreal.

ARCHBISHOP BOND held an Ordination in Christ Church Cathedral, Montreal, Sunday morning, May 10th, when four candidates were ordained to the diaconate and two to the priesthood. Principal Hackett of the diocesan Theological College presented the candidates.—THE REV. HERBERT SYMONDS, who has been appointed vicar of the Cathedral, will begin his work there in July next. Dr. Symonds was born in England in 1860, and was educated at the Albert Memorial College, in England, and afterwards at Trinity College, Toronto, where he was afterwards Professor of Divinity. He was nine years rector of Ashburnham, in the Diocese of Toronto, and in 1901 was appointed headmaster of Trinity College School, Port Hope. Dr. Symonds is a scholar of considerable repute, and a pulpit orator of much ability.

THE BELLS OF JAPAN.

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IT IS WHILE you are patiently toiling at the little tasks of life that the meaning and shape of the great whole of life dawns upon you. It is while you are resisting little temptations that you are growing stronger.—*Philips Brooks.*

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