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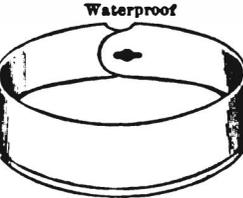
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The Church at Work

TENNESSEE.

THOS. F. GAILOR, D.D., Bishop.
Annual Convention of W. A.

THE 19TH ANNUAL Convention of the
Woman's Auxiliary of the diocese of Tennes-
see began on Tuesday, May 8th, with a cele-
bration of the Holy Communion by the
Bishop, the Rt. Rev. Thomas F. Gailor, D.D.,
in the Otey Memorial Church, Sewanee, the
Rev. James R. Winchester, D.D., of Calvary
Church, Memphis, preaching the sermon,
from Acts xiv. 27, 28, a beautiful and help-
ful sermon for the Woman's Auxiliary,
speaking of the responsibility resting on the
members, and warning them to see that their
personality was correctly set on the faith of
Jesus Christ and that their offerings and
self-denials might be accepted. At the close
of the service, the diocesan president, Mrs.
John Shortridge of Memphis, called the Con-
vention to order and the roll was called,
showing a large attendance of both delegates
and visitors from the various branches. The
business session was held in the afternoon
in the Otey Memorial parish house. After
the president's address of welcome and the
reports of secretary, treasurer, and custo-
dians had been read, pledges for the coming
year were made and reported by the presi-
dent to the missionary meeting of the dioc-
esan Convention on the Thursday night fol-
lowing as follows: For Board of Missions,
\$463; for China scholarships, \$43.50; for
the Bishop's purse \$217.50; for diocesan
diocesan missions, \$700; for general mission-
ary, \$130; total, \$1,554.

The diocesan branches' pledges were re-
ported short about \$30, which sum was made
up by the delegates present, personally. The
United Offering to date is over \$400, and
it is desired to raise this to a total of \$1,500
for the General Convention at Richmond in
1907.

The Rev. Russell K. Smith of St. Paul's,
Franklin, suggested the holding of meetings
in the various branches simultaneously with
the meeting of the annual convention, which
suggestion was adopted, several branches in
a city meeting together on that day, when
copies of the diocesan president's address
will be read, that not only those in attend-
ance upon the convention, but all the mem-
bers of the Auxiliary throughout the diocese
may learn of the year's work and join in
prayer for the blessing of the Master upon
the future efforts.

On Wednesday afternoon, the delegates
of the Auxiliary branches and of the diocesan
Convention were delightfully entertained by
Bishop and Mrs. Gailor, and on Thursday
afternoon were taken to visit St. Mary's
Industrial School for Mountain Girls, under
the charge of the Sisters of St. Mary, and
Fairmount College, near Monteagle.

The diocesan officers for the year 1906-7
were reappointed by the Bishop, with the
addition of Mrs. R. W. Rhames of Jackson,
Tenn., as secretary in the diocese for the
Church Periodical Club.

BE CONSTANT, O happy soul, be constant,
and of good courage; for, however intoler-
able thou art to thyself, yet thou wilt be
protected, enriched, and beloved by that
greatest Good, as if He had nothing else to
do than to lead thee to perfection by the
highest steps of love; and if thou dost not
turn away, but perseverest constantly, know
that thou offerest to God the most acceptable
sacrifice. If, from the chaos of nothing,
His omnipotence has produced so many won-
ders, what will He do in thy soul, created
after His own image and likeness, if thou
keepest constant, quiet, and resigned.—
Miguel de Molinos.



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EDITORIALS AND COMMENTS

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UNDER THE CLOUD.

CHAT there should come a season of apathy, of stunned lethargy, following crushing loss, or sorrow, is well-nigh inevitable. Every faculty of mind, soul, and body, seems benumbed, capable only of the silent gaze fixed on the great, un-answering void. The hands ask but to be still; the brain to feed only on its memories, or if exercising its power, at all, yearningly to follow the vanished one, vainly seeking to penetrate the cloud which, having received the form beloved from sight, envelops all in its shadow.

It is a season of utter indifference to every interest which hitherto has animated the energies of life; and as all supreme experiences, it is a crucial one. It is a period wherein the arch-enemy and the guardian spirit of the soul hover equally near, contending for the mastery; an hour in which the inert soul may sink into the abyss of apostasy, or, hearing the Voice divine, arouse itself to heroic courage and self-defence.

Such was the call to the Eleven, as with hearts stunned to apathy, they gazed despairingly after their beloved Leader and Master vanishing in the distance, with only an overshadowing cloud to fill the void!

There was need for the Voice breaking the benumbed silence: "Ye men of Galilee, why stand ye gazing into heaven?"

Full often, to stand is to fail; to lose the will, the power, to go forward. It was this comprehension of human weakness which moved the Master with every foreshadowing of His departure simultaneously to define, for hearts bereft, the work, the waiting duty, wherewith to fill the yearning void. With loving consideration, that work, for a time, should lie within the sheltered home-paths, "tarrying," for awhile; but not in idleness. "Witnesses" they were to be, first "in Jerusalem," then "in all Judea," then "in Samaria," and finally "to the uttermost parts of the earth." This was the ever widening field in waiting. Truly, there was no time to stand, if that mission were to be fulfilled.

And never was there greater need for dauntless witnessing. would not the world cry, tauntingly: "Where now are the promises? Where is now thy God?" It was the time above all others when, with its witnesses, the Master's cause would triumph, or fall.

Is it not so, likewise in the Christian's allegiance? Never a time when the call, and the opportunity to witness unflinchingly for God and His truth, are so urgent as in days shadowed by the cloud of overwhelming loss, or sorrow. Never a time when the eyes of a doubting, or denying world note so critically the bearing of the professed soldier of Christ, questioning the metal of the faith and courage tested.

Inestimable the influence, without, and the manifold blessings, within, for them who, like these bereaved ones of old, cast off the bonds of lethargy, who though with breaking hearts, "worship Him," and in the work which He has appointed, find at last, "great joy." L. L. R.

SHE spoke of those who had walked with her long ago in her garden, and for whose sake, now that they had all gone into the world of light, every flower was doubly dear. Would it be a true proof of loyalty to them if she lived gloomily or despondently because they were away? She spoke of the duty of being ready to welcome happiness as well as to endure pain, and of the strength that endurance wins by being grateful for small daily joys, like the evening light, and the smell of roses, and the singing of birds. She spoke of the faith that rests on the Unseen Wisdom and Love like a child on its mother's breast, and the melting away of doubts in the warmth of an effort to do some good in the world.—Henry Van Dyke.

THE CHURCH'S INSTINCT OF INTERPRETATION.

HERE is one lesson of the Easter Forty Days especially worth dwelling upon in these times. It has to do with Holy Scripture, and we might call it the Instinct of Interpretation.

When St. Paul so emphatically announces what he had received and delivered, he says, and says again, "According to the Scriptures." Contrast that calm, clear tone of certainty with the disdainful and laborious efforts of many present-day students of the Bible to disprove references to Christ in the Old Testament.

When we read the New Testament it is hard to escape the conviction that to the apostolic mind the Old Testament had everything to do with Christ. Could it naturally have been otherwise? Had not Christ Himself laid down that the Scriptures, those Old Testament books, "are they which testify of Me"?

And when we reach that wonderful period of His Resurrection sojourn, we meet, as one of its great events and features, a feature and an event of deep and permanent impression on the Church, our Lord's Unfolding of Holy Scripture, the Scriptures of the Old Testament.

It seems somewhat strange that this particular Easter-tide work of our Blessed Lord has not attracted more adequate attention than it apparently has received. It certainly forms a distinct element in the continuous life and mind of the Church. It stands out in a monumental way—this exposition of the Old Testament by the Eternal Word.

For consider how this is accentuated. To the two disciples on the road to Emmaus, He began at Moses and all the prophets and expounded to them in *all* the Scriptures the things concerning Himself. And afterwards His hearers said that their hearts burned within them while He thus opened to them the Scriptures. But this was not all. The Lord appeared in Jerusalem, where the eleven were gathered together and them that were with them. In other words, He appeared to the Church. What did He do there and then? He did two great things in that presence. First, He gave proofs, *infallible* proofs of the reality, as a substance, tangible, and still within cognizance of their senses, of His Risen Body. He assured them, and demonstrated to them that He was not a ghost. Then He interpreted the Scriptures, saying:

"These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the Law of Moses, and in the Prophets, and in the Psalms, concerning me. Then opened He their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day, and that repentance and remission of sins should be preached in His Name among all nations, beginning at Jerusalem. And ye are witnesses of these things."

These communications of the Lord were no random, desultory conversations. They were not merely "a few remarks." They were the voice of God, opening human understandings and interpreting His own Oracles.

Jesus Christ, Head over all things to the Church, imparted to that Church, for good, a sense of the right meaning of Holy Scripture. We must believe that the significance of our Lord's dealing with Holy Scripture in the day of His Resurrection is, that He then conferred upon His Church a lasting discernment, which the Catholic Church has never lost, and never will lose, of what the Old Testament means.

Our Lord, in doing this, was bestowing one of the special endowments of the Catholic Church. It is a criterion in the midst of the much-vaunted Biblical criticism of to-day. Modern believers have not made the most of this act of Christ. Even such a book as Moberly's *Great Forty Days* seems to have underrated the full significance of this Resurrection treatment of the Old Testament. Yet it may justly stand out with as much distinctness as the Gift of Absolution, or the Pastoral Commission, or the Baptismal Command, or the Teaching Office of the Church.

That whole spirit of Scriptural interpretation which, down the ages, all the way, distinguishes the fathers and doctors of the Catholic Church, that principle, which speaks alike in Justin Martyr and Cornelius a Lapide and Christopher Wordsworth, and in the Passion Play at Ober-Ammergau, the principle that *all Scripture speaks of Christ*, is the survival in the Church of what Christ stamped into it and upon it in that Resurrection Bible teaching.

Then, the Descent of the Holy Ghost upon the Church, *fixed* this principle, as an abiding one, to animate the Mystical Body

always. The lectionaries and missals, and breviaries of the Church are a thousandfold more valuable as to the principles of Scripture interpretation, than all the dreary, pedantic volumes with which the "Higher Criticism" delights to supply us.

We see, at once, after the Day of Pentecost, the wonderful effect, of the Gift then received, and of the teaching of God the Son, and God the Spirit, upon the Church. How abundantly the preachers and writers use the sacred Scriptures! How perfectly at home in them they are! How readily they use them, we behold, the moment we survey their wide range of Old Testament quotation and application. Take, for example, St. Peter's Pentecostal sermon. Take again the accounts of the Passion.

Or, yet again, as a telling illustration of the difference between "Modern Bible Study," and primal Christian methods, take St. Philip's preaching to the Ethiopian Eunuch. The Evangelist went up into the chariot, and, with the book of Isaiah unrolled before him, as the eunuch pointed out a certain passage, Philip opened his mouth and began at the same Scripture and preached unto him Jesus. He so preached Jesus, and that too from the Old Testament, that presently the eunuch, coming to a certain water, eagerly craves Baptism.

It is very difficult to imagine a "Modern Bible student" expounding the fifty-third chapter of Isaiah with such a result and so preaching Jesus from it that his hearer would speedily ask to be baptized. In fact, when we look into an up-to-date commentary on Isaiah, we must conclude that if St. Philip could have waited nineteen hundred years he would have talked very differently to that Ethiopian. Most likely he would have expressed himself somewhat after this fashion:

"My Lord: The expressions suggest that the writer must have been thinking of some famous martyrs such as Job, whose story in some form was probably already in existence, and the prophet Jeremiah, whose death may be referred to in Zech. xii. 10 (post-Exilic), as having brought guilt on the community. They remind us of some Psalms which have been often ascribed to Jeremiah, but which are better regarded as Psalms of the personified community of faithful Israel, written at a time when the life and fortunes of Jeremiah seemed like a picture of the life and fortunes of Israel. Of these Psalms, the most striking are Ps. xxii. and Ps. lxix., and the former in particular is strikingly parallel to Isaiah liii., both in the singular prominence of the individualizing features and in the spiritual perfection of the character portrayed. Both compositions refer not to Israel as a whole, but to Israel in so far as it embodied the Genius of Israel, *i.e.*, to the prophetic teachers (*e.g.*, Jeremiah) and their disciples. These noble Israelites were not indeed perfect, but the Genius which inspired them *was* perfect; and it was in virtue of this that they could prevail. In them to the eye of faith, the Genius of Israel preached and suffered, and, in spite of appearances, overcame. Their sufferings (whether they always culminated in a violent death or not), meekly borne, were profitable to the whole community. They prepared the way for others to fulfil Israel's grand mission to the world at large."

In which should we "find the Instinct of Interpretation"—in this learned, ingenious discourse of Dr. Cheyne, or in St. Philip's preaching of Jesus, which led to Baptism and spiritual rejoicing?

St. Philip was not a "critic" of the Bible, but a preacher of the Gospel as he had received it. He held and used the key to the Old Testament. Christ was everywhere speaking from its pages. The Old Testament taught directly the Sacramental system, for the Church had received an understanding of the Scriptures.

GEORGE McCLELLAN FISKE.

THE conclusions of scientists are often confused with their discoveries. Perhaps scientists are themselves to blame, for they often lay more emphasis upon their personal conclusions than they do upon the literal data of their discoveries. It is these conclusions that have often brought in a confusion of ideas, and a conflict with religion, not the data upon which the fallible human judgment has based its conclusions.

A most interesting series of discoveries has been achieved in the past three or four years. The series is not yet complete, but there is sufficient data to give much food for thought. Data that leads on the mind until it seems to see all matter dissolving into force, and with the dissolution of matter, the universe-embracing law of gravitation seems passing and to merge with matter into electricity and magnetism.

These are some of the revolutionary conclusions that recent

discoveries suggest. We are familiar with some of the marvels that are related about Radium, and French scientists have more recently made startling discoveries in connection with the Kathode Ray. This ray of light is found to be matter in motion, or as it is now generally called, the electric fluid, which, as it passes through a vacuum making a brilliant light, may be deflected from its course by a magnet. By admitting a small amount of moisture into the so-called vacuum tube, a miniature electric storm is produced by means of the electric current and the moisture is precipitated in union with the electric particles or electrons.

By further investigation, the smallest particle of a single substance called an atom is found to be filled with many thousands of electrons or corpuscles that are in constant motion, about one-third the rapidity of light. The varying rapidity of their motion seems to differentiate the so-called primary elements. This has again suggested the fable of the Alchemist in regard to the transmutation of the elements. But in more striking way, perhaps, it would suggest a commentary on St. Paul's words, "sustaining all things by the word of His power."

The recent discoveries are breaking down or setting aside the old-time conclusions of a partial scientific knowledge that set itself against the truths of the Gospel. R.

THE Presbyterian Book of Worship seems to have created a great deal of discussion among the members of that denomination. This is not to be wondered at. The old-time prejudice against liturgical worship cannot be overcome at once; and there are those in the rural districts who will still think that to use the book is to be too much like the "Episcopals."

Of the various comments made, some are decidedly amusing to a Churchman. One critic says, "It would give a formal sanction to what will end in ritualism." Another thinks that it will create a revolution in the Church, by "compelling the minister to kneel when he prays." The book, however, only says, "reverently bow down."

Then, too, there is a fear that it savors of "High Church." But the *Interior* in a very sensible editorial on the subject, sums up as follows:

"The 'Treasury of Prayers' is not merely a collection of easy shifts for an indolent administrator at God's altar. It is an exemplar and educator. We have no fear of Presbyterian ministers taking generally to the reading of prayers. But we do have great hope of their taking generally to the study of this rich devotional collection, and hope of vast improvement resulting therefrom in the worthiness of the language of adoration, thanksgiving, and supplication heard in Presbyterian pulpits.

"Take note further—

"Of the practical usefulness of the form of service offered for companies gathered for worship without a minister.

"Of the absolute necessity of such forms as are here provided for the sacraments and for the official ceremonies of the Church.

"Of the happy deliverance here afforded from the temptation to borrow marriage and burial services from our good ecclesiastical neighbors, the Episcopalians—these Presbyterian forms being evidently for us far better.

"Of the virile, present-day spirit, alert toward evangelistic duty, missionary enterprise, civic obligation, and organized Christian fraternity, which the 'Treasury of Prayers' manifests so strongly.

"And finally, of the significant fact that the character of worship encouraged for our Presbyterian congregations is really no 'higher' than is now usual with our typical churches.

"Surely a Presbyterian who has noted all these things without prejudice, will offer no protest if the next Assembly votes simply that churches which desire to make use of the book will find in it nothing inimical to Presbyterianism."

THE Book of Common Prayer has many prayers for the use of those who beseech God to guard them from the dangers that beset us on all sides, and for His watchful care over us during travels, sickness, and calamities in general. The book also has Thanksgivings for use when it seems to one that His special guidance has been over him.

It is greatly to be feared that with many people who use the Prayer Book and other books of devotion, the "thumb marks" do not show as great a familiarity with the thanksgivings as with the "beseechings." Possibly the following story from the *Atlanta Constitution*, fitly describes some of the praying class, who are very punctilious in asking God for His blessing, but somewhat remiss in returning thanks, or, perhaps give thanks upon the same per cent. basis as did the Georgia darkey.

The story is that an old Georgia darkey, who had buried considerable money, forgot to blaze the tree which stood near the

spot. Getting mixed as to the locality, he knelt down and asked the Lord to guide him to the place. While he was praying, a storm came up and lightning struck the nearby tree and he found his cash. "Dar, now!" he muttered, "look how Providence answers de righteous! I got a great min' ter put a nickel in de collection hat next Sunday!"

NOT every diocese is able to follow the good example of Massachusetts, and put into the field a trained secretary who shall give his whole time to improving the work of the Sunday School; yet are we doing all we can to attain the same end?

The Bishops of Kansas, Salina, and Oklahoma recently invited the Rev. Dr. Butler of Minnesota to visit their fields in the interests of Christian education, and he spent several weeks in their dioceses, addressing convocations and conducting teachers' conferences.

Everywhere there was found a deep interest in the problems of the Sunday School and a real desire to improve its work. Clergy and teachers alike were eager to learn and willing to listen to frequent and lengthy instructions; in some cases doubling the allotted hour by their earnest questioning. The desire for modern methods, and willingness to purchase and study books on teacher training was almost universal.

What has been done in the dioceses named can be done elsewhere in the West. The fields are white for the Sunday School harvest, and the Field Secretary will certainly receive a hearty welcome in every wide-awake diocese of the West. If a single diocese cannot support such a man, then adjoining dioceses should do so. If these are too weak financially, is there any good reason why each Missionary Department should not have a competent field secretary? Is there any other work for God more important than the Christian training of the child?

IT has been our purpose this year, to print in full such portions of the addresses of the various Bishops to their diocesan Conventions as related to matters outside of local affairs. Most of them are of much greater length than usual, and for that reason we are obliged to omit this week, the very excellent addresses of the Bishops of Iowa and Alabama. These, however, will find place next week.

When so many conventions come on the same dates, it requires more than the limits of one issue to print all the proceedings in full in the issue following, and so our readers, we are sure, will willingly wait another week for the portions unavoidably crowded out.

IT is with great satisfaction that we announce that we have secured from some of the ablest writers in the Church, a series of signed editorials. These have been graciously contributed, in order to give the Editor-in-chief a season of much-needed rest. At the same time, our readers will have the benefit of articles from scholars of note. This week the Rev. George McClellan Fiske, D.D., begins the series. This will be followed by the Rev. James S. Stone, D.D., Dean Hodges, Bishops Gailor, Hall, and several other Bishops, and Mr. Erving Winslow. Other busy men have been invited to write, and will comply if time will permit. The signatures of such will be welcomed together with those already named.

WE are rejoiced to learn that the diocesan Council of Western New York has emphatically vindicated the course of the Standing Committee in the Crapsey case by reëlecting its members by an overwhelming vote. This is as it should be.

It is significant of the fairness with which the Standing Committee acted in the whole matter, that the only member of the Court who showed an inclination to favor Dr. Crapsey—Dr. Dunham—was one of those appointed by the Bishop and the Standing Committee. We notice also that the Standing Committee nominated him, in spite of his adverse action, for reëlection on the Court—a most commendable exhibition of freedom from partisanship.

