

The Living Church

The State Historical Society

VOL. XXXI.

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MUSIC

Editor, G. EDWARD STUBBS, Organist St. Agnes' Chapel, Trinity Parish, New York. [Address all Communications to St. Agnes' Chapel, 121 West 21st St., New York.]

WE PRINTED in the issue of this paper for January 30, 1903, the following statement regarding the competition for the prize offered for a tune for the Missionary Hymn, "Wider, and wider yet":

"Of about one hundred and thirty tunes which were sent in before the close of the competition, October 1, 1903, all but five have been returned to their respective composers. From the remaining five, one may be chosen. This prize was offered by the Rev. Chas. LeV. Brine, rector of Christ Church, Portsmouth, N. H., with the understanding that in case no tune proved suitable the prize would be withheld. (See LIVING CHURCH, issue of June 13, 1903.) When a decision is arrived at we will notify our readers. Correspondence on the subject is closed, and further information will be given in due time in this column."

It has since been decided that not one of the tunes is entirely satisfactory for congregational singing, and the prize will therefore be withheld, in accordance with the conditions under which it was offered. There is a possibility that a larger prize may be tendered, and a new competition started, in which case we hope that the desired tune may be secured.

Mr. Robert J. Winterbotham, organist of the gallery organ at Trinity Church, has been appointed organist and choirmaster of St. John's Chapel, Trinity parish, in succession to the late Mr. George F. Le Jeune. Mr. Winterbotham was at one time organist and choirmaster of St. Paul's Church, Baltimore. From there he went to Mt. Calvary Church, Baltimore, and he afterward became organist of a Brooklyn church, from which he went to the Church of the Redeemer, New York, St. Michael's Church, New York, and to Trinity Church.

We are glad to state that the choir of St. John's Chapel will no longer contain any women singers. Hereafter it will consist of boys and men. This is a matter of much importance. Trinity parish has always been known to stand for what is ecclesiastically correct in musical affairs, and when the choir of St. John's chapel was changed a few years ago to a "mixed chorus" of women, boys, and men, the impression went abroad that Trinity parish was relaxing her vigilance, and permitting "innovations."

We have, in this country, far too little respect for musical traditions of our Mother Church of England, and the restoration of St. John's Chapel choir to what it should be will counteract the effect of recent retrogression. Mr. Winterbotham's management of the choir will be watched with interest, and we wish him success.

Mr. J. Christopher Marks entered upon his duties as organist and choirmaster of the Church of the Heavenly Rest, Fifth Avenue, New York, on the Fourth Sunday after Easter. Mr. Marks is the son of the late Dr. Marks, who for nearly half a century was organist and choirmaster of the Cathedral at Cork, Ireland. During his incumbency the choir boys of Cork Cathedral were justly celebrated for their purity of voice production. It was the writer's privilege to hear them sing the service a few years ago, and he can testify that he has never heard more beautiful tone quality in any Cathedral of Europe. The present organist of the Heavenly Rest will in all probability copy the vocal work of his distin-

guished father, and in that case the authorities of the aforesaid church will have cause to congratulate themselves upon having secured what is extremely difficult to find, a choirmaster who knows his business thoroughly. A week or two ago a prominent New York newspaper called attention to the fact that the art of training the boy's voice is practically unknown in the United States. The great majority of people will undoubtedly consider such a statement "far-fetched," yet it is strictly true. The rank and file of Church choirmasters never learn how to train the boy voice artistically. Some lack the necessary temperament, others the ability, and others the inclination to master the hidden secrets of their calling. The choirs of New York City which are capable of producing tone quality that will bear compar-

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ison with that of the best continental choirs may be counted on the fingers of one hand.

What Mark Twain calls the "American Voice" is familiar enough to most of us. It is supposed to be the product of overwrought nerves, coupled with neglect of the fundamental rules of speaking. We think there has been a great change for the better in our methods of conversation, owing partly to increased travel abroad, and the criticism of foreigners.

One of the leading writers of the London *Graphic* contends that English women are falling into American habits! We quote as follows:

"I do not know whether it is owing to the present-day athleticism, or to feminine independence, or strength of mind, but certainly women's voices are no longer low and sweet. Whether in trains, omnibuses, clubs, hotels, or theatres, women talk loudly and shrilly. They can be heard at the other end of the room, and domestic concerns of a purely personal nature are, in spite of one's efforts, being constantly overheard. The tones, too, of the voice are certainly deeper and gruffer. I have sometimes started to find that the speaker was a woman, so masculine and loud rang the *timbre* of her voice. When added to this, women wear swishing silk skirts, and carry jingling bangles, and chains, and chatelaines, it will easily be surmised that the company of ladies is no longer soothing or soft."

It is to be devoutly hoped that there is some mistake here. The English speaking voice is, or has been, noticeable for its softness and attractive quality. Afternoon "teas" and "receptions," where one has to shout into the ear of one's neighbor in order to be heard, are common enough on this side of the water. If London is "going in" for this sort of thing, it is much to be deplored.

EUROPEAN CONVOCATION.

Session at Nice.

FROM A REPORT printed in the (New York) *Churchman*, it appears that the Convocation of American Churches in Europe was held in Nice, France, April 28th, the Bishop of Ohio, in charge of the work, celebrating Holy Communion at the opening service. The officers of the Convocation were the Rev. Dr. Nevin, President; the Rev. Dr. Adamson, Secretary; and Mr. John Munroe, Treasurer; while the Standing Committee chosen consists of the Rev. Drs. Nevin and Adamson, Rev. Messrs. Venables and Butterworth, and Dr. Thomas Linn, Messrs. John Munroe, G. V. L. Meyer, and Franklin Correy. It was reported that a church had been organized at Munich, and the Convocation protested against legislation pending in General Convention, in the revision of the canons, in which provisions deemed objectionable concerning the European churches is contained.

The following delegates to the General Convention were unanimously elected: Clerical, the Rev. Dr. Nevin; alternate, the Rev. Dr. W. Thompson. Lay, the Hon. Wayne MacVeagh; alternate, C. C. Haight, Esq.

The delegates were instructed to present to the General Convention the petition of the Convocation for a better and more Churchly episcopal oversight, which was referred to a Joint Commission by the Conventions of 1898 and 1901, but which the said Joint Commission had hitherto failed to report upon.

The Bishop-in-charge having brought before the Convocation the question as to a change in the Name of the Church, it was resolved:

"(1) That this Convocation, occupied, as it chiefly is, with interests of the Church outside of the United States of America, does not feel itself competent to express an opinion as to the desirability of an immediate change in the name of the Church.

"(2) If any change be made, it suggests as most desirable the omission of the words Protestant Episcopal from the title page of the Book of Common Prayer."

CANADA.

News of the Dioceses.

Diocese of Toronto.

THE CONGREGATION of All Saints' Church, Peterborough, have decided to build a new church, to cost about \$20,000.—THE Ven. Archdeacon Allen inducted the Rev. W. E. Carroll to the parish of Bowmanville, May 13th.

Diocese of Nova Scotia.

ALTHOUGH the motion for the division of the Diocese at the late meeting of diocesan Synod was lost by the non-concurrence of the laity, it is not thought that the matter is finally disposed of. It will probably be brought up again at the next meeting of Synod, as there is a very strong feeling in some parts of the Diocese in favor of the division. The committee of the Synod on the matter of holding a Canadian Church Congress reported in favor of holding such a meeting and recommended that it be held annually in October.

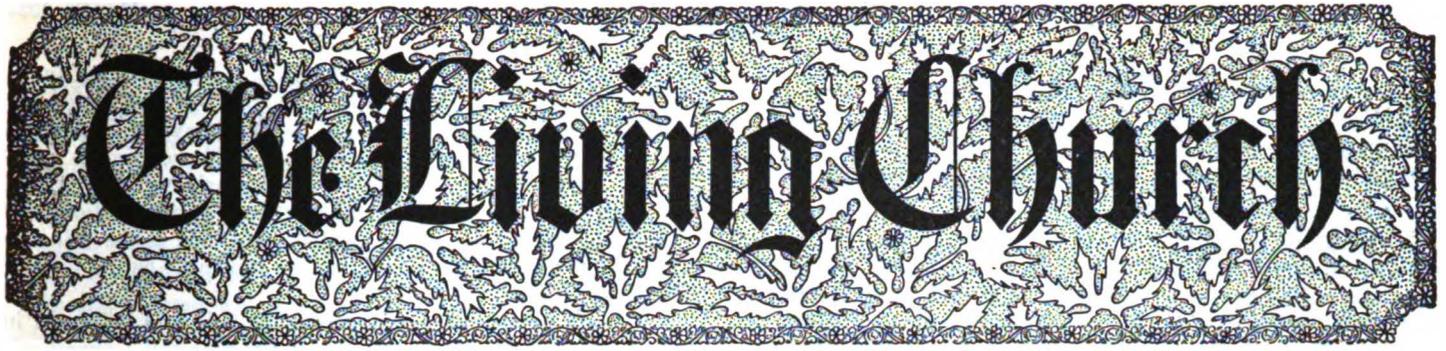
Diocese of Selkirk.

THE VENERABLE and venerated Bishop, the Rt. Rev. William Bompas, is asking for an assistant. He has returned to his Diocese where he has labored so assiduously for the last thirty years. Mrs. Bompas is remaining longer in the East, and will speak at a quarterly meeting of the W. A. in Montreal on May 26th.—THE REPORT of the progress of parish work at Christ Church, Yukon, for the last six months, is encouraging and shows that the Church is making an advance in that district.

Diocese of Huron.

A VESTED choir has been inaugurated at Wingham, which, that being a strong Protestant community, is arousing some excitement, as of course "tending toward Rome." It seems to be overlooked by the objectors that where there is one vested choir in the Roman Church there are probably five hundred in the Anglican.

[Continued on Page 148.]



Editorials and Comments.

The Living Church

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

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AD CLERUM.

"Quaecumque denique sunt vera, quaecumque pudica, quaecumque sancta, ac religiosa, ea cogitate, eaque agite."

"Ecclesiasticae militiae omnes vos adscripti estis; ad pietatis, religionisque exercitationes vos vocatos esse cognoscite."

"Lectione librorum spiritualium, et clericalium, qui probati sint, animos mentesque vestras pascite. At libros de rebus jocosis, ridiculis, obscenis, inanibus, ad poesisque prophanæ studium pertinentibus, procul abjicite."

"Estis, Divina misericordia, in Ecclesiastico Ordine constituti ad gloriam Dei conservandam, propagandamque, idiom ordinis vestri ministerium, quod explere debetis, videtis, tum dignitatem, ac decorem servate."

"Nihil scurriliter, nihil jocosè, nihil turpiter loquamini. Absint a vobis maledicta, obtreactiones, curiositas, levitas, assentationes, ac nugae. Temperantiae clericalis disciplinam vobis praescriptam in reliquis etiam omnino tenete. Sic denique cor vestrum corroborate, ut inania spectacula non appetat, a mundi ludis, atque ineptiis abhorreat."—S. Car. Bor., admon. Eccl. Vitae.

THE cycle of great historical commemorations ends with Pentecost. We have kept the anniversary of our Redeemer's Birth, of His Circumcision, His Fast in the Wilderness, His Death, His Resurrection, His Ascension, the Coming of the Holy Ghost. The next event in order will be His own visible Coming again at the Last Day. For that we watch and wait.

Now, from event in time, we turn to contemplate the Life of God in eternity, "to acknowledge the glory of the eternal Trinity, and in the power of the Divine Majesty to worship the Unity."

In the Epistle we see, under type and figure, as through a "door" "opened in heaven," the worship rendered by all creation to the Triune God. There is no division of Substance. God is One. There is but one Divine Will. Yet there are glorious distinctions. God is Father, Son, and Holy Ghost. There is the energy of infinite and unchanging Love, the Father giving Himself forth in His only-begotten Son, the Son flinging Himself back to the Father as His Source, in the Holy Spirit, the Personal, mutual Love of the Father and the Son. "Holy, Holy, Holy, Lord God Almighty."

But this mystery cannot be truly known merely by the mind. So, in the Gospel, our Lord tells us that to "see the Kingdom of God" we must be "born again" by the Holy Spirit—our mind, our affections, our will renewed by union with Him, "the Son of man which is in Heaven." "The Catholic Faith is this: That we worship one God in Trinity, and Trinity in Unity."

Is our worship of God the heart of all our actions?

†

YOU NEVER get to the end of Christ's words. There is something in them always behind. They pass into proverbs, they pass into laws, they pass into doctrine, they pass into consolation; but they never pass away, and after all the use that is made of them they are still not exhausted.—Dean Stanley.

CLERICAL TRAINING.

PROF. G. E. DAWSON, of the Hartford School of Religious Pedagogy, in a recent address, presented among other things the following ideas on the subject of the education and training of students for the ministry:

Religious education should be conformed in its aim and subject matter to the standards of modern science. In training for the ministry there should be included such courses as laboratory work in physiology, neurology, and psychology, including the study of mental diseases, vice, and crime in institutions for defectives and delinquents, research work in sociology, especially as concerns the anti-social classes and institutions; the study of ethnology, with a view of discovering the origin and development of domestic, educational, moral, and religious customs and institutions, and educational psychology.

This is all so beautiful that it leads a New York secular paper to remark that the only difficulty about the plan is that if the ministerial candidate is really to become wise in all the arts and sciences, as well as in ethnology, sociology, criminology, and all the rest, he might reach the age of superannuation before he was entitled to a license. Add a good classical education, a knowledge of Hebrew and its cognate tongues, and a few other things required in the way of a thorough training in theology, and as this editorial writer remarks, "there will be several new reasons to be found in answer to the question why men do not go to church. The average man will not know enough to understand what he will hear when he does go."

In pleasing contrast with this professional view of the training of the clergy is a report of some addresses made recently at a meeting of the students of the General Theological Seminary in New York. Dean Robbins had invited three laymen of prominence to address the students on what lay people expect of the clergy, and the burden of their remarks was a threefold iteration of the assertion that what the laity want, first, last, and all the time, is naturalness, evident sincerity, deep convictions, and some knowledge of men as well as of books. And we think this common sense view of the subject will, after all, voice the opinion of most men who think anything about the matter. Naturalness—that is, an utter avoidance of any clerical cant, or P. E. ministerialism, or anything but downright and sincere manliness; earnestness, such as will give a sense of intensity and reality to sermons or to the rendering of the service, or to any other action; and a thorough and honest conviction, such as will make men realize that the clergy believe what they have promised to preach—if we can have these, we may well do without a good deal else that may make men fairly good specialists in certain departments, but need not necessarily make them good pastors or shepherds of the souls committed to their charge.

And we may be thankful that these are the kind of men the Seminaries are, most of them, trying to turn out; men of whom it may be said in some measure that they are messengers of God, to bring His words to a generation that sadly needs to hear His voice; men who can say, "That which we have heard, which we have seen with our eyes, which we have looked upon and our hands have handled of the word of life; . . . that which we have seen and heard, declare we unto you." There is a great hunger in the human heart of which men are not always conscious, but which must be satisfied; but it is a hunger to know God, to be told something about Him and about themselves, *an authority*, to find the means of securing a vital religion—not a hunger to have correct science and up-to-date theology preached into them. This much of truth there is in the remarks of Mr. Bok, in *The Outlook*, on why men do not go to church. Men *do* go to church, and all things considered they go as well now as they ever have; but more of them will go if they are sure of finding there a pure worship of God and a sincere preaching of the way of salvation. They do *not* want to hear the latest critical theories, or the newest socialistic fads; nor do they wish to be told about scientific facts which some of them know now much better than do the preachers. They want *facts about God*, not facts about science, or politics, or anything else. They will *listen* to a prophet of God; they very soon tire of the sensationalist, the faddist, or the formalist.

II.

THE consecration of Dr. Nelson to be Bishop Coadjutor of Albany and the election of the Rev. John Gardner Murray to be Bishop of Kentucky, both of them events of last week, are

both notable indications of two things in the life of the Church. One is the triumph of Catholic principles as the underlying motive of the Church; the other is the allaying of partisan rancor and the increasing unity of the Church in its Catholicity. Both these characteristics are marks of both events; and both testify to the essential truth of the proposition, that Catholicity when real is not partisanship, but is the principle which, if ultimately developed, can be and must be the basis of Christian Unity.

We are particularly impressed with this fact as shown in the interesting reports of the Kentucky diocesan Council. It will be remembered that the election of Dr. Dudley, following upon the defection and deposition of Bishop Cummins, was at the crest of the wave of partisanship which in Wisconsin defeated James DeKoven, in Illinois defeated both DeKoven and the present Bishop of Springfield, after these had been elected by the Diocese itself, and in General Convention and in the Church at large raged with great stress and virulence.

To-day how greatly is this changed. The Dean of the Cathedral in Louisville, a staunch Catholic Churchman and one of the noblest representatives of the unpartisan school of thought that is called by that term, makes a nomination which is seconded by one of the finest representatives of the beautiful, old-time Evangelicalism that was so large a force in inculcating personal piety among our fathers, wherever it was a dominant power in the Church. And neither of these speakers thought of pressing upon the Council the name of his nominee as being that of a partisan of any school of thought.

Yet this was not, what too often we see, an indication of that apathy toward principle, which frequently results in a good-natured toleration and a counterfeit semblance of unity. It does mark the fact that Catholic Churchmanship to-day, in spite of the limitations and sometimes the narrowness of its exponents, is in fact the merger of High Churchmanship with Evangelical Churchmanship. Devoid of that principle of earnest and beautiful piety which Evangelical Churchmanship contributes to the merger, Catholicity becomes but a narrow Ritualism; but the mere Ritualist to-day is as nearly extinct as is the Low Churchman, and even the name has nearly dropped from our vocabulary. And that, not because either Ritualism or Evangelicalism has become or ever will become a spent force in the Church, but because each of them is to-day gradually becoming fitted into its proper relations to the other, and so comprising together a true Catholicity that throws the force of its Evangelical fervor into the Ritualism which, devoid of it, is but an empty and a meaningless form. This is the Churchmanship which we call Catholic, and which, we fully believe, is represented both by the newly consecrated Bishop Coadjutor of Albany and by the newly chosen Bishop-elect of Kentucky.

May both of these Churchmen, who have been called to higher ranks of service, fully realize the hopes and the expectations that are centered in them!

AND the modifying effect of true Catholicity upon partisanship may be discovered by observing the sympathy which most of us feel toward the several bodies of Christian people which at this time are brought together in their national legislative bodies. The Methodist General Conference at Los Angeles and that of the Methodist Protestants at Washington, the Presbyterian General Assembly at Buffalo, the national gatherings of Cumberland Presbyterians and of Southern Presbyterians, all of them have our sincere and kindly interest. Where they strike notes of success we are rejoiced; where we seem to detect defects, we are silent, remembering that our faults and our narrowness were in part responsible for the separation between us which to-day we so deeply lament. That an irenic spirit seems to dominate each of these bodies is a great gratification to us, and the closer drawing of the several Presbyterian bodies toward each other fills us with thankfulness.

To-day we cannot look upon the deliberations of these our fellow Christians as things in which we have no part nor interest. Their members are, with us, by virtue of our one Baptism, members of Christ, children of God, and inheritors of the kingdom of heaven. We may not ask again with a cold sneer: "Am I my brother's keeper?" And if alike children of God—in the higher, sacramental sense as well as in the lower, natural sonship by creation—then are we brethren, knit together so closely that our unity cannot be and is not broken by the with-

drawal of that outward fellowship which would be the normal result of the sacramental brotherhood of all Christian men. We have one Lord, one Faith, and one Baptism. We long again to dwell together in the apostolic doctrine and fellowship, in the Breaking of Bread and in the Common Prayers. We cannot discover that men can create or have created new Bodies or new Brides of Christ, or that the Churches which they have essayed to create are to be esteemed of like character with the one Church which the Lord of Life could create only by dying upon the Cross, by rising from the dead, by ascending into heaven, and by breathing into it the Holy Spirit as the Breath of Life. To-day we can only pray, work, and hope that men may see that human organizations as Churches are totally inconsistent with their allegiance as citizens of their Lord and King in His own Kingdom of Heaven. To-morrow will come the realization of our hopes and our prayers. In the meantime, in just so far as we hide the divine Church of the Living God under the cover of things human, good or bad though those things may be, that far do we delay the unity of the Kingdom of Heaven.

THE following, from the opening sermon of the retiring Moderator of the Presbyterian General Assembly, the Rev. Dr. Robert F. Coyle, is one of those happy notes of Christian progress among our brothers of that name, for which we have both a right and a duty to extend our grateful thanks:

"As between a system that allows a man to have three or four ex-wives, or a woman to have three or four ex-husbands, and a system that permits a man to have his plural wives all at once, there is little to choose. I am not sure but the odds are on the side of the Mormon. If this social scourge of easy divorce continues, it will call down upon us as a people the curse of Almighty God. Childless families are being substituted for family circles."

ACCORDING to statistics credited to the American Baptist Year Book for 1904, and which we find in the New York Sun, that denomination has 45,727 churches, 31,895 ministers, a membership of 4,330,462, and, in the year past, 234,321 baptisms, and contributions of \$15,994,341.

In the Church called Protestant Episcopal, the statistics for the same year (Living Church Annual, 1904) showed 7,075 parishes and missions, 5,223 clergy, 781,436 communicants, 61,432 baptisms, and contributions of \$15,626,782.13.

One is at once struck with the disparity in contributions, whereby communicants of the P. E. Church numbering less than one-fifth the Baptist membership—presumably communicant membership, according to the usual manner of reckoning—give substantially the same amount for religious purposes as do the latter.

But if we viewed this circumstance with only complacent self-satisfaction or as a reflection on our fellow Christians of the Baptist name, we should certainly not have alluded to it. After a few large gifts in our Eastern cities, generally devoted to local purposes, have been deducted, we doubt whether the average *per capita* contributions of Churchmen exceed those of Baptists.

Out of an annual income of \$15,000,000 *plus*, why can Baptists support 45,727 churches and 31,895 ordained ministers, while Protestant Episcopalians can only spread the like sum over 7,075 churches and 5,223 clergy?

The question is rather serious, and we have no ready answer for it. In studying it, one must remember that the total amount of contributions includes those for many other purposes—charitable, educational, missionary, etc.—than parochial support. One cannot divide the total contributions of either body by the number of churches or of ministers, and compare the average cost of either. As a matter of fact, we doubt whether clerical salaries in the Protestant Episcopal Church average higher than do they among Baptists. Yet we do not quickly discover just what is the field of work which Episcopalians support more lavishly than do Baptists.

But somewhere there is a great disproportion between income and work visibly accomplished.

Baptists maintain 9 theological seminaries where we also have 9 general and several local ones; they have 97 colleges and universities, with 31,934 students, and 106 academies and institutes with 16,278 in attendance. We have a much less number of each of these. Neither do we let our light shine so brilliantly in the missionary field that we can say that the discrepancy can be traced to greater zeal in that work.

Are we over-extravagant in our expensive plants for parochial work in our large cities?

Perhaps there are some more familiar than are we with Baptist work and conditions, who can suggest the explanation for this remarkable and disconcerting condition reported. Perhaps the press of the Baptist denomination can help us.

At any rate the condition is one that demands serious thought.

THE iron swims. It was a happy application of the miracle connected with the increase of the dwellings for the sons of the prophets related by the inspired writer in the Second Book of Kings, which Father Osborne made in preaching the sermon at the dedication of the Holy Cross monastery. We had lost the element of iron in the constructive forces of the Anglican Communion when the Religious Life was suffered to fall into abeyance. But the iron has been called back to the surface, and with it, that characteristic which is well symbolized by the element of iron, is restored to the Anglican ministry.

The work of the priests of the Order of the Holy Cross has been given in parochial missions throughout our land. Prayer and service have been so inextricably interwoven in their ministrations, that they have been seen therein to be but parts of one life of perfect unity in itself. Many a soul among the laity dates his call to a higher plane of spiritual life from these ministrations. There could not be a greater contrast between the spiritual selfishness which is sometimes ignorantly charged against the Religious Life, and the Life of marvellous service which is really lived by those who are professed in it.

Well may we thank God for the blessing He has bestowed, through the Order of the Holy Cross, upon the American Church, by the increased facilities now at the disposal of that Order, for the proper carrying on of its appointed work.

THE positive announcement which our London correspondent states he is in position to make, that the Archbishop of Canterbury will spend two months in this country in the autumn, including, apparently the sessions of General Convention, gives us the opportunity to express the pleasure that such a visit will give to American Churchmen. It will be the first time an English Archbishop has set foot on American soil; and it will be recognized as a mark of the close unity between the English and the American Churches. His Grace will find a most cordial welcome wherever it may be his pleasure to travel in the United States; and we trust he will not limit his tour to the Atlantic coast cities, but will embrace the opportunity to see the Great West as well.

THE numerical strength of our sister Church in Canada is not always realized by Churchmen in the States. At the recent celebration of the twenty-fifth anniversary of the Bishop of Toronto, it was reported that the number of clergy connected with the Diocese is 189, and the number of churches 241. On our own side the imaginary line which serves rather to unite than to divide the Churches, if not the nations, only the Dioceses of New York and Pennsylvania report a greater number of clergy, while New York alone exceeds the number of churches, and that only by the number of seven. Yet the Diocese of Toronto is not larger in area than the neighboring Diocese of Western New York, and the population of the see city is somewhere between 200,000 and 250,000, being somewhat less than that of Newark, N. J.

ANSWERS TO CORRESPONDENTS.

H. A.—We should think it unobjectionable to drape the American flag in the form of a dossal for a patriotic service, but not as a covering or other drape for the altar.

J. A. M.—The "Six Points" of ceremonial are eastward position, altar lights, eucharistic vestments, wafer bread, mixed chalice, and incense; so called because in the early days of the Ritual controversy in England, they were enumerated by the "Ritualistic" leaders as undoubtedly legal in the Church of England and to be maintained as such.

M. J. S.—(1) Provisions as to suffrage in parish elections vary in different Dioceses. We cannot say whether in any it is restricted to communicants, though in many, if not most, only communicants may hold office.

(2) In England the suffrage at parish elections is based on political rather than on ecclesiastical qualifications, according to the legal fiction in England that all subjects of the land are also loyal Churchmen.

(3) The argument would hold good that baptized persons, if contributors to a parish and thus recognizing the authority of the Church in the parish, would be entitled to vote at a parish election, unless canon or civil law required other qualifications.

"MAY MEETINGS" IN LONDON

English Churchmen Talk and Drink Tea

THE S. P. G. ANNIVERSARY

Spiritual Healing Within the Church Approved

OTHER ENGLISH CHURCH NEWS

The Living Church News Bureau, {
London, England Tuesday, 1904. }

THE "May Meeting" season—which, whether it be good for the ecclesiastical body-politic or not, always seems to involve such an extraordinary amount of tea drinking as well as speech-making—is again upon us here in London, and therewith has come during the past week the 203d anniversary of the S. P. G. The celebration of the anniversary began with a sung Eucharist at St. Paul's, when the Primate was celebrant, there being a large congregation in the Cathedral. In the afternoon of Wednesday a largely attended and enthusiastic meeting in connection with the Society's Women's Work was held in the Great Hall of the Church House, Bishop Macrorie presiding in the absence, through illness, of the Bishop of Southampton. After some opening remarks by the chairman, speeches were made by the Rev. G. H. Smith (Madras), the Bishop of Mashonaland, Mother Emma of St. Andrew's Training Home, Portsmouth, and the Rt. Rev. Dr. Montgomery, S. P. G. Secretary. On the following afternoon the annual meeting of the Society was held at the Church House, with the Primate in the chair. The Great Hall was well filled, and among those who supported his Grace on the platform were the Bishops of Peterborough, St. Alban's, St. Andrew's, and Quebec. The Rt. Rev. Secretary, in reading his summary of the report of the year's work, showed that the past year had been marked by general progress and awakening. The Society's income had risen in the year from £152,529 to £158,642; while the general fund has had an increase of £10,691, of which £8,000, however, was due to an anonymous gift. The Primate, in his speech, said he thanked God for their growing unity of action as a society; above all, he was thankful for the greatly increased circulation of the Society's publications. In respect to the support of Mission work he desired to deprecate the constant appeal for "deputations"; surely the right "deputation" was, he thought, the parish priest. The Bishop of Quebec, who spoke next, gave some interesting instances of the zeal and spirit of self-help manifested by the Church people under his jurisdiction. Speeches were also made by the Bishop of St. Albans, Admiral Gibson, R. N., and the Bishop-designate of Tinnevely. Then, on Thursday evening, the celebration of the S.P.G. anniversary was brought to a close by a truly great meeting in Exeter Hall, when the Bishop of London presided. His lordship was, as usual on such an occasion, in his very best form, and the other speakers were the Bishops of Shantung and Mashonaland and the Rev. H. J. C. Knight, Principal of the Clergy Training College, Cambridge, and brother and commissary of the Bishop of Rangoon.

A few weeks ago a letter, signed by three London clergymen, on the subject of the Church and Spiritual Healing appeared in the columns of both the *Guardian* and *Church Times*; and as the outcome of its appeal, a crowded meeting has been held at a private house in the West End, of those who replied to the letter. The Rev. Percy Dearmer (chairman) explained why the appeal had been made to Church people. The common fellowship of the Church was specially necessary for those who wished to examine "fresh problems," and it was also "a safeguard against fantastic ideas and the danger of people drifting into sectarianism." The Rev. Conrad Noel proposed the following resolution: "That it is desirable to form a centre for those who believe that spiritual healing is in accordance with the historic faith and practice of the Church." Such a Church society would, he said, try to distinguish "between the faith at the back of the cures and certain part by irrelevant and unessential intellectual deductions that were often made in connection with them." The Rev. H. C. Williams, in seconding the resolution, stated that the Church Historical Society was about to publish a valuable pamphlet (by Father Puller, I presume) on the subject of Unction of the Sick. Mr. Cecil Chesterton said that the mistake in the United States had been "the forming of one-idea sects." After some other speeches, the resolution was adopted unanimously. It was agreed that no formal organization should be attempted at present, but that monthly meetings

should be called, the correspondence being left in the hands of the Hon. Secretary *pro tem.*, Miss Frances Noel, 148 Elgin Avenue, W.

The proposed statute to abolish the restriction whereby the examinerships in the Final School of Theology at Oxford are confined to members of Convocation who are in priest's orders—a proposal virtually in the interest of the New Theology and, what is its direct outcome, the New Biblical Criticism—having now been fully approved by Congregation, will be submitted to vote of Convocation on Tuesday next.

The first meeting of the Royal Commission on "Ecclesiastical Disorders" was held last Wednesday afternoon at the Church House, Westminster, to consider its course of procedure. The sitting, which lasted about two hours, was *in camera*, but at the close a communication was made to the newspaper press. Therefrom it appears that the Commission is prepared to consider applications from persons desiring to give evidence of breaches or neglect of the law relating to the conduct of "Divine Service" in the Church of England—also to the ornaments and fittings of churches—prevalent within the last twelve months: "In selecting the witnesses who will then be called to give evidence, special consideration will be given to those who are, or have been, Church officers of any parish, or who are qualified to speak from wide or special knowledge. The sittings of the Commission will not be open to the public, but the evidence taken will be published in due course, together with the replies of any persons against whom charges may be made." Mr. E. P. Charlewood, Registrar for the Diocese of Manchester and Secretary to the Bishop, who is also a well-known member of the York House of Laymen, has been appointed Secretary to the Commission. The *Guardian* says it is in a position to state that "The Ecclesiastical Discipline Commission" will be the title of this body of Royal Commissioners. Your correspondent learns on very good authority that the Lord Chancellor does not at all approve of taking away Sir F. H. Jeune from the Law Courts to sit on the Commission.

After subjecting South London and Birmingham Churchmen to an exceedingly prolonged trial both to their patience and nerves, the Prime Minister has at last been moved to proceed with the Bill for the creation of a Bishopric of Southwark and a Bishopric of Birmingham. In the debate on the second reading of the Bill (which was moved by Mr. Balfour in the Commons last Wednesday), Mr. McArthur and Mr. Taylor, the cantankerous Protestant members for Liverpool, were to the fore, of course, in denouncing the Catholic Revival, the former in moving an amendment—which was rejected by a majority of 182. The only particularly notable feature of the debate was the intervention, on behalf of the Bill, of Mr. Joseph Chamberlain, who spoke as one of the representatives of Birmingham; and also not only as a Protestant Dissenter, but as a Disestablisher. Although sympathizing to a large extent with his honorable friends who oppose the Bill, he objected to their methods, whereby they were "punishing," he thought, the wrong people. He hoped that the House would not stand in the way of the "philanthropic effort" of the Church people of Birmingham; who out of their own pockets had found all that was required to endow the new Bishopric. The second reading of the Bill was carried by the enormous majority of 197, and the Bill was referred to the Grand Committee on Law by a majority of 116.

The Dean of Westminster has recently delivered to a crowded audience, at the Royal Institution, an exceedingly fine lecture on "Westminster Abbey in the Early Part of the Seventeenth Century"; and some of the Dean's suggestions therein concerning the Chapel of the Pyx have deservedly attracted considerable public attention. Now that the State no longer requires this chapel as a treasury of treaties and records—of the exchequer tallies and the "pyx," or box for containing the standards of coinage—it would seem reasonable, says the Dean, that it should be restored to the custody of the authorities of the Abbey, and used as in ancient days for sacred purposes. It is in the substructure of the old monastic dormitory, and is the only sacred portion that remains of St. Edward the Confessor's building (1060-86). The original stone altar (which according to Chancellor Tristram, must be illegal) still stands *in situ*, and needs only some repair to be fit for use again. In his vision of a new period of public usefulness for the Chapel of the Pyx, the Dean also sees in it a possible solution of the problem that has "baffled us" hitherto—"how to maintain the splendid tradition of Abbey burials, which otherwise will soon become merely a glory of the past." Beneath the floor in this

[Continued on Page 134.]

GENERAL SEMINARY COMMENCEMENT.

Thirty Students Receive Diplomas.

REMARKABLE DEMONSTRATION OF CHURCHMEN IN THE BRONX.

The Living Church News Bureau,
New York, May 28, 1904.

ATTEendance at the commencement of the General Seminary and the various meetings held in connection with it, was affected by the fact that the Conventions of Long Island and Newark Dioceses were held on the same days. The commencement began on Monday afternoon of last week, with the preaching of the baccalaureate sermon by Bishop Doane in the Chapel of the Good Shepherd. His topic was "The Oracles of God," and his remarks concerning the critical study of the Bible created marked interest. In substance he said:

"It seems to me high time that students and thinkers set themselves to resist the hysteria of the men who prostitute their positions as authorized teachers, pledged to speak as the oracles of God, by questioning and denying their truth; the hysteria of the secular press, which hails with delight a magnified importance and an exaggerated certainty of these so-called discoveries, which succeed and swallow up each other as bubble displaces bubble in the seething sea; and the hysteria of the impossible proposition for the emasculation of the Bible and a revision of the creeds, as though the great verities to which the Scriptures witness and which the Church for all centuries has maintained, could be altered, because some form of their presentment antagonizes some crude and passing impression of a so-called critical mind. Remember that from the beginning to the end this is what the Bible means. Its only purpose is to bring men to Christ.

"Granted that men have held hard and narrow notions about the Bible; that they have been deluded into the absurdity of imagining that its truth could only have been kept by mechanical and verbal inspiration; that they have held that every detail in it must be accepted as though it were accurate, modern, scientific utterance; that they have held that all its honest acknowledgment of the extreme earthiness of the vessels in which the treasure of continuous teaching was conveyed is meant to be God's warrant for cruelty and lust and wrong; granted that we must hold in abeyance our childhood's impression of single or of certain authorship of certain books; granted that the Pentateuch may be traced to an earlier compilation, and that the four Gospels may have had a further back and earlier matrix from which they were formed; granted all this, and yet the great structural soundness of the Bible remains untouched.

"I think it is a good plan for men to reconsider the modern popular process of Bible study, and to realize that instead of criticising the Bible, the Bible is really criticising them. No student, no teacher can be excused from taking advantage of all that modern critical study has really brought to light. But the critics need criticising as to their temper, their purpose, their agreement, their finality, and your use of it must be in the study and not in the pulpit.

"Because some critic makes a rash assertion of a final discovery as to authorship or authenticity or interpretation, which will probably be disproved to-morrow; because under certain leaders the evolution of Bible study has become revolution and revolt; because in the course of its destruction of some popular ideals of religious phraseology the science of Bible criticism comes perilously near to denying some fundamental truth, there is in some minds a tendency to discourage, to distrust, to condemn it all."

The dinner of the Associate Alumni was held Monday evening in the Hotel Vendome. The Rev. Alban Richey presided in the place of Bishop Walker, who was unable to attend. Guests of honor were Bishop Potter and Dean Robbins of the Seminary. They spoke but briefly, and the principal addresses were made by the Rev. Louis Cameron, the Rev. Dr. Leighton Parks, and the Rev. G. A. Carstensen. In introducing the Rev. Mr. Cameron, the Rev. Mr. Richey said that the General Seminary has had 969 graduates, of whom 45 (26 now living) have been made Bishops.

Mr. Cameron's topic was "The Limits of Theological Adjustment." He thought it a poor commentary on American religious conditions that fully half the population is practically without Church connections. He said the Church had more to fear from impassive, listless reception of the truth than it had from honest criticism. Faith carelessly handled is virtually lost.

A note of pessimism was sounded in the address of the Rev. Dr. Parks on "The Dynamics of Conviction." In part he said:

"On every hand it is reported that the Church is losing ground and influence. Her attendance is less, her clergy fewer, her students less in number and her standard of ministry not as high as it once

was. Whether everybody agrees with these statements or not, there is general agreement that there is great room for improvement; that not only should the Church have a wider influence, but that the power of her clergy should be more potent. Men of the ages of faith were men of deep convictions. If the Church to-day is losing ground and her men their power, it is because those men have not the conviction of the truth they stand to proclaim.

"There is none of us to-day who is not affected by the prevailing spirit of agnosticism in theology and philosophy. Reasons are many for this vague skepticism—some will say pervasive criticism. I think a main reason is the wider knowledge of the universe to which we have come in the last fifty years. Everything is questioned and none knows it better than the clergyman. Laymen and women, the preacher feels, doubt everything he says. A deeper study seems the way of escape—a study of that theology of the deep convictions of the Saints to whom the Faith was delivered in the ages past. Their convictions and not their opinions should be studied."

The Rev. Mr. Carstensen's topic was "The Law of the Church and the Loyalty of the Clergy."

The business meeting of the Associate Alumni was held on Tuesday morning. The Rev. John Keller was reelected secretary. After this meeting the Alumni listened to an essay by the Rev. Dr. C. F. J. Wrigley, rector of Grace Church, Brooklyn. His topic was "The Sabbath," and he made a plea for the same observance of the Fourth Commandment as is accorded the laws against murder and adultery.

The trustees of the Seminary met Tuesday afternoon, but little other than routine business was transacted. The Rev. Dr. Thomas R. Harris, who has been secretary of the board for several years, declined reelection, and the Rev. Dr. Lawrence T. Cole was elected in his stead. Tuesday evening Dean Robbins gave a reception to the graduating class, which was attended by all the students and a number of the alumni.

Only three Bishops were present at the commencement, which is the first since Dr. Robbins became Dean. They were Bishops Whitehead, Potter, and Scarborough. The exercises were held Wednesday morning and began with a celebration of the Holy Communion, Dean Robbins being the celebrant. In several details the commencement differed from former ones. For instance, there was no singing as the long procession crossed the close, nor did the procession separate at the chapel door to permit the Bishops and faculty to enter first. All seats in the chapel were taken and many had to stand throughout the exercises. The essayists were Mr. Paul Faude, on "The Power of Personality in the Ministry," Mr. Frank S. Morehouse, on "Simplicity," and Mr. George John Walenta, on "Christian Unity through Liturgical Worship."

Bishop Scarborough presented the diplomas to 26 students who had completed the full course and to four who had been excused from Hebrew. The address to the students was made by Bishop Potter, who said in part:

"You have heard that it is a particularly discouraging time to enter the ministry, because of conditions in the Church and in American life. Those who speak thus, understand neither. There are encouraging circumstances. Permit me two local allusions which, my brethren of the clergy, I hope you will note for the deep significance they have. Effective steps have been taken to check the great evil of common gambling in this city, fostered by a great corporation. Public opinion forced the action. The great corporation has finally surrendered. Public opinion and popular sentiment against gambling were too great for it to withstand. We cannot minimize the effect such action as this will have." The other allusion of the Bishop was to the great Bronx meeting of the previous night. He said it was "a hopeful sign for the future." In closing, he urged the graduates to be "God's witnesses among men."

The degree of Bachelor of Divinity was conferred by Dean Robbins on the Rev. Charles Lewis Gompf, fellow in the Seminary; the Rev. James B. Lawrence of Macon, Georgia; Rev. Arthur Graves Mann of St. John's College, Shanghai; Rev. Lloyd R. Benson of Ellsworth, Kansas; Rev. George F. Peters of Washington; and Rev. Franklin J. Bohanan of Fort Washington, New York. A luncheon in Hoffman Hall closed the exercises.

Many of the General Seminary's graduating class are already under appointment. The Rev. Messrs. Burbank and Keeler go respectively to St. George's, Indianapolis, and St. Luke's, Terre Haute. Mr. Boss goes to Shenandoah, Iowa; Mr. Braithwaite to Astoria, Long Island; Mr. Burleson to North Dakota; Messrs. Folsom and Fowler to Maine; Mr. Gray to Orlando, Florida; Mr. Morehouse to North Dakota; Mr. Foscroke to Brooklyn; Mr. Cowan to St. Mark's Philadelphia; Mr.

G. W. Smith to St. Paul, Minnesota; Mr. G. L. P. Smith to Ford du Lac; Mr. Noble to the City Mission Society, New York; Mr. Park to Cambridge, Mass.; Mr. McCoy to Western New York; and Messrs. Ruggles, Urben, Coleman, and Wilson take post-graduate courses.

BRONX GREETING TO THE BISHOPS.

The reception to Bishops Potter and Greer, given Tuesday evening of last week in the armory of the Second Battery in the Bronx, was a great testimonial to the regard of the people of the parishes and missions for the Bishops and also their interest in the Church. The building, which seats about one thousand, was crowded to the doors, fully as many people standing as were able to find seats. Both Bishops declared the gathering to be unlike anything they could recall in the history of the American Church.

One hundred and eighty choristers from the Advocate, Grace Church, Holy Faith, St. James', St. Mary's, St. Margaret's, the Mediator, St. Paul's, St. Simeon's and St. Stephen's were in a procession which made its way through the crowd, singing "Onward, Christian Soldiers." They were directed by Mr. W. R. Reeves of the Mediator, with Mr. F. L. Mosser of St. Margaret's and Miss Dithridge of St. James', assisting. An orchestra of twenty pieces led the music, and during the evening the choristers rendered Gaul's "Thine is the Kingdom." The recessional was "The Church's One Foundation," which was sung without a procession, the crowd being too great to permit it.

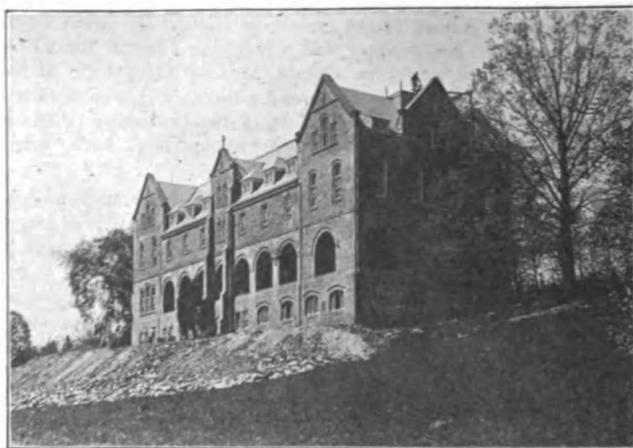
Beside the Bishops, there were in the line Archdeacons Nelson of New York, and Van Kleeck of Westchester, the Rev. Drs. E. M. Stires, Wm. R. Huntington, and G. A. Strong, all of the Bronx clergy, President Schieffelin of the Lay Helpers, Secretary Hone of the Church Club, and several lay members of the Archdeaconry Board of Trustees. Mr. Chas. G. F. Wahle of Holy Faith Church presided, and said in his address that the Bronx is larger than Washington, Detroit, Indianapolis, or Edinburgh, and growing as none of them are. It is unlike Manhattan in that it has municipal pride and public spirit. The object of the reception was to show the strength that is in unity, and to prove to leaders, especially to spiritual Fathers in God, the loyalty of their followers. Dr. Thomas Darlington, Health Commissioner of New York, and brother of the Rev. J. H. Darlington of Brooklyn, spoke for the Bronx laity. He said the borough was the strategic point of the city for the Church, that the people of the Bronx were willing to work, but needed intelligent direction and sympathy. He urged the extension of existing parishes and missions. The Rev. John Campbell of the Church of the Mediator spoke for the Bronx clergy.

Bishop Greer was cheered to the echo when he rose to speak, and again when he gave the keynote to the meeting as "God and the Bronx." He said the gathering was an inspiring one and one the like of which he had never heard. He spoke of the missionary spirit of the Church, and urged all to take a hand in spreading the spirit of God. Bishop Potter was also enthusiastically greeted. He said that while Bishop Coadjutor he had lived for two years in the Bronx, but that the section had greatly changed since then. But lands and bricks and stones and mortar do not make a city. God in the hearts of the people makes a city. The meeting showed, he said, what could be done with proper facilities and with enthusiasm in the daily battle for the Church. An informal reception followed the addresses. Before the meeting a dinner was given at a local club, when Bishop Greer met a number of committeemen. Bishop Potter was unable to attend it.

THERE are men and women who declare their regret at almost every step in life they have taken. I could find married people who would tell you they wished they had never married, and single people who would tell you they wished they had. I could find carpenters who would say, "The worst trade you could put a boy at is a carpenter's," and doctors who would say, "Better be a chimney-sweep than a doctor." And I could find a chimney-sweep who would say, "Better be anything than a chimney-sweep—mine is the dirtiest trade going." Now I am going to throw out a challenge. Will someone find me a person who will say, "I wish I had never loved Christ?" Blessed be God, you can't do it; the consecrated life bears the test of experience. He saved me when I was a lad, and I began to preach the Gospel when I was sixteen. He is the friend who has never failed me, who has never left me, who has come close in trouble, and been nearest and dearest to me when I needed Him most.—Joseph Berry.

DEDICATION OF HOLY CROSS MONASTERY.

THE permanent foundation of the Order of the Holy Cross at West Park, New York, was solemnly dedicated on the octave of the feast of the Ascension, by the Rt. Rev. Cordlandt Whitehead, Bishop of Pittsburgh, acting for the Bishop of New York. The fathers had been in actual residence in the house for about a week, pushing the preparations for the day which marked so important an era in the development of the Religious Life in America, and for some days had been able to carry on, without serious interruption, the ordinary devotional routine of their life with which so many of our readers were familiar at Holy Cross House, Westminster, Maryland, where the Order has resided for the past twelve years. There was little to differentiate the beginning of this day from the ordinary day in the life of the community. At 5 A. M. the caller, as is the custom, passed from cell to cell, knocking and giving the salutation, "Let us bless the Lord," while from within came the response, "Thanks be to God." Twenty-five minutes later the community was assembled in the choir for the first meditation of the day, and at 6 o'clock, after the ringing of the Angelus, Matins and Prime were sung. After these offices, the fathers made their way in silence to St. Raphael's Chapel at



HOLY CROSS MONASTERY, WEST PARK, N. Y.—EAST FRONT.

the Gate-House, where they made a corporate communion, the celebrant being the Bishop of Pittsburgh, who had arrived on the previous day. Thus simply and quietly the Community prepared itself for the day, which we may pray and trust will bring both to its members, and to the many souls to whom they minister, blessings which will endure beyond the short span of earthly life.

The Bishop of Pittsburgh, and a number of the clergy, associates of the Order, and others, had arrived during the previous day, and at 9 o'clock after Terce had been sung, the Bishop, accompanied by his special chaplains, the Rev. Charles S. Hutchinson, of the Society of the Oblates of Mount Calvary, and the Rev. Charles Mercer Hall, rector of Holy Cross Church, Kingston, N. Y., proceeded to the chapel, where, in the presence of about one hundred guests, clerical and lay, it was consecrated "to bear henceforth the name of Saint Augustine, to the honor and glory of the Holy Trinity, the Father, the Son, and the Holy Ghost."

Immediately after the blessing, the Holy Eucharist was celebrated, the Bishop pontificating. The celebrant was the Rev. William McGarvey, Superior of the Congregation of the Companions of the Holy Saviour, the Sacred Ministers being the Rev. Frederick D. Lobdell and the Rev. W. L. Hayward, Deacon and Sub-Deacon respectively, both of this same community. The music was the ancient Plainsong of the Church, sung by the members of the Order of the Holy Cross, who constituted the choir. The settings were those restored from the ancient manuscripts by the Plainsong and Mediæval Music Society in England, and the Benedictine monks, late of Solesmes in France. It was interesting to note that the *Kyrie Eleison* was one the composition of which is attributed to St. Dunstan, the great Benedictine Archbishop of Canterbury in the tenth century, on whose feast, concurring as it did this year with the octave day of the Ascension, this service was being held.

After the conclusion of the Eucharist, the guests assembled in the close to the west of the building, and awaited the coming of the special trains from New York, which were to bring the greater number of the visitors. On their arrival there were

assembled about 500 people, and the Rev. Father Osborne, Superior of the American affiliation of the Society of St. John the Evangelist, of Cowley, England, preached from the porch of the main entrance a sermon of singular strength and simplicity. The preacher took for his theme the account of Elisha's miracle of causing the iron to swim by casting a stick into the waters (II. Kings vi. 1-7). The sermon was mystical in its treatment, and like all true mystical interpretation, was practical and to the point. The iron was the power in Holy Religion given to men by God to work in His Name. It had been sunk beneath the waters of the world; men thought it could never be again brought to the surface; the monastic life in the Anglican Church had been declared to be dead beyond hope of recall; never again, it was said, would monks be seen walking the streets of our cities, for "Religion" was driven from the Church never to return. But when, in the days of the great revival of the last century, men began once more to preach the Cross, and to live the life of the Crucified, then was the branch cast into the waters, and "the iron did swim," the monastic life became once more a reality among us, an instrument which God raised up again for His glory. The practical lesson each one was to take away with him was that if the power of God was to be

for righteousness in the land; when every mountain had its monastery, and from every valley arose the peal of vesper bells as holy men and women sought to God in prayer to stay the judgments of His Hand, and draw down the blessings of His love. Truly "the iron did swim," and the monk of Cowley was the speaking, living proof, manifested before all, in this hard, commercial age, that the ancient ideals were not dead, and that the Church of the twentieth century was yet content in many things to sit at the feet of the Church of the twelfth.

Immediately at the close of the sermon, the Bishop came forth from the entrance, and standing before the main doorway, began the blessing of the house. The prayers having been said at this point, he then proceeded through the entire building, accompanied by a procession of about sixty clergy, and blessed each main section of the edifice, every part of the house being incensed and sprinkled with holy water. The members of the community chanted appropriate psalms during the progress. The lay visitors followed in procession after the clergy, the larger number of them making the entire circuit, joining devoutly in the prayers and psalms.

The services were ended where they had been begun, before the High Altar of St. Augustine's Chapel. After the invoca-



AT THE ENTRANCE TO THE MONASTERY, O. H. C.

[The Bishop of Pittsburgh, in the act of pronouncing the benediction before the entrance, is almost hidden by the acolyte on his right hand. Father Huntington, Superior O.H.C., stands alone at the foot of the steps.]

in his life, the Cross must be there. In each life were buried powers, sunk, like the axe-head, beneath the waters of sin, but by the rood of the Cross they could again be raised in power and employed for the upbuilding of the Kingdom of Heaven in each life.

The scene during the delivery of the sermon was an impressive one. There was the commanding figure of the preacher clad in his religious habit, standing with bowed head in the open air; the great throng leaning forward eager to catch each word, as in stirring tones and with vivid touches he sketched the story of monasticism of old, and prophesied what its future would be if only those who professed it were true to the spirit and practice of the Holy Cross; and behind all was the background of forest green; and before, the shining river.

It was all an exact reproduction of what the speaker was recalling in graphic language, of what had made England of old "Merry England" indeed, for here in America, eldest daughter of the English Church on the occasion of the dedication of a religious house, was a monk standing under the open sky, preaching the Gospel to the faithful gathered on a hillside under the trees. It might have been a picture from life in Catholic England in the days when monasticism was a power

tion of the divine blessing upon all the work and devotions of the day, "that the benediction of this House may abide inviolate," the *Te Deum* was chanted, and with a final episcopal blessing, the procession returned to the sacristies.

Shortly after one o'clock lunch was served, and the visitors, who numbered about 500, were given the freedom of the House for the remainder of the day. At nightfall, after the last of the guests had departed, enclosure was declared, and the fathers entered formally upon the life of regular observance which, it is devoutly to be hoped, may continue for many generations within those walls which God has put it into the hearts of His people to raise to His honor.

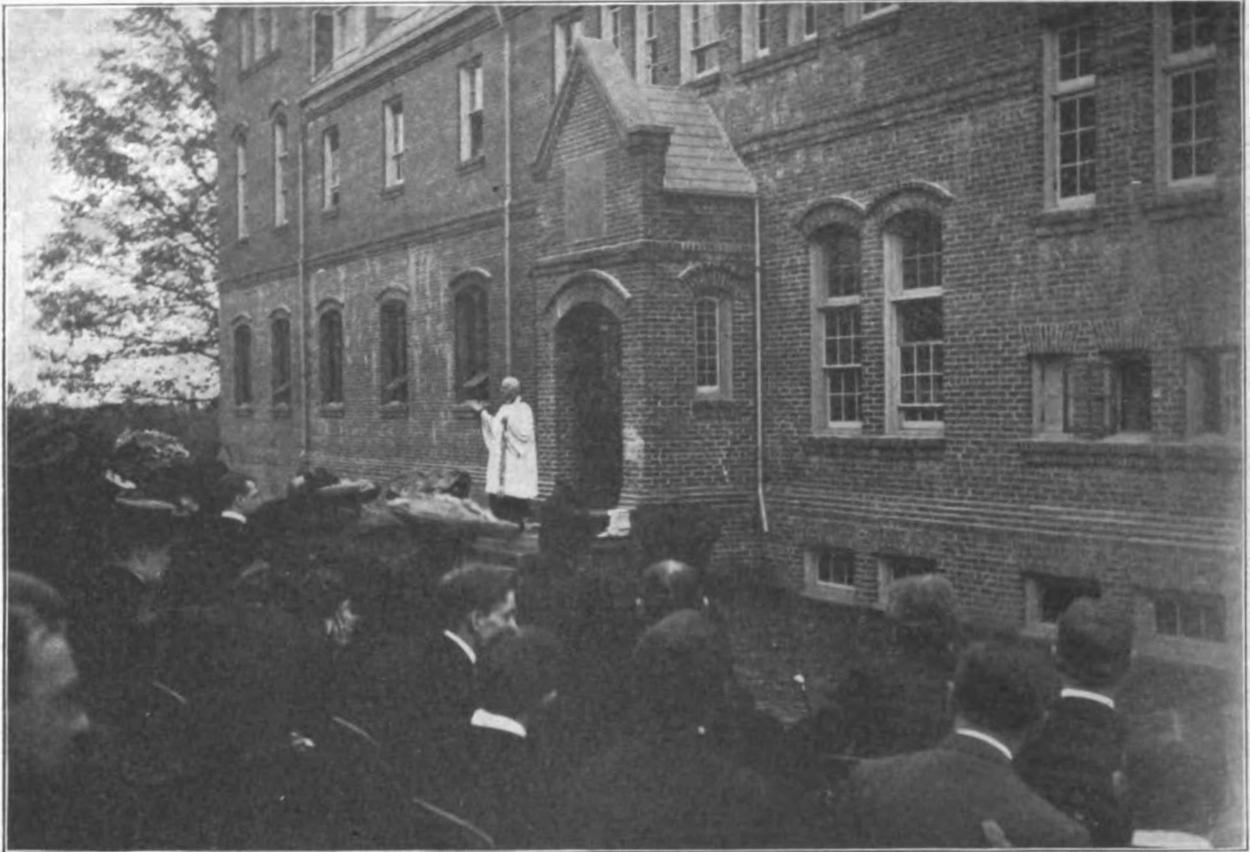
One of the most gratifying circumstances of the day was the gathering of the Religious Orders, both for men and women. The celebrant and ministers of the Mass were the Superior and two of the Fathers of the Congregation of the Companions of the Holy Saviour; the preacher of the occasion was the American Superior of the Society of St. John the Evangelist; Brother Gilbert, Superior of the Brothers of Nazareth, was present; and the communities for women represented by their Superior in person, were those of St. John Baptist, St. Margaret's, and All Saints' Sisters of the Poor; the other com-

munities represented being the Order of Holy Nativity, and the Community of St. Mary.

As one looks back upon the occasion, it seems to have been singularly full of blessing and happiness. God showed His graciousness in a hundred little ways which must have impressed the hearts of His grateful people. The day, from its quiet beginning in the early light of the fresh spring morning, to the departure of the last guest, was without an untoward incident, and rarely has it been the lot of those who were present to be in a gathering where so many marks of overflowing joy were manifest. It was like a reminiscence of early Franciscan days in its simplicity; a chastened hilarity was everywhere; all hearts seemed full with a fulness that broke into smiles and laughter, and there reigned a spirit of mutual love and unaf-

declared by an English visitor on the day of which we are writing, to be the most beautiful in the world.

The chief thought in the construction of the House is fitness combined with simplicity, and the gifted architect, Mr. Henry Vaughn of Boston, whose work is so well known in the American Church, has succeeded admirably in carrying out this plan. The edifice is of plain brick, without any architectural embellishment, either within or without, although the design is such as to give a most pleasing effect. The most attractive feature of the exterior is the cloister which runs almost the entire length of the east side of the building, its wide arches giving many beautiful vistas up and down the river and across the hills beyond. The first floor is taken up almost entirely with the chapel, refectory, and cloister. The rooms on this



FATHER OSBORNE DELIVERING THE ADDRESS.
[Dedication of Holy Cross Monastery.]

fect consideration which made one feel that the world and its conventions were left behind for the time, and that he was in a gathering indeed of God's children whose hearts were made light with the gladness that comes from Him. We think the "little poor man of Assisi," as he watched it from his place of happy reward, must have had his share in the joy of the day.

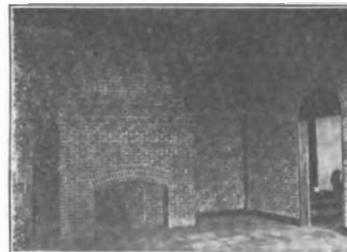
An account of this day would not be complete without a word about the building which God has raised up for the use of the Religious of Holy Cross. It stands on the west bank of the Hudson. Behind it rises the splendid range of hills which break into the rugged heights of Catskills not many miles inland; and immediately in front flows the river, well

floor are all finished in plain brick. In the chapel is the High Altar and the Lady Altar, the latter being erected under a graceful series of plain brick arches off the Epistle side of choir. In the crypt below are chapels, dedicated to the minor patrons of the Order, St. Helena, St. Dominic, and St. Katharine of Alexandria. Another altar is dedicated under the invocation of St. Michael. The three floors above are finished in plain, rough plaster, and are occupied by the library, the Common Rooms, the Novitiate, and cells for the Professed and for guests. There are cells sufficient to accommodate about 45 persons, and this number is frequently needed on the occasions of the Retreats which are given for clergy and laity by the Order. Besides the monastery proper, there is a gate-house some distance away at the entrance of the property, where several guests can be entertained. There is a chapel in the Gate-house dedicated to St. Raphael, the patron of travellers.

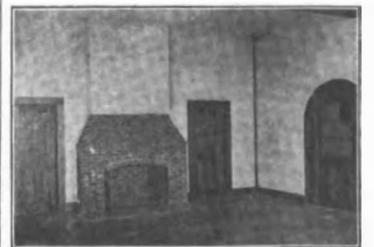
One very happy circumstance about the building of the House is the fact that it has been done largely through the



THE CHAPEL, HOLY CROSS MONASTERY, WEST PARK, N. Y.



THE REFECTORY.



COMMON ROOM FOR THE PROFESSED.

alms of God's poor. A number of more wealthy persons have contributed most generously, but perhaps three-fourths of the sum expended on the property—about \$50,000 in all—has come in small contributions. It is impossible to say how many actual contributors there have been, but the number probably reaches far above a thousand. A very large amount of the money has come in very small sums, one dollar or less. One of the Fathers was saying, in speaking of this, that for a year or two past,

prebys were the Rev. John Binney, D.D., and the Rev. Bernard Schulte, D.D.

At the close of the celebration, the procession re-formed, the Bishops going first, Bishop Doane with the Coadjutor on his arm, leading, the choir and clergy following.

Mr. Harder and the other ushers are to be congratulated on the excellent order maintained under their guidance.

The musical service was most beautiful. The choir, under



VIEW LOOKING SOUTH FROM HOLY CROSS MONASTERY, WEST PARK, N. Y.

almost every day has brought a letter from some pious soul who had none of this world's wealth, sending perhaps twenty-five or fifty cents "for the Building Fund," saved by real sacrifice out of a little salary earned by hard labor. In this way the House has been truly an offering of God's people, not one or a few, but many; and this fact cannot but enhance the blessing which will come to those for whom He had raised up this earthly dwelling, not to speak of the greater blessing which will be given to those who, out of their love, have done this good work.

CONSECRATION OF DR. NELSON.

THE Rt. Rev. Richard Henry Nelson, D.D., was consecrated Bishop Coadjutor of the Diocese of Albany, in All Saints' Cathedral, Albany, on Thursday morning, May 19th. The Cathedral was completely filled with a reverent body of people from all parts of the Diocese, including the State and city officials. The procession, including about one hundred Bishops and other clergymen from the Diocese of Albany and from various parts of the country, also the Standing Committee, Chapter of the Cathedral Board of Missions, lay deputies to the General Convention and various other diocesan bodies, formed in the large and spacious vestry, and led by several crucifers and by the vested choir of the Cathedral, passed through the entire length of the Cathedral and into the choir.

The new choir of the Cathedral with its beautiful mosaics, its elaborate carving, its magnificent east window of varied hues, its handsome carved stalls, and its many other attractive features, was a most fitting frame for the solemn ceremony to be performed.

The Epistoler was the Bishop of Long Island, the Gospeller, the Bishop of Western New York. The preacher was the Bishop of Vermont, who spoke without notes. (He consented to write out his sermon for publication.) The sermon was a strong one and was well received by the great body of people present. The Consecration service was read from the Prayer Book without additions or taking from. The commission to Consecrate was read by the Bishop of New Jersey. The Presenters were the Bishop Coadjutor of Pennsylvania and the Bishop Coadjutor of Central New York. The testimonials were read as follows: Certificate of Election, by the Rev. W. C. Prout; Testimony of Convention, by the Rev. Canon Fulcher; Consents of Standing Committees, by the Rev. Dr. Pendleton; Consents of Bishops, by the Bishop Coadjutor of New York. The Litany was read by the Bishop of Nebraska, and the designated consecrators were the Bishops of Albany, Pennsylvania, and Connecticut, who were assisted in the laying on of hands by the Bishops of Western New York, Long Island, and the Bishop Coadjutor of New York. The attending

the leadership of Dr. Starnes, and assisted by Holding's orchestra, rendered the programme in a highly impressive manner. The music included the Mass of Mozart in B flat, with the *Credo* monotoned, the Litany by Barnby, and the Offertory "O clap your hands," by Sir John Stainer.

At 1:30 luncheon was served in the beautiful dining room of the Ten Eyck. Three hundred men, including Bishops, other clergy, and laymen, were seated at well-appointed tables. The Bishop of Albany presided, and in well-chosen words gave forth his thankfulness for the event of the day, giving most glad and affectionate welcome to his brother now come to be with him in the work of the Diocese. The Bishop called upon the Coadjutors of Central New York and Pennsylvania to say a word before he called upon Bishop Nelson. Bishop Greer of New York was very happy in his remarks, and his strong words testifying to the Faith of the Church, were received with applause. The other speakers called upon were no less happy in their words of congratulation both to the Diocese and to the Bishop Coadjutor. The Bishop Coadjutor then rose, and in well-chosen words, made due acknowledgment for all the kind words. He spoke of his thankfulness and his wish to be a help to Bishop Doane and to the Diocese. His words left a deep impression on all and the response was heartfelt and cheering.

The Bishop of Albany then called for voluntary speeches. By request, the Dean of All Saints' Cathedral spoke, in a very pleasant way, the Cathedral's welcome to the Bishop Coadjutor. He was followed by the Rev. Dr. Battershall, who spoke with much feeling and with a sense of fitness, the reason for his welcome to the Bishop Coadjutor. He spoke of the Diocese to-day and traced the wonderful work of the first Bishop of Albany. As he progressed it was clearly seen that he was speaking not alone for himself, but for every present person. The culmination was with long and tumultuous applause, the whole body of men rising and giving hearty cheers to Bishop Doane.