ON another page is printed an article by Dr. Wayland Hoyt, on "Denominational Entrustment." Dr. Hoyt is well-known as a leading minister in the Baptist denomination. It will be remembered that the Baptists have on their hands a teacher in one of their colleges who is afflicted with "Crapseyan heresy," and Dr. Hoyt is writing on the ethics of the case. It is an article which we commend to the group of "liberal" Churchmen who found occasion to rush to the rescue of Dr. Crapsey.

CONVOCATIONS OF CANTERBURY AND YORK

Resolutions of Sympathy Adopted on the California Disaster

FURTHER ACTION ON THE BIRRELL BILL.

The Living Church News Bureau
London, May 18, 1906

BOTH Convocations for the Provinces of Canterbury and York met last week for their customary May group of sessions. There was no meeting of the House of Laymen for the Southern Province, as it has not yet been fully elected. The Archbishop of Canterbury has summoned it to meet on May 29th. York House of Laymen—for which the returns had been completed—met simultaneously with Convocation. The place of meeting of Canterbury Convocation was, as usual, the Church House, Westminster. At the opening of the sitting of the Upper House, where there was an unusually full attendance of Bishops, the President (the Archbishop of Canterbury) read to the House the reply which the committee of Bishops who attended Buckingham Palace had received at the King's hands when the address agreed upon at the last session of Convocation was formally presented to his Majesty by that Committee. The President then referred to the great calamity at San Francisco. He thought it desirable that the House should communicate both to the President of the United States and the Presiding Bishop of the Church of the Anglican Communion in the States the sympathy felt by the English Church in the disaster which had befallen that nation in the earthquake and conflagration at San Francisco. He had already taken means to privately express what he felt sure would be the feeling of the House, but he would like to be able to say that the first act of the House as a constitutional body, at its first session after the occurrence of the disaster, was to convey a resolution of sympathy to the people of the United States of America. If the House agreed, he would charge himself with the duty of writing on the subject to President Roosevelt. The Bishop of St. Albans desired to add a few words to those of the Archbishop, as he attended some years ago the General Convention of the Church in the United States at San Francisco as a representative of the English Church, and he wished to bear witness to the extraordinary friendliness of that Church towards the English Church, and the cordial terms contained in the letter he bore from the Archbishop of Canterbury to that Convention. He would never forget the cordiality which was shown towards the Mother Church, and he had personally conveyed his sympathy to the Bishop of California. He was sure the message from their House would be received with the greatest thankfulness. The House resolved unanimously to express their sympathy with the people of the United States in the manner indicated by the President. The President next read a letter which he had received from the Primate of Ireland (the Archbishop of Armagh) and the Archbishop of Dublin, conveying expressions of sympathy with the "Sister Church of England" in its present struggle on behalf of religious education. The House then went into committee on the Birrell Bill, and ultimately agreed to a manifesto—the outcome of the deliberations of their Lordships *in camera* during three days' sittings—as to the attitude of the House towards the proposed legislation. The President, before moving the adoption of the manifesto, said (in the course of his remarks) he was quite certain if some of the clauses of the Bill had been read "on the forehand, with a prophetic eye," by some of the speakers on the hustings a few months ago, they would have found a very different response on the part of the electors of the country. He very much doubted if the people were asking for what was given them in this Bill. The objection their Lordships were now making was not to petty details; they objected to its principles:

"Some of the clauses were worded in a way which seemed to have a detrimental tendency to religious teaching, and to be mischievous to the prospect of Christian teaching in this country. If those responsible for the bill would meet them later, Churchmen would not be unprepared to give the proposals consideration, but it would be a mockery and a sham for them to say all they wanted was amendment when the bill contained so much that was infinitely perilous. Might God in His mercy avert what seemed to them to be a disastrous course of action towards the land they all loved."

The manifesto by the Archbishop and Bishops of the Province of Canterbury, adopted in Convocation, after setting forth their reasons for antagonism to the crucial proposals of the Bill, concludes as follows:

"We have shown how, upon almost every point on which in February [last] we laid stress, our contention has been either ignored

or repudiated by the government bill. The convictions which determined what we then affirmed are deep and unalterable, and accordingly we now feel bound, as Bishops of the national Church, and for the sake of the children of England, to make clear to our fellow countrymen the dangerous character of the leading provisions of the bill, and the harm which would ensue were it to become law in its present form. Unless the bill be so changed as to recognize the principles which we have set forth, we must, so far as in us lies, continue to offer to it a determined opposition."

The Bishop of Birmingham submitted a series of resolutions for consideration on training for Holy Orders, as follows:

"1. That this House is of opinion that the time has come to secure a more uniform and adequate standard of qualification and training for the ministry of the Church of England.

"2. That we are of opinion that a degree of arts or its equivalent, followed by, at least, one year's subsequent training in theology in a theological college, or, at least, under proper supervision should, as soon as practicable, be generally required of candidates for Holy Orders.

"3. That in the event of such a standard being secured, we should be prepared to press upon the Church the duty of making further and more systematic provision for meeting the expenses of really promising and suitable candidates who would be debarred from the calling of the ministry."

The Bishop of Gloucester seconded. The resolutions were carried *nem. con.*, and referred to committee. During one of the sittings of the House, the Bishop of Southwell referred to the Royal Commission on alleged ecclesiastical disorders, in connection with a statement by Mr. John Morley which had appeared in print, in which was what seemed to be an inuendo in regard to the issuing of the report. The President, replying, said he only wished the statement were true that the report was done, as it would relieve some of them. As a matter of fact the report of the Commission was by no means ready, but they were going forward with it as fast as they could, and it would be issued at the earliest possible moment: "If it were intended in the inuendo that the report was being deliberately kept back, he was sure that the gentleman who made the statement would admit that he was wrong when he knew what the facts were."

In the Lower House, the Dean of Windsor presiding as the Prolocutor, the Report of the committee on an Authorized Hymnal was considered; and Catholics need feel no regret that the inquiry of the committee on the question has by the action of the House resulted in a fiasco. The Dean of Winchester submitted the report, together with the following resolution:

"That the time has come when Convocation might with advantage to the Church, and with a view to forming the nucleus of a hymn-book, to be eventually authorized, to recognize a certain number of hymns as having deservedly won general acceptance."

A number of amendments to this resolution were discussed, and negatived. Eventually Bishop Barry suggested that, in view of the divergence of opinion on the subject, the wisest course for the House to adopt would be to refer the matter back for further consideration, and he moved to such effect. This amendment was lost, and the resolution of the committee was also lost by 43 votes to 46. The Dean of Winchester then very properly asked leave for the discharge of the committee, and the House, by 43 votes to 33, assented thereto. A far more important resolution—although, perhaps, not altogether a satisfactorily worded one—was next considered—namely, that moved by the Bishop Suffragan of Colechester, as follows:

"That, in the opinion of this House, the Holy Eucharist might with much spiritual advantage be more frequently celebrated chorally as the one essential act of divine worship on Sundays at 9 A. M. or 9:30 A. M.—an hour late enough for a longer morning rest, and yet early enough to meet the habits of the very large and increasing number of Churchmen who observe the ancient and pious custom of Fasting Communion—matins and sermon being fixed for such an hour as parochial circumstances may render suitable."

Prebendary Ingram seconded. Eventually the Dean of Norwich moved to leave out from the resolution all the words after "chorally," and this amendment was carried. As the original resolution had now become quite thoroughly eviscerated, the Bishop of Colechester was well advised in withdrawing it. The Bishop observed that he and his supporters had desired the discussion of the subject, and this had been secured. The discussion was, however, on the whole a very onesided one. The next business was in relation to the report and resolutions of the committee on Elementary Education in reference to the government bill, submitted by the Archdeacon of Exeter. The view of the committee was that before they said the bill must be ended they should see if it could not be mended, and this was also to the mind of the House, though such lenient treatment in dealing with the bill was entirely uncalled for. The series of

resolutions as submitted by the committee was adopted by the House in an amended form, indicating the modifications declared necessary in the bill—such, for instance, as allowing members of the school staff to give denominational instruction, that facilities as to special religious instruction should be secured by statute in all schools, to make attendance during religious teaching compulsory, and that subject to a conscience clause, etc., Biblical instruction should be given in all schools in the principles of the Christian Faith as set forth in the Apostles' Creed. There was a long discussion on the following motion, moved by Chancellor Worlledge and seconded by Prebendary Ingram, which was carried:

"That, in the opinion of this House, special circumstances at this time demand from the clergy and laity deeper consideration and more careful study of the responsibilities and value of the established position of the Church of England, with particular reference to the renewal of the attack upon the four Welsh dioceses, of whose spiritual progress the House is well assured, and to the defence of whose rights it will give, as occasion may require, all possible support."

The principal business before the Convocation of the Northern Province and the House of Laymen, whose sittings were held at York, was also the consideration of the government bill for the establishment and endowment of the religion of Protestant Dissent in the schools of the nation. The Upper House, the Archbishop presiding, sat with closed doors; and at the conclusion of the private proceedings, a series of resolutions against the bill, moved by the President and seconded by the Bishop of Ripon, was unanimously adopted.

In the Lower House, the Prolocutor (Chancellor Espin) presiding, the report of the committee on this government bill was received. The Bishop Suffragan of Beverley moved:

"That this House, after careful consideration of the Education Bill, and with an earnest desire to help forward a just and permanent settlement, hereby expresses its solemn conviction that the bill as it stands cannot be accepted as a settlement, and should be strenuously opposed in the best civil and religious interests of the nation."

The resolution was seconded. The Dean of Ripon (Dr. Freemantle), in a characteristically cantankerous speech, and one which roused much opposition, said he thought the general election and this bill marked the fact that the clergy had, to a large extent, lost the influence of the nation. (Cries of "No.") Church of England teaching in the "narrower sense" was sometimes given, "and the feeling arose that the clerical power was too great." Speaking amid considerable interruptions, the Dean went on—"I think it is a most deplorable thing to put aside the Bible and disparage it." "Yes it is," he said warmly, in reply to interruptions, "the Church first, the Bible second." Obviously the Dean's appeal to the Bible struck the House very much as cant, seeing that he himself is so notorious a disparager of the most sacred teaching of the Bible. He thought the bill was very moderately framed, and showed a real desire for the good of the people, though it might be amended. He moved as an amendment, "That the proposal of Mr. Birrell's bill to provide the simple teaching of the Bible in the form familiar in the London and other Board schools for many years, coupled with facilities for denominational teaching in the transferred schools, affords a basis for a satisfactory solution of the Education question." The amendment found, however, no seconder, and the Bishop of Beverley's motion was adopted, the Dean of Ripon alone dissenting. The Bishop Suffragan of Hull moved a resolution recommended by the committee which dealt with the bill, to the effect that the President be requested to secure that, if necessity arises, Convocation shall use their right of petitioning the Crown against the bill, and this was carried.

In the House of Laymen, a resolution was passed declaring that the House, while recognizing that the maintenance of schools out of public funds involved popular control, was of opinion that the present bill as it stood should be strenuously opposed. This was carried. Both Convocations were prorogued to July.

In the May number of the *Commonwealth* Canon Scott-Holland, the editor, denounces Mr. Birrell's bill as a "bad bill," and for all who hold "by the ideal of a Christian Society" it is bound to be rejected. The Canon declares that Churchmen who are Radicals in politics have had "a bad setback." Their eyes are now opened.

The first great organized demonstration against the bill euphemistically called Education Bill was held at the Albert Hall last Saturday night by the Romanist Dissenters. The vast building was crowded. For the most part the demonstrators went to the hall in a body, accompanied by bands of music. Dr. Bourne, head of the Romanist Dissenting hierarchy, pre-

sided, and was supported by the Duke and Duchess of Norfolk, Lord Clifford, Mr. John Redmond, M.P., and others.

The debate on the second reading of the "Education" Bill began yesterday in the House of Commons, the Opposition attack being led off in a masterly manner by Mr. George Wyndham, to whom had been officially entrusted the duty of moving in customary form the simple rejection of the bill. Among the occupants of the Piers' Gallery were the Bishops of Hereford and Peterborough (being the only members of the Episcopal Bench observed in the gallery), the Romanist Archbishop, Lord Ripon, the Duke of Norfolk, and Lord Halifax, to whom the Duke seemed to be very gracious, allowing him to occupy the seat over the clock. I hope to give a report of the debate in my next letter.

The Rev. George Nickson, M.A., LL.D., vicar of St. Andrew's, Southport, has been appointed Bishop Suffragan of Jarrow, in the diocese of Durham. J. G. HALL.

LETTER OF THE ARCHBISHOP OF CANTERBURY.

LAMBETH PALACE, S. E., 3 May, 1906.

My Dear Presiding Bishop:

THE Convocation of Canterbury, which has been for the last few days in session here, by a most cordial unanimous vote of both houses, requested me to convey to you formally an expression of the fraternal Christian sympathy with which we and the Church of England are affected in face of the appalling calamity which has devastated one of your noblest cities, and bereavement to so many homes.

No sorrow can befall the clergy and laity of the Protestant Episcopal Church in the United States without stirring the hearts of the clergy and laity of the Church of England, and we realize how large a place in this national sorrow must be borne by the Anglican Church of your great Republic.

To you, therefore, as the Presiding Bishop of our brothers across the sea, we, as the assembled Bishops and representative clergy of the Church of England, send by my hand, this affectionate assurance of our constant remembrance of you in our prayers and our trust that the divine blessing that has prospered during so many years your efforts in the service of our Lord and Master, may continue to rest upon you now, and that you may, under His good hand, go forward from strength to strength.

I am, your affectionate brother in our Lord Jesus Christ,
RANDALL CANTAUR.

The Rt. Rev. the Presiding Bishop of the Protestant Episcopal Church in the United States.

THE SUNDAY AFTER ASCENSION DAY.

O King of beauty, Lord divine,
How doth Thy matchless glory shine
Where Thou art now exalted high,
No more on earth as man to die!

A Priest upon Thy throne of might,
Within the veil beyond our sight,
Our names Thou dost remember there
Upon the breastplate Thou dost wear.

A Victim once for sinners slain,
Thou dost remember still Thy pain,
And now before the Father's eyes
Dost plead Thy finished Sacrifice.

And on Thy struggling Church below
Its precious merits ever flow;
In mystic rite Thou dost impart
Thyself to every faithful heart.

Thy people in Thy priesthood share,
The Offering Thou to heaven didst bear
Is pleaded in Thy courts on earth
In all its saving power and worth.

Thou didst not leave Thy Church bereaved,
The promised Gift she soon received,
The Spirit Blest, by whom alone
Thy wondrous love to us is shown.

O may that Holy Spirit pour
His blessings on us evermore,
And be our constant Guide and Friend
Until this path of life shall end.

O great High Priest within the veil,
Thy love for us can never fail,
May every tongue Thy Name extol
While everlasting ages roll.

WILLIAM EDGAR ENMAN.

LET YOUR PRAYERS continually grow wider in their sympathy, that they may lose all trace of selfishness, and become like His who "bears all His people on His breast, and forgets not one."—*Selected.*

THE STRIKE SITUATION IN PARIS

Anarchists Shelter Themselves Under the Labor Movement

NOTES FROM ROME.

The Living Church News Bureau (Paris, May 1, 1906)

FRANCE.

AS usual, when any general excitement or consternation is in the air, there fail not those who will attribute all more or less of that which takes place to a certain fixed reason, as such hold it to be. Commonly when a secret cause is not immediately discoverable, it is in Paris as elsewhere, "*Cherchez la femme.*" In the instance of the popular movement of the general strike now in course of operation, it is to-day *cherchez la Religion*. Some *tête-montée* people can see nothing but the machinations of the Jesuits in the popular demonstrations. Others will refer it back to the "Inventories" and the feeling of irritation left in men's minds at that which happened in the churches about six weeks ago. Neither religion or church properties have, I believe anything in the world to do with it.

May the first is a stereotyped day for demonstrations, in nearly every capital on the Continent. For various reasons and from many circumstances, this year, that demonstration is taking a rather more gigantic form than usual in Paris. It has resolved itself into an effort, combined and organized, to show what the labor party can do. It is "as a movement" meant to illustrate the fact that this party shews itself capable of marching at a *mot d'ordre*. How shall I render it? "A general order for the cause," perhaps will convey my meaning.

This is at the foundation of the "reason" for the movement. But then into this come dangerous elements. At a crucial time of the kind, the anarchists take the opportunity of indoctrinating. And they do more than this. They may or would begin any "force" demonstration against the powers that be; and then shelter themselves under the ægis of the labor question, if they had the chance. The Government very wisely does not propose to give them the chance. Therefore, to-day there are upward of 50,000 troops in Paris, to provide for eventualities. If the whole thing passes off quietly, no doubt it will influence the public mind (has the public any mind, or has it relegated all that to newspapers?)—will influence the public mind, and gain some legitimate "good" for the hard-worked *ouvrier*—as, for instance, the Sunday day of rest. If any collision takes place, the "labor people" will have deteriorated their own cause by so many degrees. So far the whole business is very picturesque. During the last three days troops upon troops of soldiers—usually mounted—have been passing my windows in the Avenue d'Zena, coming in from the country to be cantoned in and about the "Eiffel Tower." To-day they are all returning to take up their positions in the town. Business is going on, and the Bourse is as actively at work as ever—but strongly guarded by squadrons of mounted police. Except at the centre, the streets are deserted, and the cessation of automobile traffic, in these better parts of the town, makes us wish that a "strike" might take place every day—or at least rather oftener. But this is hardly what should be the drift of my letter.

The religious situation in France, which is the really important question, from many of our points of view, seems somewhat at a standstill. But this is not really the case. Matters are marching slowly but surely. In the meantime the "watchers on the tower" are discounting the probable effect of national movements, coming elections and possible contingencies. This is ably discussed in an article of the *Revue Catholique des Eglises*, by a contributor, "Hyppolyte Hemmer," to that journal, which touches the salient points of the question. He supposes that three possible issues are before the faithful, which he terms "Three Policies." These are called, respectively, The Policy of Resistance; the Policy of Resignation; and the Policy of Modern Times. In analyzing the policy of resistance, the powers that can be brought to bear in its favor are carefully annotated. On this side range themselves almost all the journals, properly speaking, clerical, or at least openly Catholic. "For my readers are probably aware," says the writer, "that the partisans of resistance dispose of all the press '*anti-republicaine*,' nearly all the Catholic press, and the greater part of the most respectable Republican newspapers. Through these mediums it is easy to give to the country and to Catholics the

idea (perhaps an illusion) of a powerful current of public opinion, as traversing the nation, reanimating the faith, breathing enthusiasm, and raising and exciting people's minds to anger and indignation." The question of "cultural associations" is next disintegrated. These, the writer thinks, may be sufficiently safeguarded; while the manner in which the Government has receded before the strong opposition made to the taking the inventories, may point out that there would never probably be any form of Government, Republican or otherwise, which would really desire to despoil the Church.

The question of *Resignation* as represented in a letter to the Bishops, and signed by M. de Mun and others, is brushed rather superciliously aside. "This policy inspires only fear." It shows no understanding of the signs of the times. It would encourage the favorers of the original project of Separation to go to yet greater lengths."

In conclusion, M. H. Hemmer is strongly of opinion that something in the form of these associations aforesaid, constructed in accordance with the march of ideas of the twentieth century, would be the only manner of safeguarding the Church with dignity, and of "turning the Government to account"—I can only express it in this shape—in a certain connection with the societies that might be formed to give it (the Church) strong vitality and a greater power of work and progress.

ROME.

By a decree, published April 6th, in the *Observatore Romano*, the congregation of the Index has placed in the Index a volume entitled *The Infallibility of the Pope and the Syllabus*, by a member of the French Institute; some works by P. Labenthière, and, by the same decree, a volume that has caused considerable discussion in Italy, by Signor Fogazzaro, Senator, bearing the name of *Il Santo*. This book, by a layman, is looked upon after very different fashions by different people. It is certainly not unqualifiedly condemned by Roman Catholics. I was speaking to a well-known French ecclesiastic in Paris, two days ago about it. His expression was "that it seemed to take a very fair general view of the state of things and the state of feeling in Italy—that its recommendations deserved careful consideration." Then I asked: "Why in the Index?" Answer: "Oh, that is the Vatican!" I hope in my next letter to be able to give your readers a *resumé* of what the book says, and the writer inculcates. No doubt the bearings of S. Fogazzaro's work, and the Pastoral of the Bishop of Cremona are considered as "dangerous," if not pernicious—that, if the ship is not on the reefs, she is not very far off from them.