At the close of the luncheon a reception was given to the Bishop Coadjutor and Mrs. Nelson in the large and elegantly appointed reception room of the hotel. There was a constant stream of people from the city and Diocese, including the clergy of all denominations, passing through and offering words of hearty welcome to the Bishop Coadjutor and his family. Thus ended the most eventful day in the history of the Diocese of Albany.

The Bishop Coadjutor will begin his visitations on the 26th of May.

The Society of St. Charles, King and Martyr, of England, has sent, as an offering for the consecration of Richard Henry Nelson, D.D., Bishop Coadjutor of Albany, a brass altar desk, to be given by Bishop Nelson to such church within the Diocese of Albany as he may select.

Diocesan Conventions

FULLER REPORT OF KENTUCKY EPISCOPAL ELECTION

How Mr. Murray was Elected to that High Dignity

DETAILS OF KENTUCKY DIOCESAN COUNCIL

HOPKINSVILLE, Ky., May 18, 1904.

THE fact of the election of the Rev. John Gardner Murray to be Bishop of Kentucky, was reported in these columns last week. Fuller reports by mail tell of the good feeling and unanimity of the election.

The Council assembled in Grace Church, Hopkinsville (the Rev. Geo. C. Abbitt, rector), the Sunday after Ascension day, and adjourned Tuesday night. All the clergy were present, and with two or three exceptions, lay deputies from every parish and organized mission in the Diocese. The very full attendance was due to the great interest in the chief business that was to be transacted, the choice of a successor to the lamented Bishop Dudley.

The thought of the late diocesan seemed to be in the mind of everyone present. Upon entering the church every eye rested upon an appropriately draped chair, which for nearly thirty years he had been accustomed to occupy upon his visits to the parish. In sermon, addresses, and reports, there were constant tributes to his memory and reference to his absence, testifying to the deep affection of his people for their much loved Bishop. May he rest in peace, and may perpetual light shine upon him!

By a singular coincidence, though the Council has rarely met in Hopkinsville, it was in this parish that the first Bishop of the Diocese was chosen, in 1832—the Rt. Rev. B. B. Smith, D.D., late Presiding Bishop of the American Church. It may also be noted that as Bishop Dudley was called from Baltimore, so the Diocese goes again to the same city for a Bishop.

There was a daily celebration of the Holy Communion during the meeting of the Council, and Morning Prayer was offered at 9:30 o'clock. The sermon before the Council was by the Rev. C. P. Roder of Russellville, from Isaiah iii. 10: "Speak ye unto the righteous that his end shall be well." In his introduction the preacher pointed out that the blessed truth contained in these words of the prophet had for many centuries to be received on faith; that of the great company of the righteous men who had endured suffering and persecution, and who had passed hence after a life of tribulation, not one had returned to tell us that it had been well with him. But the King of Righteousness came and dwelt among us as Man. He had been seen to suffer; He was crucified, dead, and buried; but the third day He rose again from the dead, and in His glorious ascension and exaltation to the right hand of God, there was given visible, ocular demonstration of the fulfilment of the promise of the text. Application was then made of this teaching to the case of Bishop Dudley in a sermon of wondrous beauty of diction, giving a very comprehensive and yet concise survey of the work and character of the late Bishop of Kentucky. The sermon will be published by order of the Council.

ORGANIZATION OF THE COUNCIL.

The Rev. J. G. Minnigerode, D.D., President of the Standing Committee, was elected President of the Council, and the Rev. M. M. Benton was chosen Secretary, but declined to serve. Mr. J. J. Saunders was then elected, and appointed the Rev. M. M. Benton Assistant Secretary. With the exception of the secretary, the old officers were reelected, viz.: Mr. B. Castleman, Treasurer.

Standing Committee: The Rev. J. G. Minnigerode, D.D., the Rev. J. K. Mason, D.D., the Rev. C. E. Craik, D.D.; Messrs. W. A. Robinson, C. H. Pettet, and A. L. Terry.

Deputies to General Convention: The Rev. J. K. Mason, D.D., the Rev. J. G. Minnigerode, D.D., the Rev. Reverdy Estill, D.D., the Rev. C. E. Craik, D.D.; Messrs. W. A. Robinson, A. E. Richards, R. W. Covington, and J. E. Rankin.

Supplemental Deputies: The Rev. L. W. Rose, the Rev. Geo. C. Abbitt, the Rev. W. K. Marshall, the Rev. L. E. Johnston; Messrs. C. F. Johnson, R. A. Robinson, A. L. Terry, and C. H. Pettet.

The next meeting of the Council was appointed for Christ Church Cathedral, the Third Sunday after Easter, May 14th, 1905. An effort was made to change the day of meeting from Sunday to Tuesday, but it was objected that the people would not come to church on a week-day, and that it was good to have a large congregation, and as the congregation would not come to the Council, it would be well for the Council to go to the congregation, even at the cost of robbing every altar in the Diocese of its priest on the Lord's Day.

A communication from the Diocese of California, concerning the use of the Revised Version in the Church was read and laid on the table without debate, the Council evidently being in no humor to

waste time in speech-making, especially in the discussion of a question which the General Convention has practically settled for many years.

A committee was appointed to report to the next Council upon the subject of a suitable memorial to Bishop Dudley, possibly the completion of the fund for the endowment of the episcopate, which now amounts to \$25,000.

ELECTION OF A BISHOP.

Routine business was hurried through, and by Tuesday morning at 10:30, the election of a Bishop was begun. The salary had been fixed the day before at \$4,000, and an effort had been made to have the election held behind closed doors, but by an overwhelming vote the motion was tabled. The preliminary canvass had been conducted in a perfectly open and businesslike manner, and the Council wished the whole country to know their every act.

It had been generally recognized that it would be disastrous to choose a partisan, and therefore party spirit had been suppressed. Last March some of the leading laymen had invited to a conference in Louisville, representatives from every congregation in the Diocese. At that meeting twenty names were presented, and it was determined that information about these priests be gathered, to be presented at some future meeting. An active correspondence began, and for one reason or another names were dropped until at the second meeting, May 5th, to which all deputies-elect were invited, there were but four names under serious consideration.

This meeting adjourned for one week and the clergy were invited to attend. At this meeting the number had practically been reduced to two, but some of the clergy urged the claims of one who had not hitherto been mentioned, and whose name was not presented afterwards to the Council. At none of these meetings was any vote taken, nor was anyone asked to express his preference, but only to give information about those considered.

Upon the assembling of the Council, reliable information was in the possession of the members, and it was known that a large majority of both clergymen and laymen were ready to vote for either of the two virtually agreed upon at the conferences. It was seen, however, that one seemed to have a larger number of supporters, and therefore one was dropped that the election might be practically unanimous on the first ballot. This action was marred by the insistence of a few to nominate a third priest, whom his best friends knew it was impossible to elect. In this mood nominations were called for.

DEAN CRAIK, in a brief but most admirable speech, nominated the Rev. John Gardner Murray, rector of St. Michael and All Angels', Baltimore. This nomination was seconded by Mr. W. A. ROBINSON, lay deputy from St. Andrew's, Louisville, who gave accurate information upon almost every point on which one would wish to be enlightened, urging that personal friendship should yield to the interests of the Church.

The Rev. GEORGE C. ABBITT presented the name of the Rev. John K. Mason, D.D., rector of St. Andrew's, Louisville, in few but well-chosen words, and the nomination was seconded by Mr. HUNTER WOOD of Grace Church, Hopkinsville. Several others spoke, consuming the time till the hour of the noon recess.

Upon reassembling, after one or two short speeches, Dr. Minnigerode called Dr. Estill to the chair and presented the name of the Rev. Dr. A. S. Lloyd.

The first ballot resulted as follows:

CLERICAL VOTE:	LAY VOTE:
Mr. Murray..... 9	Mr. Murray..... 17
Dr. Mason..... 7	Dr. Mason..... 4
Dr. Lloyd..... 2	
18	21

In this Diocese the successful candidate must have a majority of all the clergy and of all the congregations entitled to vote, whether voting or not, upon a concurrent ballot.

A second ballot was ordered, with this result:

CLERICAL VOTE:	LAY VOTE:
Necessary to elect, 10.	Necessary to elect, 14.
Mr. Murray..... 11	Mr. Murray..... 17
Dr. Mason..... 5	Dr. Mason..... 4
Dr. Lloyd..... 2	
18	21

Dr. Mason moved to make the vote unanimous, which was done, and the Council united heartily in singing *Gloria in Excelsis*.

A committee, consisting of the Rev. Drs. Minnigerode, Mason, and Craik, and Messrs. W. A. Robinson, A. L. Terry, and J. E. Rankin, was appointed to notify the Bishop-elect of his election.

Thus ended an election that had been looked forward to with

apprehension, but which has terminated most happily and to the eminent satisfaction of the whole Diocese, whose people earnestly pray that Mr. Murray may accept this call to a field offering abundant opportunity for labor, but promising ample reward in the shape of much fruit for the Lord and His Church. The prayers of all Churchmen are asked that Mr. Murray may be guided to come to Kentucky.

The Treasurer of the Diocese was instructed to defray the moving expenses of the Bishop-elect, should he accept.

Routine business was wound up, and the Council adjourned.

AUXILIARY GATHERINGS.

At Evening Prayer, Sunday, the Rev. Mr. Rose of Henderson preached an earnest and eloquent sermon on Foreign Missions. On Monday night a meeting was held in the interest of diocesan Missions, with addresses by the Archdeacon and Messrs. W. A. Robinson and R. A. Robinson.

Tuesday night, the Bishop of Alabama gave an address on Church Training as seen in the Book of Common Prayer, which was a most effective appeal for loyalty to the Church's method in training her children, not ours. The Church does not advise or suggest or permit, but orders that her children—not ours—shall be taught so soon as they can learn, the Creed, the Lord's Prayer, and the Ten Commandments. The Sunday School is a school; a school that meets on Sundays, but is still a school. They should be taught the Prayer Book, not about the Prayer Book. Altogether it was a most instructive address.

A number of visitors attended the meeting, to whom the people of Hopkinsville opened their homes as well as to the members, and all enjoyed the gladly extended hospitality, so that it was with regret that the guests departed from an enjoyable meeting of the Council.

QUINCY VOTES FOR THE NAME OF "THE AMERICAN CATHOLIC CHURCH".

PEORIA, ILL., May 19, 1904.

THE 27th annual Convention of the Diocese of Quincy was held in St. Paul's Church, Peoria (the Rev. Dr. H. Atwood Percival, rector), on May 17th and 18th. It was the first convention held at which Bishop Fawcett has presided, and it was very harmonious and satisfactory. If the convention was as satisfactory to the Bishop as the Bishop was to the convention, nothing more could be desired.

The Rev. Dr. Fred'k H. Burrell preached the sermon, a timely and helpful discourse upon the pastorate of Bishop, priest, and layman. The Rev. Dean Moore and the Rev. Dr. Lefingwell assisted the Bishop in the celebration. After the organization of the Council and a generous luncheon served at a hall near by, by the ladies of St. Paul's parish, the Bishop addressed the convention.

THE BISHOP'S ADDRESS.

He began with the impressive words used by the first Bishop of Quincy in his first address: "God bless the Diocese of Quincy!" He spoke with the sincerity and fervor which characterizes all his words and works in the Diocese. The most notable portions of his address related to the need of an episcopal residence, the need of greater enthusiasm and generosity in missionary work, and the need of a change of the sectarian name of the American Church. His forceful words on the last point should be quoted in full, but were not in writing. Quincy had been a pioneer in the movement for change, he said; no one would suspect Bishop Burgess of "radical" tendencies or rash utterances, yet the convention of 1886, with his hearty concurrence, adopted the following:

"Resolved, That the convention of the Diocese of Quincy through its deputies, request the General Convention to authorize the omission of the words 'Protestant Episcopal' from the title-page of the Prayer Book."

Bishop Burgess in his address to the convention had said:

"If the deputies bring to the convention a feeling of mutual concession and charity, will it be too much to hope that by wide consent 1886 shall take the first step to lop off from our name the descriptive words 'Protestant Episcopal.'" So after three years more we shall hear only that name which the Lord Himself first named and which shall declare us to be His Church in this land—that Church in which all other denominations will be sunk."

In his address in 1887, Bishop Burgess said:

"Time will effect the object of the memorial. Unity among the children of God will demand a name which neither declares protest against nor recalls that any departed from the ancient and Catholic Church. Let us not feel disappointed. At no time in the history of the Church from that day in which disciples were first called Christian in Antioch, has any name been regarded as essential. The Church has always been conservative and deliberate, and changes like that which you asked have not had serious or general consideration until within a very few years."

In his charge of 1887, he wrote:

"Let the Church take such name as she will, only let her tell her position and assert her rights. In this effort to gather together and bring home wandering children, the descriptive 'Catholic' seems to me exceedingly appropriate. It need not be adopted as a name. Before Augustine wrote, 'The Church became Catholic, when diffused

through the world' it had been called 'The Church,' 'Christian,' and 'Orthodox.' On the other part, the descriptive 'Protestant' as we go out to win back wandering children, seems singularly inappropriate. When calling to unity, are we to sound trumpets of division before us, to proclaim that there are several bodies of Christians, or even one, against whom protest must be lifted without hush or abatement, or even made perpetual?"

The most earnest advocates for the change of name, the Bishop said, do not desire that it shall be carried only by a majority vote. They wish that it may be by general desire and that a practically unanimous vote of General Convention shall register a general wish.

Upon the subject of Missions, the Bishop was very emphatic. He urged the Diocese to make good every dollar of its apportionment and to double its contributions to diocesan Missions. In all, this would require only about one dollar a year, or two cents a week, from each communicant.

LEGISLATION.

Later in the session a committee reported in favor of an effort to provide an episcopal residence, and the Trustees of Funds and Property were asked to cooperate in the work.

The Rev. Victor H. Webb was elected Secretary of the Convention, succeeding the Rev. Dr. E. H. Rudd, who has filled that position most acceptably for nearly a quarter of a century and is now removed to Iowa. Mr. T. B. Martin, also a veteran, was reelected Treasurer.

At noon the Convention was called to prayer, by the Bishop, for Missions.

The Convention adopted the resolution reported by the special committee of the last Convention and referred to the present Convention, on a change of the name "Protestant Episcopal," viz:

"First, That this Convention declare that in their judgment it is desirable to change the title at this time.

"Second, That this Convention favor the adoption of the name, American Catholic."

A committee, of which Dean Moore is the chairman, was appointed to revise the Constitution and canons.

On recommendation of The Trustees of Funds and Property, the Convention requested the executors of the will of the late Bishop Taylor to pay over to his family the \$2,000 which he bequeathed to the Diocese. The secretary of that Board informed the Convention that Mr. J. W. Emory of Quincy had been elected a trustee in place of Mr. R. F. Newcomb, deceased. The endowment fund is now over \$11,000.

An appreciative response was made to a communication from the Society of Sunday Rest, the Rev. Arthur E. Gorter being chairman of the special committee.

The old Board of Equalization was reelected; Mr. J. F. Jones was elected to the Board of Missions; the Rev. Carl A. Nybladh was appointed Dean of the Swedish work in the Diocese. The Standing Committee for the ensuing year consists of the Rev. W. H. Moore, the Rev. Dr. C. W. Lefingwell, the Rev. Webster Hakes, and Messrs. C. E. Chandler, T. B. Martin, and Judge Adams.

Deputies to the General Convention: The Rev. Messrs. C. W. Lefingwell, D.D., W. H. Moore, Webster Hakes, Carl A. Nybladh; Messrs. H. A. Williamson, E. J. Parker, J. S. Talbot, Alex. King.

Since no action was taken as to the place of meeting for the next annual Convention, it will meet in the Cathedral, Quincy.

WOMAN'S AUXILIARY.

The Woman's Auxiliary held several interesting meetings in the chapel of St. Paul's Church, the meetings of the Convention being held in the parish assembly room. Mrs. Pierce of Osco presided for the Auxiliary, and was deservedly reelected president, Mrs. Zeller of Peoria secretary, and Mrs. Horendorff of Galesburg treasurer. Vice-presidents were elected as follows: Peoria deanery, Mrs. Henry Law of Henry; Galesburg deanery, Miss Peterson; Deanery of Rock Island, Mrs. Chase; Deanery of Quincy, Miss Miller.

Mrs. Zeller of Peoria and Mrs. Lefingwell of Knoxville were elected delegates to the triennial conference of the Woman's Auxiliary to be held at Boston on October 6th. Bishop Fawcett addressed the Auxiliary.

At St. Stephen's Church, on Wednesday evening, a missionary meeting was held, at which Bishop Fawcett and the following speakers were heard: Rev. Messrs. Hines of Warsaw, Gorter of Henry, Tomlins of Galesburg, McLean of Kewanee, and Wilson of Macomb.

"TRUTHFULNESS, integrity, and goodness—qualities that hang not on any man's breath—form the essence of manly character, or, as one of our old writers has it, 'that inbred loyalty unto virtue which can serve her without a livery.' He who possesses these qualities, united with strength of purpose, carries with him a power which is irresistible. He is strong to do good, strong to resist evil, and strong to bear up under difficulty and misfortune. When Stephen of Colonna fell into the hands of his base assailants, and they asked him in derision, 'Where is now your fortress?' 'Here,' was his bold reply, placing his hand upon his heart. It is in misfortune that the character of the upright man shines forth with the greatest lustre; and when all else fails, he takes his stand upon his integrity and his courage."—Selected.

SOCIAL QUESTIONS DISCUSSED IN LONG ISLAND

The Bishop Speaks Emphatically Upon Marriage and Divorce

THE DIOCESAN CONVENTION TAKES ACTION ON THE SUBJECT

GARDEN CITY, L. I., May 19, 1904.

SOcial subjects were largely discussed in the diocesan Convention, and the duty of the Church in connection with those subjects was strongly emphasized.

The Convention opened Tuesday, May 17th, in the Cathedral of the Incarnation, Garden City. Bishop Burgess was celebrant and also preached a very strong sermon as his triennial charge, on the subject of "Marriage Law in Church and State."

The charge was a magnificent portrayal of the subject "The Marriage Law of Church and State." Reversing the order of his title, he treated first of the marriage law of the State, showing that of necessity the estate of marriage was regarded by the State as a contract between two free agents. This in itself is a decided gain upon the earlier heathen conception, in which marriage was regarded merely as a purchase. Even in the eyes of the State, however, marriage is no ordinary contract, and may be dissolved only on such terms as the State permits. The State does not, however, regard the bond of matrimony as indissoluble. There are acts which in the eyes of the State lead to the destruction of the relation. "In every state in the Union, except South Carolina, adultery is regarded as such an act. It does not, however, of itself, break the marriage contract, because it is expressly provided in the law that, if the injured party has condoned the offence by continuing to live with the offender after being acquainted with the facts, the marriage contract cannot be set aside. In New York this is the only offence on which a divorce can be obtained. But in most other states the list of causes is far larger. It includes desertion, cruelty, drunkenness, neglect of family support, imprisonment, insanity, and in one case the law reads 'Any cause which may seem sufficient to the Court.'" He considered one of the worst features of our divorce laws to be their lack of uniformity, and felt that a uniform federal law was the only solution for this condition. "The American conscience," he said, "does not love divorce. The American reverence for marriage is genuine, and, if the time ever comes when the nation expresses itself in a federal law of marriage, we shall find that it will be done in the interests of the honor of women, the purity of the home, and the humanity of man."

Treating then of the marriage law of the Church, he showed how rightly that ought to hold up a far higher ideal than does the marriage law of the State. "The Church makes laws for one class of citizens only; the State for all. It is right, then, that as a statesman a man should advocate one law, while as a Churchman he maintains another. In the present state of knowledge and conviction, the law of the State of New York, which permits divorce only for adultery is all that ought to be asked with the present knowledge and conviction of the people. But, if the Church failed to uphold something far higher as the full duty of man, she would be abandoning her charge." He declared emphatically that the marriage law of the Church is found in the Prayer Book, and there alone, and that that law cannot be modified by mere canonical action. He showed how unquestionably the law of the Church forbids re-marriage after divorce for any cause whatever, and maintains the indissolubility of the marriage bond. He treated to some extent the exegetical question, and finally summed up the duty of the clergy in five specific rules: "First, Teach your people the Solemnity of marriage." "Second, Never marry any persons hastily. If they are strangers, they must be introduced by responsible parties, and the facts well investigated." "Third, Never marry a divorced person." "Fourth, Never mutilate or change the wording of the Marriage Service." "Fifth, As to repelling divorced persons from the Sacrament of the Holy Communion, I wish that such discipline could be left as defined in the rubric of the Prayer Book. But that hardly seems possible under the present canon. The questions of casuistry connected with marriage and divorce are oftentimes very difficult. What the man or woman who has married a divorced person years ago, and who has at last seen the truth of Jesus' law of marriage, is to do, may well be a matter of debate. At the time that the wrong road was taken there could be no question of duty, but now that the traveller is far advanced on his road it may sometimes be too late to go back. . . . It is right to hope that the Prayer Book may be returned to and that the Church, while allowing no exception to her marriage law and absolutely forbidding her clergy to marry any divorced person, may permit each case of application for Confirmation and Communion to stand on its own merits and to be decided by the conscience of pastor and people. The memorial feast of Him who ate and drank with publicans and sinners, will not suffer in dignity and beauty if some weary, shackled soul, shackled by the consequences of sin, creep there to the Lord's table for comfort and rest."

Later in the day, the Bishop delivered his annual address, in which the matters of chief public interest were a consideration of the necessity for increasing the ministry by giving to it the best

of our young men, and also the subject of Church finance, with the necessity for businesslike precautions in the administration and investment of funds.

The Convention was duly organized at the close of the service, with 112 clergy and lay delegates from 61 parishes present. The Rev. Robert Rogers, Ph.D., was re-elected Secretary, the Rev. Horace R. Fell, assistant Secretary, and Mr. Alexander E. Orr, Treasurer. Deputies to General Convention: The Rev. Reese F. Alsop, D.D., Rev. J. G. Bacchus, D.D., Rev. Wm. Holden, Rev. A. B. Kinsolving, D.D.; Messrs. P. R. Jennings, Wilhelmus Mynderse, George Foster Peabody, H. E. Pierrepont.

Provisional Deputies to General Convention: The Rev. Bishop Falkner, Rev. St. Clair Hester, Rev. Lindsay Parker, Ph.D., Rev. Alexander Vance, D.D.; Messrs. F. C. Cochen, A. A. Low, G. W. Kirke, E. N. Townsend.

The Rev. T. G. Jackson and Mr. P. J. Jennings were elected deputies to the Missionary Council.

The Very Rev. John R. Moses, Rev. Lindsay Parker, D.D., Messrs. Lyman R. Greene and A. A. Low were elected on the Board of Trustees at Large of Diocesan Missions.

The report of the committee on the Bishop's Address to the Convention of 1903, presented by the Rev. Canon Chase, suggested that "a permanent committee of the Diocese be created by canon, to be appointed by the Bishop, to be known as the Social Service Committee, consisting of the Bishop, ten clergymen, and ten laymen, who shall undertake work for the betterment of social conditions in the Diocese and who shall have authority to cooperate with similar committees of various religious and social organizations and with State and local officials for that purpose."

"We advise that the social service committee invite each denomination of religion which is authorized by the State to solemnize marriages, to cooperate with it in an interdenominational committee on the subject of marriage and divorce to take such action as may seem to them best to further the highest ideal of the forming and the perpetuating of the marriage relation."

"Touching the question of Divorce, the committee have given some consideration to the subject, and while they do not make any recommendation they suggest that in the judgment of the committee the most effective method of improving present conditions would be the passage by Congress of a Uniform Marriage and Divorce law, which could only be brought about by an amendment to the Constitution allowing Congress to pass such a law.

"They have considered the very great danger that such a law as could be passed, would be a compromise measure and much inferior to what is the law of the State of New York on that subject, and realize the very great difficulty of getting any amendment of the Constitution of the United States adopted. Yet if all the states but one should improve their marriage and divorce laws and that one should have a pernicious law, great harm to home life in America would result. We do not see that the harm arising from lack of uniformity in state laws on the subject is ever likely to be permanently prevented in any other way."

The Observance of the Lord's Day, Labor and Capital, Temperance, and Social Purity, were other subjects recommended as within the scope of the committee.

The canon proposed was referred to the committee on Canons, which reported a request for the re-commitment of same to the committee to report at the next Convention, Mr. Augustus Van Wyck in particular opposing that portion of it relating to prohibition of marriage to all divorced persons. The canon was therefore re-referred.

A resolution, however, was passed as follows: "That the Bishop shall appoint a committee to be known as the Social Service Committee, consisting of the Bishop as its *ex-officio* head and two clergymen and two laymen from each Archdeaconry, and two clergymen and two laymen at large; and that it shall be the duty of the Social Service Committee, with the advice and consent of the Bishop, to undertake work for the betterment of social conditions in the Diocese, such as those which concern Marriage and Divorce, the desecration of the Lord's Day, gambling, social purity, temperance, the proper housing of the poor, and the adjustment of industrial conflicts." This action was taken on motion of Col. Asa Bird Gardiner, and was deemed largely to counteract the vote on the previous proposition.

A resolution was passed wherein the Convention heartily concurred with the Bishop in his treatment of the subject of "Marriage Law in Church and State," and ordering a large number of copies of his charge printed for distribution to the parishes of the Diocese.

The Rev. Spenser S. Roche, D.D., presented the subject of the use of the Revised Version of the Bible in reading the lessons in Morning and Evening Prayer. After lengthy debate, the Convention petitioned General Convention to permit the use of the Revised Version.

The reports of the work in the various missions of the Diocese emphasized the necessity of a more aggressive campaign especially among the foreign-speaking populations embraced in the territory of the Northern Archdeaconry of Brooklyn.

THE VALUE of a compliment is not in its truthfulness, but in its being truth to the one who speaks it.—Paul Leicester Ford.

WESTERN NEW YORK DIOCESAN COUNCIL

Not Much Legislation Attempted

SOME SOUND WORDS FROM THE BISHOP

NIAGARA FALLS, N. Y., May 19, 1904.

IT WAS at St. Peter's Church that the Council was opened on Tuesday, May 17, when the Rev. A. M. Sherman was unanimously re-elected Secretary and the Rev. Chas. H. Smith, D.D., assistant Secretary.

Among the reports submitted was one from the trustees of De Veaux College, in which request was made for a resolution from the Council to increase the limit of the income of De Veaux from \$15,000 to \$25,000, and the statement was also made that at the close of the conciliar year there were no unpaid bills due from the school. A recess was taken at 5 P. M., and the members of the Council took special cars for De Veaux College, where an elaborate collation was served at the personal expense of the trustees of the school, and where opportunity was afforded to the delegates to inspect the buildings and grounds. At 8 P. M., the Council re-convened in the chapel of De Veaux, where a shortened form of Evensong was said, the musical portions of the service being most creditably led by the cadets, and the anthem "Set up Thyself O God!" by Gill, was excellently rendered. The Bishop then delivered his annual address.

THE BISHOP'S ADDRESS.

He called the attention of the clergy to the duty of sending in their parochial reports one week before the Council meets, a matter neglected in too many instances. This is as much a sacred duty as to hold a service, or keep a parish register, or preside at a vestry meeting, or to instruct the people. The law which authorizes the one, commands the other. The result of neglect in this matter is that we have not a complete record of diocesan statistics in journals and Church almanacs. Such neglect is an act of injustice to the other clergy, to the Diocese, and to the whole American Church.

In referring to the subjects that would probably be brought to the attention of the approaching General Convention in Boston, the Bishop specially instanced the Canon on Divorce and the re-marriage of divorced persons, which failed of adoption through non-concurrence of the Lower House in the General Convention of 1901. The Bishop, while believing that there exist extreme cases when divorce is necessary, yet believes this canon will be presented again and will probably be adopted. He argued this from the published report of the action of fourteen different bodies of Christians, which showed how the public conscience and Christian conscience has, since the last General Convention, swayed in favor of the passage of such a canon. In the event of such a canon being again presented, he believes the Church will be true to her traditions and positions of the past, when the time comes.

Commenting on De Veaux College, Bishop Walker thinks a grave wrong has been done in closing its doors to pay pupils and thereby a policy of maladministration and waste has been forced upon the trustees. Under existing conditions, the Bishop thought, a better use could be made of the funds by boarding and teaching the pupils in other institutions, but under the law as it stands, that we cannot do. The trustees have scrupulously administered the trust as it has devolved upon them, there is no fault to be found with them in the discharge of their responsibilities. The fault is in the conditions with which they are hampered. He gave notice of his intention to head a movement for the restoration, under law, of the paid pupil department.

In dealing with the clergy in their responsibility for what they teach and preach, the Bishop impressed upon them the fact that their ordination vows show the deep concern of the Church that they shall preach the word in soberness and divine proportion. There is a natural and a non-natural sense in which Bible doctrine may be stated: (1) "As this Church hath received the same," and (2) as the individual man warps it to suit his individual fancy. If a man will not administer his office with truth and integrity he should go forth out of the Church into the world and in honesty proclaim his new creed. The facts of Christianity cannot be re-stated, as the newspaper would seem to demand. "BORN OF A VIRGIN" is a statement of fact that cannot be re-stated; so also the facts that Christ redeemed the world and rose again from the dead, or the fact of the ever Blessed Trinity as defined for us in the Creed of Athanasius. Here are declarations of facts which to re-state is to deny. If these are facts they need no re-statement. If they are not facts, there is nothing to re-state.

So also the statement of the resurrection of our bodies. "There seems to be in our day a craze to say audacious things. It has been well said that "it is folly to speak of two Isaiahs to people who have not yet found out that there is one."

"Brethren of the clergy," concluded the Bishop, "take heed not only what you hear, but what you speak."

THE ELECTIONS.

The elections resulted as follows:

Standing Committee: The Rev. J. A. Regester, D.D., Rev. Walter North, L.H.D., Rev. Charles H. Smith, D.D., Rev. A. J.

Graham; Messrs. H. R. Hopkins, M.D., H. B. Hathaway, Nathaniel Rochester, and W. B. Rankine.

Deputies to General Convention: The Rev. Louis C. Washburn, D.D., Rev. J. A. Regester, D.D., Rev. R. R. Converse, D.D., Rev. W. F. Faber; Messrs. W. B. Rankine, Daniel Beach, Rufus Sibley, and M. D. Mann, M.D.

Provisional Deputies to General Convention: The Rev. Messrs. Walter North, L.H.D., J. B. Hubbs, D.D., Charles H. Smith, D.D., A. J. Graham, and Messrs. S. S. Brown, John L. O'Brien, Nathaniel Rochester, and E. C. Denton.

MISCELLANEOUS BUSINESS.

The Cathedral Chapter was advised that the present See House is not a suitable residence for the Bishop of the Diocese, and was instructed to provide one that was suitable, and to rent, sell, or otherwise dispose of the building now occupied by the Bishop. In this connection a resolution was passed instructing the Cathedral Chapter to study the feasibility of procuring a site for a future Cathedral and of securing gifts, legacies, and endowments for the same.

The amendment to Canon VI. of the Canons of the Diocese, seeking to obtain a sliding scale of assessments similar to that obtaining in the Diocese of Michigan, was again defeated this year, and a committee of five was appointed to consider the subject and report to the next Council.

Very interesting discussions on the subjects of the apportionment for General Missions and on the work of Sunday Schools were had and a committee of three clergymen was appointed to attend the meeting of Sunday School Workers in Boston, to be held next October. The deputies to the General Convention were instructed to invite the General Convention to hold its next meeting in 1907 or that of 1910 in this Diocese.

The Council requested the Bishop to set forth forms of service suitable for use on Washington's Birthday, Decoration Day, and July 4.

The May meeting of the Executive Committee of the American Church Missionary Society was pronounced by Bishop Kinsolving to have been the best meeting of the Society he had ever attended. It was held on May 16, in the Board Room of the Church Missions House, New York, the president of the Society in the chair. Receipts from churches, Sunday Schools, organizations, and individuals, from September 1, 1903, to May 16, 1904, were shown to have been \$34,226.38. During the same period of the previous year they were, from the same sources, \$26,045.07, a gain this year over last of \$8,181.31.

Appropriations for the year to begin September 1 next were made. They carry \$2,000 for Brazil, \$10,000 for Cuba, and \$1,685 for Domestic work, exclusive of income from funds held for the support of Domestic Missions. The Committee asks the Church to contribute not less than \$80,000 per year for the support and extension of the Gospel in Brazil and Cuba.

The Committee learned with some disappointment that it could have only an hour of the time of the General Convention at Boston in October to present the story of the work in Brazil, forty-five minutes to tell that of Cuba, and one formal address to cover the great subject of the Gospel for Latin America. Bishop Kinsolving is assigned to the first-named task, Bishop Van Buren, now arriving from a visit to that field, to speak on Cuba, and the Field Secretary, the Rev. Hiram Hulse, to present the cause of Latin America.

Prospects for attendance at the Vacation Conference for Church Workers were reported to be good. The programme is highly praised, and the Brotherhood, the Lay Helpers, Church School Principals, and especially Sunday School workers, are making inquiries about rates of living, and routes to Richfield and Cooperstown.

A QUIET CONVENTION IN RHODE ISLAND.

PROVIDENCE, R. I., May 18, 1904.

ONE day only was given to the work of the diocesan Convention, which was held yesterday at St. John's Church, Providence.

The secretary, the Rev. S. H. Webb, was re-elected. Reports from committees treated of the subjects of the maintenance of diocesan Missions, suggesting plans for increased work, and on the relations of parishes to each other, while, through Chief Justice Stiness, a report favoring the creation of extra-diocesan courts of appeal, as suggested by the communication of the Diocese of Milwaukee, was favorably reported by the committee and was unanimously adopted. Canonical legislation, safeguarding the administration of funds, was introduced, and a committee to report next year was appointed on the subject of the religious and social condition of the foreign-speaking people of the state.

THE BISHOP'S ADDRESS.

It began with the memorial of the death of the late venerable Bishop of the Diocese, the Presiding Bishop of the American Church, and continued with the statement of the condition of the Diocese, "in which," said Bishop McVickar, "there is little of startling incident to report." He felt that questions of details, though necessary, ought invariably to be subordinated to the larger questions of the real character of the work the Church is attempting in the world and the success with which she is meeting. The Church still has a

message to the world and the age, and the time has come surely when judgment must begin with the house of God.

LEGISLATION.

The committee on the California Memorial relating to the use of the Revised Bible reported favorably, through the Rev. Dr. Richards, a minority report opposed to such use being presented by the Rev. Dr. Fiske. The substitute for the committee's resolution, offered by Dr. Fiske to the effect that it is inexpedient to grant the permissive use of that Version, was defeated, and the report of the committee favorable to such use was adopted.

The elections resulted as follows:

Clerical Delegates to General Convention: Rev. Messrs. F. J. Bassett, E. H. Porter, G. McC. Fiske, and E. S. Rousmaniere. Supplemental Delegates—A. M. Aucock, Lester Bradner, Jr., Daniel Goodwin, and Frank Appleton.

Lay Deputies to General Convention: Messrs. John H. Stiness, Rathbone Gardner, S. R. Dorrance and George Gordon King. Supplementary Delegates—J. M. Addeman, W. Gammell, C. C. Mumford, and L. D. Learned.

Standing Committee: Clergy—A. M. Aucock, F. J. Bassett, G. McC. Fiske, and E. H. Porter. Laity—Rathbone Gardner, J. H. Stiness, J. A. Piree, and S. R. Dorrance.

SUNDAY SCHOOL SESSION.

In the evening, at St. John's Church, Sunday School Work was considered, addresses being made by the Rev. Messrs. Carlton P. Mills of Wallaston, Mass.; Ernest J. Dennen of Trinity Church, Newport; Frank F. German of Mamaroneck, N. Y.; and Scott Kidder of St. Philip's Church, Crompton.

NOVEL PLAN FOR RECORDING PARISHIONERS ADOPTED IN SOUTHERN OHIO.

COLUMBUS, O., May 20, 1904.

THE 30th annual Convention met in Trinity Church, Columbus, Wednesday, May 18th, and was opened with a celebration of the Holy Communion. The Rev. John H. Ely was elected Secretary.

The Bishop Coadjutor in his address laid great stress on the lack of method used in the raising of funds for mission work. He deplored the fact that a more systematic effort was not made by all the clergy for the purpose and that it was owing to the fact that no system was used which resulted in many parishes falling short of what was expected of them, and what they could easily raise if a systematic effort was put in operation.

He made an earnest plea for the deaf mute work, urging the clergy to look up the deaf mutes in their vicinity, as the services of the Church were well adapted to meet their needs, and that the Rev. A. W. Mann would gladly respond at any time if he was asked to hold a service. He spoke encouragingly of the work among the colored people of the Diocese and urged that a generous response should be made to the appeal for \$15,000 to build a church and parish house for St. Andrew's mission, Cincinnati. He brought to the attention of the Convention the great opportunity the Church in the Diocese had for work among the college students, pointing out that no real effort was being made to reach the students at the University in Columbus or at the different colleges in the other parts of the Diocese.

LEGISLATION.

What is known as the card system of keeping track of communicants was adopted for use in the Diocese. The system is a very simple one. It consists of a box with a card for each communicant in the parish. On each card is printed the following, with space to fill in the same: Name, when and where born, baptized, confirmed, married, died, buried. When a communicant leaves the parish the card is mailed to the rector of the parish to which the communicant has gone. He inserts it in his box in the proper compartment. When the communicant dies the card is sent to the Registrar of the Diocese.

A resolution was passed urging the clergy to preach a sermon on some Sunday in the year on the subject of Foreign and Domestic Missions and giving power to the Bishop to appoint a commission of three clergymen and four laymen whose duty it shall be to devise ways and means looking to the raising of the apportionment for foreign and domestic missions by each parish and mission in the Diocese.

THE ELECTIONS.

Archdeacon Edwards and Mr. Edward Worthington of Cincinnati were elected delegates to the Missionary Council.

The following were elected members of the Missionary Committee: The Rev. Messrs. Frank H. Nelson, Charles H. Lee, John Hewitt, and Messrs. Edward Worthington, J. D. H. McKinley, and Frank S. Gordon.

The election for Standing Committee resulted as follows: The Rev. Messrs. Peter Tinsley, D.D., C. K. Benedict, John H. Ely, and Messrs. Harlan Cleveland, E. Morgan Wood, Win. M. Allen.

The following were elected clerical delegates to the General Convention: The Rev. Messrs. Frank H. Nelson, Holmes Whitmore, John Hewitt, Paul Matthews; Lay delegates, Messrs. C. W. Short

(Cincinnati), Hon. John S. Conner (Cincinnati), E. Morgan Wood (Dayton), Hon. Gilbert H. Stewart.

Alternates: The Rev. Messrs. Julius W. Atwood, John H. Ely, Dudley W. Rhodes, D.D., C. K. Benedict; Hon. John D. Van Deman (Delaware), Tasker B. Bosworth (Marietta), L. Worthington (Cincinnati), N. W. Evans, Portsmouth.

The Convention concurred in the appeal of the Diocese of California to the General Convention, requesting permission to use the Revised edition in the services of the Church.

The next meeting of the Convention will be held in Christ Church, Glendale.

WEST MISSOURI BECOMES THE DIOCESE OF KANSAS CITY

KANSAS CITY, Mo., May 19, 1904.

THE fifteenth annual Council was held in Grace Church, Kansas City, May 17th and 18th. At the communion the sermon was by the Rev. T. B. Foster, rector of Grace Church. The Council was organized in Grace Guild Hall after the services and the Rev. John K. Dunn reelected Secretary. The Rev. John R. Atwill was appointed assistant secretary. There were 24 clergymen and 33 lay delegates in attendance.

The Bishop delivered his annual address in the afternoon. He outlined the needs of this growing Diocese in an earnest and forceful manner. The Council ordered that part of the address be printed and circulated as a tract, in which he depicted "The Ideal Layman."

The Council voted in favor of merging the Diocesan Disabled Clergy Fund with the General Clergy Relief Fund. It also voted to confirm the change of name of the Diocese from "West Missouri" to Kansas City, subject to the approval of the General Convention. The memorial of the Diocese of Milwaukee for the establishment of courts of appeal was approved. The proposed use of the Revised Version in the Church service was voted to be inexpedient at this time. The Council passed a resolution requesting the Bishop to appoint two delegates to the International Congress on Sunday Rest to be held in St. Louis, October 8-11.

The following delegates to the Missionary Conference at Omaha next year, were elected: The Rev. Messrs. G. D. Mackinnon, R. Talbot, C. A. Weed, T. B. Foster, J. Stewart-Smith, and Messrs. C. A. Kelly, H. M. Haywood, A. B. Middlebrook, J. E. Cobb, T. C. Bradley.

A large part of the time was occupied with the discussion of missionary topics and especially diocesan missions. An offering was made and pledges taken for the increase of the Bishop Robertson Memorial Fund for Diocesan Missions from \$1,000 to \$2,000. The pledges for diocesan missions for the current year amounted to \$3,355.

A committee was appointed to take active steps for the increase of the episcopal endowment fund, which is now small.

The following Deputies to the General Convention were elected: The Rev. Messrs. R. Talbot, C. A. Weed, J. D. La Mothe, T. B. Foster; Messrs. Chas. A. Kelly of St. Joseph, H. D. Ashley of Kansas City, J. T. Harding of Kansas City, O. E. Parsons of Sedalia.

Provisional Deputies: The Rev. Messrs. J. Stewart-Smith, E. A. Neville, W. S. Trowbridge, and J. R. Atwill; Messrs. C. H. V. Lewis, J. E. Cobb, Thos. Aylesbury, and James Blain.

Mr. W. B. Clarke was reelected Treasurer of the Diocese, and the former Standing Committee and Missionary Board were reelected with slight changes.

This Council, though held at Grace Church, was entertained by St. George's parish. That of next year will be held at the same place and be entertained by Trinity, St. Mary's, and St. Mark's parishes.

SUBORDINATE GATHERINGS.

On the evening of the same day, a dinner was given to the members of the Council at the Coates House by the Church Club of the Diocese. Interesting and eloquent addresses were made by the Bishop of Sanna, the Rev. Mr. Newton of Nevada, and Mr. H. D. Ashley of Kansas City.

Thursday, May 19th, the annual meeting of the diocesan Woman's Auxiliary was held. The Bishop of West Missouri celebrated the Holy Communion, and the sermon was preached by the Rev. J. D. Riehey of Wichita, Kansas. The offering, \$2,400, was for Chinese missions. The Rev. Logan H. Soots delivered an address at the afternoon session on China and Our Mission Work There.

There was a larger attendance than ever before, and the efforts of the parish branches showed that over \$2,400 had been raised during the past year.

Mrs. E. R. Atwill, President, and other officers, were elected for the coming year, and delegates appointed to the General Auxiliary meeting in Boston in October.

IF WE LOOK DOWN, then our shoulders stoop. If our thoughts look down, our character bends. It is only when we hold our heads up that the body becomes erect. It is only when our thoughts go up that our life becomes erect.—Alexander McKenzie.

PRECEPT freezes, while example warms. Precept addresses us, examples lay hold on us. Precept is a marble statue; example glows with life, a thing of flesh and blood.—W. E. Gladstone.

VIRGINIA ESTABLISHES ARCHDEACONRY SYSTEM

But is a Little Afraid of Microbes in the Name

AN EPISCOPAL RESIDENCE PURCHASED

RICHMOND, May 20, 1904.

MORNING PRAYER and the Holy Communion introduced the sessions of the Council at St. James' Church, Richmond. The Council sermon was preached by the Rev. L. K. Combes, of Christ Church, Lancaster, and was masterly and full of suggestion of comfort. It was entirely *ad clerum*, from the text II. Corinthians xii. 9: "My grace is sufficient for thee, for My strength is made perfect in (thy) weakness." It was listened to throughout with profound attention.

CHURCH SCHOOLS DISCUSSED.

After divine service and the formal organization of the Council with Bishop Gibson in the chair, various items of routine were disposed of, when introduction of preamble and resolution sent by the Trustees of the Virginia Female Institute of Staunton, which is the joint diocesan school of Southern Virginia and Virginia, provoked a heated debate on the general subject of Church Schools and what some deemed the prohibitive cost of this one as against the very class of persons whom the Diocese should wish to aid to secure for their children a higher grade of school privileges under Church auspices, comparing this with schools of denominational bodies.

The Deputies to the General Convention were instructed to invite that body to make Richmond, as being the nearest available point to Jamestown, where the first settlement was made in 1607, the place of its session in 1907. Southern Virginia and West Virginia Dioceses were invited to cooperate in the effort of the Virginia deputies to secure the acceptance of this invitation.

The election of Deputies was as follows: The Rev. Messrs. W. M. Clark, Robt. Strange, D.D., Angus Crawford, D.D., F. W. Neve; Messrs. Joseph Bryant, H. P. Mayo, John L. Williams, L. M. Blackford.

Alternates: The Rev. Messrs. H. B. Lee, Berryman Green, W. D. Smith, J. J. Gravatt; Messrs. Joseph Wilmer, John G. Williams, Judge A. W. Wallis, Rosewell Page.

VARIOUS BUSINESS.

Considerable discussion was evoked by the suggestion to draw upon the principal sum of the invested Fund for the Relief of Widows and Orphans of Deceased Clergymen for the accomplishment of the full purposes of this Fund. Resolution was finally adopted not so to draw, but to endeavor to secure larger offerings to this end.

Change in Article I. of Diocesan Constitution, adopted last annual Council, was ratified, thereby avoiding Ascension day being a day of the Council.

Report of Committee on Changes in general Constitution was adopted, delegates being instructed to vote to ratify the same. Two only provoked discussion of any considerable length, namely those on making the Presiding Bishop an elective office; and on admission of new Dioceses; the latter because of the omission of the name "Protestant Episcopal" and the failure to recognize the Diocese as a unit of organization, *i. e.*, that "the Protestant Episcopal Church is a federation of diocesan churches," not the Dioceses creations of a centralized power. The instructions were, however, finally adopted in these instances also.

THE BISHOP'S ADDRESS.

The Bishop called attention to the effort to revive flagging interest on the part of many old, and some Colonial, parishes; to the condition of the Emergency Fund; to the hopefulness of the work of raising the apportionment for Domestic and Foreign Missions, since the amount apportioned to Virginia is smaller than last year and then more than the apportionment was raised; to the need of a general diocesan officer, under call of the Bishop—an Archdeacon; to the establishment in Richmond of the Bethany Institute as a memorial to Bishop Whittle.

After the Bishop's address, the Rev. Robt. White, Jr., introduced a resolution looking to change in Canon 19, which would eliminate the obsolete features in that Canon on lay discipline, and bring it into greater conformity in word and spirit with the General Canons.

At a meeting of the Council as Board of Diocesan Missions, the Bishop presiding, the secretary read a report of the Board, showing that the proposal to raise \$10,000 for diocesan missions had been realized within \$700.

The Rev. F. W. Neve and two young assistants, the Rev. Messrs. Robt. White, Jr., and Geo. P. Mayo, presented details of a most unique and successful work among the mountain people of the "Ragged Mountain," with an appeal for special contributions to secure additional helpers in that work among the (perhaps) most "primitive" people on the Continent. Appeal was made for another worker and money to pay him.

The Standing Committee elected is as follows: The Rev. P. P. Phillips, Rev. Berryman Green, Rev. J. J. Gravatt; Messrs. Arthur Herbert, L. M. Blackford, and John R. Zimmerman.

The financial committee called attention to the recent purchase of an Episcopal residence in a most desirable part of town at a cost of \$17,500, of which price the sum realized from the sale of the

house formerly occupied by Bishop Whittle paid part and on which is now due \$7,500.

Then followed a prolonged discussion on a resolution that the "Archdeacon" asked for by the Bishop should be provided for, to be elected by the Diocesan Missionary Society on nomination by the Bishop, "whose duties should be such as the Bishop should direct, his term of office one year, and his salary not to exceed \$2,000 per annum." There were many expressions of opinion as to expediency or inexpediency of the step, hinging for the most part on abolishing, after a fight of three years over the matter, of the office of Evangelist, who was a sort of General Diocesan Missionary. But it was finally voted that inasmuch as the appointment was duly safeguarded, the request of the Bishop should be granted. Some objected to the name, and a resolution to call him a "Secretary" of the Executive Committee of the D. M. S. at a salary of \$1,200 was lost by a 16 to 44 vote. To test if it was only a money question, a resolution to make his salary within \$1,500 was presented and lost. Then the vote on the original proposition was carried almost without opposition.

The report of the Committee on State of the Church was very encouraging. "Never has there been greater missionary enthusiasm than is now evident in every part of the Diocese." Contributions for all purposes have been high.

A committee on adjustment and fixing of parish lines found so great confusion that nothing definite could be done, and the committee failed to agree upon the report. The committee was continued till next year.

The next Council meets at Charlottesville. The Council closed at a late hour Friday night.

MORE MISSIONARY ZEAL URGED IN NEWARK.

NEWARK, N. J., May 20, 1904.

THE thirtieth convention of the Diocese of Newark met on Tuesday of last week in Trinity Church, Newark. It opened with a celebration of the Holy Communion, with Bishop Lines as celebrant. The Rev. Louis S. Osborne read the Epistle, and Archdeacon Mann the Gospel. Bishop Lines' address opened with a tribute to the late Bishop Starkey and commended the plan to make the mortuary chapel at St. Barnabas' Hospital, Newark, a memorial to him. He had now been six months in the Diocese, long enough, he thought, to have gained some knowledge of the work and to warrant the making of suggestions. The opportunities offered for work are impressive. Population changes, on the whole, favor the extension of the Church.

Speaking of missionary contributions, the Bishop said the outlook was not hopeful. The Diocese was asked last year for \$24,100 and gave but \$7,006. A large number of special offerings were made, however, which could not be used for the regular appropriations of the Board. "Only forty-five of our more than one hundred churches and chapels were reported as giving for the apportionment," said Bishop Lines, "and but sixty-five are giving in any way. While there has been up to this time a gain over last year, the outlook is not cheerful for one who wishes to see the Diocese stand well among the Dioceses of the country. The work of missions is the work of Church extension in the world and the most direct answer which can be made to our Lord's commission. The church without an interest in missions will be a church without a blessing. We are thinking too much of making everything attractive in our parish churches, of providing what is pleasing in religion for ourselves. We would be more nearly in the way of duty and more sure of a blessing if we accepted what is simpler and less costly for ourselves in order that we might do more for those who have nothing. Parish churches adorned and ordered in luxury are not as worthy of respect as churches filled with missionary zeal, out from which there is an uncalculating Ministry to the bodies and souls of men."

Other parts of the Bishop's address were concerned with proposed changes in the canons to provide better administrative and financial methods, endowments for parishes and hospitals, the need of a diocesan paper and diocesan headquarters similar to those of Long Island.

The Bishop touched on the divorce question by saying: "It should be a subject for thankfulness that Christian people of many names are acting together to stir up the consciences of men and women on the subject of the preservation of the family. The position of leadership in this movement taken by this Church is altogether honorable." The address closed with a reference to parish work and the plans and methods by which good preaching to the people might be accomplished, a reference to Bible criticism being made as follows: "We ought not to leave our people to find out through chance reading of periodicals what is being said in the name of scholarship concerning the Bible. Our people have a right to expect from us the best results of reverent scholarship, as regards the sacred writings."

THE ELECTIONS.

The Rev. John Keller was reelected secretary of the Convention and announced the appointment of the Rev. Henry Willman as his assistant. In the secretary's report the announcement was made that the name of Grace Church, Franklin, had been changed to Grace Church, Nutley, because of a change in the name of the town. The change was ratified by the Convention. Because of the conflicting

of the date of the Convention with that of the commencement of the General Seminary, it was voted that instead of holding the Convention on the third Tuesday of May each year, another date might be determined by the Bishop and Standing Committee, providing notice of a change from the regular order be given one month in advance of the meeting.

Elections were the first order of Wednesday morning's session. The Standing Committee elected is as follows: The Rev. Messrs. William R. Jenvey, Charles C. Edmunds, William W. Holley, D.D., Frank B. Reazor; and Messrs. Edwin A. S. Lewis (Hoboken), John R. Emery (Morristown), John A. Gifford (Newark), and D. Smith Wood (Newark). Mr. Alfred Mills and Colonel E. A. Stevens were nominated, but withdrew their names.

Deputies to the General Convention were elected as follows: Rev. George S. Bennett, Rev. Dr. Alexander Mann, Rev. Edwin A. White, Rev. Charles C. Edmunds; Messrs. Alfred Mills (Morristown), Col. E. A. Stevens (Hoboken), William K. Newton (Paterson), Cortland Parker (Newark).

On the report of the finance committee, a number of changes in the details of the administration of the money of the Diocese were adopted, most of them in the interest of simplicity. A change in the finance committee was part of the plan adopted. It now consists of the Bishop, the president of the Standing Committee, and five laymen. The lay members of the committee were appointed by the Bishop as follows: William M. Franklin of Orange, Charles Elkin of Jersey City, J. Stuart MacKie of Morristown, J. J. S. Rutan of Madison, and John A. Clifford of Newark.

A committee appointed to consider a communication from the Diocese of Milwaukee in reference to courts of appeal and the establishment of provinces, recommended action favorable in the matter of the courts, and that no action be taken in the matter of the provinces. The report was adopted and a resolution was passed instructing the deputies to the General Convention to present the matter of the courts as a memorial from the Diocese.

GOOD WORK BEING DONE IN NEBRASKA.

OMAHA, May 20, 1904.

THE 37th annual Council of the Diocese of Nebraska was held in Trinity Cathedral, Omaha, May 18th and 19th, and was marked by a spirit of unanimity, hopefulness, and enthusiasm which augurs well for the future of the Church in this Diocese. Nearly all the clergy and an unusually large number of the laity were present. The visiting clergy were the Rt. Rev. Frank R. Millsbaugh, Bishop of Kansas; the Rev. Logan H. Roots, of the China Mission; and the Rev. Messrs. Brooks and Starr of Iowa.

The opening service was the customary celebration of the Holy Eucharist, with Bishop Williams, celebrant, the Rev. John Williams, gospeller, and the Rev. H. B. Burgess, epistoler, the two latter being the senior priests of the Diocese, each having served the Diocese for more than a quarter of a century. The Rev. L. H. Roots preached an able sermon from the text St. John x. 10: "I am come that they might have life and that they might have it more abundantly." It was a clear and convincing presentation of the duty of Christians to carry the message of the more abundant life as it is revealed in our Blessed Lord to heathen peoples and especially to the Chinese. The vested choir of the Cathedral rendered the music of the service beautifully.

ORGANIZATION.

Immediately after the close of the service the Council was called to order by Bishop Williams and was organized by the reelection of the Rev. William H. Moor as secretary, and of the Rev. John Albert Williams as assistant secretary.

THE BISHOP'S ADDRESS.

The address of the Bishop, which was chiefly *ad clerum*, was read in the absence of the Bishop, Dr. Worthington, by the assistant secretary. It was congratulatory in tone upon the evidence of spiritual growth and material progress in the Diocese, and strongly condemned the selfishness of parochialism. It urged the imperative necessity of diocesan self-help upon the grounds of duty, ability, and self-respect. It spoke strongly against the incurring of church debts and of the imperilling of Church property by mortgages. It reminded vestries of their duty to look after the temporalities of the parishes which they are elected to serve and urged that congregations should see to it that the most conscientious and able Christian men only were chosen to administer parochial affairs. The major portion of the address was devoted to an earnest exhortation to the clergy to realize their special responsibility for the catechetical instruction of the children entrusted to their care. In the Catechism the Church has placed in the hands of her clergy the textbook which they are bound to teach. No manual can be substituted for it. The Catechism unfolds a definite faith, and the teaching of this definite faith, "the Faith once for all delivered to the saints" is needed in this age of doubt. The Bishop urged that definite systematic teaching of the Faith in the way the Church provides for the children and by following the Church year in preparing sermons for the instruction of the congregation is the only antidote against the doubt and scepticism of the age. Men want a definite faith. The Church has it. It is the clergy's bounden duty to teach it.

BISHOP WILLIAMS' ADDRESS.

The Bishop Coadjutor then read his address, which, with the exception of his very touching and beautiful tributes to the five Bishops called to the rest of Paradise and to two priests of national reputation, close personal friends of his own, Colin C. Tate and Clinton Locke; and a reference to Courts of Appeal, the Apportionment Plan for General Missions, and the Second Missionary Conference of the Sixth Missionary District—was confined exclusively to diocesan matters. It was a most encouraging review of the work done throughout the Diocese during the past year, a heartfelt expression of gratitude to Almighty God for His blessing and to the clergy and laity for their hearty coöperation in the common work, and was a clarion call to all to advance.

Bishop Williams expressed himself as being strongly in favor of the establishment of Extra-Diocesan Courts of Appeal; he commended most heartily the apportionment plan for raising money for missions, general and diocesan, believing that it is no more consistent to expect the Board of Managers to run the missionary work of the Church on faith alone than it is to run a railroad or a bank without earnings or capital. He urged the people to realize that giving is a part of worship. He hoped for a revival of the work of the Brotherhood of St. Andrew in the Diocese. The excellent work done by the General Missionary showed him to be "a good investment" for the Diocese. The address disclosed the fact that a decided beginning has been made in the establishment of a Church House at the University at Lincoln, several students having already been helped by the rector of St. Luke's who has charge of this work. More than \$25,000 has been expended in the improvement of Church property and about \$8,000 in the discharge of mortgage indebtedness.

GENERAL LEGISLATION.

On Thursday, upon motion by Mr. C. S. Montgomery, the Council adopted unanimously the Milwaukee resolutions on Extra-Diocesan Courts of Appeal. The apportionment plan for Diocesan Missions, tried as an experiment, last year, was adopted for this year and the sum of \$4,000 named as the amount to be raised. A very pleasant surprise was here sprung upon the Council by Mr. Henry W. Yates, Senior Warden of Trinity Cathedral, Omaha, and Treasurer of the Cathedral Chapter, who moved that Bishop Williams' salary be increased from \$3,000 to \$3,600, stating that in case the income from the Episcopal Fund would not provide for this increase, seven vestrymen of Trinity Cathedral, the only ones thus far approached, had given pledges of \$50.00 each for three years toward making up the deficit. He had hardly ceased speaking when other prominent laymen announced their willingness to make like pledges. Chancellor Woolworth was called to the chair and the resolution unanimously carried. A committee was also appointed to raise \$1,500 to repair the present residence occupied by Bishop Williams and which has been turned over to him by the Cathedral Chapter in exchange for the old but now unsuitable episcopal residence.

Before the close of the Council Bishop Williams feelingly expressed his appreciation for this tangible expression of affection, confidence, and esteem shown by the Council.

THE ELECTIONS.

The former Standing Committee composed of the Rev. John Williams, the Rev. A. E. Marsh, the Rev. Francis S. White, and Messrs. James M. Woolworth, C. W. Lyman, and C. H. Rudge, was reelected.

The following deputies to the General Convention were elected: The Rev. John Williams, Rev. F. S. White, Rev. F. W. Eason, Rev. T. J. Mackay; Messrs. James M. Woolworth, Theodore L. Ringwalt, P. H. Updike, and E. L. Wiggernhorn. The fourth clerical delegate was elected only after prolonged opposition.

Provisional Deputies: The Rev. A. E. Marsh, Rev. W. H. Moor, Rev. W. A. Mulligan, Rev. J. C. S. Weills; Messrs. Henry W. Yates, C. S. Montgomery, J. C. Phelps, and Joseph Barker.

The following were the clerical and lay delegates elected to the Sixth District Missionary Conference: The Rev. Messrs. P. G. Davidson, W. A. Mulligan, F. S. White, James Wise, C. F. Chapman; Messrs. Henry W. Yates, Clement Chase, O. J. Hedlund, C. J. Phelps, F. W. A. Kind.

The report of the General Missionary, the Rev. W. H. Moor, showed excellent work done and called forth a resolution from Mr. Ernest, a layman from All Saints', Omaha, recommending that in the arrangements for the Council of 1905 provisions be made for practical discussion of the work and needs of the Diocesan Mission field.

INDIANAPOLIS COUNCIL OUT OF THE SEE CITY.

NEW ALBANY, IND., May 20, 1904.

THE sixty-seventh annual Council of the Diocese of Indianapolis appointed to be held in St. Paul's, New Albany, was opened with a celebration of the Holy Communion in St. Paul's, Jeffersonville, Wednesday, May 18th, at 10:30 A. M.

Since the Council at Evansville in 1893, eleven years ago, it has been the general belief that a quorum could not be obtained away from the see city. This fear has now been removed, and it is the conviction of many that the good done to the parishes in smaller places more than outweighs the inconvenience and expense involved

in changing the place of meeting from year to year. Councils have been held in Indianapolis with smaller numbers of clergy, lay delegates, and members of the Woman's Auxiliary in attendance, and this year's Council ranks among the largest, most encouraging, and enjoyable on record.

New Albany and Jeffersonville being but a short distance apart and closely connected by electric and steam lines, St. Paul's, Jeffersonville, kindly coöperated with the neighboring parish in entertaining the Council and Auxiliary. The parishioners of both places vied with each other in extending hospitality.

At the opening service in Jeffersonville the Bishop celebrated, assisted by the Rev. J. D. Stanley, President of the Standing Committee, and the Rev. Walter E. Bentley, Secretary of the Actors' Church Alliance. The sermon was preached by the Rev. F. O. Granniss on Deut. vi. 25, "Neglected Worship and Its Meaning."

There was no session of the Council during the afternoon of Wednesday, but the Woman's Auxiliary met in St. Paul's, Jeffersonville, with a large attendance and transacted much business with great enthusiasm. The clergy also met at 4 o'clock for an informal conference with the Bishop and discussed several questions relative to practical diocesan matters. The conference was both pleasant and profitable.

In the evening the Council met in St. Paul's Church, New Albany, for a missionary service. A large congregation was present. Addresses were made by the Rev. Lewis Brown, Ph.D., on the Work for and by Colored People in St. Philip's, a mission of St. Paul's, Indianapolis; by the Rev. J. E. Sulger on Missionary Work in Idaho; and by Archdeacon Walton, on his year's work in the Diocese of Indianapolis. The speeches were brisk, brief, interesting, stimulating, and cheerful.

After the missionary service the Council was organized for business with the election of the Rev. William DuHamel, Secretary, and the Rev. H. S. Musson, assistant Secretary.

The Treasurer of the Diocese presented his report on Thursday. It was the best in the eleven years of the present Treasurer's tenure of office, showing in the Diocesan Fund a deficit in the assessments for the support of the Episcopate and Council of only \$82.16, out of \$3,365.50 or 2.4 per cent. The subsequent action of the Diocese in remitting the dues of two missions, left but one parish delinquent. The total apportionment for Church Extension in the Diocese fell short \$653.13, or 26 per cent.; but this also is comparatively a good showing. The total assets of the Diocese are \$37,840 in excess of all liabilities, the total value of property held by the trustees of the Diocese being \$64,000.

THE BISHOP'S ADDRESS.

The Bishop's address was listened to with great interest. He pointed out indications of steady advance and grounds for gratitude to God. Baptisms have increased 17 per cent., and the number of communicants $2\frac{1}{4}$ per cent.; Confirmations have been the same as last year, 330. A great obstacle to more rapid growth is the short tenure of office by the clergy. This is due to inadequacy of support. Cost of living increases, but the stipend of the priest or missionary remains the same. Salaries are often insufficient and there is no alternative but to run into debt or move. Yet the outlook is brightening. Debts on parishes and missions have been paid off, so that nearly all are free or nearly free; parish houses and churches have been built or projected; and churches improved or decorated. The subject of missions necessarily occupied considerable space in the address and was dealt with earnestly, as was also the Sunday School question.

GENERAL MATTERS.

Two matters to come before the General Convention in October were discussed and commended to the favorable action of the Council. These were the Memorial of the Diocese of Milwaukee on Courts of Appeal, and the petition of the Diocese of California on the permissive use of the Revised Version.

Both of these matters were referred to committees to report to this Council. Through the Rev. Mr. Lewis the committee on the use of the Revised Version made a report endorsing the petition of the Diocese of California, and the report was adopted. Through Dr. Berry a similar recommendation was offered in regard to the memorial from Milwaukee; but favorable action of the Council was taken only in regard to Courts of Appeal, leaving the matter of Provinces out of consideration.

The Rev. Walter E. Bentley, Secretary of the Actors' Church Alliance, on invitation, addressed the Council on the aims and work of the Alliance, stirring up much interest in the movement for the spiritual uplift of the actors' profession.

THE ELECTIONS.

Elections resulted as follows: Treasurer, Charles E. Brooks; Registrar, Meredith Nicholson; Librarian, Rev. Harry S. Musson; Chancellor, A. Q. Jones.

Standing Committee: Rev. J. D. Stanley, Rev. Lewis Brown, Ph.D., Rev. F. O. Granniss, Dr. Louis Howland, Hon. Thos. L. Sullivan, W. D. Pratt.

Board of Missions: Rev. C. S. Sargent, Rev. J. D. Stanley, Rev. W. C. Otte; Chas. B. Stilz, Dr. C. L. Cleaveland, W. D. Pratt.