It is asserted with more or less assurance, that the Pope will this year send the *Rosa d'oro* to the Princess Victoria Eugenia, the *fiancée* of King Alfonso XIII., in order to show his satisfaction at her conversion to Roman Catholicism. This "rose of gold" is reserved to be given every year to one or other of the Catholic queens or princesses of Christendom in token of his Holiness' desire to do honor to the special person selected.

The Seventeenth Eucharistic Congress, which on the last occasion met at Rome, will hold its meeting this year at Tournai, on August 15th-19th. A large attendance of Bishops and ecclesiastics is expected from all parts of the Continent. The special points to be pressed at the gathering are said to be "The Sanctification of the Sunday," and "The Application and Insistence on the Paschal Precepts."

From time to time I have made some mention of Plain-song, its progress, the present uses, in my letters to THE LIVING CHURCH. I have fallen upon an utterance which I think is quite worth consideration, as it is from the musical critic of the *Saturday Review*, and meets the foolish assertion of the upholders of Anglican chants *versus* Gregorian tones and melodies, that Plainsong is "not musical":

"What is most surprising to an Englishman interested in Church music is the incredible ignorance of plainsong betrayed by the average French musician. In an Englishman who is not a Catholic, or even in one who is, I can understand a similar ignorance. There was a Mr. Robert Hope, I remember, who, some few years back, sent into the world a book on the subject; and after carefully explaining all he did not in the least comprehend, he asked if such melodies made a service 'bright and cheerful,' to which I would reply certainly not. If you want Christy-minstrel effects with corner-men, etc., you must wait until Monday, or take your fill on Saturday night. To me it seems strange that any church-goer should go to church with his soul weighed down with a sense of sin, with a notion of abasing himself before 'the infinite and eternal energy from which all things proceed,' and want, not even to have his soul purged by pity and terror, but simply to be amused, pleased . . . and if a man is a serious member of the Church of England, he ought to realize

that before his Maker is not the time or place to make merry with tunes culled from the music-halls. . . . But in England there is a type of mind which cannot honestly be serious. It can be solemn, most deadly solemn; but of the eternal verities it knows nothing, cannot grasp anything, cannot understand the old phrase that the Lamb was slain before the foundations of the world were laid, or that other more easily comprehensible and more comfortable saying that underneath are the everlasting arms. And this type of mind listens to a beautiful service of Plain-song and goes home to its wife and complains that it was not bright, not cheerful!"

GEORGE WASHINGTON.

DENOMINATIONAL ENTRUSTMENT.

Is there not such a thing as a denominational entrustment? Is it not a real thing? Is it not something to which a chivalrous man should respond? Of course, there should be liberty of teaching. Our Baptist forefathers have fought and won the fight for that. Of course, a man should stand for and express his convictions. Only they ought to be convictions and not opinions merely. That was a most wise and illuminating distinction I got long ago in reading Andrew Fuller—tell your convictions manfully; but be silent about, keep to yourself, opinions. An opinion is that which I opine only. It is thought in flux. It may take the shape of real, true thought for me, or it may not. As yet, it has not armed itself with grip; it has not yet risen into the dignity and authority of a conviction. Until it does, until opinion has hardened itself into a conviction, I have right to be silent about it. Because I am not yet morally certain about it, and especially concerning large and swaying religious matters, I had better be silent about it. Why should I unsettle others until I am mightily and unquestionably grasped by the conviction that others have been mistaken, and ought to be unsettled about some, to them hitherto cherished and precious, article of belief? But when, concerning some determining doctrine, formative and fleeting opinion has crystallized into conviction clear and shining; then, as an honest man, there is nothing left for me but that I show it forth.

But ought not the fact of a denominational entrustment be quite plain direction to me as to *where* I should proclaim my conviction? Here, for example, is a Baptist pulpit. It was built at the cost of pains and sacrifice. It was built, among other purposes, for this specific purpose—that in it might be told the truth as the Baptist denomination holds it. Suppose I have been entrusted with that pulpit. Is it not, in highest meaning, a trust? Did I not necessarily accept it as a trust? Does not my standing and teaching in it imply the acceptance on my part of the trust of teaching in that Baptist pulpit the truth which Baptists hold? But suppose I have reached the conviction that some article of the Baptist faith is error. Such is my conviction. Being my conviction, I must proclaim it. But where? Have I right to use that Baptist pulpit, with which I have been entrusted, and the trust of which I have accepted—have I right to use that pulpit as the fulcrum for my lever by means of which to overturn some fundamental article of the Baptist faith? Am I not mightily untrue to trust if I do so use that pulpit?

Here is a chair in a Baptist Theological Seminary. The purpose of that chair is evident enough. That purpose is the training of young men for the Baptist ministry. There are even tragedies wrought into the foundations of that chair. Tragedies of sacrifices have been wrought into it. The widow even has laid into it her mites; painful pecuniary sacrifices on the part of those who possessed but little more than the widow's mites have been laid into the courses of that foundation; gifts of the more well-to-do have not been withheld from that foundation; prayers multitudinous, pains tasking, labors lavish, have gone into it. And all for this main purpose—the furnishing young men for efficient service in the Baptist ministry.

An occupant has been entrusted with that chair, for such purpose, and resting on such foundations. Suppose that occupant has reached convictions as surely honey-combing and destructive to the very existence of the Baptist denomination as are the gnawings of the tredo into wave-washed and unprotected coast defenses. If the Baptist denomination has any reason for existence at all it is the reason of the authority of Scripture. But the occupant of this chair has reached conviction that, at least, portions of the Scripture are to be dethroned; that you may cut out and choose amidst it. And this not about some minor matter, but about such determining matters as the Biblical account of the origin of the race and of sin; about the expiatory atonement of our Lord; about His supernatural birth and His real incarnation as Deity into our humanity. Under such teaching young men must go forth, not armed with affirmation, but doubtful with questions.

Should such theological teacher proclaim his convictions? Certainly he should! No man should deny him the utmost liberty. But should such occupant proclaim such teaching *from that chair*? Is he true to denominational entrustment in so doing? I think, in these days, this question is a very vital one. I think the unescapable fact of denominational entrustment should have, at least, some show and influence.—WAYLAND HOYT, D.D., LL.D., in *The Examiner* (Baptist).

TRINITY PARISH YEAR BOOK

Interesting Statistics

SUNDAY SCHOOL CONVENTION

The Living Church News Bureau
New York, May 21, 1906

THE new year book of Trinity parish has just been issued, and it presents, as in former years, a complete record of the activities of the parish church and the eight chapels, in form for convenient reference. From the general statistics of the parish it appears that there are now 7,452 communicants, and that during the fiscal year covered by the report there were 497 confirmations, 476 marriages, and 477 burials. The collections and contributions in church and chapels amounted to \$79,201.62, and there was in addition \$70,198.45 appropriated by the vestry for parish purposes, and \$31,481.10 appropriated for purposes outside the parish. There is no statement as to the parish income from property and investments, nor does it follow that the total of \$180,881 reported above includes all the expenses of the corporation.

In the report of St. Paul's Chapel there is given a detailed account of the institution of a new noon-day service, which has been largely attended by the business people of the vicinity. It is called a "Half-hour Service of Hymn Singing" and is held every Tuesday from October to June. The average attendance is upward of 150 people, that number being almost doubled during Lent. The service is opened at the Litany desk by the vicar, vested in his cassock, who usually reads a hymn suitable for use as a prayer. Two hymns are then sung, always followed by the *Veni Creator*, rendered antiphonally and with the people kneeling. At this point, the congregation remaining seated, two less familiar hymns are introduced to avoid monotony, and to enable the singers to become acquainted with the treasures of sacred poetry contained in the Hymnal, and with the music of the best composers ancient and modern. The service is closed by two popular hymns, all standing; followed by the reading of a collect or hymn and the Benediction. The singing is purely congregational, Mr. Edmund Jacques, the chapel organist and choirmaster, acting as precentor.

In the appendix to the year book, the rector, the Rev. Dr. Morgan Dix, presents as is his custom, a record of special events of the year which have, or are likely to have, an historical interest. In the new book he gives, in this department, an account of the laying of the cornerstone of St. Cornelius' Chapel on Governor's Island in October last, a record of the celebration of the fortieth anniversary of St. Chrysostom's Chapel, and some historical notes regarding the Trinity Chapel Day School.

The second annual Sunday School convention of the diocese of New York was held on Tuesday of last week in the Synod Hall at the Cathedral of St. John the Divine. Owing to the illness of Bishop Gr er, Bishop Courtney was celebrant of the Holy Communion and made the opening address. There were twenty-eight schools represented. At the business session the Rev. Lefford M. A. Haughwout was elected recording secretary, in place of the Rev. Hiram R. Hulse; and the Rev. Dr. Charles F. Canedy was elected to the Executive Committee in the place of the Rev. Wm. C. Hicks, who has left the diocese.

The Rev. William Walter Smith, general secretary of the Association, made his first annual report to the convention. He explained that the work was distinct from that done by the Sunday School Commission. During the year the Teacher Training Committee has arranged, printed, and sent to every clergyman in the diocese a pamphlet of suggestions for teacher training, covering every condition of parish life. But the net result, Dr. Smith said, was not encouraging. "Evidently," to quote the report, "the churches do not want better teachers or else the teachers do not want to become better fitted for their work. Neither of these can we credit. The causes are likely to be found, first in our extreme parochialism. That while it recognizes some need of training teachers, it will not cooperate sufficiently to arrange classes that often cannot be undertaken by a single school. Second, the manifold duties of parish workers, and perhaps a lack of realization of the paramount and supreme importance and value of the Sunday School."

The report further stated that the Executive Committee had appealed to the Board of Missions to make some adequate recognition of children's gifts to missionary purposes, when the offerings are included in the parish apportionment. Plans for the future include a questionnaire that will tend in some way to unify and systematize the present varied methods in vogue in Church schools, and the apportionment of two field secretaries, for whom a wide need is felt.

DIVISION OF THE DIOCESE

Principal Theme of the Bishop of Georgia's Address

A MATTER which will be taken up seriously and deliberately is the report of the committee on the Division of the Diocese (pp. 24, 25, and 28). It may not be amiss to adduce the following assurance for those who may yet be in doubt as to the expediency of this action.

The diocese of Georgia, as at present constituted, has twice as many clergy as there are in nine of her sister dioceses; twice as many postulants as there are in thirty-one (31); twice as many parishes and missions as there are in twenty-nine (29); reports twice as many Baptisms and Confirmations as in fourteen (14), and of communicants as there are in eighteen (18). And finally, our investments for benevolent objects are twice as large as in any of twenty-one (21) dioceses. These figures should relieve anxiety by showing that two dioceses of no mean condition may be carved out of the present diocese. The report of the special committee will indicate how this is to be done, and the exhibit shows a margin in administration expenses, which if it exist as a surplus should, in my judgment, be applied to diocesan missions.

The titles of the two dioceses will naturally form the ground of some discussion.

As I do not expect to debate the subject, it is permissible, I suppose, to offer a consideration: That, by American precedent, the original title continues with the administrative centre or see, whether that be the state capital or otherwise. However you may deal with the question, I earnestly beg your heed to two requests: first, that nothing be done through partisanship for me, and secondly, that nothing be said or done which will disturb the present harmonious condition of the diocese.

While I realize, as no other man can, my inability to fulfil the demands of so great and increasing a territory, I would infinitely rather die struggling on with overwhelming obligations than disturb existing peace and unity, or be the cause of heart-burnings and antagonisms.

I believe that I may safely trust the godly clergy and laity of this Convention to maintain peace, secure equity, and subject all their efforts to the welfare and progress of the Church.

I can conceive how some may be yet unconvinced of the necessity of the proposed division, if local and parochial interests be placed above the extension of the Kingdom of God, but I cannot imagine how anyone who really knows the diocese can be otherwise than enthusiastic in this movement as offering a grand opportunity for advance.

It is my conviction that two Bishops in this field will accomplish more than twice as much as one Bishop, alone, can do. A very simple calculation from the figures presented will indicate what may be expected from the two dioceses in the next ten years. On the other hand a failure to divide is bound to result in the languishing of some stations which cannot be visited more frequently than once in two years. Some of you may not know it, but I have letters on file which indicate an urgent desire for more episcopal supervision. I tell you frankly, as I tell them, that it is impossible. It is likely that division may be opposed by some on the ground of increased cost to the parishes. It is incredible that any less would be given for diocesan missions than the small sum now contributed; but supposing that there be an arrearage in some parishes, it would not amount to more than \$250 for the episcopate fund, and \$700 for diocesan missions, a total of \$950; but as the committee on Division shows a surplus of \$1,718.89, and as I, more conservatively, find a surplus of \$1,230, over the necessary expenses of administration, it must be quite obvious that the margin is sufficient to cover such a contingency.

It will be quite human to find some parishes opposed to division on the ground of economy. Economy is precisely what the present attitude does not secure to the diocese as a whole. With the missionaries, now in the field, and with the addition of Archdeacons, or other general helpers in the work, we shall expend all our income, from every source, and yet do less effective work by far than if we determine upon having another chief missionary who, with initiative, sympathy, and frequent contact, shall impart the impetus that experience teaches me to be habitually associated with the presence and power of the episcopate.

I sincerely trust that the clergy and laity of this diocese are too intelligent and too devoted to the Church of their faith and love to shorten their cords and weaken their stakes. A niggardly policy is not only detrimental to the diocese, as a whole, but is the most perfect method ever devised for damaging parochial life and for the destruction of faith in its members. "He that watereth shall be watered also himself." "There is that scattereth and yet increaseth, and there is that withholdeth more than is meet, but it tendeth to poverty."

Let us not, I beseech you, take a narrow and superficial view of this subject. I came among you to spend and be spent for you, believing that you received me in the spirit and aim of men who feel a responsibility for their fellow-countrymen: You are my epistle, my record. If I have failed to impress upon you that Georgia is a field for our best efforts it must be because of a want of receptivity

to the demands which the Kingdom of God makes upon every child of God.

Now, shall we expand, or shall we not? If you decide that the results are not worth the effort and the sacrifice, I do not fear to continue the policy formed and applied in pursuance of my first address to you (Journal 1902, pp. 36 and 46), and no obstacle you may place in my way shall deprive me of the enthusiasm of a great purpose.

But I forewarn you that you cannot anticipate progress of a marked character. On the other hand; if you have faith in God and in yourselves to "Go forward," and give the impetus of an additional chief missionary, you may yet live to see splendid fruits of a desire and will to extend the Kingdom of God among men.

May the Eternal Spirit of our God illuminate our minds, enkindle anew our hearts in love for Christ and His cause, and give us a right judgment for the determination of the affairs entrusted to us.

INTEGRITY AND COMMON HONESTY

The Keynote of the Address of the Bishop of Long Island

THE address of Bishop Burgess to the 40th Council of the diocese of Long Island, was very lengthy, but withal so timely and strong that we give space to a large portion of it.

DUTY OF CHURCHMEN TO SET AN EXAMPLE OF INTEGRITY.

"Much sadness has been caused to honest people by the revelations of corruption which have been made during the past year in the business world. It is needless for me to say that, however great may be our sorrow or indignation, the diocesan Convention is not the place to pass aimless resolutions emphasizing our belief in the eighth commandment, and our horror, either of forgery or misappropriation of funds, or larceny. Rather should we endeavor, by greater care of our own trust funds, by more diligent attention to our various parochial methods, to show the true example of scrupulous honesty and faithful administration. Most of all should we abstain from those modes of raising money, which, when seen on the race-course, or in the poolroom, are strongly and bitterly condemned. It will be only an added drop of bitterness to a pastor or a parent, when he finds the young man wasting his savings in such pursuits, to reflect that the first taste of such ventures was acquired at church fairs, or in lotteries, or card parties, gotten up for parish or charity revenue. I believe that the Church has long outgrown such practices, but it is well for us to remember that money thus gained is thrice tainted. It is tainted by him who gives and him who takes, and by the Church or charity which presides over the entertainment. If the Church will but keep herself clean from all such defilements, she will do more to stamp out corruption in business, and gambling in society, than all the acts of a legislature or the decision of a court. Not money, but the love of money, is the root of all evil, and the Church can get along without parish halls, or fine buildings, or costly charities, if to get them she has to teach her youth that gains are to be made only by others' losses, and thus stains the high sense of honor which the Catechism inculcates in the hearts of every one of her children.

ON THE HIGHER CRITICISM.

"It is claimed, then, by certain writers, that the facts of the Christian Creed are on the eve of being disproved by historical science, or, as they prefer to call it, by higher criticism; that these facts of the Creed are not essential to the faith, and that, therefore, men should be allowed to retain their positions as teachers and officers of the Church when they no longer accept the historical statements of the Apostles' and Nicene Creeds.

"Far be it from me to wish to belittle higher criticism. I glory in every one of its victories. I believe that the new and scientific method of studying the Old and New Testaments has deepened the spiritual life of scholars, and, through them, it has affected the whole body of believers. But it is only fair that we should be warned against the arrogance of those who would claim higher criticism only for the ranks of doubters. The man who believes the truth that the second Person of the adorable Trinity became man in the womb of the Virgin Mary, and that He took thus upon Himself the form of a servant and was crucified for us and rose again from the dead and ascended into heaven, will not be less exact, sincere, candid, faithful, in the scientific study of the Scriptures, than the man whose creed is that no miracles ever happened, and that man's salvation can come only from his own evolution, and is not brought down from God. The fatal mistake, however, which is often made by enthusiasts for higher criticism lies in supposing that it is to be the final judge in regard to the truth of the Christian faith. The professor's study is too far removed from the centre of human life. So long as his talk turns around the non-essentials, the accretions of the faith, he may be allowed to decide, just as Indians might be allowed to prowl around the fort and take some of the worthless pieces of timber, or even cut down some of the trees which obstruct the view; but once let them touch the real palisades of the fortress or the guns on the ramparts, and they die. So scholarship may decide about II. Isaiah, about a scientific or poetical treatment of the first chapter of Genesis, about the book of Jonah, or Daniel, or Job, or Deuteronomy. It will be allowed to discuss grave questions

about the New Testament, and on its verdict, if that verdict ever reaches fixity, we may rest, in determining the authenticity and dates of early documents. But the moment scholarship tries to touch the Person of Christ and to settle in regard to the vital facts which lie behind the Creed, it will find its mistake. The people will have none of it. Instinctively they feel that science has passed beyond its mark and assumed an office to which it has no right. Science can take us back to the Bethlehem Khan on Christmas morning and show us, perhaps, the mother and Joseph, and the Child, but faith alone can believe that the sweet face of the woman is that of a maiden, and that the Child has been conceived by the Holy Ghost and is the only begotten Son of God.

FAITH, NOT SCIENCE, ESSENTIAL TO THE PEOPLE.

"But to the people the faith, not the science, is essential. When the father and mother must pray for their sick child, they do not care to enter into any philosophical dissertation about miracles and to debate whether Jesus raised the daughter of Jairus from sleep or death. They believe and pray. And even when the child is dead, and they stand by the open grave, do you think they want the professor to come with his dissertations on the resurrection and tell us that the early rationalists adopted the theory that Jesus had not died; that Strauss and Renan called it merely a subjective vision, while Keim called it an objective vision; that Martineau said it was only a legend, and so forth and so on? No; they believe according as they have or have not received the light of the Holy Spirit, and nice calculations of German scholarship will not touch them in their hour of trial. Imagine the young pupil of the professor asked to read to some sick and dying servant of Jesus and prefacing his reading by the statement that the most careful modern scholarship has decided that there are only nine absolutely credible sayings to be attributed to Jesus, and that without these sayings the Person of Jesus could be removed from the field of history. The poor, disappointed face turns away and the lips of the believer repeat "Come unto Me, all ye that labor and are heavy laden and I will give you rest." "Let not your heart be troubled, believe in God, believe also in Me." "In My Father's house are many mansions, if it were not so I would have told you." That is faith, faith in the Person of Christ, and you can see how far you are removed from the professor's lecture room.