Deputies to General Convention: Rev. J. D. Stanley, Rev.

Lewis Brown, Ph.D., Rev. J. E. Sulger, Rev. F. O. Granniss; Messrs. Charles E. Brooks, A. Q. Jones, W. D. Pratt, J. H. Stotsenburg.

Alternates: Rev. Wm. K. Berry, D.D., Rev. C. S. Sargent, Rev. C. H. W. Stocking, D.D., Rev. H. H. Hadley; Messrs. Meredith Nicholson, H. H. Bassett, Capt. W. H. Armstrong, T. B. Page.

Trustee of Kenyon College: H. W. Buttolph.

The Bishop appointed as Examining Chaplains, the Rev. F. O. Granniss, Rev. Prof. H. M. Denslow, Rev. C. H. W. Stocking, D.D., Rev. Chas. S. Lewis, B.D. Committees were appointed to report to next Council on Christian Education, on Sunday School Work, on Audit of Accounts, and on Funds of the Diocese.

MISSIONARY FIELD CONSIDERED IN MAINE

The Diocesan Convention Largely a Missionary Body

PORTLAND, ME., May 19, 1904.

THE diocesan Convention gathered at the Cathedral on the 17th inst. and spent two days in constant work. In the Bishop's address he reviewed the missionary work of the Diocese, and also the problem of divorce, which latter has reached disgraceful limits in Maine. In part, the Bishop said:

"This year we have tried the experiment of Board of Missions acting as the Executive body of the Missionary Society and we have tried the experiment of Archdeacons and Archdeaconries. The Board of Missions has proved a great success. The missionary problem in Maine is a difficult one. Formerly the problem had to be solved by the Bishop alone. Now we have an Executive Committee. The Board of Missions has undertaken to stand behind the salary of each missionary and let him collect the money pledged by his mission and send it to the Board.

"The Archdeacons have worked well during the year and they deserve our thanks for their work. I cannot say that the Archdeaconry system is satisfactory. But I think we have only begun an experiment, that its difficulties must be known and met before they are overcome, and that will take time.

"Our state takes almost the lowest rank in the practice of Divorce. I am told that we have an average of one divorce for every 7 marriages. This is a hideous condition of things and very little better in principle than the Mormon practice in Utah, and both demoralizing to the ideal of marriage and destructive of family life which is the essence of Christian civilization. It would seem to be our duty as a Church to do something and I ask this Convention to take the matter into serious consideration.

THE ELECTIONS.

The Standing Committee chosen consists of the Rev. Messrs. C. F. Lee, E. H. Newbegin, and W. C. Stewart, and Messrs. Robert H. Gardiner, General J. M. Brown, and William G. Ellis.

Deputies to General Convention: The Rev. Canon Degen, Rev. Geo. B. Nicholson, Rev. S. H. Green, Rev. Canon Plant; Messrs. R. H. Gardiner, H. v.B. Nash, Gen. J. M. Brown, Wm. G. Ellis.

Alternates: Rev. E. H. Newbegin, Rev. W. C. Stewart, Very Rev. Frank Vernon, Ven. Henry S. Harte; Messrs. J. F. C. Merrill, Dr. W. McDavid, Ammin Davenport, W. S. Glidden.

OTHER LEGISLATION.

It was resolved that a committee be appointed to confer with other religious bodies on the subject of divorce, and the committee appointed consists of the Bishop and the Rev. Messrs. R. W. Plant, E. H. Newbegin, J. B. Shepherd, and Dean Vernon. Steps were taken to secure necessary funds to complete the cenotaph memorial to the late Bishop Neely by the appointment of a committee, of which the Rev. H. P. Seymour is chairman. There was some canonical revision and an extended debate on the raising of money for Church work by means of games of chance and the like, which, after considerable discussion, was emphatically disapproved by resolution. The California resolutions relating to the permissive use of the Revised Bible were referred to the deputies to General Convention without instructions.

WOMAN'S AUXILIARY.

The Woman's Auxiliary also held a session during the Convention, a pleasing incident of which was the presentation of a gavel to the president, Mrs. C. T. Ogden, by the Woman's Auxiliary. Mrs. Joseph Battell Shepherd made the presentation speech. Mrs. Ogden responded with much feeling. Various reports were offered showing the progress of the work of the Auxiliary, and delegates to the W. A. Convention at Boston were chosen as follows: Mrs. J. M. Glidden, Mrs. J. M. Brown, Mrs. W. G. Ellis. Alternates: Mrs. J. T. Hacker, Mrs. M. T. Plaisted.

CONVOCATION OF SPOKANE

SPOKANE, WASH., May 13, 1904.

THE twelfth Convocation was held in Spokane on the 10th, 11th, and 12th inst. On the evening of Tuesday the Bishop conducted a Quiet Hour for the clergy at St. David's chapel, Lidgerwood. After referring to some of the temptations peculiar to the West, he dwelt on the need of deeper consecration, and urged upon his clergy the greater use of prayer to this end. The sessions of Wednes-

[Continued on Page 134.]

Helps on the Sunday School Lessons

Joint Diocesan Series.

SUBJECT—"The Church of the Apostolic Days.

Part II.

By the Rev. ELMER E. LOFSTROM.

APOSTOLIC LETTERS. FIRST EPISTLE TO THE CHURCH AT CORINTH.

FOR THE FIRST SUNDAY AFTER TRINITY.

Catechism: III., Vows. Text: I. Cor. xvi. 13, 14.
Scripture: I. Cor. I. 1-10; xvi. 10-21.

Of *Apostolic Letters in general* it may be well to recall that the books of the New Testament which we call "Epistles" were not deliberately written by their authors as part of the new Scriptures, to be added to the old Hebrew Canon. They are simply letters written by St. Paul and some others, addressed to Churches in certain cities, or to a certain class of Christians, as the books of "Hebrews" and "James," or to certain individuals. They were often called forth by some occasion of only temporary significance, but we find them of great permanent value because their authors were inspired by the Holy Spirit to express great principles of Christian truth and conduct, rather than mere rules of discipline in deciding the questions submitted to them or in advising their uninstructed disciples. Probably not all the letters they wrote were preserved and made part of the Canon, but the early Church gradually selected those felt to be inspired, and in the course of time, by this common agreement, the writings belonging to the Canon became definitely fixed.

Aside from what we may learn by careful study of the letters themselves, and from the book of Acts, we know very little about the Epistles. Mention of them by their names is made by early writers, and a list in a very early document called the "Muratorian Fragment" bears witness to their genuineness. The titles and the notes at the end of the letters, as given in our Authorized Version are of late origin, have no authority, and are sometimes wrong, as is probably the case with the title to the Epistle to the Hebrews, whose author is unknown, and as the note at the end of the Epistle we study to-day, which was written from Ephesus, not from Philippi. The mistake arose from a misunderstanding of xvi. 5; but verses 8 and 19 of the same chapter show that it was really sent from Ephesus.

If we bear in mind how these letters were written, we shall understand better how to study them. We shall look for no careful statement of how the Churches were organized, or what their accepted customs and practices were. But some incidental allusions to such things we do find in these letters, written, though they often were, hastily, and sent to the Church concerned, with no thought of their permanent mission.

This "*First Epistle to the Corinthians*," as it is called, was written by St. Paul toward the end of his stay at Ephesus, concerning which we have already studied in Acts (xix.). It seems very probable that some time during his three years' stay at Ephesus, St. Paul made a hasty visit to Corinth to settle some difficulty which had been referred to him. This conclusion is drawn from allusions to his coming visit as the *third*, whereas St. Luke in the Acts has only told us of one. These allusions are found in II. Cor. xii. 14; xiii. 1; xii. 21; ii. 1; xiii. 2; the last three of which speak of his grief and disappointment at that time, and the last of which reads in the R. V. more correctly: "I have said beforehand and I do say beforehand (*i.e.*, warn) as when I was present the second time so now, being absent, to them that have sinned heretofore, and to all the rest, that if I come again, I will not spare." He seems here to quote the very words he had used against those guilty of the sins, the scandal of which called him thither. In addition to this otherwise unmentioned visit, he seems also to allude to a previous letter, which has been lost to us (I. Cor. v. 9-11). This is, moreover, confirmed by the words of his opponents quoted in II. Cor. (x. 10), and therefore spoken before it was written: "His letters are weighty," etc. From these considerations we may conclude, then, that after his visit he wrote a brief letter touching on the matter of wicked conduct. It had failed somewhat of its intended effect, and this letter again touches on the matter, along with the other things requiring his judgment. Of other incidents in the meantime which affected the Church at Corinth, we know of the visit of Apollos (Acts xix. 1) to

them, although when the Epistle was written he was with St. Paul at Ephesus (xvi. 12). We gather, moreover, that things had gone far from smoothly with them. Not only sinful conduct on the part of members, but dissensions threatened the harmonious life of the Church itself. The eloquence of Apollos (Acts xviii. 24), in contrast to the less commanding presence of St. Paul, caused some who were converted by the former to set themselves against the original disciples, while others who had been at Jerusalem and met St. Peter claimed him as their leader, and perhaps insisted upon the observance of the Jewish law by the Christians. There were others who claimed to be "of Christ," perhaps because they had seen Him. Apollos himself was not to blame for this party spirit, and refused to go to them (xvi. 12), "lest he should seem to countenance the factious spirit of his adherents." The news of the state of the Church came to St. Paul partly from some of the slaves or dependents of Chloe, who had lately come from there (i. 11). Messengers (xvi. 17) had, moreover, come from Corinth, bringing an answer to his previous letter, and requesting further instruction on the subject of that letter, and also submitting new difficulties.

Under these general conditions, St. Paul sent this letter to them. The salutation, which is the first passage assigned for our study, conforms to his usual method of beginning his letters with a thanksgiving. In this case it has been pointed out (Godet) that there is here a marked omission of any reference to the moral fruits of the Gospel, which is significant. He speaks of the gifts of utterance and of knowledge instead (compare the salutations in I. and II. Thes.). The subjects treated of in the letter explain the omission. He takes up the questions referred to him in a regular order which will appear by a study of the Epistle as a whole.

He first treats of the *ecclesiastical question of the dissensions*, and gives voice to the great truth which is above all and must decide all—the cross of Christ is the power of God to save us all (i. 18). He rebukes those who think the Gospel a system of philosophy or thought, about which there can be divisions and opinions. It is a fact above all teachers and parties—this fact of salvation in Jesus Christ.

The second question is *one of discipline and morals*. A case of incest (v.) has been permitted to go unrebuked, although committed by a disciple. He lays down the principle that in such cases there should be no association with the man which could make him think that his offense was condoned. Situated as they were at Corinth, it would be impossible not to have business intercourse with violators of the Christian code of morals, but in case "any man that is called a brother" commit such wrongs, they must, for his own good, that his soul may perhaps be saved as a result, refuse to eat with him (v. 9-12). He commands them: "Put away the wicked man from among yourselves." Connected with this question of discipline and the conduct of disciples, there follow directions as to the *settling of disputes without recourse to law* (vi. 1-11), and as to *impurity* he lays down the great principle that the body of a disciple is a temple of the Holy Ghost and must be kept pure (vi. 6-20). In a similar way he answers a *question about marriage*, which they had submitted to him (vii.). Then, as another question of conduct which must have affected many of the Corinthians, he lays down the principles to guide them as to *eating "things sacrificed to idols"* (viii.-x.) Most of them, doubtless, had friends who were not Christians, and in associating with them there was need of the broad charity suggested by St. Paul. These last two questions he does not decide as positively as he did the first two (lawsuits and impurity), but leaves them as matters in which a Christian has liberty.

The next questions *relate to their worship*, and may be called "liturgical." These are concerned with *the conduct of women in their assemblies*, abuses which have crept in, in connection with their *keeping of the Sacrament of the Lord's Supper*, and the use of *the gifts of the Spirit*. In seeking to settle the dispute concerning this last, he writes the wonderful thirteenth chapter setting forth the great principle that love must underlie all and then there can be no confusion.

He finally settles a *question of doctrine*, where we have an inspired utterance as to the fact of the resurrection of the body, which has been a great comfort to the bereaved in every age.

The final salutations and direction to be obedient to the instruction of their ministers, breathes the same tender solicitude which St. Paul showed toward all his "children in the faith."

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.

"WITH GREAT JOY."

To the Editor of *The Living Church*:

I HAVE just read the excellent article, "In the Upper Room," on page 58 of your issue of May 14th. There is just one false note which mars the most helpful meditation. The author says: ". . . sadly, but obediently, had they returned to Jerusalem"; St. Luke says (xxiv. 52): "And they worshipped Him and returned to Jerusalem with great joy."

Grace Church Rectory, Faithfully,
Jamestown, N. D., May 17, 1904. EDWARD WELLES BURLESON.

THE LAW OF CHRISTIAN MARRIAGE.

To the Editor of *The Living Church*:

IN ANSWER to the letters of the Bishop of Vermont and Mr. Rowland Evans, which appeared in your issue of May 14th, I think a reply to one will be a reply to both, as both take strong exception to my statement that a marriage between a baptized person and an unbaptized person is null and void.

The Bishop of Vermont says: "Your correspondent boldly and baldly declares that the marriage of an unbaptized man with a Christian woman is absolutely null." And he quotes Watkins, Mortimer, and the Council of Arles against the correctness of my assertion.

I beg again "boldly and baldly to declare that the marriage of an unbaptized man with a Christian woman is absolutely null," and in support of that declaration quote Watkins, Mortimer, and the Council of Arles. And the quotation from Watkins I will let stand just as quoted by Bishop Hall, viz., "That no marriage can be recognized as Christian marriage in which at the time of first entering upon the marriage state one of the parties was baptized, and the other unbaptized."

From Mortimer's *Catholic Faith and Practice*, Part II., I make the following quotations:

From Page 8. "The subjects of Matrimony as a Sacrament are two baptized persons. Two unbaptized persons can contract valid matrimony, though not sacramental. But, according to the laws of the Church, there can be no matrimony possible between a person who is baptized and one who is not baptized, since it is certainly not sacramental Matrimony, nor is it natural Matrimony, and it is forbidden by the Church."

From Page 19. "Marriage between a baptized person and one unbaptized, in the first place, can never be sacramental matrimony, since it cannot confer the grace of union where one of the parties is incapable of grace. The Western Church declines to recognize it even as valid matrimony, some holding that it is expressly forbidden by St. Paul in two places. (1) In one of these passages he says: 'The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord' (I. Cor. vii. 39). Here, writing to Christians, St. Paul seems distinctly to limit the marriage of a widow to a Christian; she can marry only 'in the Lord.' (2) In the other place he enjoins: 'Be ye not unequally yoked together with unbelievers,' etc. (II. Cor. vi. 14 to vii. 1)."

From Page 35. "ON MIXED MARRIAGES." "In the present, day such marriages are absolutely forbidden both by the East and the West, and are considered to be null and void."

From Page 37. After commenting at length upon the meaning of II. Cor. vi. 14 to vii. 1, he adds: "And further, we may observe that this text has been interpreted by the Church, both of the East and West, as referring to and forbidding mixed marriages."

The canon of the Council of Arles, as quoted by Mortimer, is as follows: "Concerning women who were united to Gentiles, it was determined that for some time they should be excluded from Communion." What is there in that canon that

sanctions a mixed marriage or recognizes its validity? A woman united to a Gentile is disciplined in the only way in which the Church can discipline her, viz., by excluding her from the Holy Communion. And she is disciplined by the Church because she is joined to a Gentile out of wedlock. The relation between them is not "true and lawful matrimony." People are not usually disciplined by the Church for doing that which is "lawful and right."

The "diriment impediment" of *cultus disparitas* is *jure divino*, because forbidden by Holy Scripture in two places. (1) In I. Cor. vii. 39, in commenting upon which Tertullian says: "But of marrying in the Lord, when he says, 'only in the Lord,' he is not now persuading, but expressly commanding." (2) In II. Cor. vi. 14 to vii. 1, according to the interpretation of the Church, both of the East and West.

That such marriages are null and void was also the view of St. Cyprian, Tertullian, Callistus, Bishop of Rome A. D. 218, St. Ambrose, St. Jerome, and others. There have been times in the Church's history when her discipline has been strict, and times when it has been lax, but her law has been the same from the beginning.

Mr. Evans says: "I would like to ask him, as to his case of 'Couple Number Three,' where he finds authority for holding that it is unlawful to use the marriage service in a case where one of the parties is unbaptized? Doubtless the marriage service is intended for baptized persons, but where is the law, canon, or rubric which forbids its use when one of the parties is unbaptized?" In answer to that question, I would refer him to Canon 13 of our Canons of General Convention, entitled "Of Marriage and Divorce," Sec. i., which reads as follows: "If any persons be joined together otherwise than as God's Word doth allow, their marriage is not lawful." Certainly no one will claim that it is lawful to use the Marriage Service to bless an unlawful union. And then to the Marriage Service itself. First, where the minister is required to say: "Dearly beloved, we are gathered together here in the sight of God, and in the face of this company, to join together this Man and this Woman in *Holy Matrimony*." Not in common, non-sacramental marriage, which has none of the essential characteristics of Holy Matrimony, and certainly not in a union which is neither common nor sacramental matrimony, and which is forbidden by the Church; but in that *Holy Matrimony*, which the Prayer Book declares was "instituted of God in the time of man's innocency, signifying unto us the mystical union that is betwixt Christ and His Church," and which is a sacrament of the Church having "an outward and visible sign of an inward and spiritual grace given unto us," and which no unbaptized person can receive. And then it is forbidden again in that part of the Marriage Service, which seems to me to be the most solemn part, where the Minister is directed to say: "I require and charge you both, as ye will answer at the dreadful day of judgment when the secrets of all hearts shall be disclosed, that if either of you know any impediment, why ye may not be lawfully joined together in Matrimony, ye do now confess it. For be ye well assured, that if any persons are joined together otherwise than God's Word doth allow, their marriage is not lawful." In the English Prayer Book this charge is in a more amplified form, and concludes as follows: "For be ye well assured, that so many as are coupled together otherwise than God's Word doth allow are not joined together by God; neither is their Matrimony lawful."

Here is a positive declaration by the priest to the couple to be married, made solemnly and authoritatively in the sight of God, and in the face of the congregation, that if there is any impediment there can be no matrimony. It will be unlawful, or, to use the canonical term, "null and void."

There is also in this charge in the Marriage Service the positive declaration that that is an impediment to Holy Matrimony, rendering the same null and void, which is "otherwise than God's Word doth allow."

I think I have shown that according to the interpretation of the Catholic Church, both East and West, God's Word in two places forbids the union of a baptized person with an unbaptized person, and that, therefore, *cultus disparitas* is one of the impediments to Holy Matrimony referred to in the Marriage Service in the Book of Common Prayer as rendering the marriage a nullity, because the parties being "coupled together otherwise than God's Word doth allow are not joined together by God."

F. A. HIGGINS.

Ticonderoga, N. Y., May 14th, 1904.

To the Editor of *The Living Church*:

THE following is the answer I received from a very distinguished priest in New England, concerning the marriage of persons unbaptized, or rather, the appropriateness of such marriage being solemnized by a priest. The writer is a deputy to the General Convention from his Diocese, a member of the last and re-elected for this coming one. He has also served on a very important committee appointed by the General Convention. His opinion then, has some weight. He writes:

"About the marriage of persons unbaptized, Bishop Niles taught me long ago, when I was in the mind to refuse such cases and had once done so, that to give the Church's blessing to a Sacrament of the Patriarchal Covenant, not in itself Christian, nor based on any Christian truth or fact (though much glorified to Christians, by the discovery that it is, and always *was*, a type of a great New Testament and Christian fact, the union of Christ and His Church) was not inconsistent with Christian principles, but was rather to be considered (along with *taking money* from good heathens, which at that time I was minded to refuse also) as a case of 'not quenching the smoking flax,' i.e., of encouraging rather than snubbing any drawings of untrained consciences *toward* a recognition of any Christian claims and facts. I should venture to offer as an illustration our Lord's working a miracle of healing for the servant of the good centurion, not, apparently, a proselyte. If he had been that, those who presented his plea would surely have stated it.

"I am aware that Roman theology would scorn the idea that heathen marriage is sacramental. For my own part, I hold that there is no ground for distinguishing, though I know the great Bishop of Vermont does, between marriages of Christians and marriages of non-Christians. In both cases the parties themselves are the ministers, and the priest only confirms with a blessing the vow and covenant betwixt them made, by their own act, equally valid under the *Divine* Law without *any* act of priest or *civil authority*, with a primitive Divine sanction. I was taught by the late Bishop Williams of Connecticut, and I value the teaching, that the primitive covenant with *all* men in Adam (and in Noah?) was *never abrogated*, by either the Abrahamic or the Christian."

The above satisfied my scruples as to the right of a priest to solemnize such marriages. However, I do wish the Church would put forth a different form to be used in these cases. It does seem incongruous for a man to say, "With this ring I thee wed," etc., "in the name of the Father, and of the Son, and of the Holy Ghost," when he does not believe in the Trinity. With that exception, I think the present form can be justified, as whatever the priest does, he does it in the name of the Trinity, whether to the baptized or unbaptized. God makes "His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." So it may be likewise with His blessing which sanctifies marriage.

UPTON H. GIBBS.

Healdsburg, Cal., May 16, 1904.

THE EGYPT EXPLORATION FUND TROUBLE.

To the Editor of *The Living Church*:

ARCHDEACON WRIGHT of Milwaukee clearly stated, in your issue of May 21st, a dozen facts of importance concerning the "reorganization" of the American Branch without regard to the wishes of the corps of 80 or more local secretaries and the hundreds of subscribers. Allow me, who founded this Branch in 1883, and until this reorganization its vice-president and honorary secretary, to add one or two equally important statements.

First, the reorganization was made at the time of our greatest prosperity, *financially* and otherwise. I had put forth my best efforts, and the annual subscriptions had increased by \$4,000 to \$5,000. I defy any member of the London Committee to point out a single departure from my duty. I was placed in general control of affairs here, and was the official representative of the Fund in America. My monograph, *The Truth About the Egypt Exploration Fund*, clearly shows that there was friction in the Boston office through the ambitious plots and acts of the secretary in that office. Dean Hoffman of New York and many subscribers wrote very plainly to London that my authority must be maintained. Henry Phipps, Esq., partner of Mr. Carnegie, wrote:

"As a friend of the Fund, and a local honorary secretary, I wish to add my strongest endorsement of Dr. Winslow, and I much regret the annoyance caused him by the office secretary. Last spring, I sent an extra \$250 in response to Dr. Winslow's (personal) appeal. To any business man it is clear that Dr. Winslow should have power to displace or appoint any assistant that he sees fit."

But, through the influence of Mr. Cotton and one or two

others, my authority existed only on paper. As honorary secretary in England, the correspondence was all in his hands, which gave him great advantage. He had previously passed some time in Boston, much of it in the "office" with the secretary. One of the results of his alliance with her in Fund matters appeared when he secured her appointment upon the London Committee as one of its members! The fraud practised to do this reveals, as Dr. Wright states, "a state of affairs discreditable to any learned body." The Hon. Treasurer, Mr. Grueber, warned me from London: "Her game is to minimize your authority and finally to crush you."

Secondly, the opinions upon my monograph are, as an eminent local secretary declares, "an overwhelming indictment of the London Committee's action." I have selected from 300 a sheaf of 92 opinions from representative subscribers in various beliefs, stations, or occupations. Bishops Dudley, Whitaker, Seymour, Mann, are followed by Drs. Morgan Dix, Herrick Johnson, Philip Moxom. Presidents or Deans of educational institutions, authors, heads of learned and scientific societies, bankers, lawyers, etc., are in the printed list, where also appear several of our best known editors. The Very Rev. R. W. Norman, D.D., D.C.L., of Toronto, remarks: "I cannot recall another such instance of disgraceful and outrageous conduct." Nor is much English sympathy lacking; England's greatest scholar in the cuneiform texts writes to me, this mail: "Knowing, as I do, what kind of men certain of my countrymen are (it pains me to say it), I send you the expression of my sympathy, and the hope that things may yet turn out well with you." Maspero, in supreme charge of archæology in Egypt, cheered me with a delightful letter; and Sayce wrote me very kindly from his *dahabeah* ("Istar"); and Petrie that he was not connected with "the management in any way." The two former being vice-presidents, the last the explorer *in situ*, for the Fund, wrote to me after reading my monograph.

And now, in closing, finally as I hope, this unpleasant topic, I simply add that all interested in the Fund and my past labors for it, may have the monograph, or the ninety-two opinions of it, to read, by addressing Rev. W. C. Winslow, 525 Beacon Street, Boston. A leading Hartford rector, the Rev. George T. Linsley, writes to me that "the monograph reads like a story of Sherlock Holmes, but it is, as it appears to me, an incontrovertible statement of facts."

WILLIAM COPLEY WINSLOW.

Boston, May 20, 1904.

"THIS DENOMINATION OR SECT."

To the Editor of *The Living Church*:

AN EDITORIAL paragraph in one of the prominent daily newspapers of this city comments with much satisfaction on the "Change of Name" status, so far as it is defined by the Joint Committee's report of inexpediency; and it closes with these words: "As for this denomination or sect, it is rapidly growing in numbers and influence."

Denomination or sect! That is how the Anglican Catholic Church in the United States of America is described when written about in the secular press of the country!

Whose fault is it that this is so, if not our own? We are content with a misleading and minimizing name. We endeavor to hush all attempts at restoring some dignity to our title in confirmation of a simple historic fact, as if the advocates of it were a group of radical, if not impudent and seditious agitators whose noisy efforts may cause a blush of embarrassment, and lest, indeed, some Unitarians or Nothingarians should be robbed of their satisfying slumber by the gentle tumult, or be convinced against their wills that a denial of the Divinity of our Blessed Lord and of the reality of the Holy Trinity is really something more vitally serious than the expression of a wise and cultivated taste. It is so much easier, in evening clothes especially, to belong to a "denomination" when mingling with those whose ecclesiastical belief is a far cry from ours, than to plant the standard of the Church with all that it implies in name and nature and to maintain it. Then, too, it saves a lot of odious explanation as to how it could possibly happen that we are Catholics.

Roseate teas in the metropolitan mansions of the wealthy may be quite considerably responsible for the roseate Churchmanship in some Dioceses, and its concrete type in many faultlessly groomed residential suburban parishes. I have in mind one such. It was a tempting environment for a priest who was young, handsome, and popular, and sought to recruit his con-

gregation in its new location, not so much from "all sorts and conditions of men," generic as that may be, as from the exclusive and well-bred sorts and conditions of women—and their husbands and fathers perhaps twice a year, if pleasant. Yet was it not a little too yielding when a Unitarian lady of social prominence and wealth, who was being solicited by the same priest to become identified with his parish, to reply in response to her excuse: "Why, Dr. Cassock, you know *we* are Unitarians!"

"Oh well, that won't make any difference; we all believe pretty much alike."

I think it would be quite within reason to assume that this rector voted in convention to retain the name of the Protestant Episcopal Church, and perhaps mentally wishing so to change it as to read Protestant Episcopal *Society*. The latitude of position is very generous between Pius X. and Mary Baker Eddy, and somewhere therein it is not hard to locate the method of "rapidly growing in numbers and influence."

We have a royal heritage coming to us by the indubitable right of succession, but we neglect it by indifference and will not enjoy its full fruitage. We have inherited a regal title, but we are satisfied with an almost childish nickname. We join patriotic societies and search through musty libraries and antique records to establish an unbroken lineage of our little human lives and are rightfully joyful when this is successfully accomplished. But our Holy Mother, the Catholic Church, of whose Divine ancestry and ever enduring descent many Churchmen act as if thoroughly ashamed or necessarily apologetic, we submit to see humanly sectarianized in public estimation and compelled to be laden with a legal name having much the same pointed, identifying significance for the purpose of accurate description, as resides in "John Doe" and "Richard Roe."

Boston, May 10, 1904.

JAMES B. ALDEN.

CLERICAL ATTIRE.

To the Editor of *The Living Church*:

A QUESTION for information:

In *The Churchman* for May 14th is the picture of the Rev. ———; and several other recent portraits of clergymen in that journal naturally cause one to wonder if the clerical dress is gradually to be entirely discarded. The present Bishop Coadjutor of New York takes the lead in this new departure, and, I suppose soon at our General Convention it will be quite impossible to distinguish our Bishops from lay representation.

It does not become me to criticise this attitude of a Bishop of the Church, but I simply ask for information, What is the reason for such a radical departure from the ancient custom of the Church, and what is gained by taking away that which has always distinguished the priest of God as one set apart to minister in holy things, and has helped always the reverential awe and dignity which the priestly office should always inspire? It seems to me that the secularization of the sacred ministry is going on rapidly enough without this assistance; but if the advocates of this departure can show any benefit to be derived therefrom, I, for one, would be glad to know.

R. BANCROFT WHIPPLE,

Rector of Christ Church, Tashua, Conn.

CONDITIONS IN RUSSIA.

To the Editor of *The Living Church*:

WILL you allow me in the columns of your estimable paper to express my indignant protest against the words of Ralph Adams Cram in his letter of April 23d? He says, in reply to Mr. George Washington's letter of March 10th, that Christians are quite as safe under any circumstances in Japan as they are in England or the United States, and *much safer in point of fact than they are in France or Russia* (the italics are mine).

I should like to call him to account for such an implied slur upon Russia, or France, either, for that matter, because it is most unjust in both cases.

In France the trouble of late has arisen not from the fact that the people who have suffered at the hands of the law are Christians, but rather because the Roman Church in that country has abused or misused their Christian privileges, as they have done in every other country where they have had control; so to-day a terrible reaction has set in against them, the consequence of the Jesuits and other religious orders, backed by

the Pope of Rome, interfering in affairs political; but even that does not involve the safety of Christians.

And as for Russia, although much misunderstood and grossly maligned as she has been for long years in the United States, she is, nevertheless, the great Christian nation of the world; and if I were there to-day I would be just as safe as Mr. Cram is in his easy chair by his own fireside, and much safer than my ancestors were a hundred and forty years ago in New England.

Two years ago I spent three months among the Russians, and a more refined and charming hospitality among the gentlefolk of Russia I have never met with anywhere in the world, except, possibly, in dear old England; and never even in that highly-favored land did I witness such earnest Christian faith and true devotion as I saw manifested always in both the homes and the churches among the humbler classes.

It is amazing to me what an amount of ignorance and prejudice prevails in the minds of seemingly intelligent people on this side of the Atlantic toward a great nation like Russia.

Coaticooke, Que.,
May 14, 1904.

Yours very truly,
V. HUNTINGTON.

WESLEY AND METHODIST ORDERS.

To the Editor of *The Living Church*:

NO ONE condemns the claims of Methodist "bishops" so unsparingly as the Methodist Dr. Tyerman in his *Life and Times of Rev. Jno. Wesley*; and I would commend that work to the clergy for its fairness and fulness in giving extracts from Wesley's writings. Tyerman attributes the Methodist episcopate to the "ambition" of Dr. Coke. He gives a very full account of Wesley's ordination of Coke, and his subsequent letter to Ashbury. Here are one or two extracts from Tyerman's work, pp. 433-438:

"We have no fault to find with the American Methodists being called the Methodist Episcopal Church, . . . but it was a name which Wesley never used; and to censure him for ordaining bishops is to censure him for what he never did. He ordained a *superintendent*; but he never thought to call him a BISHOP."

Again:

"With the highest respect for Dr. Coke, and for his general excellencies, it is no detraction to assert that he was dangerously ambitious, and that the height of his ambition was a desire to be a Bishop. Some years after this, Coke, unknown to Wesley and Asbury, addressed a confidential letter to Dr. White, Bishop of the Protestant Episcopal Church in Pennsylvania, which, if it meant anything, meant that Coke would like the Methodists of America to be reunited to the English Church, on condition that he himself was ordained to be their bishop. In 1794 he secretly summoned a meeting at Lichfield of the most influential of the English preachers, and passed a resolution that the Conference should appoint an order of bishops to ordain deacons and elders, he himself, of course, expecting to be a member of the prelatical brotherhood. And, again, it is a well-known fact that within twelve months of his lamented death, he wrote to the Earl of Liverpool, stating that he was willing to return most fully into the bosom of the Established Church, on condition that his royal Highness, the Prince Regent, and the government, would appoint him their bishop in India."

Tyerman concludes: "These are unpleasant facts, which we would rather have consigned to oblivion, had they not been necessary to vindicate Wesley from the huge inconsistency of ordaining a co-equal presbyter to be a Bishop. Wesley meant the ceremony to be a mere formality likely to recommend his delegate to the favor of the Methodists in America: Coke in his ambition wished, and intended it to be considered as, an ordination to a bishopric."

I might say that I found Tyerman's work most effective in dealing with an Ottawa Methodist D.D., who attacked the Church about two years ago in the press, and who brought forward the well-worn fable about Wesley believing himself to be a "scriptural bishop," etc. Yours faithfully,

Carp, Ont.

R. B. WATERMAN.

THE REVISED BIBLE.

To the Editor of *The Living Church*:

IN YOUR issue of May 14th, the leading editorial bears a misleading caption. "Revised Bible" bears a taint of "Woman's Bible," "The Expurgated Bible," etc. It suggests a likeness to "The Gospel of St. Mark" or "The Gospel of St. Luke," which is common, but not in harmony with the King James' Version, the Revision of 1881, nor St. Mark i. 1.

The article to which we refer is interesting, instructive, and carefully prepared, but it does strike one that it quite mis-

apprehends the purport of the memorializers of the California Convention, which requests a "permissive use" of the Version of 1881, as we take it. The General Convention has granted the use in her public services of the King James' Version, and of the Marginal Readings Version. This is wise, for it establishes an important principle, viz., that these Versions are, after all, only translations of a text (Hebrew and Greek) which is, really, "The Bible." Now, why not extend this "permissive use" to the Canterbury Version? Would it not emphasize a fact that needs to be put before our people, viz., that no "English Bible" exists, that all versions are merely translations? This would surely be a higher plane of "unity" than the King James' Version. No version of the Bible can afford a true basis of unity in harmony with the Catholic Faith which has the suspicion of Calvinism that lurks about the Version of 1611.

A "marginal reading," in the margin, requires a break in the reading that impairs its practical value. This is obviated in the issue (in the smaller size, at least) of the King James' and Revised Versions in such form, incorporated in the text, that one can read easily and forcibly either one. If, as you state, it is "a helpful commentary," why not permit its use? Sad as it is, it must be acknowledged, that many persons hear little of Holy Scripture read except in the public services. The permissive use of the Revision of 1881 would doubtless be helpful to the better understanding of some lessons. It would certainly give room for thought in such a passage as Ephesians iv. 11.

GEORGE B. NORTON.

Newport, Ark., May 19, 1904.

HUMAN ORIGINS AND GENESIS III

To the Editor of *The Living Church*:

ONE of your correspondents recently commented in an interesting manner upon Bishop Gore's opinion that without ecclesiastical or conciliar decree, men may regard Genesis iii., treating of the Fall of Man, either as historical or as a myth. He expressed very properly his horror that any portion of Holy Writ should be regarded as a myth, and suggested that this particular portion may be considered an "apocalypse of origins," as St. John's revelations may be regarded as an "apocalypse of last things."

Many Agnostics devoutly believe in an Almighty and beneficent Creator, inasmuch as it is in line with scientific conclusions that necessarily all created things must have a Creator; but they reject all revelations other than those of nature and science, because evolution, now so generally accepted, is openly at war with the story of Eden, the tale of Jonah, the universal deluge, and other Bible history.

If it is allowable to discuss such questions, may there not be other ways of crediting Genesis iii., than that it is either historical or a myth? If the soul of man is immortal, which is generally believed, if it has no ending, is it unreasonable to suppose that it has no beginning, at least in what we call time? We know absolutely about life hereafter as little as we know about any possible previous existence, and it is as harmless to speculate about one as the other. It may not be wise to speculate at all on this subject, but it is harmonious alike with history and with evolution, that the early inhabitants of this earth were rude, uncouth, and barbarous, and that man has been improving morally and intellectually ever since, although yet far from perfection.

The Bible tells us that God created man in his present form and breathed into him the breath of life. Thus there was a beginning of life under present conditions. Farther than that we do not know. We do have, through revelation, some indications of a future life beyond the grave, given, perhaps, because we may profit thereby; but it is inconceivable that any benefit beyond the gratification of curiosity should come to us from any knowledge of a previous existence.

JAMES B. CRAIGHEAD.

Nodena, Ark., May 14, 1904.

"MAY MEETINGS" IN LONDON.

[Continued from Page 116.]

of our greatest countryman in the century that is before us," and the walls may hold "memorials on a modest scale."

The Lent Ordination lists, recently published in the *Guardian*, give—exclusive of one from the Diocese of Edinburgh—the names of 96 candidates (58 deacons and 38 priests) as compared with 110 candidates (56 deacons and 54 priests) at

the corresponding season last year—thus a slight increase in deacons but a large decrease in priests.

A parish priest in the Diocese of Worcester having written to his diocesan on the admission to Holy Communion of certain persons belonging to Protestant Dissenting bodies, who were desirous to be admitted but unwilling to be confirmed, the Bishop of Worcester, in his letter of reply (published in the *Diocesan Magazine* for May), thinks his priest did right in declining to admit them on the ground of the Prayer Book rule as to Confirmation. But what the Bishop immediately adds in conclusion, does not seem so satisfactory: "But where people have previously been admitted to Communion without being confirmed, though they acknowledge that they were not confirmed, it would, I think, be contrary to equity to repel them subsequently."

If, however, it be a most flagrant breach of Church order, as it unquestionably is, to admit unconfirmed persons—impliedly unwilling to be confirmed—to the Blessed Sacrament of the Altar, pray, what has "equity" got to do with it?

A Bill relating to Education was presented by the Bishop of St. Asaph in the House of Lords yesterday, and after some little discussion was read a first time. I cannot say anything further about it now.

Your correspondent is in a position to state that the Lord Primate of All England, Dr. Davidson, is going out to America for two months in the autumn. It will probably, however, have been out in the newspapers long before this letter reaches its destination.

J. G. HALL.

CONVOCAION OF SPOKANE.

[Continued from Page 129.]

day were held at Trinity Church (Rev. J. Neilson Barry), and began with the celebration of the Holy Communion. The sermon was preached by the Rev. Thomas A. Hilton of Wenatchee.

In the Bishop's address he referred to Marriage and Divorce, and laid special emphasis on the need of more explicit teaching on the sanctity of the marriage vows, and that parents should do all in their power to discourage hasty engagements and marriages.

The afternoon session was devoted to business and discussion of condition of the District: its weaknesses and how they can be remedied. This discussion was led by the Rev. W. L. Bull, the general missionary. In the evening a missionary meeting was held at St. Agnes' Church (Rev. H. C. Beers); the speakers being the Rev. Willard H. Roots of Grangeville, Idaho, on "Foreign Missions"; the Rev. H. V. Baer, Clarkston, Wash., on "Domestic Missions"; and the Rev. W. L. Bull, on "Diocesan Missions." Thursday's sessions were held in All Saints' Cathedral (Very Rev. Robt. Perine), and after the Holy Communion, the day was given up largely to business, which crowded out other matters. In the afternoon at 2:30 o'clock, the Woman's Auxiliary held a most interesting and instructive meeting. Mrs. Phil T. Becher, the president presided. In addition to several addresses, the representatives of the various chapters reported on their work for the past year; all showing that the women of the Church have been energetic and faithful in the cause of Missions.

At 8 p. m. a Sunday School meeting was held. Bishop Wells spoke on the subject of uniform lessons in Sunday Schools, and also increasing the interest in the work by systematic drill. The Rev. F. C. Williams of Moscow, Idaho, addressed the congregation on "Home Department and Cradle Roll." Afterward the ladies of All Saints', who had already entertained the Convocation at luncheon at noon, held a reception in the parish house, thus giving an opportunity for all to meet the delegates.

Among other important business transacted was the matter of the establishment of extra-diocesan courts. The committee, appointed a year ago to consider and report, submitted a favorable report, which was accepted, and after thorough discussion the first part of the Milwaukee resolutions was unanimously adopted, recommending the establishment of such courts; while the second part of it, referring to such establishment through the Provincial System, was referred to a committee of six for further consideration.

In the matter of merging the local with the General Clergy Relief fund, the committee reported in its favor, and the Convocation unanimously voted to merge the two funds and in the future to have but one, the General Clergy Relief Fund, and to take up an offering for it on Christmas Day.

The officers as elected are: Secretary, the Rev. H. Norwood Bowne, Coeur d'Alene City, Idaho; Registrar, the Rev. J. Neilson Barry, Spokane; Treasurer, Mr. Arthur W. Lindsay, Spokane; Delegates to General Convention: Clerical—the Rev. W. L. Bull, Spokane; Lay—Mr. H. S. Colins, Spokane.

Among other appointments by the Bishop are, as the members of the Standing Committee, Rev. Alfred Lockwood, Ellensburg, Wash.; Rev. H. M. Bartlett, Kennewick, Wash.; Mr. George S. Brooke, Spokane, and Mr. Clinton Staser, Ritzville, Wash.

Literary

Biography.

Life and Letters of Thomas Thellusson Carter. Edited by the Ven. W. H. Hutchings, M.A. London: Longmans, Green & Co., 1903.

Within three quarters of a century a revival of spiritual life has almost transformed the Anglican Communion. The same as ever in identity and substance, she seems to be another in the comprehension and exercise of her heavenly powers. Nor does anyone suppose that the work is yet complete. A recent speaker at a public dinner of Churchmen in an Eastern city, betrayed both ignorance and want of observation, when he said that the Catholic movement, like the Hussite, the Lutheran, and the Wesleyan, had "about run its course." The numberless signs of an intensive and retrenching activity in the movement to-day convey quite the reverse impression



THE LATE CANON CARTER.

to readers either of human nature or of history. Less than a year ago, the same truth found an unexpected witness in the editorial columns of a great secular daily, which, though hostile to "the Romeward movement in the Episcopal Church," candidly confessed that at least it could no longer be laughed at as the hobby of a handful of dreamers. The revival is far from showing any signs of abatement; and its progress from the very beginning has been so normal, so uniform, and yet so incredibly vigorous, that we cannot but regard it as of God, and as destined to rest only when its work is fully done.

Now it goes without saying that the majority of persons who read a biography will expect to find the subject treated primarily as a figure in history, and not primarily in the light of an attractive personality. But this is more than ordinarily true when one who has made himself a conscious and willing instrument in a great work of God, is to be described professedly for readers who best know and most admire him as such. It is the full significance of such a movement as that just mentioned, which gives to its greatest instruments their true dignity. "They are men wondered at," not because of their personal excellence, however great, but because of their part in "what God hath wrought." If we are right in estimating this to be the true keynote, then anything purporting to be a life of Thomas Thellusson Carter should be, both in scope and in construction, more than a mere memoir.

Apart from its ruling spirit, the present work has many commendable features. It is well bound and printed, and its illustrations are mostly good and to the point. The general arrangement of the material is logical and natural for the author's purpose. The more detailed arrangement within the chapters is not so good, and a frequent variety of subject, heading, and type on the same page is something of a tax upon the reader's attention.

Still more unfortunate in the treatment of such a subject is the want of grace or finish in the style. There is an abundance of lengthy and ill-jointed sentences, parenthetical clauses, and reckless disregard of the ordinary effects of certain particles upon sequence of thought. Here is an instance of the kaleidoscopic association of ideas which occasionally presents itself without warning. The italics are ours:

"Those who knew Mr. Carter's habits well, will all bear witness to—as a marked feature of his character—his industry. His use of time, and sense of its value, were very noticeable. No trouble or pains ever seemed to be too great for him in doing good. Whilst we have said that he was not a student, perhaps 'book-worm' would have been the better term. He read quickly, and took in what he read as quickly; and his mind approved or rejected with the same rapidity. He was sharp in detecting a flaw of inaccuracy; and if an argument, in seeing when it was carried too far. He had, too, that mark of genius in being dissatisfied with his own productions. He was ready to take or give a hint, with a smile which would disarm an opponent."

Thus much for his "industry." Sometimes, even in a passage like this, a thread of unity may be traced through two or more consecutive sentences before chaos again reigns; but it is the effort involved that makes the reading a task instead of a pleasure.

We note that in giving some account of the admirable work of the Sisters of St. John the Baptist, the author, after making separate mention of five of their institutions in the Diocese of Calcutta, dismisses all the works of the Community in the United States with a single entry, not even stating their number.

The material is, however, sufficiently complete for the author's purpose. It abounds in letters and other matter calculated to present an adequate view of Canon Carter's personal character. Such is, in fact, the principal aim; and it is here, as already suggested, that we venture to think an opportunity has been missed. It is as an instrument in a mighty and far-reaching work of grace that Canon Carter is known to the vast majority of those who would read his life at all. To them it was due that the historical aspect should have governed the selection and treatment of the matter, as well as the literary merit of its form. If there was really demand for a work of more than ephemeral value, it is to be hoped the demand may yet be supplied. WILLIAM H. McCLELLAN.

Edward Lincoln Atkinson. By Charles Lewis Slattery, Dean of Faribault. New York: Longmans, Green & Co.

The biography of obscure persons is not frequently attempted. How profitable such lives might be has been shown by the Life of Edward L. Atkinson, which Mr. Slattery has recently given us.

Atkinson was not known in the Church at large. Probably few men west of New York ever heard his name; but he was loved so devotedly and for the right reasons by men who touched his life, that the story of his ministry is well worth the telling.

It is the record of a nine years' ministry, two as curate, six as vicar of an institutional church, one as rector of a comfortable New York parish. He brought the same temper and methods to those diverse conditions, and he won success by precisely the same means—his ability to love. He once said to the present writer, after he had gone to New York and found himself confronted with more complex problems: "My friends think that I have only one string to my bow, because I have been so enthusiastic and successful in my Boston work." He is the only man I have ever known who could pay himself a compliment without seeming conceited. He had, after all, only one string to his bow, and that string carried any arrow he chose to use. It was the love of men—the whole souled eagerness to help them. One felt it in taking his hand; it was written between the lines of all his letters. The fashionable New York parishioner responded to it just as readily as the scrub women and teamsters in the Roxbury parish.

These pages give the diary of an ideal parish priest; nothing seemed too much work or no one too worthless to claim his whole and best interest. He apparently had strength to bear everyone's burden. He was not accustomed to begin his letters, as many of the rest of us do, with the perfunctory "I am swamped with work." It was when he was swamped with work that he poured out his enthusiasm in letters to his friends. What a gift this talent of friendship and of getting interested in other men's lives!

This brief biography has a message for the divinity student who is shaping his ideals of the ministry; for the young clergymen who need a tonic of simplicity and self-forgetfulness; and for the older clergy who have got some of the iron of indifference and bitterness into their souls. We all might with profit be more like Atkinson.

WM. AUSTIN SMITH.

Miscellaneous.

Japan To-Day. By James A. B. Scherer, Ph.D. Philadelphia: J. B. Lippincott Co. Price, \$1.50 net.

A most delightful book, which has already passed into its second edition. Written in a lively, picturesque style, it is full of humorous touches and gives an interesting account of the country and people, showing their good qualities and also wherein they are lacking. The illustrations are excellent. The author was for six years an instructor in one of the Japanese government schools.

Industries of To-Day. Edited by M. A. L. Lane. Youth's Companion Series. 12mo. Cloth. 137 pages. Illustrated. Boston: Ginn & Co. List price, 25 cts.

A useful little book, telling in plain language some of the simple things concerned with many of the industries of the day, including cod fishing, raisin making, the manufacture of matches, soap, and pins, and many other interesting, and frequently out of the way chapters of industry.

Tangledom. A Volume of Charades, Enigmas, Problems, Riddles, and Transformations. By Charles Rollin Ballard, "Nillor." With Appendix. Boston: DeWolfe, Fiske & Co. Price, 75 cts.

The author appears to think that a supply of charades, riddles, and other puzzles, in which, in place of answers, there is simply an appendix of suggestive helps in the solution, will be appreciated. Perhaps it may be; though it will be a test of many minds, in which some will not successfully pass through the ordeal. At least it is good mental training to make the attempt.

Old-Time Schools and School-Books. By Clifton Johnson. With Many Illustrations Collected by the Author. New York: The Macmillan Co. Price, \$2.00 net.

The school children of the present day certainly fail to appreciate their advantages as compared with those of their grandparents. This interesting volume recalls many of the chapters from the earlier text-books used by American children, and one reads again, with the assistance of the startling illustrations, of the tragic end of "Mr. John Rogers, Minister of the Gospel," while the touching epic beginning "In Adam's fall we fanned all" is again restored to memory. We have found the volume very interesting and entertaining, and so, no doubt, will many others.

Introduction to the History of Civilization in England. By Henry Thomas Buckle. New and Revised Edition with Annotations and an Introduction by John M. Robertson, author of *Buckle and His Critics*, etc. New York: E. P. Dutton & Co. Price, \$1.50 net.

This new edition of the old classic, in one volume, gives a complete re-print, in type necessarily small in order that the extended work may be comprised within something more than 900 pages which comprise the volume, but by no means unreadable. A new index will prove a great assistance in the use of the volume for reference, and there are also new annotations with an introduction by John M. Robertson. As a cheap edition, it would be difficult to improve upon the present one.

The Premier and Ecclesiastical Telegraphic Code. The Church Agency, Ltd., 33 Strand, W. C., London, England.

This is a very complete telegraphic code, comprising every form of ordinary business and social communication, and with an extended appendix covering missionary and ecclesiastical communications that might probably become subjects of cabled correspondence. A "List of the Principal Subscribers" indicates those organizations and individuals that are in possession of the code book, and thus may receive communications in this manner.

German National Cookery for American Kitchens. A Practical Book of the Art of Cooking as Performed in Germany. By Henriette Davids. Compiled and adapted for the United States, according to the Thirty-fifth German Original, with Weights and Measures in American equivalents, and an Appendix of Selected Recipes of Peculiar American Dishes. Embracing also a Topically arranged List of over 550 Characteristic German Dishes in German, with English translation, giving page where these recipes can be found; also a Vocabulary of Culinary Terms in both languages, with full Table of Contents and Indices. Second American Augmented and Illustrated Edition. Milwaukee, Wis.: C. N. Casper Co., Book Emporium. Price, \$1.25.

The scope of this volume hardly needs further explanation than the extended re-print of the title page which will be found above. The book may be obtained in English or in German.

Sparks from the Yule-Log. By Lena Bogardus Lardner. Fully Illustrated. New York: Broadway Publishing Co.

This consists of poems and short prose sketches by an author whose poems have at times appeared in THE LIVING CHURCH, and the book will therefore be of interest to our own readers. Much of the work is very excellent, and the little volume is adorned with illustrations from half-tones both of people and of places. It is very attractively made.

TRINITY SUNDAY.

On this feast of splendor
Let all voices be
Filled with songs of gladness
To the Trinity;
Father, Son and Spirit
We adore and laud,
Three eternal Persons,
Yet one glorious God.
Father, Son, and Spirit
Unto Thee we raise
Hymns of adoration,
Songs of love and praise.

God the Father praise we
From whose glorious rays
Light and life proceedeth
Through eternal days;
He is our Creator,
Fount of every grace,
And His mercy shineth
In His Son's dear Face.

God the Son we worship,
Who with boundless love
Came in grace and meekness
From His throne above,
Born for us of Mary,
Died and rose again,
And to heaven ascended
Where He still doth reign.

God the Holy Spirit
Praise we and adore,
Who His seven-fold graces
On the Church doth pour;
He from God the Father
And from God the Son
Evermore proceedeth
Yet with both is one.

Father, Son, and Spirit,
Glorious Trinity,
Highest praise and homage
Be ascribed to Thee;
Thou hadst no beginning,
Thou shalt know no end,
Everlasting worship
Shall to Thee ascend.

Nashua, N. H.

WILLIAM EDGAR ENMAN.

ILLUSTRATIONS OF THE TRINITY.

THE fact that the mystery of the Trinity is a stumbling-block to many, is soon learned by those engaged in pastoral work. That it is but the highest phase of that multiform old problem, the mystery of the one and the many, which interpenetrates all nature, every reader of Greek philosophy knows; but as parishioners are usually unfamiliar with Greek philosophy, this is scant help in teaching. The fact that the philosopher, Hegel, grappled with the problem and furnished a technically correct solution of it does not help much, for the same reason; and also because the solution, like Dr. Johnson's definition of network, is harder to understand than the original. Thus the pastor is driven to the use of lower and familiar forms of the problem of the One and the Many as illustrations.

The illustration of the triangle is probably Greek. That of the shamrock, three lobes in one leaf, is credited to St. Patrick and commemorated in our trefoil windows. That of the body, mind, and soul, three parts together forming one man, in certain ways the best of all, is probably Greek also, and demands too much knowledge of anatomy, psychology, and religion for general use. Illustrations drawn from the forms of water are perhaps the simplest. That of the cloud, the rain, and the sea, is very old. That of the frozen stream—snow, ice, and water—is said to have been furnished to Bishop Whipple by an Indian brave. That of the sea, the cloud, and the stream, each nourished from and returning into each, is old and valuable and may be found implied in most Physical Geographies and expressed in some; but that of the Oceans is the newest and probably the easiest to use.

There are five great oceans sufficiently differentiated to have separate names, and each has a character so well defined that a seaman familiar with all of them is said to be able to recognize each by its special characteristics. No one can tell exactly where are the division-lines between them, and they are not only composed of one substance, but, by means of great currents, constantly exchange that substance one with another. This is a mystery somewhat analogous to that of the Trinity—the old, old mystery of the One and the Many. Yet it is un-

deniably true. And that there can be five oceans and one salt water—one sea—before our very eyes, makes it easier for many to grasp the fact that there can be three Natures and one substance, three Persons and one God.

L. T.

The Family Fireside

THE BLESSED TRINITY.

Triune God! We stand to praise Thee,
For Thy loving, watchful care:
Hymns of thanks we raise to Heaven,
E'er we kneel again in prayer.

God the Father! We would bless Thee,
For the gift of Thy dear Son,
For the Sacrifice Eternal
Which for us redemption won.

God the Son! We worship ever
Thee, who all our sins hast borne,
Saving us by Thy example,
Thee, the pure and holy One.

God the Spirit! We adore Thee,
Dwelling now within each heart;
In the Sacrament Supernal,
Thou dost heavenly life impart.

Trinity of love and glory,
Three in One and One in Three,
Highest praises earth and Heaven
Offer up eternally.

(Rev.) WM. WALTER SMITH, M.A., M.D.

THE TURKEY CHICKS ARE HATCHED.*

By CLARA D. PIERSON,

Author of "Dooryard Stories," "Among the Night People," etc.

SPRING was always an anxious time for the Hen Turkeys who wanted to raise broods. Raising children is hard work and brings many anxieties with it. The mother is always so much afraid that they will take cold, or eat too much, or not get enough to eat, or take something that is not good for children. There is also the fear that they may be careless and have some dreadful accident. And worst of all, there is always the fear that they may be naughty and grow up the wrong kind of people.

These cares all mothers have, but the Turkey mothers have another care which is really very hard to stand, for the Gobblers do not like their children and will try in every way to prevent the eggs from hatching. If a Gobbler sees one of the Hen Turkeys laying an egg, he will break the egg, and if he meets a flock of tiny Turkey Chicks, he will peck and hurt, perhaps even kill, all that he can of them. That is why the Hen Turkeys on the farm had always been in the habit of stealing away to lay their eggs in some secret place. One had even raised a fine brood in the middle of a nettlepatch the year before. She had slipped away from her friends and from the Gobbler day after day until she had laid thirteen eggs, and then had begun sitting. She had to sit as long as the Ducks do, and that is for twenty-eight days. You can imagine how tired she became, and how many times she had kept very still, hardly daring to move a feather, because she heard the Gobbler near and feared he would find and break her precious eggs.

Now she began to feel like laying, and walked off to the nettlepatch once more. She thought that having had such good luck there before was a reason for trying it again. She had hardly laid her fine large egg there when the Man came softly along and picked her up by the legs. She flapped her wings and craned her head as far upward as she could, yet he did not loosen his hold on her. He carried her carefully, but he carried her just the same.

When he reached the poultry-house, he put her in a pen by herself. Then he went off to the farmhouse with her newly-laid egg in his pocket. You can imagine how sad she felt. If there is one thing that a Hen Turkey likes better than taking long walks, it is raising Turkey Chicks. In spite of the weariness and the anxiety, she is very fond of it. And now this one found herself shut in and without her egg. It is true that, be-

sides the pen, she could go into the scratching-shed and the big yard, yet even then there was the wired netting between her and the great world, and her friends were on the other side of the fence. She was just wondering if she could not fly over the fence and be free, when the Man returned and cut some of the long feathers from her right wing. Then she knew that she could not fly at all.

The Man next made a fine nest of hay in a good-sized box, placing it in the shed and putting an egg into it. The Hen Turkey first thought that it was her own egg, but when the Man left and she could come nearer, she found that it was not. Instead, it was different from any she had ever seen. She tried sitting on it. "It feels all right," she said in her gentle and plaintive voice. "If I am still here when I want to lay another, I will use this nest."

In spite of her loneliness and sadness, the Hen Turkey managed to keep brave during the days that followed. The Man gave her plenty of good corn and clean water, and she had many visits with the Hens and their Chickens who lived in the pen next to hers and ran about all day in their yard. Of course she did not think them so interesting as Turkey Chicks, yet she liked to watch them and visit with them between the wires. It made her want a brood of her own even more than ever.

She still laid eggs right along, and the Man took each away soon after it was laid. She feared that he took them to eat, but the Barred Plymouth Rock Hen said that he might be giving them to the incubator to hatch, and that she should not worry. "I had just such a time myself," she added, "and it all came out right. You see if he does not bring you some fine Turkey Chicks soon."

This always cheered the Hen Turkey for a time, but even if it were to be so, she thought, she would prefer to hatch her own eggs. She did not know that the Man had every one of hers in a basket in a dry, warm place in the house, and was turning each over carefully every day. This he did to keep them in the best possible way until there should be a nestful for her to sit upon.

Sometimes the Gobbler and the two other Hen Turkeys came up to the fence to visit with her. They never stayed long, because they came of a restless and wandering family; yet it did her good to have chats with them, even if they did walk back and forth part of the time as they talked. The Gobbler paid very little attention to her. He told her once that Hen Turkeys who were foolish enough to try to raise broods deserved to be shut up and have their wings clipped. She had better visits with her sisters when he was not there to listen. One of them told her that she had several eggs hidden under a sumach bush in a fence corner. The other said that she was trying to decide on a nesting-place; she couldn't choose between a corner of the lower meadow and the edge of the woods. Both of them spoke very softly, and looked frequently over toward where the Gobbler was strutting in the sunshine. They were much afraid that he would hear.

When her sisters walked away, the Hen Turkey in the yard felt sadder than ever. She strolled back into the shed and tried to think of something pleasant to do. She had not laid an egg for two days, and she was very lonely. You can imagine how pleased and happy she was to see eleven fine Turkey eggs lying in her nest. The queer egg which she had not laid was gone, and she felt certain that those there were all her own. She got on the nest at once, and found that she could exactly cover them. "How lucky!" she thought. "If there were another one, it would be too many and I could not keep it warm."

She did not know she had laid fifteen eggs, and that the Man had taken the other four down cellar to be hatched by the incubator. She thought it just luck that there were precisely enough. She did not know the Man had read in one of his books that a Turkey Hen can safely cover only eleven eggs. There are several things better than luck, you see. Willingness to study is one and willingness to work is another. This Man had both kinds of willingness, and it was well for his poultry that he had.

There is not much to be told about the days that passed before the first Turkey Chick chipped the shell. The sun shone into the open front of the shed for twenty-eight days, and the patient Turkey Hen was there, sitting on her nest. The moon shone into the shed for many nights, and she was still there. The moon could not shine in for twenty-eight nights for two reasons. Sometimes it set too early, and sometimes the nights were cloudy and wet, although none of the days were.

When it rained, the Turkey was the happiest. She did not

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like wet weather at all. It was for this reason she was happy. Every shower reminded her how wet it must be out in the nettlepatch, and made her think how cosy and happy she was in the place which the Man had made ready for her.

Then came the joyous day on which ten little Turkey Chicks chipped the shell. They were very promising children, quite the finest, their mother thought, that she had ever seen. There was only one sad thing about the day, and that was not having the eleventh hatch. The Turkey Hen was too happy with her ten children to spend much time in thinking of the other which she had hoped to have, but she could not help remembering once in a while, and then she became very sad.

It was not until the next morning that the ten little ones began to eat and to run around. Young Turkeys do not eat at all the first day, you know, but they always make up for it afterward.

When the Turkey Hen walked out of the shed with her family, the Hens in the next yard crowded to the fence to see them. The little White Plymouth Rocks could not understand for a long time why the Turkey Chicks should be so large. "It isn't fair," they said. "Those Turkey Chicks will be grown up long before we are." They thought that to be grown-up was the finest thing in the world.

The Hens were very friendly and chatted long about them, telling the fond mother how very slender their necks were and how neat their little feet looked, with the tiny webs coming half-way to the tips of their toes. "I am very glad for you," said the Barred Plymouth Rock Hen. "I was sure that it would all come out right in the end. This Man takes excellent care of his poultry."

After a while the Gobbler came strutting past. When he saw his children, he stood his feathers on end and dragged his wings on the ground. He was exceedingly angry, and would have liked it very well if they had been on his side of the fence. "Ugly little things!" he said to their mother. "They will tag around after you all the rest of the summer."

"Very well," she replied. "I shall like to have them."

"Silly—silly—silly!" said the Gobbler, as he strutted off.

The Turkey Hen's sisters came walking slowly toward her. Both of them were sitting on eggs, and had left their nests for a few minutes to find food. Of course they could not make a long call. "I built in the edge of the woods after all," said the one who had been so undecided. "I wanted you to know, but don't tell anybody else, or the Gobbler may hear of it and find the nest." Then she spoke of the ten Turkey Chicks and asked the other sister to notice how much they looked like their mother. After that they had to hurry back to their nests.

When the Turkey Hen called her Chicks to cuddle down for the night, she found four already in the shed, eating from the food-dish.

"I thought you were all outside with me," she remarked. "Why did you come in here?"

"We couldn't help ourselves," said they. "Some very large creature brought us here just now. We came from a darker place than this."

The mother was very much puzzled. She knew that she had not hatched them, and that they could not belong to her sisters, who had begun sitting after she did. There was no way of taking them to any other place for the night, so she decided to do the kind thing and care for them herself. She was quite right in this. One is never sorry for having done the kind thing, you know, but one is very often sorry for having done the unkind thing. Crawl "right under my wings," she said, "and cuddle down with these other Turkey Chicks. I will try to cover you all."

She managed very well and the night was warm, so that although a few of the Chicks were not wholly covered all the time, they got along very comfortably indeed. By the next morning the mother loved the four as much as she did her own ten. "It really doesn't matter in the least who hatched them," she said, "or even who laid the eggs. They need a mother and I can love them all. It would be a shame if I couldn't stretch my wings a little more for the sake of covering them." She never knew that they had been hatched in the incubator from the four eggs which she had laid but which the Man thought she could not cover. You see she was really adopting her own children without knowing it.

Turkey mothers are hungry creatures, and do not understand that they should not eat the hard-boiled eggs which are the best food for their Chicks when very small. So the Man

had to either shut this mother in the shed and place the food for the Chicks outside, where she could not reach it, or else find some other way of keeping it from her. He thought a Turkey who had sat so closely on her nest for four weeks should be allowed to stretch, so he put the food for the children in a coop and left the mother free. The little ones could run in and out whenever they wanted to eat, and the mother had plenty of corn and water outside; so they were all well cared for and happy. The Gobbler said unkind things to them each time he passed, but they were too happy and sensible to mind that very much, and it did not seem long before the Chicks' tail—and wing—feathers were showing through their down, and they were given porridge and milk instead of hard-boiled eggs. This made them feel that they were growing up very fast indeed, and they kept stretching their tiny wings and looking around at their funny little tails to watch their feathers lengthen.

On the day when they had their first porridge, their aunts and their newly-hatched cousins were brought in to share their yard with them. You can imagine what happy times they all had playing together and visiting through the wire fence with their next-door neighbors, the White Plymouth Rock Chickens.

The Gobbler used to pass by and try to make them and their mothers unhappy by telling them of the pleasure they missed by being shut up. "There is fine food in the lower meadow," he said, "and the upper one is even better. There are delicious Bugs to be found by the side of the road. But these are for me, and not for silly Hen Turkeys and their good-for-nothing Chicks."

One day the outer gate of the empty yard next to theirs was left open and some fine corn strewn inside, just as the Gobbler came along. He strutted in to eat the corn, thinking a little of it would taste good before he started for the meadow.

He stood with his back to the gate while eating, and quite often he stopped between mouthfuls to tell the Hen Turkeys how fine it was outside. Soon he noticed the Man opening the gate of their yard and letting the oldest flock pass through with their mother. He took one hurried last mouthful and turned to leave. The gate of his yard was shut, and he was too fat and old to fly over the fence.