"Now, all teaching is necessarily in part, and at certain times dogmatic, and those who plead for the adoption of dogma from the Church plead for something which, if granted, must destroy the Church as an institution. We may not attribute infallibility to those dogmas. That word infallibility, in my judgment, should never be used. But we can respect and bow before the Church's authority as the supreme guide, for the Church is guided by the Holy Spirit unto all truth."

* * * * *

"I would not voluntarily pile up metaphysical or speculative difficulties at the present time. My office is rather to encourage than dishearten the honest doubters and lead them on to faith. I subscribe to the sentiment of John Stuart Mill, who said, 'I hold entirely with those clergymen who elect to remain in the national Church, so long as they are able to accept its articles and confessions in every sense, or with any interpretation consistent with common honesty, whether it be the generally received interpretation or not.'

THOSE WHO DEFY THE CHURCH AND DENY THE CREED SHOULD BE CONDEMNED.

"But the real difficulty lies in that expression, 'common honesty.' And those who distinctly throw over the Church's authority and publicly, or in print, say that the facts of the Creed may be denied, can hardly fail to be tried and condemned. This is a matter of necessity. The Church herself is in danger. When you advance to Jesus and claim that the account of His birth and resurrection is a myth, that all the miracles related in the Gospels were either the record of natural cures worked by an unusual personal influence or are out-and-out legends, such as collect around the history of Buddha or Mahomet, then you have destroyed the Church of Christ.

"Let the Church once decide that such views have their place in her sanctuary, and her power is gone. She sinks down into an ethical society, which, however, will command the respect of no one. No self-respecting young man would wish to go into her ministry. Young men are not cowards. They are ready to take the venture of faith. But they will not take a vow to teach the doctrine which this Church has received, when they believe that the opposite is biblical truth. They will not consent to use, in reciting the Creed, mental reservations of which the traditional Jesuit would be ashamed. No obloquy attaches itself in these days to the term 'heretic.' Huxley, Emerson, Carlyle, Ledwich, Froude, are all honored names. But history will not honor the man who put strained constructions on the Creed and say the liturgy with constant apologies for the mediæval superstition. When, in political life, the cabinet officer finds himself out of sympathy with the President's policy, he will relinquish his salary, leave his pleasant Washington home, resign his prestige and social influence, and retire honorably into private life. The clergy can be trusted to act no less honorably when they become convinced that they must teach some other creed than that which this Church hath received.

"There can be no compromise here. The Church's missionary life is at stake. It has become a question between naturalistic ideas

and those deeper and more mysterious views of the sacraments and the Person of our Lord, which were held by the apostles, by St. Paul, by the Evangelists, and with unbroken descent by the great teachers and saints of the Church to the present time. Take this faith away and for a naturalistic religion, with a humanitarian Christ, be a legalized doctrine for our pulpits, and you have taken away the missionary motive from the Church. She would no longer believe herself commissioned to go into all the world and preach the Gospel to any creature. The atonement, the doctrine of sin, and eternal salvation in the blood of Christ, when once you have eliminated the miraculous from the pages of the New Testament, disappear as living truths for the people. The world, then, is watching us in this struggle around the manger-cradle of the Son of God. The facts of Christmas and Epiphany are true facts in the life of Christ. We are not teaching our children lies. Of any other man than Jesus it would be utterly impossible to assert such facts. But we believe the Church when she asserts of Him that He came down from heaven and was incarnate by the Holy Ghost of the Virgin Mary.

"I believe one Catholic and Apostolic Church."

"EMPHASIS ON CHARACTER"

The Bishop of Newark Recalls the "Pitiful Story of the Year"

ALSO SPEAKS ON SUNDAY OBSERVANCE.

THE last year has been one of disappointment as regards the religious life of the country, because of the revelations of the low sense of responsibility and honor on the part of men greatly trusted. In the management of great institutions men have made for themselves rules of conduct which would not stand the test of good religion nor common honesty, and the break had to come, with shame and disgrace to many whose reputations seemed secure. The people trusted them, and betrayal has been followed by indignation. It was better that the collapse should come with all its shame than that we should go on deceived.

"There is no need of strong language in this address to recall the pitiful story of the year. Men high in position in their churches and honored sons of our universities have made us all ashamed. It is the time for those who speak in the name of the Church to plead more strongly than ever for the primary Christian virtues of honesty and justice and truth and unselfishness. It is a time to think more of good, straightforward Christian living than of the adornment and decoration of churches. The Church has been proud of her men and women of high position and wealth and influence, and unless they be men and women of high character and sense of responsibility they are but a broken reed upon which to lean. In the old time, Israel could not get on until the goodly Babylonish garment and the silver and the wedge of gold and him who coveted and kept them had been removed. The Church is made weak in some such way in fighting her battle to-day.

PUT EMPHASIS ON CHARACTER.

"We must put the emphasis upon character and responsibility and duty and by patient work try to bring up a new generation free from the senseless worship of material success, of wealth and high place. Fondness for display, supposed social demands, desire to live as others do, thought of luxuries as necessities, extravagance are making men and women selfish, clannish, artificial, superficial and taking them out of sympathy with those who are doing the world's hard work and bearing the world's heavy burdens. We become used to many things which are inconsistent with the plain teaching and example of the Master, and we must not think in our pride and prosperity that we can change the Gospel or make other standards or rules of living than those fixed forever for all who bear Christ's name.

"The present duty is to emphasize the simple Christian principles of honesty and justice and brotherhood and make men ashamed to think of money-making and selfish enjoyment as the main business in life, ashamed to live in luxury and extravagance with so much to be done to make miserable conditions about them better. We must begin at the beginning and train a generation to live simply and honestly, to fear God and love their fellow-men, and to have a sense of public responsibility.

"If there have been many things to discourage us in the last year in the withering of reputations before publicity, there has been much to encourage us also in the response to the appeal to public opinion and the public conscience. The heart of the people is sound and there is a response to the appeal for truth and righteousness and to the leadership of any man of courage and conviction. We have seen wrongs which seemed entrenched forever, corrected. We have seen bad men driven from power. It becomes us to keep the Church, whether by the utterance of her teachers or the action of her laymen as good citizens and right-minded men in their various callings, in the place of leadership in this contention for better things in our political, social, and business life.

SUNDAY OBSERVANCE.

"The appeal lies not to legislation, but to public opinion and the sense of right and regard for the community. I can with much patience, if not with approval, see companies of men and boys who

work hard all the week in factories and stores and offices draw away on Sunday to the outskirts of our towns for something in the way of sport and relaxation; but I confess to little respect for those who desire to open theatres and arrange games and sports that money may be made out of them. I would not misjudge men, but I think I find a motive of greed sometimes in the demand made in the name of mercy and liberty. I think there is a fair distinction between reasonable recreation on Sunday and the use of the day to make money. Let not men who have liberty as regards the use of their time for recreation judge severely those who must get it on Sunday.

"In the Church we must lay this whole matter back upon the consciences of men and women, appealing to their sense of right in sermon and private admonition. We must make our people feel that the observance of Sunday as a day of public worship and instruction and thought upon sacred things is necessary for the Church and religion."

ADDRESS OF THE BISHOP OF WESTERN NEW YORK

Clerical Support a Prominent Theme

WE are gathered together in that solemn time of the year which speaks the highest comfort and the eternal hope. To us that Resurrection from the rich man's new tomb at Jerusalem centuries ago is a reality, is an unqualified, indisputable truth. It was a dead Jesus that came living again from the grave and in the torn brow and wounded side and pierced hands and feet showed Himself alive by these and other many infallible proofs. It was a Mary who cried out, "Rabboni" that saw Him; and it was Cephas again that beheld Him and the Eleven, too. It was also "five hundred brethren at once" that looked into His Face. And James saw Him as well. And last of all the Apostle to the Gentiles. A great company of witnesses—saints, who "through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens."

"Yes, the fact that these holy ones gave testimony to, gives us cheer in this holy-tide of our assembling, because it is a Risen Lord and our certainty of resurrection, too, that speak to us in this Easter season. But it is not merely the fact, the doctrine of the rising from the dead, that we grasp and clasp to our hearts. It is that teaching that the Church accentuates as its corollary, that we, too, should rise out of the grave of sin to newness of life, which also gives it high sanction and sanctity. And thus this holy-tide is precious to us as pleading for, and teaching of life as it should be here and life as it is to be beyond."

CLERICAL SUPPORT.

"I am necessarily led to address you on the theme of clerical support. A little thought will, I think, convince all before me that the salaries in the ministry are generally inadequate. We all know from personal experience that the cost of living has been steadily rising for ten years past. The very necessities of life are more expensive to the degree of 25 and 30 per cent. beyond the status of a decade ago. The ordinary "luxuries" of life—that rarely enter into a parson's schedule of existence—have risen to a higher price mark. It is all based on an obvious principle, viz., that wages having been increased for nearly all labor and the hours of labor having been diminished, the products of that labor must bring more pecuniary result.

Now amid all this advance of salaries or wages in every avocation, the clergy stand an unprivileged class, as a rule. It is a rare thing to hear of an increased income from them anywhere. The standard of a dozen years ago is in too many instances the standard of to-day.

Under such circumstances it is no easy matter for many of my reverend brethren to support their families and keep debt from the door. It is hard that in the midst of their meditation and prayer and laboring for God, they should have thrust upon them also anxious concern for the bread and meat that should surely come—surely come, I say—because the Master's declaration applies to-day, as in those centuries long gone, to each of His ordained ones—"the laborer is worthy of his hire." There are many martyrs in quiet rectories throughout the land, for it is not in this diocese alone that salaries are inadequate, often to sober need, but in many another part of the nation is this condition existent. I presume my thought and feeling on this subject has taken more definite and positive form because of the practical knowledge and the kindly sympathy in these concerns of one who accompanies me on my journeyings throughout the diocese and sees closer into the privations and toils, so beautifully borne, than can I with a lesser experience in domestic affairs. And now what is the summing up of the whole matter? It is simply an appeal on the part of your Bishop to the laity that where circumstances permit the salaries of your clergy be increased. "They that preach the Gospel," saith the good Book, "shall live of the Gospel."

PARISH HOUSES.

The demand of the day—and rightly—is for a working Church, a Church that meets the social as well as the spiritual needs of the people. It is good that the holy institution which our Lord established in the world should be able to come face to face with every

human need, and help in the rightful equipping of the entire man. It is good that body and intellect should be trained under the merciful helpfulness and direction of God's Church. It is good that the things which have to do with our recreation and amusement should have a healthy but liberal restraining hand upon them.

It is good that the triteness and commonplaces of life should come within a sphere where they can be elevated to dignity and sometimes to a hallowed grandeur. But there is a limit to even these things in the parish house—or rather a limit to them as a factor in the parochial life. Is it not possible for the Men's Club or the Boys' Club to elbow aside the parish church? I make reply to my own question in the affirmative. Is it not possible for the Girls' Friendly or some other woman's organization to defeat by its imperious demands upon time and heart the real purposes of religion? I again reply, Yes. And my answers to the questions are based upon the experiences of many of my reverend brethren who have concern for the souls of their flocks. They are learning that with some of their young people—at least—the interest is greater in the next dance to be held in the parish house than in the next service to be held in the parish sanctuary. They are learning that many are neglecting Communion and the hearing of sermons and the work which has to do with merciful service to fellow-men. For these things many pastors are grieving—and have need to grieve. Let us make the parish house robust and far-reaching. Let it meet generously and sympathetically the social needs and the intellectual tastes. But let the church and its worship and its sacred labors be the dominating force in the parish. Let it be the asserted, prevailing truth that God and His sacred service are preëminent, are the regnant factors in a Churchman's life.

I speak these things, first to strengthen my reverend brethren who have sometimes in this behalf squarely to confront an issue. And I speak them, too, as a note of warning to some rectors who may feel inclined to surrender the reins to the irresponsible or the disloyal or the essentially worldly.

MEN'S THANK OFFERING.

And, now, let me just touch in closing on a matter that is authoritatively and energetically before the Church to-day. At the last General Convention it was solemnly—nay enthusiastically—resolved that the men of this Church should be asked to make a great thank offering for the help of its mission work at the gathering to be held in Jamestown, Va., next year, when at the General Convention to assemble in Richmond on the first Wednesday in October there will be a commemoration of the 300th anniversary of the founding of the Church in this land. It is a royal purpose and should arouse our liveliest enthusiasm. When we consider the blessing that our Church has shed on our country, the beneficence it has wrought into the social structure, the unspeakable joy and comfort it has fed day by day to our personal lives, should we not be willing to show our thankfulness for it all by generous gifts of the means which a good Father has bestowed? Our numberless privileges as a people, as members of this Church, justify a generous demand upon us to give to Him from whom has come the power to get this wealth. And so I ask of you grave consideration of the matter.

"NOT A CRISIS BUT A CONTROVERSY"

Discussed by the Bishop of Kentucky.

FROM Bishop Woodcock's lengthy address, we quote the following:

"We have not escaped from disturbances within the Church which have filled some hearts with anxiety and distress.

"No man can look on unconcerned who prays for the prosperity of the Church and those of her household. When, however, division arises and disputes appear, while we sincerely deplore them, let us entertain no misgiving as to the outcome. We must share the distress, but we need feel no fear. We are not facing a crisis, but a controversy. The Church did not create the faith, and she cannot change it. She has been entrusted with the cause of God, and she has been promised the guidance of the Holy Spirit, under whose protection she has met heretofore, and will meet now and hereafter, all denial and disputation. Nothing can destroy the faith; it did not originate from man and man cannot destroy it. Men may attack, impugn, and repudiate, that is their loss; this may perplex and confuse others, but the Kingdom of God will remain.

"The faith which has been attested and corroborated through twenty centuries of Christian experience, will not at this time, nor in all time, disappear or even change because of disputes and denials. If this disturbance were something new, even then it would not be destructive, for nothing now appears more apprehensive or serious than that which the Church has successfully encountered through all the ages in the maintenance of her trust. The faith of the Church is not at the mercy of men's opinions, not even at the sincerest convictions which they may hold that militate against her. She may be trusted to continue to be in the future what she was constituted to be and for which she has fought and triumphed in the past—namely, the Keeper, the Witness, and the Interpreter of the faith.

"The Church has no power, nor does she seek the power of fettering the intellect or of placing men in a theological straight-jacket. Liberty of thought is the sacred right of every man. She does not

say that her children are forbidden to reason and investigate. God is honored and the Church is strengthened by the highest exercise of thought and reason. Without these there would be nothing but stagnation and mental death. To forbid freedom of thought would make the Church a ruthless tyrant, not a fostering, guiding mother. Freedom of thought, however, does not mean the right to interpret as we please, nor the permission to teach whatever we please. Should it transpire that liberty has become so elastic as to dispute or deny the teachings of the Church, then the matter is not mended, much less settled, by silence or non-interference on the part of the Church. Charity does not call for silence where the Church is wounded in the house of her friends. It would be fatal treachery on the part of the Church to take no interest in the truths which she holds and then betray them either by weakness or indifference. She is responsible to God for fidelity in proscribing error as she is for faithfulness in teaching righteousness. The Church has her standards of the faith and she cannot and will not depart from them, but will in her trust, and true to her trust, under the guidance of the Holy Ghost, and for the salvation of men, present cause and creed that are definite, uncompromising and unafraid. She can save no man by denying herself.

"As ministers of the Church we know what is required of us and we know that the Church cannot loyally nor safely remain indifferent when her position is assailed. The power to impugn the faith should never be misinterpreted as the right to hold or teach whatever we please. Sincerity of conviction does not convey permission to promulgate anything that we like even though it be contrary to what the Church sets before us. The Church is larger than any one or than all who belongs to her, and she cannot abdicate in favor of anyone. Whenever we consider the subject of liberty of thought, let us meditate also on the liberty of the Church, the right to know and exercise her mission, the right to look to God for His leading, and the right to defend the faith as she has received it. She must know no distinction of persons, no lack of patience, no loss of charity, and no compromise of policy or timidity. The Church of our allegiance must be the Church which we believe holds the faith and is strong enough as well as true enough to defend it. She must guarantee the same rights to all and protect the rights of all in remaining true to God and herself."

TWO IMPORTANT TOPICS

Discussed by the Bishop of Indianapolis

AFTER recounting matters of diocesan interest, Bishop Francis, in his address said:

"From the beginning as the New Testament witnesses, there have been those who through a desire to know and to apprehend the mysteries of God have questioned and doubted the truth of the Incarnation of the Eternal Son through His birth of the Virgin Mary by the operation of the Holy Ghost and of His bodily Resurrection from the tomb. It is reassuring to know that the faith to-day is what it has been throughout the ages; it has not changed. Knowledge has increased and has enabled us to grasp more of the meaning of the truths revealed by God, to see God more clearly in His works. . . . The Christian faith imposes nothing on us for our acceptance which is contrary to reason. . . . Was Christ's birth miraculously effected? To this the Scriptures bear unequivocal witness.

THE RESURRECTION OF CHRIST.

"So, too, with the fact of the actual and bodily Resurrection of Christ. This is a fact attested directly and indirectly as no other fact in history is attested. The doubting, unbelieving disciples saw again and again the risen Christ and held converse with Him. Now we are told that the Resurrection is 'a spiritual fact,' but that the body of Christ did not actually rise. The supporters of this theory, or some of them, go so far as to state that 'God removed the body of Jesus from the sepulchre,' or, in other words, that God performed a trick to deceive the followers of Jesus! Such a statement we repudiate as unworthy of serious consideration and as blasphemous.

"In the face of all these theories and speculations the Church—the Body of Christ—pursues its way unshaken in the faith, declaring in every service that on 'the third day He rose again from the dead' and witnessing in every sacrament to the risen and ascended Christ. Do not then be disturbed by the attacks upon and the denials of the faith. It has stood for 1900 years and it will stand to the end. . . .

WICKEDNESS IN HIGH PLACES.

"In conclusion, a word on a subject which has been much discussed recently and which is of great importance—the attitude of the Church toward dishonesty and wickedness in high places. The last year has witnessed terrible revelations of fraud, of high-handed robbery, of abuse of trusts. The criminals have been great corporations composed of men of wealth and of high social position. To cheat, to defraud, to increase the burdens of the poor through extortions has been the policy of some of these corporations.

"Men have been found both in Church and in state to defend these things. If they had been done by poor men, men without power or influence, prosecution would have followed speedily and surely and none would have raised a voice in defense. The crimes committed have been a blot upon our civilization, not to say our Christian civilization, and the defense of the crimes has but added to our disgrace. The Church, it seems to me, dare not keep silence under con-

ditions such as these. It should raise its voice with no uncertain sound in condemnation of what has been done and should use all its influence to keep before men the high ideal of honor which the religion of Jesus Christ gives us; an ideal for corporations as well as for individuals."

THE BISHOP OF MAINE ON THE INCARNATION

Excerpt from Convention Address

BRETHREN, the Church goes to the Incarnation to get the true idea of God. She finds that Incarnation in the facts that enshrine the life of her Incarnate Lord, the facts of the Creed. She knows that just as soon as one or more of those facts is explained away, the proportion is lost, the truth of the Incarnation is obscured. There is not the slightest chance that she will ever change or modify these facts, add to or subtract from the Creed. The question is closed by Him who made the facts.

"But there always have been in the Church earnest and sincere men who take their idea of God from philosophy, and then try to read that idea into the Incarnation. They meet at once with the facts that enshrine the mystery, and then wrestle with the facts, making them allegorical, or symbolical, or anything but literally true. The struggle that follows is not a matter of faith or doctrine but of honesty; can a man say with his lips words which in their natural meaning he cannot accept in his heart? He may do so for a time, deceiving himself, but in the end honesty must and will prevail. If he loves truth, if he loves freedom, he cannot be content with that which seems to be a false imprisonment. So the honest Puritan left the Church of England. So Dr. Channing left the Orthodox Puritan Church. But the Creed they questioned and denied still lives, stronger than ever. They teach us that honesty will prevail in the human soul, and that truth will remain with the Church.