The happy Turkey mother paused on her way to the meadows with her flock. She was a very patient creature, and would never have dared say anything of the sort to the Gobbler when he was free, but now she decided to say what she wished for once. "Thank you very much for telling us about the fine food outside," said she. "We shall soon be enjoying it. We shall first try the lower meadow and then the upper one. After that we shall hunt for those delicious Bugs which you say may be found by the roadside. Probably we shall find plenty of dandelion, cress, and mustard leaves, with a few ants or nettles to give flavor. It is really very fine outside!"

SUMMER LAUNDERING.

THE MOST important point to be considered in choosing the summer fabrics is the washing quality of the goods; but no matter if the colors seem fast, great care should be taken in washing delicately tinted shirtwaists or summer dresses, to prevent fading. A good way to preserve the color in light fabrics is to soak the garment for five minutes before washing in soft water to which one tablespoonful of turpentine has been added, and then a little of the turpentine should be added to the water in which they are washed and also to the rinsing water, and if the work is carefully done the goods will come through the process looking beautifully fresh and clean. No soap should ever be rubbed over the fabric, but the garment should be washed through a warm suds and thoroughly rinsed, and when about to wash a delicate cotton garment examine all parts of the goods and clean the soiled places with a soft brush dipped in the suds. A linen dress-skirt is often stretched out of shape and proper length by careless ironing, and this may be prevented by ironing one way of the goods, either lengthwise or across, and using a tape-measure while pressing to be sure that all the widths will be ironed the same length. Hay-water, made by pouring boiling water over hay, is excellent for washing tan or brown linen, and the ordinary brown rice flour is the only safe starch for dark linens and muslins. After washing garments of a lavender, pink, or green color, put a little diamond dye for cotton in the last rinsing water and hang them in the shade to dry, and they will come through the laundering as fresh and unfaded as when new, if the work is carefully done. All colored garments should be ironed on the wrong side, and the pique and Madras waists should be ironed over a folded blanket, and if possible one should have a sleeve-board, as they are a great help in pressing the sleeves, and its cost will be more than repaid by its convenience.

A. M. H.

Church Calendar.



- May 29—Trinity Sunday.
 June 3—Friday. Fast.
 " 5—First Sunday after Trinity.
 " 10—Friday. Fast.
 " 11—Saturday. St. Barnabas, Apostle.
 " 12—Second Sunday after Trinity.
 " 17—Friday. Fast.
 " 19—Third Sunday after Trinity.
 " 24—Friday. Nativity St. John Baptist. Fast.
 " 26—Fourth Sunday after Trinity.
 " 29—Wednesday. St. Peter, Apostle.

CALENDAR OF COMING EVENTS.

- May 30—Guild of All Souls, Milwaukee.
 " 31—Dioc. Conv., Lexington, Southern Virginia.
 June 1—Dioc. Conv., Colorado, Delaware, Western Michigan, West Virginia.
 " 7—Dioc. Conv., Fond du Lac.
 " 8—Dioc. Conv., Marquette, North Carolina.
 " 14—Dioc. Conv., Central New York, Central Pennsylvania, Connecticut.
 " 15—Dioc. Conv., Vermont, Asheville.
 " 16—Dioc. Conv., Oregon.
 " 19—Dioc. Conv., Montana.
 " 22—Dioc. Conv., Duluth.

Personal Mention.

THE Rev. DURLIN S. BENEDICT, who for the past three months has been temporary priest-in-charge of St. Paul's Cathedral, Marquette, Michigan, has accepted a call to be rector of Grace Church, Holland, Diocese of Western Michigan, to begin work June 1.

THE Rev. JOHN W. COOK, late of All Saints' Cathedral, Milwaukee, has taken work at Ivy Depot, Va.

THE Rev. W. G. COOTE of Syracuse has been called to Deposit, N. Y.

THE Rev. OWEN J. DAVIES has resigned the rectorship of the Church of the Holy Spirit at Lake Forest, Ill., on account of ill health.

THE Rev. A. GEORGE has felt impelled, by reason of ill health, to resign his missionary work at Aberdeen, Wash.

THE address of the Rev. J. GIBSON GANTT is North East, Cecil County, Maryland.

THE address of the Rev. R. R. HARRIS, Florence, Ala., has been changed to The Rectory, Pine St.

THE Rev. CHARLES TRASK LEWIS, late assistant at St. Mark's, Denver, has assumed charge of the Church of the Epiphany, Denver, and St. Paul's, Littleton, with address at 924 South Pennsylvania Ave., Denver, Colo.

THE Rev. ADELBERT MCGINNIS of New York City has accepted a call to Trinity Church, Peru, Ind.

THE Rev. CYRUS MENDENHALL has been appointed Directing Chaplain of the Actors' Church Alliance for Ionia, Mich.

THE Rev. JOHN H. PARSONS has resigned the rectorship of St. Mark's Church, Lima, Ind.

THE summer address of the Rev. T. W. PUNNETT will be North East Harbor, Mt. Desert, Maine.

THE Rev. S. H. SYNNOTT, D.D., has resigned the rectorship of St. John's Church, Ithaca, N. Y., and has been created rector emeritus of the parish.

THE Rev. H. G. WAKEFIELD's address is Lewiston, Montana.

THE Rev. E. D. WEED has resigned his charge at North Platte, Neb., and accepted work at Scranton and Ocean Springs, Miss.

THE Rev. DR. WORCESTER of Philadelphia has accepted his call to Emmanuel Church, Boston.

ORDINATIONS.

DEACONS.

NEWARK.—At All Saints' Church, Orange, N. J., on the Sunday after Ascension, HENRY AUGUSTUS McNULTY, by the Bishop of Newark.

PRIESTS.

MAINE.—At St. Andrew's Church, Newcastle, on May 12th, the Rev. FREDERICK CROSBY LEE, by the Bishop of the Diocese. He was presented by his father, the Rev. Charles F. Lee, and will become assistant at Bar Harbor, Maine.

OKLAHOMA.—By the Bishop of Oklahoma, Wednesday, May 18th, the Rev. JOHN HARTLEY and the Rev. HUGH J. LLWYD. The candidates were presented by the Rev. D. A. Sanford and the Rev. A. W. Higby, and the sermon was preached by the Rev. A. R. Llwyd of Springfield, Mo.

MARRIED.

ANSHUTZ-WOODWARD.—At St. Paul's Church, Lewiston, N. Y., Wednesday, May, 18th, by the Rev. Francis S. Dunham, Ph.D., Miss AMY MEREDYTH WOODWARD, daughter of the late Lieut.-Col. Meredyth Woodward, to JOHN PHILIP ANSHUTZ of Cincinnati, Ohio.

DIED.

HALSTED.—At St. Luke's Hospital, New York, on May 7, 1904, JACOB ROBERT HALSTED, son of Oliver and Sarah Crane Halsted, in the 86th year of his age. Interment, Whippany, N. J.

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

NEWCOMB.—At Quincy, Ill., on Sunday, May 15th, RICHARD F. NEWCOMB, in the 67th year of his age.

A member of the Cathedral Chapter, and the first Treasurer of the Diocese of Quincy. R. I. P.

RETREATS.

RETREAT AT KEMPER HALL.

The annual Retreat at Kemper Hall, Kenosha, Wis., for Associates and other ladies, will begin with Vespers on Tuesday, June 14th, and close with the Holy Eucharist on Saturday, June 18th. Conductor, the Rev. Father Hughson, O.H.C. Ladies desiring to attend will please notify the SISTER SUPERIOR.

WANTED.

POSITIONS OFFERED.

RECTOR wanted for Ohio parish of 200 communicants, town of 15,000. Address ALBERT DOUGLAS, Chillicothe, Ohio.

POSITIONS WANTED.

PRIEST.—Church work after June 22nd, by a married Priest. Aged thirty-three. Rev. ARTHUR W. SHAW, 135 20th Street, Milwaukee.

PRIEST.—To supply northern parish one or two months. Southern Rector. Modest compensation desired. "DOCTOR," care LIVING CHURCH, Milwaukee.

PRIEST.—Experienced, of good report, positive Churchman, musical, contemplates a change. Address A. G., care of LIVING CHURCH, Milwaukee.

REFINED young lady wishes position as companion or governess for the summer. German, French, English, piano. Address, E. v. D., All Saints' School, Sioux Falls, S. D.

SUMMER CLERICAL WORK.

SUMMER WORK wanted by several well qualified clergymen, for any time between 1st June and 1st October. Churches requiring such help, write for circulars and full information to the JOHN E. WEBSTER CO. CLERICAL AGENCY, 5 East 14th Street, New York.

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CLERICAL AGENCY conducted by The John E. Webster Co., 5 East 14th St., New York, under the management of a clergyman of reputation and experience, and established for the purpose of providing a medium of communication between clergymen and parishes and churches. For testimonials and photographs of candidates and for terms and general information write the Company. A CORDIAL INVITATION to support this helpful agency is extended to churches and clergy and parishes.

WANTED—CORRESPONDENCE.

CORRESPONDENCE with any person who represents a community without the services of the Church, or an established mission without a presbyter in charge, where the services are earnestly desired. The East preferred. Address: PRESBYTER, 761 Whitney Ave., New Haven, Conn.

WANTED—MAID.

MAID WANTED for General Housework and Cook. Good home and permanent place for good girl. Nurse-maid also kept. Will pay railroad fare if well recommended. Mrs. F. C. MOREHOUSE, 617 Hackett Avenue, Milwaukee, Wis.

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EMINENT ENGLISH CATHEDRAL trained Organists to arrive this month and succeeding months available for Episcopal or other positions anywhere. For Testimonials and Photographs write THE JOHN E. WEBSTER CO., Choir Exchange, 5 East 14th Street, New York.

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[Announcements under this head will be made only with name of one of the St. Louis clergy as reference, the department being intended to bring high class tourists in touch with high class parties willing to receive such. Applications should be sent promptly, as only a few such announcements can be accommodated in any one issue. Two cents per word each insertion.]

HOTEL CARLTON.—Four neighboring houses, managed by an expert housekeeper, wife of a rector. Prices, \$1.00-\$2.00. Meals if desired. Convenient location, first-class house. Refer Bishop Tuttle. Mrs. J. K. BRENNAN, 4152 Washington Boulevard.

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THE DOCTOR'S.—A large private residence, open during the Exposition. Rates \$1.00 to \$2.00 per day with bath and breakfast. Reference, Dean Davis. Illustrated booklet on application. DR. L. C. McELWINE, 1221 North Grand Avenue.

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READERS of THE LIVING CHURCH desiring information regarding any class of goods, whether advertised in our columns or not, may correspond with our Advertising Department, 153 La Salle St., Chicago (enclosing stamped envelope for reply), and receive the best available information upon the subject free of charge. Always allow a reasonable time for reply, as it might be necessary to refer the inquiry to one of our other offices.

NOTICE.

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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*.

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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.

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United States Government, cities, railroads, great commercial enterprises, and certain trades pension as a matter of business without tax or assessment. Several denominations guarantee \$300. Merchant's Fund of Philadelphia, same. Police and firemen pensions average \$400. Principles inculcated by Church inspire, at bottom, all these. Why, then, is the Church behind? First: ignorance of need (we have 400 now on the General Clergy Relief Fund lists to care for); and, Second: ignorance of National Official Fund for Workers (same status in General Canons as Missionary Society for Work) and confusion of societies, and consequent waste and diversion of money. Can't accomplish results in forty or more ways, and all without regard to others' contributions. Obey recommendation of General Convention, viz., "Offering once a year and proportion of Communion Alms." The only broad-gauge plan. Applies no tests, attaches no conditions, requires no payments or dues, admits of no forfeiture, but offers benefits to all clergy of the Church, widows and orphans, without regard to age or Diocese, and provides for automatic old age pension when funds increase. Give help and advocacy and the long desired result will be attained. We could plead the pathos and need, but is it not your privilege as a Christian; indeed, are you a Christian, if you neglect this?—the practice of the Gospel of the Kingdom in your very midst.

GENERAL CLERGY RELIEF FUND, Church House, 12th and Walnut Streets, Philadelphia.

(Rev.) ALFRED J. P. McCLURE,

Assistant Treasurer and Financial Agent.

BOOKS RECEIVED.

THE MACMILLAN CO., New York. (Through A. C. McClurg & Co.)

Pioneers on Land and Sea. First Book. Pioneer History Stories. Stories of the Eastern States and of Ocean Explorers. By Charles A. McMurry, Ph.D.

Pioneers of the Mississippi Valley. Second Book. Pioneer History Stories. By Charles A. McMurry, Ph.D.

Pioneers of the Rocky Mountains and the West. Third Book. Pioneer History Stories. By Charles A. McMurry, Ph.D.

The Virginian. A Horseman of the Plains. By Owen Wister, author of *Red Men and White*, etc. Price, 25 cts.

PUBLICATION DEPARTMENT INTERNATIONAL COMMITTEE OF YOUNG MEN'S CHRISTIAN ASSOCIATIONS. New York.

Association Hymn Book. For Use in Meetings for Men. Compiled by a special committee representing the Young Men's Christian Associations of North America. 1904.

THE YOUNG CHURCHMAN CO. Milwaukee.

Come Home. An Appeal on Behalf of Reunion. By the Rev. John Langtry, M.A., D.C.L., Rural Dean of Toronto, Sometime

Prolocutor of the Provincial Synod of Canada, author of *Catholic versus Roman*, etc. Price, \$1.25 net.

Five Minute Talks. Second Series. By Clinton Locke, D.D., Sometime Dean of the Northeastern Deanery of the Diocese of Chicago, and Rector of Grace Church, Chicago. With Introduction by the Rev. Morgan Dix, D.D., D.C.L., and Biographical Sketch by the Rt. Rev. William Edward McLaren, D.D., D.C.L., Bishop of Chicago. Price, \$1.25 net.

CHARLES SCRIBNER'S SONS. New York.

The Theology of the Old Testament. By the late A. B. Davidson, D.D., LL.D., Litt.D., Professor of Hebrew and Old Testament Exegesis, New College, Edinburgh. Edited from author's manuscripts by S. D. F. Salmond, D.D., F.E.I.S., Principal of the United Free Church College, Aberdeen. International Theological Library Series.

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The Educational Music Course: Teachers' Edition for Elementary Grades, including a Collection of Rote Songs, Voice Training Exercises, the Material in the New First Music Reader, and Songs from Famous Composers. By James M. McLaughlin, Director of Music, Boston Public Schools, and W. W. Gilchrist, author of *Exercises for Sight-Singing Classes*, etc. 8vo. Cloth. 371 pp. Price, \$1.40 postpaid.

A Manual of Pronunciation for Practical Use in Schools and Families. Containing a Careful Selection of Words in the English Language Most Commonly Mispronounced, together with their Pronunciation as Given by the Best Authorities in England and America. By Otis Ashmore, Superintendent of Schools, Savannah, Ga.

PAMPHLETS.

Call to Prayer for Israel. With a New Appeal. By the Rev. Thos. M. Chalmers, Pittsburg, Pa. Messages Concerning Israel.—No. 1. For additional copies address Miss Hattie E. Shepherd, Chase and Stewart Block, Titusville, Pa.

"The Church." The Few Things Wanting in the Anglican Branch of It to Render its Catholicity Complete. Suggestions by George Venables, S.C.L., F.R.A.S., Honorary Canon of Norwich; Rector of Burgh Castle, Suffolk. London: Skellington & Son, 34 Southampton St., Strand, W. C., Publishers to His Majesty the King. Norwich: Agas H. Goose, Rampant Horse Street. 1904. Sixpence.

Memoirs of the Society for Philosophical Inquiry of Washington, D. C. Second Series. 1901-1903. Printed by the Society at 9 North Queen St., Lancaster, Pa.

Memory Verses from the Bible. Arranged by Rev. H. H. Smith, Walkerton, Va. Price, 2 cents.

The Church at Work

GUILD OF ALL SOULS.

THE ANNUAL festival service of the Guild of All Souls will be held in All Saints' Cathedral, Milwaukee, on Monday, May 30th. After low celebrations at 7:00, 7:30, and 8:00 o'clock, there will be Solemn High Mass and procession at 11, with address by the Rev. C. E. Bowles, rector of All Saints' Church, Ravenswood, Chicago.

ALBANY.

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

THE BISHOP COADJUTOR will begin his visitations on the 26th of May.

THE SOCIETY of St. Charles, King and Martyr, of England, has sent, as an offering for the consecration of Richard Henry Nelson, D.D., Bishop Coadjutor of Albany, a

brass altar desk, to be given by Bishop Nelson to such church within the Diocese of Albany as he may select.

CENTRAL NEW YORK.

F. D. HUNTINGTON, D.D., LL.D., LL.H.D., Bishop.
CHAS. T. OLMSTED, D.D., Bp. Coadj.

Recovery of the Bishop—Junior Auxiliary.

BISHOP HUNTINGTON has fully recovered from his recent indisposition and is again attending to his diocesan duties.

THE JUNIOR AUXILIARY of the Diocese held a session at St. George's Church, Utica, on the 12th inst., when the preacher at the opening Eucharist was the Rev. L. H. Roots of Hankow, China. The routine business was taken up in the afternoon, at which time Miss Masse of St. Luke's, Utica, was ap-

pointed secretary of the Babies' Branch. The Rev. R. M. Church of Auburn made an address on Auxiliary work, and then the children of the Utica parishes had a joint service in the church, at which the Rev. Jesse Higgins presided and Bishop Olmsted gave an interesting talk on missions. Miss Georgia Starr, who was attired in the native Chinese costume as worn by school-girls in that country, afterward spoke to the children.

CENTRAL PENNSYLVANIA.

ETHELBERT TALBOT, D.D., LL.D., Bishop.

Convocation at Scranton.

AT THE SPRING Convocation of the Archdeaconry of Scranton, held in the latter city on the 16th and 17th, there were the usual

series of services and of addresses and a very profitable session.

CHICAGO.

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

Novel Ministrations at Oak Park—Daughters of the King—Church Club—W. T. S. Commencement.

THE REV. E. V. SHAYLER of Grace Church, Oak Park, held a very unique service at the Maywood Hospital on Sunday, May 15th. Twenty-four Sioux Indians from Bishop Hare's jurisdiction had been badly injured in a railroad collision while en route to join Buffalo Bill's aggregation, and were taken to the hospital. A portion of Grace Church choir in vestments sang the hymns and the rector conducted the service and made an address.

One hundred of the members of the Men's Club of Grace Church sat down to their annual banquet on Wednesday of last week. This club now numbers 206 members, and is one of the largest in the country.

THE LAST meeting of the Local Assembly of the Daughters of the King was held on Ascension day evening, at All Saints' Church,

THE CHURCH CLUB of Chicago gave a dinner on Tuesday evening to the delegates to the Convention from each parish and mission, to discuss the question of "Diocesan Missions." There was a very good attendance, and much interest was shown in the subject. It was an opportunity for awakening an interest in the work which Bishop Anderson is carrying on. Among the speakers were Bishops Anderson, Du Moulin (of Niagara), and Gailor (of Tennessee), Dr. Stone, rector of St. James' Church, and Mr. Field of the Church of the Redeemer.

THE COMMENCEMENT exercises of the Western Theological Seminary took place at the Cathedral on Thursday evening. The preacher was the Rev. Dr. Hall. The graduates this year are the Rev. Messrs. R. T. Wilbur, W. T. Sumner, D. LeB. Goodwin, and W. C. Way. All these men have been ordained and are working in different parts of the Diocese.

THE ALUMNI ASSOCIATION of the Western Theological Seminary held its annual meeting and reunion on Thursday, at the Seminary. There was a celebration of the Holy Eucharist at 11, followed by the business meeting at 12. Designs were submitted and

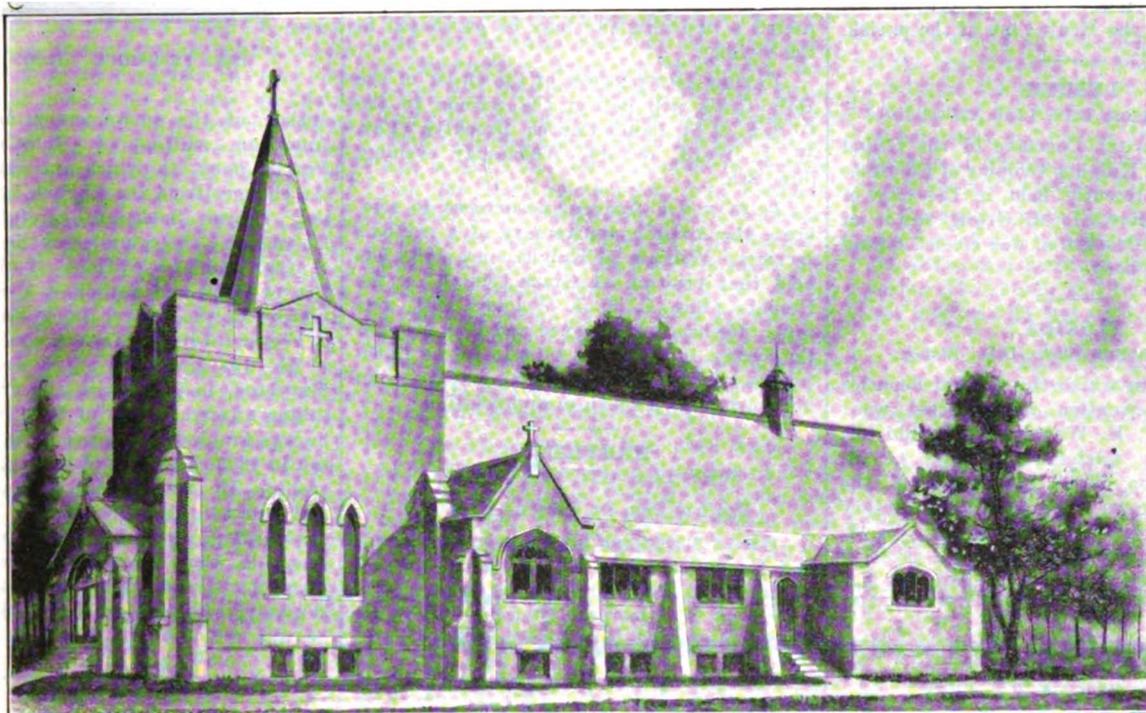
rare beauty. The burial was at Rochester, N. Y., beside her husband and child, who died many years ago.

THE REMAINS of Frances Isabella Manice, wife of the Rev. James Tuttle-Smith, D.D., who died suddenly in Paris, April 11, have been brought to Ridgefield for burial. A brief service was conducted by the rector, the Rev. Foster Ely, D.D. Funeral services had been held on Thursday, April 14, in the American Church of the Holy Trinity, Paris.

MR. HENRY E. CASE, a prominent citizen of East Granby, has recently died. He was a communicant of the old St. Andrew's, Bloomfield.

AT GRACE CHURCH Noank (the Rev. Albert Corey Jones, in charge), a memorial window has been lately put in place. It was presented to the congregation by Mrs. Elmer, wife of Judge William T. Elmer of Middletown.

ARRANGEMENTS have been practically completed for the 50th anniversary of the Berkeley Divinity School. The sermon before the alumni will be preached in the chapel of St. Luke on Tuesday evening, June 7, by the Rev. Edmund Rowland, D.D., of Waterbury. At the close of the service degrees



PROPOSED NEW CHURCH OF THE GOOD SHEPHERD, DES MOINES, IOWA.

Ravenswood. There were representatives from 12 chapters, 125 delegates, and 25 visitors, including five clergymen, in attendance. Supper was followed by the business meeting. Mrs. Randall, the diocesan president, in the chair. Sister Margaret read the resolutions for Mrs. Nye, diocesan vice-president, who was also the first president of the Local Assembly of Daughters of the King in Chicago, she having entered into Life eternal, February 4th. The resolutions were adopted. A letter was read from the General Secretary, Miss Ryerson, encouraging the individual work of the Daughters. A letter of thanks was ordered sent Miss Ryerson for her kind words.

The election of a delegate to the General Convention then followed, Mrs. W. B. Randall, the diocesan president, being unanimously elected.

The Rev. J. M. Chattin spoke a few kind words, and asked for the names and addresses of all present, that he might send them a copy of the "History of the Home." The meeting then adjourned to meet in October.

At Evening Prayer a very helpful and eloquent sermon was preached by the Rev. C. H. Young of Christ Church.

accepted for a monument to be erected over the grave of Dr. Gold, at Mt. Greenwood Cemetery. Sufficient funds are in sight to warrant carrying out the plans, and a granite stone six feet high with a Celtic cross on the front has been ordered, and will be unveiled and blessed on All Saints' day. The former officers were reelected. Dinner was served in the refectory and, according to custom, the speeches took the form of reminiscences.

A LOT has been purchased for the mission of St. Simon on the north shore, and it is hoped that a church building may be under way before fall.

CONNECTICUT.

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

Several Deaths—Berkeley Divinity School.

THE VENERABLE parish of St. Michael's, Litchfield (the Rev. Storrs O. Seymour, D.D., rector), has been once more bereaved in the death of Mrs. Elizabeth (Prince), the widow of Mr. Nathaniel R. Child. Mrs. Child had long been a devout communicant and most zealous and untiring in the work of the Church. Her death leaves a sore vacancy in the community, for hers was a character of

will be conferred, after which the alumni will meet in the library for an informal commemoration of the anniversary. At the Ordination, next day, the sermon will be preached by Bishop Niles of New Hampshire, the first of fifteen graduates of the school to be elected to the episcopate. A reception will be held in the library during the latter part of the afternoon. The Rev. William P. Ladd, a graduate of Dartmouth College and of the General Theological Seminary, has been appointed instructor in Church History for the next year.

IOWA.

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

New Church for Des Moines—Deanery at Sioux City.

THE PARISH of the Good Shepherd, Des Moines, is to have a new church. The present church building was erected in 1884 and no longer is adequate to the growing needs of the parish. At a recent parish meeting it was unanimously decided to attempt the building of a new church, and plans have been made for it. The new structure will accommodate 300 worshippers, and there will

be room in the chancel for 40 choristers. In the basement there will be a Sunday School room with seating capacity for 150 pupils, also rooms for the guilds and the Woman's Auxiliary, a kitchen and dining-room. Several memorial windows are to be placed in the church in memory of deceased members of the congregation. The building will be of brick with stone trimmings, will be of architectural worth and beauty, and will be well furnished. The total cost, including the furnishings, is to be in the neighborhood of \$10,000. The work in this parish at Des Moines is prospering under the energetic care of the Rev. T. F. Bowen.

THE SIOUX CITY DEANERY was in session at St. Thomas' Church, Sioux City, on the 9th and 10th insts., opening with a service on the first of these evenings, at which addresses were delivered by the Rev. Dr. Jackson, the Rev. Richard Ellerby, and the Rev. N. F. Douglas. The leading discussion of the next day was a symposium on "The Vitality of Theology in Terms of the Times," several other timely subjects also being discussed. Among the latter was a subject connected with the Woman's Auxiliary, which was treated by Miss Susanna H. Weare, president of the diocesan branch. A banquet was tendered the visitors of the Convocation by the Men's Club of the parish.

DULUTH.

J. D. MORRISON, D.D., LL.D., Miss. Rp.

AT THE ANNUAL Conclave of the Grand Commandery of Knights Templar of the State of Minnesota, recently held in the city of St. Paul, the Rev. H. M. Green, rector of Christ Church, Crookston, was elected Grand Prelate of that body.

FLORIDA.

EDWIN GARDNER WEED, D.D., Bishop.

THE ORDER in which the clerical deputies to General Convention were elected was: Rev. Messrs. P. H. Whaley, V. W. Shields, D.D., Wm. H. Carter, D.D., and C. M. Sturges. Bishop Weed has appointed the Rev. Jno. H. Brown of Fernandina, Secretary of the Diocese, in the place of Mr. W. W. Hampton, who was elected to that position at the last meeting of the Council, but has since resigned.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Parish House for Christ Church—B. S. A.—Notes.

GROUND has just been broken for the new parish house and chantry of Christ Church, Clinton Street, Brooklyn (the Rev. Dr. Arthur B. Kinsolving, rector). Fronting on Clinton Street and about one hundred feet back from the street, in a pretty grass plot between church and rectory, is to be the main entrance to the building. On the left, downstairs, there is to be a chantry for Lenten and other minor services, and back of this a woman's guild and four smaller rooms for parish uses. Above, on the second floor and sweeping around the sunny south-east corner of the church, there is to be a large Sunday School room, a kitchen, library, and two rooms for the Young Men's Club. There will be an entrance to this part of the building containing the club rooms, from Harrison Street, upon which they immediately open. The rooms are to be kept open continuously. The building has long been needed, but has been delayed by the determination of the rector, first to equip thoroughly the mission plant at Erie Basin. Here there is a fine chapel and parish building, now completely free from debt. The improvements at the parish church contemplated this summer are to cost about \$17,000, most of which is in hand.

A DAY more in keeping with the spring meeting could hardly have been discovered than that enjoyed by the members of the Local Assembly of the Brotherhood of St. Andrew, the eve of Whitsunday, Saturday, May 21st.

The conference on "Convention Echoes" was opened by Mr. William H. Braddon. Several of the delegates to the State Convention from the New York Local Assembly reported the vital points presented. It was decidedly one of the best reported conventions ever held. The second conference, "Preparation for Work," was opened by Mr. Eugene M. Camp, Secretary of the American Church Missionary Society, and another address on this topic was delivered by Mr. P. Greaves of St. Luke's Chapter, who advanced the preparation of the heart through the indwelling of the Holy Ghost. The evening's conference on "Missionary Effort" was replete with addresses delivered by the Rev. Henry B. Bryan and Mr. Edward W. Kiernan, President of the New York Local Assembly.

PERMISSION has been granted by the Ecclesiastical authority of the Diocese to the corporation of St. Matthew's Church, Brooklyn, to sell the property and purchase elsewhere. The influx of foreign element has impaired the present location, but it is expected a desirable site may be purchased in the vicinity.

FATHER HUNTINGTON of the Order of the Holy Cross will deliver the sermon to the C. B. S. at St. Paul's Church, Brooklyn (Rev. W. L. Ward, rector), Wednesday evening, June 8th.

IT IS NOT a frequent occurrence to celebrate the fortieth anniversary of a sexton's services. William McKnight since 1864 has held that position at Grace Church on the Heights (Rev. C. F. J. Wrigley, D.D., rector). He has now resigned and it is believed the vestry, in making a minute to the faithfulness of Mr. McKnight, has set apart an honorarium as a token of appreciation.

MARYLAND.

WM. PARET, D.D., LL.D., Bishop.

Death of Rev. Dr. Gibson—B. S. A.

WHILE SITTING in his chair in his library last Sunday evening, May 22nd, at about 7 o'clock, the Rev. Frederick Gibson, D.D., rector of St. George's Church, Baltimore, died suddenly. He had been in failing health

since last October, when he celebrated the 19th anniversary of his rectorship, and would have reached the age of 77 years had he lived two days longer. The cause of his death was angina pectoris. The funeral was appointed for Tuesday, with interment in the family vault of St. Paul's cemetery.

Dr. Gibson was one of the ablest scholars in liturgics in the American Church, and was



REV. FREDERICK GIBSON, D.D.

author of the introductory notice to the American edition of Blunt's *Annotated Prayer Book*, in which introductory notice the changes from the English into the American Prayer Book are carefully reviewed. He was also the compiler of the bibliography of the standard editions of the American Prayer Book and author of a critical examination of the Prayer Book Psalter, in McGarvey's *Liturgiae Americanae*.

He was graduated at St. James' College, Maryland, in 1848, with the degree of B.A., taking afterward that of M.A. in 1851, while he was granted the degree of D.D. by Nashotah in 1893 as a mark of his recognized scholarship. He was ordained deacon in 1854 and priest in 1856 by Bishop Whittingham of Maryland, and his entire ministry was spent in that Diocese. It began with a term of 13 years as assistant at St. John's, Waverly, after which, from 1867 till 1884, he was rector of St. Luke's Church, Balti-

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more, and from the latter year until his death, rector of St. George's in the same city. He has been a member of the Standing Committee of the Diocese since 1896.

THE FOURTH annual tri-diocesan Convention of the Brotherhood of St. Andrew met on Saturday and Sunday, May 21 and 22, in the Church of the Ascension, Baltimore. The Convention was to have been held in Annapolis, but was transferred to Baltimore on account of the great assemblage of people in the State Capital to attend the Army-Navy baseball game. This Convention is composed of delegates from the Dioceses of Maryland, Easton, and Washington.

The opening service was at 11 A. M., Saturday, when, after Morning Prayer, the Rev. Robert S. Coupland welcomed the Convention to the Church of the Ascension, and announced that during the service word was received from the Rev. Dr. Floyd W. Tomkins, rector of Holy Trinity Church, Philadelphia, that he had missed his train and would be unable to deliver the charge to the Brotherhood; but that the Rev. William Howard Falkner, rector of St. Peter's, Baltimore, and the Rev. Arthur Chilton Powell, rector of Grace Church, Baltimore, had kindly consented to speak. Mr. Falkner reviewed the recent discussion on the young man and the Church, and made an earnest appeal to the Brotherhood to believe in the Church, in your own parish, in your own work, and in yourselves as able by Divine grace to do that work. Mr. Powell spoke on the power of man to have pleasure, money, or fame, but greater than all these is the power to become a son of God.

The programme, after luncheon, included a Senior and a Junior Conference, with an evening service and address on "Responsibility and Opportunity," by the Rev. R. P. Williams, rector of Trinity Church, Washington, D. C.

Sunday (Whitsunday) began with the Corporate Communion at the Church of the Ascension. At 7 A. M. the Convention sermon was preached by the Rev. Walter B. Stehl, rector of St. Paul's Church, Centreville. There was an afternoon mass meeting with addresses by the Rev. C. C. Pierce, U. S. A., and Rev. Robert S. Coupland, rector Church of the Ascension, and a closing service at 8 P. M., with address by Rev. Joseph P. McComas, rector St. Anne's Church, Annapolis.

MASSACHUSETTS.

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

Episcopal Club—Junior Auxiliary—Sunday School Work—Notes.

AT THE DINNER of the Episcopal Club, held in Hotel Brunswick, Boston, May 16th, Bishop Lawrence made the principal address upon the Educational Problem in the South, and spoke incidentally of the other problems which that part of the United States is trying to solve. It was an address full of sympathy with the conditions in the South, and was based upon a personal investigation made upon a recent trip to Alabama. Bishop Jaggard spoke entertainingly of the missionary work in the Middle West, and of the Diocese of Southern Ohio in particular, where he praised the work of Bishop Vincent and paid a tribute to the memories of many devoted laymen in that Diocese.

ON SATURDAY afternoon, May 14th, a largely attended meeting of the Junior Auxiliary was held in the chapel of Emmanuel Church, Boston. Reports were read by representatives of nearly all the fifty-four local branches of the Diocese, and addresses made by Miss Sturgis, president of the diocesan branch, Archdeacon Babcock, and others.

AT THE CALL of the Sunday School Commission a goodly number of persons interested in Sunday School work, from all over

the Diocese, met in Emmanuel Chapel, Boston, on the afternoon of Wednesday, May 18th, where they were addressed by Bishop Lawrence, Rev. C. P. Mills, and others, and steps were taken to form a diocesan Sunday School Union.

THE ANNUAL tea of the Girls' Friendly Society, in Mechanics' Building, took place May 18th. About 1,700 members with associates were present. At the service in Trinity Church, the Rev. Dr. Blanchard officiated, and the sermon was preached by the Rev. D. C. Garrett, rector of the Church of the Redeemer, Chestnut Hill.

DEAN HODGES of Cambridge spoke of the forthcoming General Convention before the Clerical Association, May 16th, at their meeting in Hotel Otis.

THE CHURCH OF THE EPIPHANY, Winchester, will soon begin the erection of a new church building. It will cost \$40,000, and of this amount, \$25,000 has already been pledged. A committee has been appointed to consider the question of a parish house.

THE SECOND annual meeting of the Essex Local Council, B. S. A., was held at St. John's Church, Gloucester (the Rev. A. A. V. Binnington, rector), Saturday and Sunday, May 14 and 15. Evensong was said in the church on Saturday, followed by supper and the business meeting. Mr. Waldemar L. Sjöström of Grace Church chapter, Lawrence, was elected president in place of Mr. Fred. E. Batcheller, whose resignation was regretfully accepted. After the business session a short devotional service in preparation for Holy Communion, was conducted by Mr. E. C. McAllister, N. E. secretary. Sunday morning, at 7:30, the Holy Eucharist was celebrated, and the members made their corporate Communion. At the 10:30 service, a special sermon to men was preached by the Rev. A. A. V. Binnington. The meeting was one of the most helpful and inspiring ever held by the Council. Delegates and visitors were present from seven parishes.

THE ITEM printed last week under the head of Massachusetts, to the effect that the name of St. Thomas' Church, Lawrence, had been changed to All Saints', should read Methuen instead of Lawrence.

MICHIGAN.

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

Junior Auxiliary—Detroit Convocation—Monroe.

THE JUNIOR AUXILIARY met in St. John's parish house, Detroit, May 2nd, and the Woman's Auxiliary at the same place, May 4th. Both reported successful years in every way.

THE SPRING meeting of the Detroit Convocation was held at St. Peter's Church, Detroit (Rev. C. L. Arnold, rector), Tuesday, May 10th. Beside the regular business, two questions were discussed with much interest: "Would adherence to definite parish lines be beneficial to the progress in Detroit Convocation?" and "The value of definite reports concerning the growth of missions in Detroit Convocation." The evening meeting was devoted to a missionary lecture by the Rev. W. S. Sayres.

THE PARISH at Monroe has received a gift of \$500 for the erection of a study for the rector, from the widow of the late Dr. A. I. Sawyer of that parish.

MICHIGAN CITY.

JOHN HAZEN WHITE, D.D., Bishop.

Death of Mrs. John B. Howe—New Church for Plymouth.

THE DEATH of Mrs. John B. Howe, widow of the benefactor of the Diocese who gave the funds for the erection of Howe School and for much of the Cathedral property, occurred at her home in Lima on the 21st inst. The burial was appointed to be held on the 24th at St. Mark's Church in that city.

CONTRACTS have been let for the erection of a new church at Plymouth to supplant the old edifice that has done duty for nearly fifty years. The church will be of stone, about 90 feet long and 35 feet wide.

MILWAUKEE.

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

Mission at Hudson—The Schools—Sussex—Pewaukee.

ARCHDEACON PERCY C. WEBBER conducted a mission in St. Paul's Church, Hudson, May 12-17 inclusive. Never in the history of the church have more helpful services been

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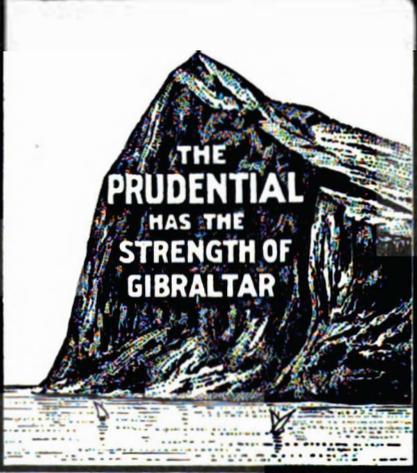
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held. The Spirit of God manifested Himself in every service and the Church and community have received a mighty uplift.

FOUNDERS' DAY was celebrated at Kemper Hall on Tuesday, the 24th, with the usual beautiful memorials of those who have been benefactors and friends of the school in days gone by, and with the decoration of the portraits of the "founders." The ideal weather on the day brought an exceptional number of friends to the function, and never was it more happily celebrated. At the memorial service the sermon was preached by the Rev. Geo. S. Sinclair of Oconomowoc. The Bishop also was present. Among the guests were the members of the Milwaukee Clericus, who were afterward entertained by the Rev. C. L. Mallory, rector of St. Matthew's, Kenosha. From a greater distance there were also present the Rev. Chas. E. Rice of Alaska and the Rev. W. L. Hayward of Philadelphia.

THE LARGE number of 32 cadets from St. John's Military Academy, Delafield, was confirmed by the Bishop on the 11th inst., being with one exception the largest class ever presented in the school, which has always done excellent missionary work among its students.

ST. ALBAN'S CHURCH, Sussex (the Rev. Arthur J. Westcott, rector), has received a very handsome gift from Mr. Alvin Drahos, a lay reader in the parish, in the form of a Processional Cross. It will be used for the first time on Trinity Sunday, after having been blessed by the rector at the early celebration of the Holy Eucharist. A new pulpit is shortly to be placed in this church, the gift of the men of the parish.

ST. BARTHOLOMEW'S CHURCH, Pewaukee, has received the gift of a handsome sanctuary chair from Mrs. Beaumont. A determined effort is to be made this summer by the congregation to reduce the debt now existing on the church property. The church will be served during the summer months by the clergy of Sussex parish church.

MINNESOTA.

S. C. EDSALL, D.D., Bishop.

Missionary Services at Seabury.

THE ANNUAL missionary service of the Breck Missionary Society of Seabury Divinity School was held this year, as usual, on the evening of Ascension day. The chapel was tastily decorated with palms, ferns, and Easter lilies; the altar with cut flowers and wax tapers. The ceremonial appointments were correct in every detail.

The choral Evensong was intoned by the Rev. Prof. Poole, and the choir rendered as an Office anthem, the *Sanctus* from Gounod's Mass of St. Cecilia, and as an Offertory, "Unfold ye Portals Everlasting" from the Oratorio of the Redemption. The sermon was by the Rev. Dr. Tanner, the only living member of the first class that graduated from Seabury. It was a retrospect of pioneer missionary work in the Northwest, in which the venerable preacher had borne so conspicuous a part. All present were profoundly impressed and felt much uplifted after having listened to it.

The whole service reflected much credit upon the members of the Breck Society who had all the details under their supervision.

MISSISSIPPI.

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

New Church at Clarksdale—Rosedale.

A VERY FINE stained glass Gothic window will shortly be placed in the chancel of St. George's Church, Clarksdale (Rev. Alfred Todhunter, rector), over the altar. The subject is a very striking picture of the warrior Bishop, St. George, trampling the dragon. It is to be erected to the memory of the late Hugh Miller Thompson, Bishop of Miss-

issippi. The work is being executed by Flanagan & Biedenweg Co. of Chicago. Four other memorial windows are under consideration in this parish and will be placed in position during the summer.

This church has been built this year by the free-will offerings of the people, without resorting to fairs, bazars, or anything of the kind. The corner stone was laid in January, and the church formally opened on May 8th, the rector being assisted by the Rev. Dr. Geo. C. Harris. Offerings were made at the dedication service amounting to \$615.70.

ON THE Sunday after Ascension, the offerings of Grace Church, Rosedale, for diocesan Missions amounted to \$130. A fine brass memorial altar cross is to be placed in the church by the parishioners, in memory of Mrs. Elizabeth Scott Woods and Charles Scott Woods, respectively the daughter and grandson of the senior warden, the Hon. Charles Scott, who, with his wife, Malvina Yerger Scott, has recently presented the parish with a rectory.

MISSOURI.

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

Flower Sermon—St. Luke's Hospital.

THE ANNUAL Shaw "Flower Sermon" was preached at Christ Church Cathedral, St. Louis, on Sunday, May 15th, by Bishop Olmsted of Colorado. His subject was, "The Tree of the Field is Man's Life." In the evening the Bishop preached at the Church of the Ascension.

THE NEW St. Luke's hospital, corner Delmar and Belt Avenues, was thrown open to the public on Sunday afternoon, May 15th. Religious services were conducted by the Bishop of the Diocese, assisted by the Bishop of Colorado and a goodly number of the clergy. The little chapel, with its beautiful stained-glass windows, in the hospital, was the admiration of all. This fine stone building is fire-proof, and thoroughly up-to-date in sanitary appointments, besides being most luxurious throughout. It is in the west end of the city, and from the south windows a most commanding view of the World's Fair

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NEW JERSEY.

JOHN SCARBOROUGH, D.D., Bishop.

Diocesan Notes—Church Club—New Clericus—Notes.

THERE were Knight Templar services on Ascension day at Christ Church and at St. Michael's, Trenton, and in New Brunswick. At the former the vested choir was composed wholly of members of the Fraternity, and the Bishop of New York was the preacher.

AT MAGNOLIA, in the southern part of the Diocese, where mission services have been held for some time, a lot has been purchased and paid for, and it is to be hoped that a mission chapel may be erected in the near future.

SERVICES have been renewed at Millville, where the church had been closed for some time, and Millville and Bridgeton have now been united under the care of one clergyman, with the result that there have been manifest signs of growth in both places.

ANOTHER mission of the Southern Convocation where good results have been seen, is St. Augustine's chapel for colored people in Camden. The congregation having paid off the Church mortgage, are now working for the proper furnishing of the chapel.

Two of the Trenton parishes, Christ Church (the Rev. E. J. Knight, rector), and St. Michael's (the Rev. Strother Jones, D.D.), have both issued year books showing notable progress during the year. A feature of St. Michael's book is a complete list of the people of the parish, arranged alphabetically and according to residence.

THE RECENTLY organized Church Club of the Diocese held a banquet and meeting in Newton, Tuesday evening, May 17th. Addresses were made by the Rev. Arthur S. Lloyd, D.D., and Francis W. Kane, Esq., of Philadelphia. There was a large attendance.

A NEW CLERICUS has now been organized by clergy of Middlesex and Monmouth counties. The first meeting was held on May 16 at St. James' rectory, Long Branch. The Rev. Elliot White of Long Branch was chosen president, and the Rev. A. L. Longley of Asbury Park, secretary. The clericus starts with ten members.

TRINITY COLLEGE, Hartford, of which the Bishop of this Diocese is an alumnus, has voted him the honorary degree of LL.D., which will be formally conferred at the College commencement next month.

THE BISHOP, as usual, will take no vacation this summer, but will give his entire time to visiting the shore parishes.

NEW YORK.

HENRY C. POTTER, D.D., LL.D., D.C.L., Bishop.
DAVID H. GREER, D.D., Bp. Coadj.

COMMENCEMENT at St. Gabriel's School, Peekskill, will be held on June 1st, when the address will be delivered in the chapel by the Rev. William McGarvey, C.S.S.S., of Philadelphia.

OLYMPIA.

FREDERICK W. KEATOR, D.D., Miss. Bp.
Illness of Rev. John Brann.

THE REV. JOHN BRANN, rector of Trinity Church, Everett, was obliged to undergo a serious operation for Bright's disease at an hospital in that city on the 16th inst. His condition was pronounced very serious, but after the operation was over, the patient recovered easily from the anesthetic and was better than had been feared.

PENNSYLVANIA.

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

Gift to Dr. Nelson—C. A. I. L.—Philadelphia Notes.

ON MONDAY afternoon, May 17, in the Church House, Philadelphia, the clergy of the Diocese of Pennsylvania, through Rev. Henry Martyn Medary, who presided, presented the Rev. Richard Henry Nelson, D.D., Bishop Coadjutor-elect of Albany, a fine mahogany colonial hall clock. The Bishop of the Diocese spoke of his relations with Dr. Nelson and said that he "could not congratulate any priest elected to the bishopric, but he could congratulate the Bishop of Albany in having Dr. Nelson as his Coadjutor." The Bishop Coadjutor of the Diocese being called upon, made a witty address and styled this Diocese "the happy hunting ground for Bishops." The Rev. G. Woolsey Hodge, rector of the Church of the Ascension, also made a congratulatory address and hoped that "the chimes would remind Dr. Nelson of old St. Peter's chimes." In response, Dr. Nelson, in a few well-chosen words, said that it was a great joy to him that his Father in God—Bishop Whitaker—was to be one of his consecrators, and in a very gracious way hoped that what the Bishop Coadjutor was to the Bishop of Pennsylvania, he would be as Coadjutor to the Bishop of Albany.

THE FINANCIAL statement of the Church of the Holy Apostles (the Rev. Nathaniel S. Thomas, rector), is remarkable. The present number of communicants is 1,542; expenditures \$118,804.65. Of this amount, \$14,000 was for the endowment of the memorial chapel of the Holy Communion (built by Mr. and Mrs. George C. Thomas); \$30,000 was for the endowment of the new Sunday School building (a memorial to the Rev. Richard Newton, D.D., under whom the treasurer of the Board of Missions was confirmed); and \$50,548.67 was expended in building this structure, making it one of the best appointed in the United States. The receipts amounted to \$140,777.75. The only encumbrance is a mortgage of \$5,000 on the rectory. For missions and outside objects

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there was contributed nearly \$15,000, an amount exceeding the total income of three-fourths of the parishes in the Diocese of Pennsylvania.

THE CHOIR of All Saints' Church (the Rev. Charles Herbert McLane rector), has discarded the college cap and gown for the cassock and cotta.

PERHAPS there is no influence so subtle as that of music and no musical organization so potent in bringing many to become familiar with the worship of the Church, as The American Guild of Organists. The ninth annual public service of the Pennsylvania Chapter was held in St. Clement's Church (the Rev. G. H. Moffett, rector), on Tuesday within the octave of Ascension day. The service was intoned by the Rev. C. C. Quin, chaplain of the choir of St. Clement's Church; the address was made by the rector of St. Clement's; the organ prelude (Concert Overture in C major, Alfred Hollins) by Frederick Maxson; organ voluntary (Pastorale in G major, Gustav Merkel) by William C. Carl of New York; organ postlude (Tocatta and Fugue in F major, Bach) by Minton Pyne of St. Mark's, Philadelphia; the service played by S. Wesley Sears, organist and choirmaster of St. Clement's Church, which choir sang the usual Solemn Evensong with antiphons and Jordan's *Te Deum* in C. The concluding prayers were for the greater glory of God in Christian Worship from the Church of Scotland; one for the Guild of Organists, compiled from the Muzarabic Rite and the Provisional Offices of the Church in Mexico; one for Catholic Unity, from the Liturgy of St. Basil the Great. The congregation completely filled the large nave of the church.

THE FIRST year of the Industrial Home for Colored Women is about to close and it has demonstrated the great need for such a home in Germantown. The Board of Directors consists of all the rectors of the Church in Germantown and the managers are a committee of women connected with the same parishes. It affords a temporary home for respectable colored women who may be out of employment or strangers in Germantown. It has a laundry, an employment office, and other industrial features connected with it, and is a centre of industrial, social, and religious work.

THE SECOND annual Convention of the Church Association for the Advancement of the Interests of Labor was held in Holy Trinity Church on the 16th and 17th insts. Three Bishops lent their influence to the association and spoke during the Convention: the Bishop and Bishop Coadjutor of Pennsylvania and the Bishop of Delaware. Perhaps the most notable address was made by the Rev. William Harman Van Allen, rector of the Church of the Advent, Boston, who declared, in a witty and yet wise speech, that the whole problem should be one for the House of Bishops as the chief shepherds of all the sheep. Mr. Van Allen instanced in the late coal strike the desire of the miners to leave the matter entirely in the hands of the Bishop of New York or of Bishop Ireland, but the capitalists rejected such a fair proposal. Throughout all the meeting it was apparent that in the unrest between trades and trusts, the American Church had a splendid opportunity for influencing "all sorts and conditions of people."

THE REV. ELWOOD WORCESTER, D.D., of St. Stephen's Church, Philadelphia, has resigned as rector. The parish will be in charge of the Rev. Joseph Lyons Miller, who has been a curate in St. Stephen's since the time of the Rev. Samuel D. McConnell, D.D. Dr. Worcester has accepted a call to Emmanuel Church, Boston, and will probably enter upon his duty as rector in the fall.

OLD ST. PAUL'S CHURCH, which is being renovated, has now a drinking fountain as one of the helpful adjuncts to what will become on June 1st the offices of the City Mission. Similar church fountains are to be found at St. Luke's-Epiphany, on Thirteenth Street; at the Church of the Ascension on Broad Street; at L'Emmanuel (the Italian mission) on Christian Street.

A SIGNAL HONOR has come to one of the older priests of this Diocese. The Rev. John Blake Falkner, D.D., for about 25 years rector of Christ Church, Germantown, and prior to that rector of St. Matthew's Church, Francisville, Philadelphia, has been elected associate rector of St. Matthew's, of which he was once rector. Dr. Falkner is greatly beloved by young and old and is a fine preacher. In his young manhood he was passionately fond of music, but gave up its pursuit for the priesthood. His have been years of great usefulness.

AT THE Church of the Transfiguration, lately gathered a body of men employed as sextons, who have since organized themselves into a "Sexton's Association." The second meeting was held at St. James' Church, and the next two meetings will be held at the Church of the Incarnation, on May 24 and 31.

THE Church of the Crucifixion for Colored Persons celebrated its 57th anniversary on Whitsunday. This parish was admitted into union with the Diocese in 1847. Several years ago the parish buildings were entirely destroyed by fire but have since been rebuilt. It will be remembered that long before the Revolutionary War a special catechist was sent to America to the colored people, and as an assistant to one of the earlier rectors of Christ Church.

TWO CONFERENCES of the Brotherhood of St. Andrew were held on Monday evening, May 23d. The Northeast Section met in St. Simeon's Church (the Rev. Edgar Cope, rector), and the Twenty-first Ward Section met in St. David's Church, Manayunk (the Rev. F. A. D. Launt, rector).

CHIEFLY through the efforts of the Rev. W. A. McClenthen, curate at St. Clement's Church, Philadelphia, a sum aggregating \$200 was collected on the train which brought the clerical and lay visitors from West Park, New York, who had attended the blessing of the Holy Cross House. This sum was for the Order of the Holy Cross. By the will of the late Rev. Fr. Welling of Philadelphia, a fine cope and a jeweled chalice were presented to the Order of the Holy Cross, at the time of the blessing.

THE DEDICATION festival of the Church of the Annunciation (the Rev. Daniel Ingalls Odell, rector) was observed on Whitsunday. This parish was admitted into union with the Diocese in 1872, and was begun by the late Rev. Dr. Batterson, who was once curate at St. Clement's. From the very beginning the chief act of worship on each Lord's Day has been the Holy Communion. Emphasis has ever been placed on the essentials. It is expected in September that the Rev. Father Robinson, sometime rector of this parish, but now associated with the Society of St. John the Evangelist (Cowley Fathers), and for a number of years engaged in the African Mission, will visit America. Father Robinson's brother is connected with the Frankford Arsenal, Philadelphia.

THE MATTER for adjudication which has not yet been settled concerning the house at 1429 Spruce Street, Philadelphia, willed by the late J. Sperry Willing to St. Mark's Church, but about which there is some dispute, came up before Judge Ferguson of the Orphan's Court, recently. Decision was reserved.

OLD ST. JOHN'S CHURCH, N. L., will on Trinity Sunday celebrate the 89th anniversary.



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sary of its incorporation as a parish. The historical sermon will be preached at the morning service by the rector, the Rev. Oscar S. Michael. At 3 p. m., the Sunday Schools will hold their anniversary service. In the evening, various lodges of the United Order of American Mechanics will attend in a body. All formerly connected with this old parish are cordially invited to attend these services. The new story on the recently erected parish house is rapidly nearing completion, and will make the building one of the largest and most serviceable of its kind in the Diocese.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

Death of Rev. A. D. Brown.

THE DIOCESE has met with a sad loss in the sudden death of the Rev. Arthur Douglas Brown, which occurred on Monday morning, May 16th, at Rochester. Mr. Brown had gone to Rochester on Saturday, expecting to hold service on Sunday, but was found in bed unconscious on Sunday morning, and died at 10:30 a. m. on Monday, without recovering consciousness. Neuralgia of the heart was assigned as the cause of death.

The Rev. Mr. Brown was born in England, and was 53 years of age. He spent his early life in London, and came to the United States while a young man, entering the ministry of the Methodist Protestant communion, in which he served for several years at various points in western Pennsylvania. About fifteen years ago he conformed to the Church, and was admitted deacon by Bishop Whitehead on June 8, 1890, and advanced to the priesthood on December 21st of the same year. He was appointed chaplain of the Laymen's Missionary League, and devoted himself for about seven years to the work of building up missions in Pittsburgh and its vicinity. In 1897 he took charge of Trinity Church, Rochester, and the following year added to it the care of Christ Church, New Brighton, continuing his labors in both parishes until his death. Mr. Brown did not make his home in either of these towns, but at Bellevue, and the funeral services were therefore held at the Church of the Epiphany, Bellevue (the Rev. Dr. Dyess, rector). Bishop Whitehead, having appointments at some distance from the city, was unable to be present, but the service was under the charge of the rector of the parish. The large vested choir sang the burial chant and the hymns. The opening sentences were read by the Rev. Dr. Grange of the Church of the Ascension, Pittsburgh; the lesson by the Rev. Mr. Meech of Christ Church, Allegheny; the Creed and prayers by the Rev. Dr. Coster, president of the Standing Committee; and the closing prayers by the Rev. Dr. Dyess. The interment was private. Mr. Brown leaves a widow, one daughter, and three sons.

QUINCY.

M. E. FAWCETT, Ph.D., Bishop.

Burial of R. F. Newcomb—Peoria.

THE BURIAL of Mr. Richard F. Newcomb, whose death was noted last week, was from the Cathedral, on Thursday morning, Dean Moore officiating, assisted by Dr. Leffingwell and Canon Penfield; the Bishop was detained in Peoria by the Missionary meeting.

ON TUESDAY evening the Rev. Chas. Scadding gave one of his popular, illustrated Church lectures for the Women's Club in Peoria, the Bishop presiding. A reception was held, later, by the ladies of St. Paul's parish, well attended. Progress seems to be in the air, and the old parish is united and hopeful under the ministrations of the Rev. Dr. Percival.

RHODE ISLAND.

WM. N. McVICKAR, D.D., Bishop.

Grace Church Anniversary—Several Bequests

THE 75TH ANNIVERSARY of Grace Church, Providence (the Rev. E. S. Rousmaniere, rector), was begun on Saturday evening, May 14th, with a reception at the Trocadero. There were present all the former rectors of the church, with the exception of Dr. Perry, who was unavoidably detained elsewhere. Addresses were made by Bishop McVickar and others. On Sunday morning the sermon was preached by Bishop Coadjutor Greer of New York, a former rector of Grace Church. The present rector, Mr. Rousmaniere, announced that by a gift of \$5,000, received during the past week, the indebtedness of the parish was now cancelled. In the afternoon was held a festival service for the Sunday School, with addresses by two of the former rectors of the church.

At the evening service, the speakers were: Rev. Lester Bradner, Jr., rector of St. John's Church, Providence, who extended to Grace Church the greetings of the mother parish; Rev. James G. Vose, a Congregational minister, who spoke of the friendly relations between Grace church and the denominations; and President Faunce of Brown University. On Monday the 75th anniversary of the Missionary Society was held.

BY THE WILL of Mary Turner Merriss, which has been filed in Pawtucket for probate, several public bequests are made, including one to St. Paul's Church of that city of \$1,000; also the same sum to the same church in memory of her mother, Mary Elizabeth Merriss, and her brother, George Frederick Carpenter Merriss; to Trinity Church of Pawtucket, \$500; to the Young Men's Christian Association of Pawtucket and Central Falls, in memory of her brother, \$500; to St. Mary's Orphanage of East Providence and St. Andrew's Industrial School at Barrington, the rest and residue of her trust estate. It is stated that a contest of the will is likely.

SOUTH CAROLINA.

ELLISON CAPERS, D.D., Bishop.

Charleston Notes.

ON THE Fifth Sunday after Easter, at Grace Church, Charleston (Rev. William Way, rector), the Rev. G. F. Mosher from Shanghai, made an address on "Women's Work in China," to the Charleston Chapter of the Woman's Auxiliary.—St. LUKE'S CHURCH, Charleston, which has been closed for some time, is now under the charge of the Rev. L. G. Wood, lately rector of St. Paul's.—ASCENSION GUILD of St. Michael's Church, held its 9th anniversary on the afternoon of Ascension day. An address was made by the warden, Rev. John Kershaw, D.D.

THE MISSIONS Study Class of the Woman's Auxiliary held its fifth meeting for 1904 in the parish house of the Church of the Holy Communion, on the afternoon of May 16. The Rev. C. M. Niles, D.D., of Trinity Church, Columbia, made a short address on the teachings of Ascensiontide. Most interesting papers were read on "Current Events in the Church"; Missions in Africa, and Missions in the Diocese of Asheville.—ON THE evening of the same day, the "Churchmen's Club" held its quarterly meeting in St. Michael's parish house, and listened to a delightful talk from the Rev. Dr. Niles, who had come from Columbia on the invitation of the Guild.

THE 19TH ANNUAL meeting of the Woman's Auxiliary was held in the Church of the Holy Comforter, Sumter (Rev. H. H. Covington, rector), May 11. After a celebration of the Holy Communion, the meeting was called to order by the president, Mrs. Robert Wilson, and 111 delegates an-

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answered to the roll call, 29 of whom represented 15 branches of the Junior Auxiliary. It was one of the largest and most representative meetings that has yet been held in the Diocese. The reports of the secretary and treasurer, and the president's address, showed advance all along the line. The afternoon was given up to reports of the work of the Junior Auxiliary, and the Rev. Mr. Mosher made a most interesting address. For some years, the Juniors of the Diocese have contributed to the support of Mr. Mosher's work, and they have recently presented an organ to one of his missions. The final session was held at 3 P. M., Bishop Capers presiding, and on this occasion the Rev. Mr. Mosher again spoke, discussing the missionary outlook in China from the religious, educational, and political point of view. The Rev. L. G. Wood also made a brief address on Domestic Missions. The old officers were all reelected.

SOUTHERN OHIO.

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

Centennial at Worthington.

THE 100TH ANNIVERSARY of the founding of St. John's Church, Worthington, was observed on May 20th. The services consisted of celebration of the Holy Communion, followed by addresses delivered by the Rev. Dr. H. W. Jones, Dean of Bexley Hall, formerly rector of the parish; Hon. Newton Whiting Gilbert, Lieut.-Governor of Indiana,



and the Hon. James Kilbourne of Columbus. Bishop Vincent and twenty of the clergy were present, and the choir of Trinity Church furnished the music. The Rev. Wm. F. Peirce, D.D., President of Kenyon College, was present as representative of the Diocese of Ohio. St. John's was the first parish established in Ohio, and the first Convention was held in that church. The Rev. James Kilbourne was the first rector, being succeeded by the Rev. Philander Chase, who was afterwards elected the first Bishop of Ohio. St. John's Church is the only parish in the Diocese that has any glebe, it here consisting of land, a large farm that was given to the church by the Scioto Society, which laid out the town of Worthington.

SOUTHERN VIRGINIA.

A. M. RANDOLPH, D.D., LL.D., Bishop.

Death of Major Kinney.

A DEVOUT Churchman, Major Alexander Fisher Kinney, died suddenly at his home in Staunton on May 12th, being his 68th birthday. He was a vestryman of Trinity Church in that city, and it is noted that he is the fourth vestryman of that parish who has died within little more than a year. Major Kinney was a native of Staunton, the son of Nicholas Cabell and Mary Ann Ambler Kinney. At the age of 22 years he was united in marriage with Miss Jean Malcolm Galt of "Glenraven," Fluvanna County. For 29 years he had served as teller in the First National Bank, and then, when that was consolidated with the National Valley, he continued a like service in the consolidated bank. He had been a vestryman of Trinity

Church for more than quarter of a century. Major Kinney is survived by his wife and five children; also two brothers, Messrs. John Marshall Kinney and E. C. Kinney, both of Staunton. His surviving children, all of whom are grown, are Messrs. Wm. Galt Kinney of New York, Thomas C. Kinney of Manila, Mrs. Granville H. Sherwood of Streator, Ill., and Mrs. McHenry Holliday, and Miss Maude Kinney, both of Staunton.

The burial service was held on the 14th at Trinity Church, being conducted by the rector, the Rev. Walter Q. Huilihen.

VERMONT.

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

Death of Mrs. C. A. Sargent.

THERE DIED at the Mary Fletcher Hospital, Burlington, on the Sunday after the Ascension, May 15th, Evelyn Lucy Sargent, wife of the late Charles A. Sargent, aged 49 years. The funeral was at Calvary Church, Underhill, conducted by the Rev. Messrs. Bliss and Graves of Burlington, the Burial Office being preceded by the Holy Eucharist, celebrated by the brother-in-law of the deceased, the Rev. Henry R. Sargent of the Order of the Holy Cross. The interment was at Jericho Center, Jericho being the town of her residence, the burial-place having first been consecrated. Before her sudden death, she had time to receive the Holy Communion. On the evening before the funeral, her two grandchildren, being babes, were baptized at her house. She is a sister of the Rev. Walter C. Clapp, now of the Philippines. Mrs. Sargent was a lady of strong character, refined tastes, and of constant devotion to the Church, and to what she held as duty. She will long be remembered as a faithful sister of the Church. "May she rest in peace, and perpetual light shine upon her!"

On the same day, Father Sargent preached twice at St. Paul's Church, Burlington, being in that city at the deathbed of his sister-in-law.

CANADA.

[Continued from page 112.]

Diocese of Rupert's Land.

A LETTER has been received in Winnipeg, from the Bishop of Wakefield, England, stating that he cannot be a candidate for the vacant Archbishopric of Rupert's Land, owing to the serious illness of his wife. A new ballot will be taken at the adjourned meeting of the Synod, to be held on June 14th.

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