CONVOCATION ADDRESS OF THE BISHOP OF SALINA

The Crapsey Case

I SHALL ask you first to hold in memory and to offer prayers for those departed during the year, whom it is our duty to remember.

After mentioning the names of those to be commemorated, he spoke of the San Francisco calamity. He then said:

"A second matter which interests and concerns the whole Church, is the fact that the faith of the Church has seemed to be questioned because of the trial of a clergyman, a Church priest, in his relation to the Church and the Church's teaching. Judgment has not yet been pronounced, and it would be unbecoming for us to comment upon the details of a particular case while it is still *sub judice*. I speak of it therefore not because I would prejudice the guilt or innocence of the individual, but because of the issue involved. Whatever may be the decision of the court and the action of the Bishop, much grief and pain will be caused to earnest and devout members of the Church. On the one hand if he be condemned, some persons will feel and think that the Church has been narrowed; and there is no longer room for investigation and scholarship, and the enemies of the Church will be glad to spread the same idea. On the other hand, if he be not disciplined, many will be disturbed by the thought that the Church has no definite teaching, and that the clergy are at liberty to teach for the faith, the doctrines of men, and the lay people have no protection.

"It is to allay any reasonable apprehension that I venture to address you concerning the matter at all. I would that we might get the proper perspective which will enable us to see the matter in true proportions. There has been made frequently the statement that the 'Church is on trial.' It is but true. The teaching of the Church is clear. With every latitude in holding or rejecting matters of opinion, no one may deny any article of the Nicene symbol or flux it with new meaning, or give it an interpretation which is subversive of the constant interpretation of the Catholic Church without being false to the American Church. It may be that one denying it is not guilty, or there may not be evidence enough to convict, or there may be an absolute miscarriage of justice; but the faith of the Church is not established or overthrown in any such way, and it will be a great misfortune if, in a panic some persons so interpret it. It is no uncommon thing for the decision of a civil court to be reversed by a high court, but no one would think that the Constitution or the law was overthrown by such procedure until the highest court had uttered its interpretation. It may sometimes happen that a jury refuses to convict an accused criminal, yet no one of us would have any doubt of the law. In the ecclesiastical sphere the same thing ought to hold good. Those who have followed the contradictory decision of the Privy Counsel in England, or who have grieved over the defection of Newman because he trusted in Bishops rather than in the Church, ought not now to bow their heads or to admit at all that the Church is on trial. No one Bishop and his court can make or unmake the faith of the Church. It is unfortunate that there is no court of appeal established and an onus is thrown on one diocese which it ought not to bear alone. But it is a man, a priest, who is on trial, and whatever may be the verdict and the sentence (if there be one) we ought to remember and help others to remember that it is the trial

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Diocesan Conventions

ALABAMA.

MISSIONS was the keynote of the Council of the diocese of Alabama for 1906. All through its deliberations, from beginning to end there was no mistaking its meaning. Far above and beyond any other voice, was the voice compelling, and crying aloud unto God's people to carry the message to God's children everywhere, until every nook and corner of this great diocese and beyond, so far as we are privileged to go, should echo with the ring of God's pure word. The presence of the Rev. Dr. Lloyd, with his strong, direct, and inspiring personality, bent on his own errand of loving and insistent service to the Master, lent an additional forward impetus to the already pulsing and throbbing activity of the new life, and the future is bright with the promise of the harvest from the whitening field.

A strong, clear call for fidelity to the faith once delivered, rang out from the annual address of the Bishop, and no uncertain sound issued from his lips. To the clergy no less than to the laity, to all charged with the responsibility of holding fast to the deposit of truth, which has been entrusted to the Church in the inspired Word of God, he made a clear, ringing appeal to hold fast that which had been committed to them, amid these troublous times of shifting unrest, of uncertain faith, and of doubters in the ranks of God's sworn soldiers.

As an indication of awakening life and activity, and of deepening devotion, may be mentioned the fact that the Bishop has been recalled at sixteen points in the diocese to confirm additional classes, the number of confirmations this year is 150 more than last year, a total of 465. It may also be mentioned that at the missionary session of the Council, the voluntary pledges of parishes and missions and individuals was \$1,000 more than last year. New work is starting all over the diocese, and old work is being revived. Five postulants and five candidates for holy orders are reported. The statistics of the diocese, falling far short, as they always do, of the actual figures, show an increase all along the line, speeding the labourers, and strengthening the work.

The Standing Committee elected is as follows: Rev. Stewart McQueen, president; Rev. R. H. Cobbs, D.D., Rev. Matthew Brewster, D.D., and Messrs. N. W. Screws, secretary, A. H. Shepperd, Jos. F. Johnston.

Deans of Convocations: Huntsville, Rev. W. N. Claybrook; Birmingham, Rev. J. W. C. Johnson; Montgomery, Rev. Stewart McQueen; Selma, Rev. E. W. Gamble; Mobile, Rev. G. C. Tucker.

The lay members of the Board of Missions, in addition to the Deans: V. H. Marshall, C. C. Grayson, E. C. Andrews, J. N. Fowles, Luke F. Matthews.

Officers elected: Secretary, Rev. J. G. Glass; Treasurer, R. H. Cochrane; Chancellor, A. P. Agee, Esq.; Registrar, E. C. Andrews.

The Council of 1907 will meet in Huntsville, May 16th.

GEORGIA.

THE eighty-fourth annual Convention of the diocese of Georgia met in Trinity Church, Columbus, at 10:30 A. M., May 16th, when the Holy Communion was celebrated by the Bishop, assisted by the Very Rev. Dean Pise, the Rev. Chauncey Williams, D.D., the Rev. Wylls Rede, D.D., and the Rev. W. J. Moody. The Bishop read his annual address in the place of a sermon. In the course of his address the Bishop pointed out the enormous growth which had taken place in the diocese during the fourteen years of his episcopate, the number of parishes and missions having increased from 54 to 115, while 68 churches have been built in this period.

After the service, the Convention proceeded to reëlect the Rev. Wylls Rede, D.D., secretary of the Convention and the Ven. Archdeacon Cassil was appointed by the secretary, assistant secretary. The Convention then adjourned until three o'clock.

On meeting again, the report of the committee on the Division of the Diocese was made the order of the day for Thursday morning, directly after the reading and confirming of the minutes, the rest of the session being occupied with routine business.

At 8 P. M. Evening Prayer was said by the Rev. John Scully, rector of Trinity Church, Columbus, and an interesting account of missionary work in Japan delivered by the Rev. John C. Ambler, a missionary from that field.

On Thursday morning, May 17th, after the confirming of the minutes, the Bishop called Judge Cann to the chair and the Convention resolved itself into a committee of the whole to consider the report of the committee on the Division of the Diocese, the report as read by the chairman, the Rev. Charles Strong, differed a little from that already circulated, chiefly in the amalgamation of the 2nd and 3rd resolutions relating to the division of funds.

It at once became apparent that the Convention was unanimous on the need and method of division, but considerable difference of opinion prevailed as to which half should be the old diocese. A good-humored debate ensued, in which each side laid claim to this honor. On the Rev. Charles H. Strong moving the first resolution, Captain Cunningham moved a substitute, which, adopting the pro-

posed line of division, proceeded to declare that the diocese lying north and west of this line should be the new diocese.

Mr. F. B. Dancy, of Atlanta, moved to amend the substitute by changing the words north and west to south and east.

The Rev. John Scully suggested as a compromise the abandoning the name of Georgia by both sides, and naming the dioceses Atlanta and Savannah, but this only brought out the declaration that the old and honored name of Georgia must be maintained. Finally, Mr. Dancy's amendment was rejected and on motion, the rejection was made unanimous. Captain Cunningham's substitute, giving the old name to the southeastern portion, was then put and carried unanimously.

The second resolution was carried with the addition of the words "provided that the division of the diocese be conditional upon the legal division of the funds as provided herein. The committee then rose and reported progress.

On the meeting of the afternoon session, Judge Cann presented the report of the committee of the whole, when the action of the committee was confirmed by a vote by orders, all in the affirmative, 33 clerical and 20 $\frac{3}{4}$ lay.

Matters relating to the support of the Bishops of the two dioceses were referred to a committee of three to report at the next Convention, and the corporation of the diocese was authorized to apply to the Supreme Court for a renewal of the charter of the diocese and such amendments as are necessary in view of the division.

The only other matter of importance was the confirming the Constitution of the Council of Colored Churchmen instituted last Convention. The question of the appointment of race Bishops referred to the diocese by the committee of the General Convention, was laid over to the next Convention, the members feeling that no immediate action was necessary, especially in view of the fact that the Council of Colored Churchmen of this diocese had declined to express an opinion on the matter.

The mission of Grace Church, Waycross (Rev. Samuel J. French), was admitted into union with the Convention as a parish.

Before adjourning on Friday morning, the Bishop stated that as at least eighteen months must elapse before the division can be accomplished, he not only has come to no decision yet as to which diocese he will choose, but will also endeavor to put the whole question out of his mind until it is accomplished. The Convention adjourned at noon Friday, to meet at Savannah May 15th, 1907.

INDIANAPOLIS.

THE sixty-ninth annual Council of the diocese of Indianapolis met in Grace Pro-Cathedral, Wednesday morning, May 16th. Holy Communion was celebrated by the Rt. Rev. Joseph M. Francis, D.D., Bishop of the diocese, assisted by the Rev. W. R. Cross, epistoler, and the Rev. W. C. Otte, gospeller. The Rev. J. E. Sulger, rector of St. Stephen's Church, Terre Haute, preached the sermon to the Council and the diocesan branch of the Woman's Auxiliary.

WOMAN'S AUXILIARY.

The afternoon was devoted to the 25th annual meeting of the diocesan Auxiliary. The President, Mrs. W. D. Pratt, made her annual address, and reports were presented by the Recording Secretary, Mrs. E. C. Peck; the Corresponding Secretary, Mrs. Hawley; and by the Treasurer, Mrs. S. E. Perkins. Reports were also made by Mrs. Francis for the Juniors, by Mrs. Lewis for the Babies' Branch, and by Mrs. Granniss, for the United Offering. The Bishop addressed the ladies, who also listened to accounts of diocesan missionary work by Archdeacon Walton, and by the Rev. Messrs. DuHamel, Heady, and Burbanck. The officers of the past year were reëlected, and pledges were received from the parochial branches represented, amounting to \$650. From this total the sum necessary for the purpose was definitely appropriated to the support of the missionary at Bloomington, the seat of the Indiana State University. This mission is thus adopted as the special protégé of the women of the diocese, and the priest in charge is to be known as the Woman's Auxiliary diocesan missionary. Two new parochial branches organized during the year—one in St. George's mission, and the other in St. Philip's, both in Indianapolis—were received into membership. The latter branch is the first ever organized among colored people in the state of Indiana.

At 7:45, Evening Prayer was read by the Rev. H. H. Hadley (soon to leave this diocese for Newark), and the Rev. Floyd Keeler, and the Bishop delivered his seventh annual address.

The evening of the first day of the Council closed with a reception at the episcopal residence, which was enjoyed by the clergy and delegates, the officers and members of the Woman's Auxiliary, and many others.

On Thursday, Holy Communion was celebrated at 7:30 by the Bishop, assisted by the rector of the Pro-Cathedral.

The Rev. Wm. DuHamel was elected secretary, and the Rev. G. G. Burbanck, assistant secretary. Reports of officers, committees,

and commissions showed much valuable work accomplished, and the diocese was found to have had an unusually prosperous year.

In commenting on the report of the Board of Missions, the Bishop announced that the appropriation made by the General Board of Managers to this diocese would be increased from \$1,600 to \$2,500 during the coming year, by vote at the last meeting held recently in New York. He urged that the diocese raise at least an equal sum. The Council, therefore, by resolution instructed the diocesan Board of Missions to apportion this amount on the parishes for the ensuing year.

A special committee composed of Judge Sullivan, Louis Howland, Lit.D., and S. J. Yound, M.D., appointed to suggest action on the part of the Bishop's address referring to dishonesty and robbery in high places, offered a vigorous resolution, which was unanimously adopted.

The highest point of interest and enthusiasm was reached immediately before adjournment after the minutes had been read. In a closing address the Bishop referred to the fact that the next meeting of the Council would mark the 70th anniversary of the diocese. He therefore asked whether it might not be celebrated by paying off the diocesan debt, or by such action as would result in paying the debt by the 75th anniversary. In response to this appeal, under the leadership of a former Toledo Churchman who has resided in the diocese but two years, a resolution was unanimously adopted calling for the appointment of a committee of six laymen who are to raise the whole \$40,000 needed within the next twelve months. That the task is undertaken with hopefulness is an indication full of cheer.

Elections resulted as follows: Treasurer, Charles E. Brooks; Librarian, the Rev. G. G. Burbanck. Standing Committee, the Rev. J. D. Stanley, the Rev. Lewis Brown, Ph.D., the Rev. F. O. Granniss, Thos. L. Sullivan, W. D. Pratt, and Louis Howland. Board of Missions, the Rev. W. H. Bamford, the Rev. C. S. Sargent, the Rev. C. S. Lewis, the Rev. W. R. Cross, and the Rev. W. C. Otte; E. G. Peck, George Holmes, J. D. Bigelow, W. D. Pratt, and General Charles Shaylor. Trustees of the diocese, Chas. E. Brooks, A. Q. Jones, N. F. Dalton, W. H. Armstrong, and Edward Olcott.

The absence of the treasurer of the diocese, Mr. C. E. Brooks, was regretted. The victim of a runaway accident, he has been for upwards of two months confined to his bed with a broken leg. No less than three resolutions of sympathy and esteem were presented in Council. Mr. Brooks is convalescing and his friends are grateful that the mishap is not likely to result in permanent disability.

By a resolution offered by the rector of Grace Pro-Cathedral, the Bishop was requested to send, in the name of the Council and Church people of the diocese, a message of sympathy to the Bishops and Church people of California.

An amendment to the diocesan Canons worthy of note was a section requiring the appointment at annual parish meetings of a committee of two to audit the accounts of the parish treasurer.

IOWA.

THE 54th annual Convention of the diocese of Iowa convened in Grace Church, Cedar Rapids (the Rev. John Arthur, rector), Tuesday and Wednesday, May 15th and 16th. The business transacted was largely of a routine character. All reports from the various treasurers of funds and other officers indicated the diocese to be in most excellent condition. The opening service was a celebration of the Holy Communion, Bishop Morrison celebrant, the Rev. Dr. S. R. J. Hoyt, epistoler, and the Rev. John Arthur, gospeller. The sermon was preached by the Rev. John C. Sage, rector of St. John's Church, Dubuque. The preacher chose as his subject, "Contact with Christ, by Christ, for Christ." The texts were: "As many as touched Him were made whole" (St. Matt. xiv. 36), and "Jesus put forth His hand and touched him" (St. Matt. viii. 3).

The Convention organized by electing the Rev. S. R. J. Hoyt, D.D., as secretary. Election for Standing Committee resulted as follows: Rev. George W. Hinkle, Waterloo; Rev. Dr. Jackson, Emmetsburg; Rev. Edward H. Rudd, Ft. Madison; Messrs. J. J. Richardson, Davenport; J. K. Deming, Dubuque, James L. Bever, Cedar Rapids.

The Rural Deans, appointed by the Bishop and confirmed by the Convention for a term of two years, are: Muscatine Deanery, Rev. Dr. Edward H. Rudd; Cedar Rapids Deanery, Rev. G. De Witt Dowling; Waverly Deanery, Rev. John C. Sage; Des Moines Deanery, Rev. Homer Worthington Starr; Sioux City Deanery, Rev. Ralph P. Smith.

The annual address of Bishop Morrison, always strong and vigorous, was this year of unusual strength. In opening, the Bishop reminded his hearers of the urgent need in this territorially large diocese to meet in conference and find in a general assembly of all the parishes and missions strength and aid. He noted no unusual events as occurring during the past year in our diocesan life, but stated that the year had been one of steady advance.

On the second morning, the Woman's Auxiliary met in conjunction with the Convention.

During the Convention, there were meetings of the Brotherhood of St. Andrew, and of the Sunday School Institute.

KENTUCKY.

A SPLENDID, enthusiastic love-feast was the 78th annual Council of the diocese of Kentucky, held in Grace parish, Paducah, May 15th to 17th.

A spirit of hopeful enthusiasm prevailed, which augurs well for the future of the Church in Kentucky. This was the second Council since Bishop Woodcock's consecration, and terminated his first full year of work in the diocese.

The treasurer's report showed that every assessment had been paid in full, while the offerings for diocesan missions, nearly \$7,000, were the largest since the division of the diocese in 1895.

The old officers were reelected without contest, the only changes being those caused by removals from the diocese. Some important changes were made in the canons; one fixing the date for the election of vestrymen on the first Monday in May, instead of Easter Monday; another confining the right to vote to communicants over 21 years of age, and a third making none but male communicants eligible to the office of vestryman.

St. Mark's mission, Louisville, was admitted into union with the Council as a parish.

During the year three priests have left the diocese, while seven have been received.

Wednesday night a meeting was held in the interest of diocesan missions, with addresses by the Rev. Wm. H. Falkner, rector of St. Paul's, Louisville, the Bishop, and the Archdeacon. A novel and helpful feature on this occasion was a series of lantern views, prepared by the Layman's League of Louisville, showing a map of the diocese and pictures of many of the parishes and missions. At this service an offering was taken for the Church in California which was sent to Bishop Nichols with a message of sympathy from the Council.

Telegraphic greetings were exchanged with the Lexington Council, which was in session at the same time.

After enjoying the most delightful and generous hospitality of the people of Paducah for three days, the Council adjourned to meet in the Church of the Advent, Louisville, May 14th, 1907.

WOMAN'S AUXILIARY.

The Woman's Auxiliary met on Thursday afternoon, at which Mrs. A. E. Whatham, wife of the rector of St. Peter's, Louisville, gave an interesting talk on missionary experiences in Canada. Mrs. Whatham will doubtless be requested to repeat this lecture in many other parishes, as it proved so instructive and entertaining to all her hearers. Bishop Woodcock also made one of his inspiring addresses to the Auxiliary.

LEXINGTON.

THE annual Council just adjourned was one of the most enthusiastic and practical which we have had, and one which we are confident will produce good fruit for many years to come.

It was held this year at the Cathedral, Lexington, and was preceded, as usual, by the annual Woman's Auxiliary meeting, presided over by Miss Mary E. Harrison, which commenced its labors on Monday afternoon, May 14th, and continued until Tuesday evening, with supplementary meetings on Wednesday.

WOMAN'S AUXILIARY.

The most interesting features of the Auxiliary meeting were as follows: So many members from all parts of the diocese; the large increase of the Junior Auxiliary members; the increasing number of fluent as well as earnest speakers well able to hold the attention of a large gathering; the numbers of clergy attending this Ladies' Parliament to listen to their spirited eloquence and be inspired by it; the making up of the full Woman's Auxiliary assessment for this year; the pledges given for making up next year's assessment as well as for the Triennial Offering; the giving to the Rev. A. Patterson for use in the Lee County Missions of a Communion service.

COUNCIL REPORT.

The Council itself opened on Tuesday night, May 15th, at 7:45, when a glorious Evensong was held, the music and singing by the large Cathedral choir conducted by Professor Croxton being most inspiring.

The main work of the Council was mapped out in the Bishop's address, which dwelt almost entirely upon a proposed agreement with the Board of Domestic and Foreign Missions.

The agreement which was heartily adopted by the Council is to this effect (without dwelling upon details) that upon our raising \$3,000 a year for the mission and school work in this diocese over and above our present apportionments, assessments and expectations, they will meet it with a corresponding \$3,000 a year over and above the appropriation they already made to the diocese. This agreement to remain in force for five years.

This will stimulate all our energies to the utmost, and the Council upon the adoption of the proposed agreement immediately set to work to further adopt a plan for the systematic raising of these funds. The result was that the Bishop was authorized to appoint some one to collect offerings for this purpose. Arrangements as to work and salary to be made by the Bishop.

There was great enthusiasm over the agreement; and evidently

we have attained to a new point of departure, and this Council will prove to be an epoch in our existence as a diocese.

ELECTIONS.

The elections have been as follows: Treasurer, Mr. T. B. Wood; Secretary, Rev. Robert C. Caswall; Assistant Secretary, Rev. Geo. H. Harris; Historiographer, Rev. F. A. MacMillen.

Standing Committee—Very Rev. W. T. Capers, Dean; Rev. A. B. Chinn, Rev. F. A. MacMillen; Messrs. T. B. Wood, Frank Dudley, and J. L. Amsden.

LONG ISLAND.

THE Convention opened on Tuesday, May 15th, with a celebration of the Holy Communion, Bishop Burgess being the celebrant, and the Rev. Frederick W. Norris the preacher. At the opening of the business session, the Rev. Robert Rogers was reelected secretary and Mr. Alexander E. Orr treasurer. The Bishop named the standing committees of the convention, in the membership of which there were few changes of importance.

In the report of Mr. Alexander E. Orr, treasurer of the diocese, reference was made to the gift of the eighty-acre tract of land at Maspeth, made many years ago to the diocese. This land has recently been sold for \$265,000, the money to be devoted to charitable and educational purposes. The treasurer's report showed that the fund for Aged and Infirm clergy has been increased during the year by \$4,500 and now amounts almost to \$125,000. The Episcopal Fund shows a small increase and now stands at \$101,309. In the Bishop's salary fund there remains a balance, after paying the salary and travelling expenses of the year, amounting to \$2,400. The Diocesan Fund had a small deficit last year, which has been wiped out by receipts which not only meet the deficit and expenses, but leaves a balance of several hundred dollars.

A committee has been at work for some time on the constitution and canons of the diocese, in the effort to eliminate ambiguities, and to put into proper form paragraphs that have become misleading or difficult to understand because of amendments that have been made in the past. The committee reported at this Convention and although there was discussion of several items, the constitution and canons as reported were adopted and will come up next year for final adoption.

The first discussion on the matter came regarding the provision in Article III. of the constitution that no minister should be a member of the diocesan convention until he had been for three months canonically resident in the diocese. An amendment was offered to strike out the three months clause, but the majority held that it would work hardship in no case, and by the vote it was retained.

There was a lively discussion over the provision in Canon 2, clause 4, that lay delegates to the Convention must be communicants of the Church. An amendment was offered substituting the term "baptized believers" for "communicants," and it was argued by those supporting it that as baptized persons were made members of vestries, and if they had the right to be such members they were also entitled to be seated in the Convention. It was held on the other hand that a man sent to make laws for the Church should be a communicant. When put to vote, the amendment was lost.

It is to be noted that in the constitution and canons as adopted there are few material changes from those already in force. In many instances the expressions have been simplified, and in some the order has been changed. One notable addition is in Article I. of the constitution, which now provided that the Convention shall be held in the Cathedral at Garden City, or in such other place as shall be designated by the ecclesiastical authority. The old article had no mention of the Cathedral.

The Archdeacon of Brooklyn was given canonical standing by the Convention, although it was held to be impracticable, at this time, to make actual the consolidation of the northern and southern archdeaconries of Brooklyn. The action which was taken provides that the Bishop may nominate to the northern and southern archdeaconries a clergyman to fill the office of Archdeacon of Brooklyn, who, upon being approved and accepted by both archdeaconries, shall take oversight of missionary work in the archdeaconries, with the exception of the Cathedral missions. The two archdeaconries shall meet together as one body and the funds of both shall be consolidated. The Archdeacon of Brooklyn shall preside at the meetings. Under the plan thus approved by the Convention, the Rev. J. Townsend Russell has been for some months serving as Archdeacon of Brooklyn, and as such he reported to the Convention. In his report he related that he had secured several good men to fill vacancies which he had found in missions when he took up the work, and that he had also enlisted the assistance of a number of laymen for the work. Four new places of worship have been started in promising locations, and preliminary work has been done toward the opening of one or two more. Changes in transit facilities, the Archdeacon said, are opening up large opportunities for the Church in Brooklyn, and effort is to be made to profit by them.

The Social Service Committee reported to the Convention on several matters which had been referred to it last year. The first of these related to the observance of the Lord's Day, and the report tells of efforts which the committee has made to reduce the practice of speeding automobiles on Long Island roads on Sunday. Coöperation had been secured, the report stated, from the American Auto-

mobile Association. Sunday ball games and theatrical performances were also referred to.

The committee also reported on its probation work in the courts, and told in detail what has been accomplished by its probation officer, Mr. Charles H. Warner. Efforts had also been made to promote the sanctity of marriage by securing the coöperation of other religious forces. Fraternal relations have been established by the committee with the Brooklyn Central Labor Union.

MAINE.

THE 87th annual Convention of the diocese of Maine was held in the parish house of the Cathedral, Portland, on May 16th and 17th.

The Convention was preceded on the morning of the 15th by the annual meeting of the diocesan branch of the Woman's Auxiliary, which was well attended and an occasion of much interest. Mrs. Charles T. Ogden of Woodfords was reelected president, and Miss H. S. McCobb of Portland was reelected secretary. At the meeting of the Juniors in the afternoon, a helpful address was made by the Rev. Charles F. Sweet of the Japan mission. In the evening was held the annual meeting of the Maine Episcopal Missionary Society. Reports were made by the Archdeacons and numbers of others, all of which were very encouraging. The financial exhibit was the best in the history of the diocese. The receipts from all sources for missionary purposes were shown to have been \$16,320.45, and the expenditures, \$15,225.55.

At the choral celebration, at 9:30, immediately preceding the opening of the Convention, the celebrant was the Dean of the Cathedral, the Very Rev. Dr. Vernon, and the preacher, the Rev. Charles F. Sweet of Japan.

One of the features of the afternoon session, on the first day, was the debate on the resolution offered by Archdeacon Robinson, declaring that the prohibitory law of the state was, in various sections, laxly enforced, and demanding its "enforcement without exception throughout the entire state." The resolution was adopted.

At the session on the following morning, a canon was adopted requiring that before an organized mission can be entitled to representation, it must have received and expended for the maintenance of public worship the sum of \$600.

The report of a committee appointed to consider a memorial from the 20th conference of Church Workers Among Colored People in the South, asking the Convention to favor action by the General Convention looking to the consecration of colored Bishops for work among people of their own race, was made the subject of an extended debate. The feeling of the majority was voiced by Bishop Codman, who, taking the floor, said, among other things: "This is a question that must be decided first of all, by brother Churchmen in the South. When they have made up their minds what they shall do with the Southern Negroes, then the Northerners can act." The report of the committee favoring the action desired by the memorialists was finally laid on the table.

The out-going Standing Committee, the Rev. Messrs. Charles Follen Lee, Edward H. Newbegin, and the Very Rev. Frank L. Vernon, D.D., and Messrs. John Marshall Brown, William G. Ellis, and Robert H. Gardiner, was reelected. The Rev. W. F. Livingston of Hallowell was elected secretary of the Convention, and Mr. W. G. Ellis of Gardiner, its treasurer.

The Convention was largely attended; strict attention was given to business, and the general feeling was that it was one of the most satisfactory gatherings of the kind that the diocese had ever known.

MISSIONARY DISTRICT OF PORTO RICO.

THE second annual Convocation of the missionary district of Porto Rico was held in the historic Church of the Holy Trinity, Ponce, May 8th, with all the clerical delegates but one, and lay delegates from all but two of the parishes and missions in attendance. The Convocation began with the celebration of the Holy Communion, the Bishop being the celebrant, assisted by the Rev. Messrs. Watson and Walter, the former and present rectors, respectively, of the parish. The Rev. Walter Mitchell, rector of the Church of St. John the Baptist, San Juan, preached on the concluding verses of St. Matthew's Gospel.

At the conclusion of the service, the Convocation organized by the election of Mr. George L. Nelson, secretary, and by the appointment by the Bishop, and the election by the Convocation, of the usual officers and committees.

Perhaps the most important matters referred to committees for future action were, first, the securing of a Hymnal in Spanish, and of the uniform use of some one translation of the Bible. The committee will probably communicate with the Church authorities in the other districts where work is being done in Spanish. The other important matter was that of the Sunday School. This committee hopes to solve the difficulty of adapting the Church's teaching to our American, Colored (English speaking), and Porto Rican children.

In his address the Bishop described the hearty reception accorded him in the States last winter, and the generous response made to his appeal for the Hospital, plans for which have been accepted and on which work is to be begun at once. He is depending on it to

be a means of spiritual, as well as physical, life to our needy brethren in Porto Rico.

At the conclusion of the address, that part of it referring to our missionary apportionment was referred to a committee, and on their recommendation, the Convocation passed a resolution urging the Board of Missions to increase our apportionment from \$50 to \$100, and also recommending the parishes and missions to send in addition to this amount, their Easter offerings as a special thank offering.

A message of cheer was sent to Mrs. Van Buren, and the hope was expressed that her long illness might issue in a speedy recovery.

The Convocation was able to finish its business in one day. After adjournment, a service was held in the new parish house, which was dedicated by the Bishop. The lower floor is composed of school rooms and a large social hall. Above is a light, cool, and commodious rectory.

NEWARK.

THE diocesan Convention was held in Trinity Church, Newark, on May 15th and 16th, and was largely attended to the end. Very important reports were made about the finances, looking to the building up of the very inadequate funds for the support of the Bishop. The diocese was formed by the very unsatisfactory expedient of giving parish bonds of the amount of the rectors' salaries at the time some thirty years ago. Changes in the strength of the parishes have made great inequalities and have led to the giving up of the bonds in a generous way by about two-thirds of the parishes, in order to accept an apportionment of the amount necessary, made as equitable as possible at the present time. The diocese is strangely deficient in permanent funds, and an effort is now being made to build them up so that the apportionments upon the parishes may be less burdensome.

The old Standing Committee was re-elected: Rev. Drs. Holley and Jenvey, Rev. Messrs. Reazor and Edmunds, with Judge Emery and Messrs. Gifford, Lewis, and Wood. The old Board of Diocesan Missions was re-elected. The Diocesan Commission on Religious Instruction made an interesting report through the Rev. Mr. Forbes, and was continued. The Committee on Diocesan Paper reported through Archdeacon Cameron, and was continued with power. The Commission on Church Architecture of an advisory character was voted—with the Rev. Mr. Gwynne and Mr. Mabie as two of its members. It was decided to leave the appointment of the Archdeacons in the hands of the Bishop. Meetings of the archdeacons for conferences on mission work were approved. Archdeacons Jenvey and Cameron were re-appointed by the Bishop, and the Rev. James W. Van Ingen was appointed an Examining Chaplain. The Board of Diocesan Missions will study the subject of the enlargement of the work among the colored people.

There was an interesting discussion as to changing the constitution so as to permit priests appointed by rectors as their assistants to vote in the Convention as well as those who are elected by the vestries. The subject goes over for another year. The proposition to hold the Conventions in a secular hall did not carry. A proposition to consider a Cathedral foundation was adopted. The basis of apportionments to the parishes for diocesan obligations will remain, the salaries of the clergy—although current expenses are favored by many persons. The salaries of the clergy of the diocese aggregate about \$115,000.

The endowments of the two Church Hospitals: St. Barnabas', Newark, and Christ Hospital, Jersey City, are about \$80,000 each, and each has a debt of about \$40,000, and each is doing excellent work with considerable difficulty as regards current expenses.

Reports concerning diocesan missions were favorable, and a very well attended meeting in the interest of Church Extension was held on the evening of the first day's session—with addresses by the Rev. Dr. Manning, the Archdeacons, and the Rev. Mr. McCleary.

A Committee was appointed to consider the subject of a Diocesan House or Diocesan Rooms in Newark.

The Bishop reported that about \$7,000 had come to him from parochial offerings for Bishop Nichols. One thousand nine hundred and forty-five persons were confirmed last year. A gratifying increase in offerings for general missions was reported and very considerable special offerings, while the amount apportioned to the diocese is by no means raised.

The spirit of the Convention was excellent. More hospitality than was ever shown in Newark. Many new plans and projects for the welfare of the Diocese were considered. It is generally regarded as a good and useful Convention.

RHODE ISLAND.

THE 116th annual meeting of the Rhode Island Episcopal Convention, held in Bristol, at St. Michael's Church, on Tuesday, 15th inst., was peculiarly interesting and well attended. Many were present at the celebration of the Holy Communion at 9 A. M.

Bishop McVickar in his annual address, spoke in eulogy of the losses to the Church during the past year, through the decease of prominent and earnest workers, clerical and lay. He offered a suggestion that St. John's Church, the oldest in Providence, should become the Cathedral church of the diocese. In referring to the duty

of the Church in the matter of public reforms, he severely criticised the part taken by leaders in Church circles in social vices, especially those of a gambling nature.

On the recommendation of the committee appointed last year to consider changes in the Convocational system, it was decided to unite the Convocation of Newport with that of Providence, and slight changes in the division of parishes between the Convocations of Providence and Pawtucket were made.

The recommendation of the Bishop relative to St. John's Church was acted upon, and it was unanimously resolved that a committee of 13 be appointed by the Bishop to consider plans for the changing of St. John's from a parish church to a Cathedral of the diocese.

The year 1907 being the twentieth anniversary of the Church of St. Paul at Wickford, it was resolved to accept the invitation of that church for the Convention to hold its next meeting in that parish.

SOUTHERN OHIO.

THE 32nd annual Convention of the diocese assembled in St. Luke's Church, Greenville, on Wednesday, May 16th. The opening service was a celebration of the Holy Communion. At the close of this service the Convention organized for business by the election of the Rev. John H. Ely as secretary.

The Bishop's address dealt mostly with affairs in the diocese. In speaking of the state of the Church, he said:

"On the whole, and notwithstanding a few adverse facts and figures, the diocese was never stronger or more prosperous than to-day. Everywhere there is evidence of increased spiritual life, Christian activity, and growth in Churchly intelligence and devotion. Several churches have been much improved and several parish houses have been erected. Parts of large parish debts have been paid off, notably at St. Paul's, Columbus, and Trinity, Newark. Really remarkable results have been reached in the brief ministries at Marietta, Zanesville, Circleville, and Gallipolis. One of the best things done during the year is Archdeacon Edwards' work at Midletown. This church, after being closed and reopened several times during the past fifteen years, has again been put upon its feet, to stay there, I think. The Archdeacon spent several months in the work, and left the parish, at least, with an acceptable rector, the property greatly improved, a united and interested people, paying their own way with some temporary help from the diocese. The number of clergy to-day is double that of seventeen years ago, when I was consecrated. The year's total of confirmations to May 1st, viz., 866, is over 200 more than last year, and over 100 more than in any previous year. Up to date the treasurer of the missionary committee reports more and larger offerings from parishes, missions, and Sunday Schools than ever before; all missionaries paid promptly and in full; the entire indebtedness of our mission treasury amounting to over \$1,500, paid off, and over \$700 balance in hand. The total expenditure for missionary work in the diocese during the year being over \$11,000. In the Columbus Convocation, Archdeacon Mackenzie has opened two new missions at Jackson and Wellston; a very successful one, too, at Clarksville, and new preaching stations at Elmwood and St. Clairsville."

A missionary service was held Wednesday evening, the preacher being the Rev. John Hewitt.

The Woman's Auxiliary has decided, with the Bishop's consent, to give \$1,000 a year to assist in building churches and rectories at mission stations in the diocese.

A committee of four laymen and three clergymen was appointed to revise or formulate new canons for the missionary work of the diocese, and report at the next Convention.

A special committee of four—two clergymen and two laymen—were appointed to consider the question of a reduction of diocesan representation in the General Convention, and report to the next Convention of the diocese.

A committee of five—two clergymen and three laymen—was appointed, with power to act in the purchase or erection of a suitable Bishop's residence for the diocese.

The Convention voted to raise the sum of \$6,500 the coming year for diocesan missions.

The election for Standing Committee resulted as follows: Rev. Peter Tinsley, D.D., Rev. C. K. Benedict, Rev. J. H. Ely; and Messrs. E. Morgan Wood, Wm. M. Allen, Hon. Harland Cleveland.

The Convention accepted the invitation of St. Paul's Cathedral to meet there next year.

TEXAS.

THE 57th annual Council was held in St. David's Church, Austin, May 9th to 11th. The sermon was by the Rev. Charles S. Aves of Trinity Church, Galveston. The business of the second day was transacted in All Saints' chapel. On the evening of the first day, the Bishop and Mrs. Kinsolving gave a reception to the members of the Council and the citizens of Austin. The morning of the second day was occupied with the elections. The Standing Committee elected is as follows: Rev. T. B. Lee, Mr. R. M. Elgin, Rev. George L. Crocket, Rev. Charles S. Aves, and Mr. W. V. R. Watson.

The Rev. T. J. Windham was assigned to preach the next annual

sermon, and the Rev. S. M. Bird was appointed alternate. Complimentary resolutions were adopted on the resignation of Mr. R. M. Elgin as secretary of the Council, who, by reason of ill health, has been compelled to resign the work. It was decided to hold the next Council at Waco. The Rev. H. R. Hulst, on behalf of the Board of Missions, made an address advocating the Men's Thank Offering at the Richmond Convention to be held in 1907. There was no business before the Council, other than the usual routine of reports and elections. Adjournment was had *sine die* on the evening of the 11th.

THE DISTRICT OF SALINA.

CHE Convocation met in Christ Church parish, Kingman, Sunday, May 6th. Convocation began with the Sunday services, the Very Rev. William A. Masker, Jr., Dean of the Cathedral, preaching in the morning and the Rev. P. A. Brunner of Goodland preaching in the evening.

Monday was rather given over to the social side of the meeting, giving the clergy, who are so widely separated and who have so little opportunity of seeing one another, the chance to meet together. The Convocation was so fortunate as to have present the Rev. Dr. Alford A. Butler, late warden of Seabury Divinity School, who spoke to the teachers on Monday afternoon of problems of dealing with children. Dr. Butler's talks and papers were one of the very best things in connection with the Convocation. In the evening, a reception was given the delegates, clerical and lay, by the parish at the home of Mr. and Mrs. C. C. Van de Venter.

Tuesday, the business day, began with a celebration by the Bishop and the reading of the address. The Rev. J. C. Anderson read the Epistle and the Rev. Dr. A. A. Butler read the Gospel, the Rev. G. B. Kinkead, the Bishop's chaplain, serving.

Four of the clergy of the district were prevented by various causes from being present.

The Rev. Canon George Belsey was elected secretary of the Convocation, and the Very Rev. the Dean was elected registrar. Dean Masker was also appointed to the Standing Committee, in place of the Rev. R. H. Mize.

Resolutions of sympathy with the Church in California were passed, as well as directing that an offering be taken in each mission for the succor of our brethren in those parts.

The Sunday School Commission reported having held meetings at different parishes throughout the district, and they had prepared a Sunday School exhibit of books, reward cards, and other Sunday School accessories, which proved extremely helpful to all present. This will be sent to the Cathedral and kept on view in one of the guild rooms, making it permanent.

Other routine business was transacted, and the meeting adjourned to meet at the call of the Bishop. The date was left uncertain in order that it might meet in Salina at the time of the consecration of the Cathedral, which is expected to occur in a year's time.

In the evening there was a missionary meeting, at which the Rev. Canon George Belsey, and the Rev. Dr. Percy T. Fenn of St. John's Church, Wichita, were the speakers.

On the morning of Wednesday there was a meeting of the Clerical Association, which was addressed by Dr. Butler, who read a paper on "The Obligation of the Priest to Teach the Children." An informal discussion followed, which proved to be of the greatest value.

In the afternoon there was the meeting of the Woman's Auxiliary. There were delegates from various branches. The Rev. Dr. A. M. Griffin of Minneapolis was to have spoken, but was absent, and his place was filled by Canon Belsey and the Rev. J. C. Anderson. The Bishop also addressed the meeting, emphasizing the vast importance of the Auxiliary, and, as in his address, stating that he considered it to be the most representative and important of the women's organizations of the Church in America.

In the evening, Dr. Butler opened a question box on subjects connected with Sunday School work, which interested a large congregation. Much stress is laid upon this work in the district because it is a means of laying foundations in places where there is no regular priest. This work can be started by the laity, and, as has already happened, a work thus simply started has grown into a good parish. What has been done at one place may well be done in many more. Wherever there are a few Church people there is a nucleus and there should be started the school to bring the child up in the faith of the fathers.

The Convocation as a whole was the most successful of any since the setting of the district. Now that from henceforth the Convocations will always meet in Salina on account of its central location, there should be greater numbers than ever and more lay delegates should be in attendance.

VIRGINIA.

ON Wednesday, May 16th, the 11th session of the Council of the diocese convened at 10 o'clock, in St. Paul's Church, Alexandria. The Right Rev. Robert A. Gibson presiding. After Morning Prayer and sermon by the Rev. Robert Forsyth, of St. Paul's Church, Richmond, Corporate Communion was celebrated by the Bishop. After this service the Council went into business session.

The Rev. Everard Meade, rector of Pohick Church, Fairfax County, presented the Bishop a gavel made from timber of the old roof of the church. The Bishop replied in a few well-chosen words, saying he would think of such men when using the gavel as George Washington, George Mason, and Wm. Fairfax, who were closely identified with Pohick Church.

The Rev. Mr. Owens of the diocese of Southern Virginia, addressed the Council, and told of the work done by his diocese among the students of the Virginia Polytechnic Institute at Blacksburg. He said that of over five hundred students at the school, over one hundred were connected with the Episcopal Church, and of these one-half belonged to the diocese of Virginia. The Bishop appointed a committee to consider this appeal. Help was afterwards given.

WEDNESDAY AFTERNOON.

The afternoon was taken up in passing upon the various diocesan canons. The first seven were adopted, but when it came to the eighth there was considerable debate. This canon relates to the contingent fund and the manner of raising the same. The old law of a dollar per communicant was retained.

Wednesday night a general meeting in behalf of diocesan missions took place in St. Paul's Church, at 8 o'clock. The Bishop presided. The Rev. Jno. Moncure, D.D., Archdeacon of the Colored work, read his report, which was encouraging as to the outlook and work among and for colored people.

SECOND DAY.

The Council met for business at 9:50 A. M., Bishop Gibson in the chair. Routine business only. Recess was taken for divine service, the preacher being the Rev. Josiah Ware of Culpepper. The Council resumed its session after service.

The Rev. C. Braxton Bryan, D.D., of Southern Virginia, by consent of this Council, read a memorial with reference to the erection of a monument to the Rev. Robert Hunt, the first clergyman of our communion in the colony of Virginia, and asked for a committee of seven to be appointed from this diocese, with the Bishop as chairman, to cooperate with like committees from the diocese of Southern Virginia and West Virginia to build a memorial to the Rev. Robert Hunt at Jamestown, on the site of the old church, or over its ruins. The building to be consecrated by the Bishop of Southern Virginia. The committee was appointed. Dr. Bryan read an interesting paper from Bishop Randolph on this subject, which emphasized the splendid work of the Society for the Restoration of Virginia Antiquities, by whose help and consent the church is to be built. The following committee was appointed: The Bishop, the Rev. Messrs. J. R. Mason, H. B. Lee, W. M. Clark, and Messrs. Joseph Bryan, Roswell Page, and F. W. Christian. The Bishop then read his annual report, which is summarized as follows: Visitations 123, Confirmations 804, churches consecrated 7, postulants received 6, total number of postulants 13, candidates for orders 11, deacons ordained 5, priests ordained 1, transfers of clergy to other dioceses 3, received 8.

One clergyman is reported deceased, the Rev. C. J. Holt of West Point. After some words of commendation on the good works of this brother, the Bishop called the Council to prayer.

The Bishop in his address referred to the need of more men for the ministry, and took occasion to plead for this cause. Included in the report of the Bishop were those of Archdeacons Moncure, Tyler, and Neve. Recess till 3:30.

On the afternoon of Thursday, Council met for business at 3:30 o'clock. By special request, the Council gave way to the statistician of the diocese, Rev. Jno. Hollowell Dickinson, to make his report on parochial reports—977 Baptisms were reported, 804 confirmed, 297 marriages, 554 burials, 12,821 communicants, 20,490 baptized persons, Sunday Schools 11,250 officers and scholars; church property, value \$1,421,005; \$237,850.97 was raised within the diocese during the year—an increase of over \$27,000.

At 8 P. M., in St. Paul's Church, a public meeting was held in the interest of foreign missions. The speakers were the Rev. W. Sakikibara of Japan and Rev. Jno. G. Meem of Brazil.

On Friday the business of the Council was the new canons, which were fully adopted after amendment and revision were made. They differ very little from the old ones save in a few cases, such as the requiring a vestryman to be a baptized person.

On Friday night the Daughters of the King held an interesting and largely attended meeting.

Council adjourned to meet in Warrenton, next year.

WESTERN NEW YORK.

CHE 69th annual Council of the Diocese of Western New York, which was held in the chapel of Trinity parish, Buffalo, on Tuesday and Wednesday, May 16th and 17th, was one of the most remarkable gatherings of the kind in our diocesan history. Coming, as it did, so soon after an ecclesiastical trial and close on the heels of the verdict resulting from that trial, a large attendance of delegates and of the general public was to be expected. The general public was so noticeable by its absence that one might say almost literally no one was present at any of the sessions of the Council whose business did not require him to be there. The attendance of clerical and lay delegates was large, the largest in the recollection of one member, whose memory goes back thirty years. When the

roll was called at the first day's session, 83 clerical and 82 lay delegates, representing 49 parishes, answered their names; but on the second day, when the ballot was taken for the Standing Committee and other officers, there were 93 clerical and 70 lay votes cast, and when it is remembered that but one vote of the lay representation was allowed, it will be seen that the diocese was very fully represented by its accredited laymen.

But this year's Council was unique in other respects: *e.g.*, there was but one ballot taken for the election of officers of the diocese, one ballot of each order, that being all that was necessary, clergy and laity agreeing in their choice, and your correspondent does not remember a similar incident even in the most peaceful times in the last eighteen years. From this fact and from the general tenor of the Council, notwithstanding the statement of the secular press, that "the air was surcharged," it is not too much to say that the prevailing spirit through all the sessions was evidently the Holy Spirit, the Spirit of unity, charity, magnanimity, and peace, a practical exemplification of the closing words of the Bishop's address, "We are brethren. We have work for God to do. It is glorious privilege to be joined with the Most High—reverently I speak it—as His fellow-laborers. We will do it all in a spirit of love and forbearance. The apostle's injunction will come home to our hearts, 'Be pitiful, be courteous, not rendering evil for evil, or railing for railing: but contrariwise blessing,' and so the Spirit of God shall rule in our hearts."

The only allusion to the recent "trial" is contained in these words of the address: "I have been able to meet all engagements—except three—and these were cancelled only because duty in connection with the matter that has given us so much grief as a diocese during the past year, demanded. Regarding that subject, good taste and Christian considerateness forbid any further reference here."

After Evening Prayer in Trinity Church on Tuesday, at 3:30 o'clock, the Council was organized, the Bishop presiding, and the Rev. A. M. Sherman was unanimously elected secretary, a position he has held since 1898. The Bishop announced the usual standing committees.

The following parishes, on the recommendation of the committee on Credentials, were admitted to representation: St. Jude's and St. Peter's Buffalo; St. Luke's, Fairport; St. Stephen's, Wolcott, and Trinity, Middleport.

The method of voting was this year somewhat different from that which has prevailed in the past. Instead of the tellers for each order being stationed at either end of the chapel and the names of the clergy and parishes being called rapidly, with the result of congestion at the ballot boxes, under a resolution of Judge McLouth of Palmyra, the tellers stood on either side of the chair, and as each clergyman and parish was called by the secretary they deposited their ballots before the next was called. In the opinion of the mover of the resolution to this effect, it was thought such a method of procedure would expedite matters, but experience did not prove it so. Fortunately, however, as has already been stated, it was found necessary to take but one ballot, so the innovation did not seriously hamper the work of the Council.

The balloting resulted in the election of the old officers.

That part of the Bishop's address which referred to the increase of clerical stipends was referred to a committee of laymen, which brought in a resolution to have it printed separately from the Journal and widely distributed throughout the parishes.

Resolutions of sympathy and aid to the stricken Church in California were offered by the Rev. Dr. Ashton of Olean, and Sunday, the 27th of May, was designated as the day upon which collections for the relief of the sufferers should be taken in the parishes and missions.

A resolution, looking to the merging of the diocesan "Christmas Fund" with the Fund for General Clergy Relief, was offered by the Rev. Cameron J. Davis, and was referred to the committee on Constitution and Canons, and will be taken up at the next annual Council.

After the consideration of various reports of committees, the Council, after prayer and benediction, adjourned at 4:30 P. M., *sine die*.

The Bishop and Mrs. Walker held a reception at the see house from 4:30 to 6 o'clock, after the adjournment of the Council, which was largely attended by the clerical and lay delegates and their ladies. The gracious hospitality of the Bishop's wife who, accompanying her husband in his visitations, has become so well-known throughout the diocese, was a charming close to a most memorable Council.

EVIDENTLY, in order to be a manifestation of Christ we must be in some way like Him. He is a Christian who follows Christ, who measures all things by the standard of His approbation, who would not willingly say a word which he would not like to have Christ hear, nor do an act which he would not like to have Christ see. He is a Christian who tries to be the kind of citizen Christ would be, and the kind of citizen Christ would be, and who asks himself in all the alternatives of his business life, and his social life, and his personal life, what would the Master do in this case? The best Christian is he who most reminds the people with whom he lives of the Lord Jesus Christ. He who never reminds anybody of the Lord Jesus Christ is not a Christian at all.—*George Hodges*.

CHURCH CONGRESS.

THE large preponderance of clergy and the few laymen who manage the interests of the Church Congress find difficulty in attaining their ideals. They sought last year to make a success of a permanent spring date, and so make possible a Congress on years that the General Convention meets as well as on other years. They sought also to increase the attendance over what is practicable in the busy autumn, when everybody is engaged in getting the Church machinery in working order, after its summer rest. At the close of the Congress just held, the Rev. Dr. Van de Water, a member of its committee, presented and had passed a resolution suggesting a city farther north for a mid-May date.

The Church Congress of a year ago, held in Brooklyn, was well attended. The one this year in Philadelphia was not. The spring date that promised well lasted only one year. The fault was not Philadelphia's any more than the credit Brooklyn's. Yet the fault was in part local. In part it was general. It was local in that a National Conference of Charities, presenting some of the same topics and commanding much local interest, was in session in a larger hall two blocks away. It was local in that the weather proved exceptionally warm, even for the hottest city in America. The fault was general in that the date was a fortnight too late, although that may have been unavoidable. But it was general chiefly in that the topics chosen were not of timely interest. That is, four of the seven were not.

The local arrangements were all that could be desired. The Bishop and Bishop Coadjutor of the diocese were in attendance at almost all sessions. A delightful excursion was carried out, and there were many pleasant social attentions shown to different speakers and members, in spite of the fact that a fourth of the people of Philadelphia had already left the city for the summer vacation. At the annual meeting of the general committee, the Rev. Dr. Stewart Means of New Haven was put on the executive committee, term of 1908, in place of the Rev. Dr. W. M. Grosvenor, resigned. In the 1907 class, to fill a vacancy, the Rev. Dr. H. P. Nichols was chosen. The new men in the 1906 class, now 1910, are the Rev. Dr. A. B. Kinsolving, the Rev. Dr. C. F. J. Wrigley, and the Rev. Dr. J. C. Roper.

THE OPENING SERVICE.

There was not a large attendance at the opening service of the Congress, which was held in St. James' Church. There was a celebration of the Holy Communion, the Bishop of the diocese being celebrant, and in the chancel were the Bishop Coadjutor of the diocese, the rector of the parish, the Rev. Dr. Richardson, the general chairman of the Congress, the Rev. Dr. C. C. Tiffany, and the general secretary, the Rev. G. A. Carstensen, Ph.D. Very attractive and inspiring was the *offertorium*, rendered by the complete choir, the "Hallelujah" from the "Mount of Olives."

Bishop Peterkin spoke briefly, and in a historical vein. He explained the purpose of the Congress, and its place in the Church, and held up the Christ above all disputations and differences that might come into the sessions of all Church Congresses, the present and future ones. His text was the reply of Jesus to St. Thomas, when the latter said that he and his associates knew not whither Christ was to go, and asked how they could know the way. Jesus replied that He was the Way, and added also, the Truth and the Life.

Association Hall of the Young Men's Christian Association, historic in the annals of Philadelphia religious life, and the scene of many great meetings, contained one hundred and fifty people when the general chairman, former Archdeacon Tiffany of New York, called the Congress to order for its first regular session. Perhaps fifty more came in later. Almost all present were clergymen, the remainder being ladies. A general topic among the clergy, while assembling, was the verdict in the Crapsey trial, announced in the evening newspapers. Upon request of the general chairman, Bishop Whitaker said the prayers, and Bishop Mackay-Smith gave the address of welcome. His words were framed for a larger number than were present. He began by telling a story of former Governor Wright of Massachusetts, a staunch Churchman of his day, to show that there was no limit to Philadelphia's welcome, as there was none to that of a Yankee—when he so willed it. The Bishop Coadjutor said a Churchman finds himself at home in the Quaker City. There are a large number of places of worship. The Church gets on well with the many other bodies, but through all of the decades she has lost none of her distinctiveness. Philadelphia has kept Church ways and traditions intact. The city's primary interest is perhaps in missions, and few workers back from fields fail to come to it for fresh inspiration—and supplies. He mentioned Bishop White, and said his influence is still potent, both locally and throughout the Church. He told something of English Congresses, and also of the early experiences of the American Congresses. One presbyter who, in the Coadjutor's younger days, expressed to him his horror of the Church Congress and of all who had aught to do with it, is dead and has left no successor.

The Rev. Dr. Carstensen read the Congress rules, and Bishop Whitaker announced the topic for the first evening, which was "The Problem of Child Protection." The topic lacked partisanship qualities. All speakers were in favor of greater protection, and the even-

ing turned out propaganda rather than argumentative. One speaker, Mr. E. J. Wendell of New York, did not appear and sent no explanation. His place was taken by the Rev. Dr. J. Lewis Parks of New York, who gave by far the best address of the evening; best because most full of points, and brightest in that which could be remembered.

PROBLEM OF CHILD PROTECTION.

The first writer, Professor James H. Dillard of Tulane University, New Orleans, prefaced his paper with some words of appreciation. He told stories of boys who, working in neglected places and deprived of educational opportunities, were asked by casual visitors about God. They replied that whoever He was, He must be working in some other mine, some other mill, for there was nobody by that name known to them. He argued that the child's supreme protection must be the home—the right kind of a home. He pleaded for an awakened public opinion. The second writer was Professor S. M. Lindsay, secretary of the National Child Labor Committee. He told much of the committee, its origin, its aims, and its achievements during its short history, and said:

Judge Marvin, Akron, Ohio, of the United States Circuit Court, was the only appointed speaker. "If we could only feel," he began, "that God no more loves those little children of our own homes, in whom we take so strong delight, than He loves the children of filth and rags and poverty, we might be somewhat more zealous in this matter of child protection." A typical magistrate, fatherly in appearance, and benign of face, Judge Marvin's words carried great weight. He referred to the home mentioned by one writer, but added that much depends on what sort of home it is. He said the Church Congress might not be a large body, but it is made up of leaders, and he begged its members to go home and work for this cause. He described the work of Judge Lindsey in Denver, and pleaded with Church members to turn probation officers, and help magistrates find suitable homes for such children as they deem wise to take under their charge, and whom the law gives the right to take and place amid proper surroundings.

Like a rapid firing gun were the points which the Rev. Dr. Parks made, and his manner of making them helped along the comparison. Once he put in parenthesis an observation that the family ought to be a big one. There was quick applause. Dr. Parks said: "Thank you." Then there was more cheering. He stated that the question had two parts to it: The support of the family; and industry. Both concern the whole community. Not all children who go to work have worthless parents. Maybe parents might suffer if children earned no money. Well, let them, he argued. It is a rule that a few suffer that many may gain. God made the world that way. He told of North Carolina methods of child employment. He said there are Yankees and Jews employing children. Neither class is to be forgotten when a bargain is to be struck, and some money made. One mill must employ child labor if another does, or go under. One state must, if another does. One country must if another does. Then the tariff might have to be modified, but the speaker could not see why a tariff might not protect children as well as sugar manufacturers.

RELATION OF ART TO RELIGION AND LIFE.

Bishop Mackay-Smith presided on the first afternoon; and the first writer, before beginning his paper, asked the audience kindly to come forward in the hall. The request acceded to, there followed two papers and one address on the topic, "The Relation of Art to Religion and Life."

Professor Weir, who is at the head of the department of art in Yale, considered the relation of art to religion and life in the same connection. He believes we are living in an age less full of faith than some former ages, and said no great art springs from a critical mood. We may build no more Cathedrals comparable with past ones, because the conception of to-day is humanity, whether it suffer or whether it simply desire to improve itself.

Mr. D. V. R. Johnston of Albany argued that to some the beating of the bass drum of the Salvation Army, and to others the tinkling of the sanctuary bell, may be helpful, but it is not to be concluded that because there are more drums and more bells the world is growing more religious. Speaking of ritual, and of changes from it and to it, he said trouble comes, not from the things themselves, but from giving a spiritual meaning to material things that they can never possess, and were never intended to possess. Mr. Johnston was at one time state librarian of New York.

The speakers were Mr. Daingerfield of New York and Mr. Sturgis of Boston, both of them professional artists. Mr. Sturgis brought enthusiasm to the meeting, and was cheered many times.

A volunteer speaker was the Rev. Dr. F. W. Harriman of Windsor, Conn.

THE ETHICS OF LEGAL PRACTICE.

The evening of the second day had a spirited meeting. The topic had public interest, and brought out twice as many people as were present on the preceding night. The platform was a little uncertain, in that one writer, Judge Parker of New York, and one speaker, Mr. Wilmer of Maryland, failed to appear. The former was reported to have gotten mixed in his dates, and the latter was said to be ill in a Baltimore hospital. A telegram was received from Mr. Wendell, who failed to appear on Tuesday night, laying the

omission to his secretary and a bad memory. Wednesday night's subject was "The Ethics of Legal Practice." Bishop Edsall of Minnesota, who was a Chicago lawyer before he was a seminary student, read an able paper to open the topic. He mapped out the ground, so to speak, and said he left the planting and the watering to those who came after.

Rathbone Gardner, Esq., a practitioner of Providence, who spoke first, there being only one writer, enlivened the discussion in old-time fashion. The average opinion is that the lawyer is not beyond the Old Testament, viz., the negative side. A lawyer takes an oath. He may be a Christian, and he may be a Churchman. A lawyer finds opportunity hardly equalled by the clergyman for helping to bring God's kingdom nearer. He pointed out places where the lawyer has such chances, and how he improves them. Chief among these was in discouraging the bringing of cases, and in deferring action on others until the heat of passion and of hatred had passed away. Lawyers are not negative and they need no defense. As an advocate the lawyer is the other self of his client. In theory the condemned man may argue his own case in court, but really he cannot do so. The lawyer should never consent to the use of testimony he knows to be untrue, and must not succeed by permitting his client to commit perjury. Nor must he ever give his own views. As counsellor, he no longer stands on the letter of the law, but on the spirit of it. Even if he knows his client to be guilty, he must defend him. He pictured a man coming to a lawyer and asking where he might find a safe place to kill another man—where least likely to be punished. Of course a lawyer ought not to counsel such a client. Then he mentioned the railroad corporation that goes to lawyers to find out how to get around provisions of the law. There are said to be sixty roads around a certain anti-rebate law, and so many roads around the laws against trusts that nobody has taken the trouble to count them.

SOUND MORALS UPHOLD.

Dr. James H. Canfield of Columbia University, six years in legal practice and fifteen as general counsel, was a volunteer, in the sense that Judge Marvin was, who followed him. That is, both sent their cards to the platform because asked to do so to help out. Dr. Canfield applied ethics to professions other than the legal. No matter how insistent the demand of a patient, nor how tempting the amount or form of reward, a physician may neither prescribe nor permit that which is contrary to sound morals or public welfare. This law of proscription and exclusion, or of ultimate and trustworthy public service through private or personal relations, applies with equal force to teachers, preachers, civil and electric and mechanic engineers, wholesale and retail druggists, publishers, photographers—practically to all trades and callings. The essence of this rule of action is that private interests shall never be permitted to ignore or over-ride public interests, and that any person directly or indirectly contributing to any attempt to contravene this fundamental law is an enemy of the public. It would seem perfectly clear therefore that the duty of counsel is to see that clients do not violate this law in letter or spirit, wilfully or unwittingly; and that of an attorney in general practice is to see that clients are protected against the ignorance or carelessness of others, or pay no more than a fair, just, and lawful penalty for their own carelessness, ignorance, or viciousness.

"Mr. David Dudley Field once told me that it was simply impossible to maintain such a standard, and that no attorney could undertake it and hope to retain his practice. I ventured to dissent from this opinion at the time, and the results of both observation and experience during the years which have passed since that dictum was delivered make me dissent even more confidently this evening."

To use one's position and power to turn out upon the community as a free man one who ought to be serving a term in the penitentiary, is very much as though a physician should make a false report on a case of smallpox because his patient did not wish to be isolated or detained from his business, thus permitting the spread of the disease. One who directs a great corporation how it may violate with impunity either general or specific statutory provisions, can only be called a legal practitioner by a strange perversion of terms. To aid a person to escape the proper, natural, and legal results of his action is surely contrary to sound morals even if it does not make the attorney a *particeps criminis*. There was sound reason as well as biting sarcasm in the remark once made by a celebrated United States District Judge, to the effect that most of the gentlemen practising in his court could be clearly held as accessories after the fact. This condition of affairs may be one reason why the people at large, especially those rather uncommon people in this country who are sometimes called the common people, so generally distrust the bar. In defense of this it is sometimes pleaded that counsel does not and cannot know all the facts, and is sometimes, perhaps often, himself deceived by his client. To this two answers may be made: (1) That where this is true, counsel generally is so weak and has his case so poorly in hand that his defeat is reasonably sure, and the ends of justice are met; and (2) that there is always thrown upon him the responsibility of acknowledging his error as soon as this is clear to him. Yet in thirty years I have known of but one case where an attorney rose in his place and said to the court, "Your honor, I must ask leave to withdraw from this case. The testimony satisfies me that I have been deceived by my client, and he now confesses this

to me." Only this one case in all these years, and the attorney was promptly disbarred for deserting a client!

JUDGE MARVIN DISAGREED WITH BISHOP EDSALL.

Judge Marvin of Ohio expressed some surprise that Bishop Edsall should favor a two-thirds majority for a jury verdict, and said that if lawyers moved to secure such change the public would defeat them, and ask what scheme they had in hand. He had been some years on the bench, and much of the time had two associates. Yet the three often disagreed about the law applicable to particular cases, and sometimes they disagreed as to the facts. He asked if he might mention such disagreement in the presence of clergy who, it might be, did not agree in their interpretations of the Apostles' Creed. The lawyer who takes a fee and tries to help a man or a corporation to get around provisions of the law is an enemy of the public. It had been hoped that George Wharton Pepper, Esq., of Philadelphia might be present and speak, but he was detained elsewhere until the very close of the Congress session, and was not heard.

In spite of heat, which was unseasonable and oppressive, there was a larger attendance at the Thursday than at the Wednesday afternoon session. This was due to the arrival of clergy from a distance. There was a Baltimore deputation, another from Washington, and, the Long Island diocesan Convention having concluded, there were perhaps a dozen Brooklyn men, including Bishop Burgess. During the forenoon officers of the Congress and a few speakers were guests of the Philadelphia committee on an auto trip through Fairmount Park. On its way, the party visited the splendid Church of the Advocate foundation, the finest in Pennsylvania. Its cost was \$750,000. Bishop Edsall formed a member of the party, and as he admired the wonderfully complete plant, and the magnificence of it all, he wondered when Minnesota would attain to such a foundation, and, when it did attain to it, whether it would not be wiser to have it, if possible, in several small plants rather than one elaborate one. The guide through the Advocate Church, chapel, parish house, cloisters, and other equipment, was the rector, the Rev. H. M. Medary.

THE IDEA OF GOD.

The afternoon topic was "The Idea of God." Bishop Gailor was prevented from coming, so there were but three to be heard, two writers and one speaker. The Rev. Dr. R. A. Holland of St. Louis took the philosophic side, and asked the indulgence of his hearers if at times the argument appeared to be heavy. It never so appeared, for the writer made astonishingly free use of commonplace comparisons, apt always but very unusual. The first part of his paper directed attention to feeling, condemning it vehemently.

The Rev. Dr. R. W. Micou of Virginia Seminary took the Biblical view. He was speculative, comparative, and argumentative, and no adequate report of what he said can be given without quoting him in full. The speaker was the Rev. Dr. Stewart Means of New Haven. He took the everyday side, and declared several times that he was no philosopher, and could not manage the speculative. He defined an idea, and then he made two points, both of which his hearers grasped quickly. Perhaps the reason they cheered them promptly and loudly was because they had been deprived of the privilege till then.

One eminent divine, an old attendant upon Church congresses, characterized the three efforts as follows: The first, brilliant but irreverent; the second, able but dull; the third, well-meant but more of a sermon to non-believers than, as he preferred to hope, the members of the Congress stood in need of.

IT WAS ROASTING HOT.

It is no wonder that Philadelphians fill resorts of New England at an earlier date than do people from almost any other city, Baltimore and New Orleans not excepted. Down town Philadelphia, where Association Hall is located, has an atmosphere that is not merely warm, but that has a deadness of the air that is stifling. To say this is not to run down an excellent municipality, but merely to state a fact. Thursday night's weather was not merely warm. It was hot and the air was dead. Yet the interest in the topic brought out the people. Women lent color and life, and there was spice in the expectation. One felt it, one breathed it. The platform had an animation not seen before. Bishop Whitaker seemed to say the opening prayers with increased zeal, if that were possible. All writers and speakers were on hand, although Bishop Mackay-Smith, through an inadvertence, came near leaving off the last speaker by starting to introduce, instead, a volunteer one. All of the speakers, or nearly all, took occasion to say that they did not refer to any particular presbyter, or to any heresy trial recently in the Church, which disclaimers served only to emphasize that which was in the minds of everybody. One of the volunteers, Mr. Peabody, wondered why there were no laymen on the programme. Applause was frequent, but it was awarded to both sides. It cannot be said that the Congress, as represented by the audience it commanded on this occasion, took sides. It was for higher criticism when that was enunciated, and it was orthodox when orthodoxy was voiced. That is, one side had as many friends as the other. If there were any difference it seemed to be on the side of Mr. Palmer and Dr. Dowling, but this may have been due in part to the platform methods of the latter. These methods remotely suggested Dr. Heber Newton's platform manners. There was something of the dramatic, and much of the personal mannerism, but the effect of both was excellent. The

speaker carried the sympathy of his hearers with him, whether they agreed with all he said or not.

The Rev. Dr. Beverly D. Tucker, St. Paul's, Norfolk, Va., had difficulty at times making himself heard. He confined his arguments chiefly to the Apostles' and the Nicene Creeds. The Church has these Creeds not because they are old, but because they may be proved by Scripture. The Thirty-nine Articles should be kept. They should not be side-tracked. Ministers ought at least to retain them. There is a right of personal interpretation, and this fact it is that keeps religion alive. The Creeds in their present forms may be rejected, but the fact that Jesus was conceived by the Holy Ghost and born of the Virgin, this must be retained. Quick applause followed, and then Dr. Tucker added that there is no liberty of interpretation that can deny these and yet remain in the Church. He outlined the verities, and said there are limits beyond which one cannot go with loyalty, not to the Church merely but to Christ. He had no patience with those who say Jesus was merely a good man. If we deny the supernatural, we cannot honor the preacher of the Sermon on the Mount. To say that the Resurrection was merely spiritual, is to go beyond the limits of Creed interpretation. We cannot bring the world to any haven where it ought to be, where Christ desired it to be, by lowering the standards. Dr. Tucker was interrupted by applause many times.

The new rector of St. James', Brooklyn, the Rev. Dr. Dowling, was received heartily, but with evident uncertainty. His manner of beginning excited expectation. His speech was slow, and almost epigrammatic. For example, his first statement was this:

"The man who is afraid to read his Creed save by the dim religious light of the Roman candle, does not believe his Creed. He only believes he believes it." The first part of the speaker's address inclined to the radical, and it seemed as if at any moment he might mention the name of the Rochester presbyter. But he did not. The latter half of his address received the hearty applause of the conservatives, and when he had concluded, his auditors were not quite sure whether he had spoken on the radical or the orthodox side. In some senses he spoke on both sides.

The Rev. Dr. J. Lewis Parks of Calvary Church, New York, who came so near being forgotten by the chairman, said he regretted the audience did not keep still, as he did, and let Bishop Mackay-Smith pass him by. We are all rebels, even if some of us were born in Philadelphia. The speaker said we are "kickers," but asked the reporters not to write it down that way, and so none of them did so. Nobody likes it when God says must. It is thought that God isn't polite when He says must. You don't have to have the Christian religion, but if you must have it, you must have it, and not some excuse for it. We may change the United States Constitution. We made it. We may not change the verities of the Creeds. God made them.

There were a whole handful of cards in the fist of the Bishop Coadjutor, who remarked that the people could not remain until midnight, and so he must restrict the volunteer speakers to three. Those recognized were Dr. James H. Canfield of Columbia University, Mr. George Foster Peabody, the Brooklyn philanthropist, and the Rev. Thomas Alex. Johnston of Maryland. Dr. Canfield said the laymen do not want to separate from the clergy, in this or other matters. Laymen feel they have gotten beyond the milk-toast age, and that they can digest meat. He asked the clergy to speak to the laity as they speak to each other. Investigate all you please, and tell us frankly what conclusions you arrive at. Mr. Peabody said laymen are not so much interested in theology as they are whether there is a Christ, and whether He comforts, whether He is alive, and whether He takes a vital interest in them. Bishops and other clergy have been rather free of late in using the term dishonest as applied to others, he said. The speaker did not think God objects to a student digging. Nor did he think Bishops ought to assume to be the only mouth-pieces, as one Bishop had recently written him. He described the isolation of the seminary student, and the experiences of the young cleric. Mr. Johnston explained why the Church is roomy, by saying it is because she has Creeds.

MISSIONARY TOPIC NOT ATTRACTIVE.

The missionary topic of the Congress failed to attract missionary Philadelphia. The topic in question was "The Adaptation of Christianity to Japanese Life." One writer and one speaker had never been in Japan, and knew it simply from the books. One speaker, the Rev. Dr. Elwood Worcester of Boston, was absent because of illness, and his place was taken by an interesting Japanese, the Rev. Maturu Sakikibara, who is said to be the son of a Shinto priest, and who is taking a post-graduate course in the General Seminary. The first writer was the Rev. T. S. Tyng of Cambridge, but formerly of Tokyo.

The paper of the Rev. E. M. McGuffey of Elmhurst, Long Island, was able but technical, and the address of the Rev. Leslie E. Learned of Ridgewood, N. J., was scholarly, but wholly from the American point of view. An interesting item in what the latter said was the suggestion of a new petition in the Litany, which ran as follows:

"From all denial of Thyself as revealed in the outer and visible creation, from vain dispute with Thy teaching servants in the schools of learning, and by Thy progressive leading of Thy people from the beginning among all nations,

"Good Lord, deliver us."

The Rev. Mr. Sakikibara spoke English well, and made an excellent impression. He pointed out the enormous progress that Japan has made in the past fifty years, and expressed belief that another fifty would see Christianity thoroughly well entrenched in his country. Japanese business men are often charged with dishonesty, but it was no fairer to judge the whole empire by their conduct than it is to judge all America by what is done in Wall Street, or among insurance and railroad officials. Japanese may be a queer people, but Christ and His teachings can be understood by them.

Following the regular session, George Wharton Pepper, Esq., the secretary of the Missionary Thank Offering committee, spoke briefly upon the progress of the movement. He said it is no longer in an experimental stage. It is a success, and the question is now for everybody to take hold and get some credit and do some good. He deplored the notion that it may be a great money raising plan, and wanted the missionary idea kept uppermost. It is organized in most dioceses, but the speaker said that some Bishops have not yet responded, and he feared they might not do so till the day of judgment. Some clergy have not yet awakened to the fact that it means, not another financial drain, but an uplift to the work of their parishes. He outlined the forms of addresses which he hoped would be given.

THE CLOSING SESSION.

Although the air was still stifling, the closing session saw Association Hall well filled, the second largest audience of the whole meeting. "How Shall Society Punish Moral Offences?" That was the topic until Bishop Burgess restated it, saying that no one can punish an offense. "You whip the boy, not his wrong act," observed the Bishop. After that the topic was, "How Shall Society Punish Moral Offenders?"

Bishop McVickar of Rhode Island read the first paper. A large part of it was taken up with a witty description of the writer's ready acceptance of the invitation to prepare and read the paper, and his regret that he had done so. It looked an easy task—in the distance. But the doing of it was more difficult than merely the putting of words together. Really, asked the Bishop, how shall moral offenders be punished, anyhow? Then he had trouble defining society. He suggested several things it is not, and once came near mentioning that society resort in his own diocese, Newport. But he refrained. At last, in his wanderings after an answer, he said he realized that society is the individual. The number of individuals makes no special difference. Society is I—I and the rest of us. How am I to punish anybody? Here is a man, my friend, whose reputation is gone. May be he accepted a retainer that was more in the nature of a bribe. Possibly he is a railroad or insurance official, and accepted presents for doing a duty he should have done anyhow. Living in my neighborhood, and belonging to my club, or my church, I am likely to meet him. Shall I treat him as of old? To do that would be to play the hypocrite. Shall I read him a lecture? I must show him my disapproval. Yes, but it must be disapproval of his act, rather than of him. I must be neither weak on the one hand, nor brutal on the other. Jesus did not annihilate Peter because Peter lied. He saved him for a tremendous service for the Church and for mankind. The Bishop thought society should enter into concordat to treat moral offenders after the fashion of Christ's treatment of Peter, and haply something approaching similar results might be attained.

Bishop Burgess of Long Island undertook to formulate some definitions, and it was in the performance of this task that he restated the question, as already mentioned. He had never been a society man. He could not foot the bills. He had, however, been permitted to look in on society once or twice, and found the people within very like the people without. For the most part they had an eye to affairs, and if women they were able fairly well to manage their charitable funds, and to know all too quickly that they had none. He thought society best described as public opinion, and in that sense many of the offenders who stand in need of punishment are the product of the society that we must ask to administer the rebuke. Society punishing offenders is not a pleasant sight. It is not unlike white men of certain communities punishing colored men. He instanced the woman taken to Christ, and Christ's command about casting the first stone.

The first of the speakers, the Rev. Dr. C. F. J. Wrigley of Grace Church, Brooklyn, thought that society is more and more dominated by the ethical standards inculcated by Jesus Christ. He mentioned the Russian who came to New York a few weeks since and forgot to marry his wife before his arrival with her. He quoted Browning and many others, showing a wide reading on the subject, not merely of old writers, but of present day ones.

The second speaker, Mr. Hamilton W. Mabie, gave a delightful review, quoting Morley and others, but telling half a dozen incidents in his own experience. His plan of punishment is, he said, already in operation. Society withholds wages, and there is no sadder sight, no greater mockery, than the man who wins his wages of money but fails to win, and justly, his wages of honor. Society can better punish moral offenders, can make fewer offenders to punish, if it will make more clear the distinction, more plain the definition. The real anarchists are not the blatant demagogues, but the respectable wrong-doers.

VERDICT OF THE COURT ON THE CRAPSEY CASE

Minority Report Also.

"Ecclesiastical Court—Diocese of Western New York.

"In the matter of Rev. Algernon S. Crapsey:

"The undersigned members of the Ecclesiastical Court of this diocese, render the following report and decision with respect to the presentment made February 23, 1906, by the Standing Committee against the Rev. Algernon S. Crapsey, D.D., a presbyter of this diocese.

"The court duly convened at the parish house of St. James' Church in Batavia, N. Y., on Tuesday, April 17, 1906, attended by Safford E. North, counsellor at law, who had been duly designated by the Bishop to act as assessor to the court. Upon the application of counsel for the accused an adjournment was made until April 25, 1906. Upon the last mentioned date, all parties consenting thereto, the court convened in the court house in Batavia, where all subsequent proceedings were had. The Standing Committee was represented by John Lord O'Brian, John H. Stiness, and Franklin D. Locke, counsellors at law. The accused appeared in person and by J. Beck Perkins and Edward M. Shepard, his attorneys. The trial continued from day to day until Saturday, April 28, 1906, when the case was submitted for final decision. The members of the court again convened at the parish house in Batavia, May 9, 1906, when, after due deliberation, the following decision was made by the members of the court whose names appear signed hereto:

FINDINGS OF THE COURT.

"*First*—St. Andrew's Church in the city of Rochester is an organized parish church of the diocese of Western New York, and Rev. Algernon S. Crapsey is now, and at all times hereinafter mentioned, was a presbyter of the Protestant Episcopal Church in the United States of America and the rector of the said St. Andrew's Church.

"*Second*—That during the year 1905 said Rev. Algernon S. Crapsey, referred to in this decision as the respondent, caused to be published in book form, under the title *Religion and Politics*, a series of sermons theretofore delivered by him in his official capacity as the rector of said St. Andrew's Church, and said book was published and caused to be sold and circulated by the said respondent.

"*Third*—That contained in said book and prepared as a part thereof by the said respondent are the matters and statements set forth in said presentment and therein appearing as quotations from said book, numbered in fifteen separate paragraphs or extracts, all of which said paragraphs and extracts are correct and literal quotations from the said books so prepared and written by the respondent.

"*Fourth*—That on or about December 31, 1905, the respondent delivered a sermon, in the course of which he used and employed in substance the language imputed to him in specification two of charge one of the presentment.

DOCTRINES DENIED BY DR. CRAPSEY.

"We make and find the following conclusions with respect to the said matters and things written and published by said respondent, and we here set forth for convenient reference that portion of the presentment referred to and herein denominated 'doctrines denied,' being a part of specification one, charge one, it being intended by said language, words, and terms, to express the presbyter's disbelief and to impugn and to deny the following doctrines, to-wit:

"1—The doctrine that our Lord Jesus Christ is God, the Saviour of the world, as contained and enunciated in the Apostles' Creed and the Nicene Creed, and as set forth, indicated and declared in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America.

"2—The doctrine that our Lord Jesus Christ was conceived by the Holy Ghost, as contained and enunciated in the Apostles' Creed, and the Nicene Creed, and as set forth, indicated, and declared in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America.

"3—The doctrine of the Virgin Birth of our Lord Jesus Christ, as contained and enunciated in the Apostles' Creed and in the Nicene Creed, and as set forth, indicated, and declared in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America.

"4—The doctrine of the Resurrection of our blessed Lord and Saviour, as contained and enunciated in the Apostles' Creed and the Nicene Creed, and as set forth, indicated and declared in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America.

"5—The doctrine of the Blessed Trinity, as contained and enunciated in the Apostles' Creed and the Nicene Creed, and as set forth, indicated, and declared in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America.

EXTENT OF DR. CRAPSEY'S GUILT.

"We find the respondent guilty of the charges set forth in the presentment, to the extent now here stated:

"(1)—As to the said 'doctrines denied' presentment, charge one, specification one, that by his writings contained in said book, *Religion and Politics*, the respondent impugns, if he does not express his

disbelief in and denial of the doctrines set forth in paragraphs numbered 1 and 5.

"(2)—That in the said writings contained in the book, *Religion and Politics*, and quoted in the presentment, said respondent expresses his disbelief in and impugns and denies the doctrines referred to and set forth in paragraphs numbered 2, 3, and 4 of the matters herein referred to as 'doctrines denied.'

"And as to specification two of charge one, that by the language contained in a certain sermon delivered by the said accused on or about December 31, 1905, from which quotations appear in said specification two, charge, one, the following conclusion is made and found:

"(1)—That the accused impugns, if he does not assert his disbelief in and denial of the doctrines set forth in paragraphs one and four of said specification two, therein set forth as follows:

"1—The doctrine that our Lord Jesus Christ is God, the Saviour of the world, as contained and enunciated in the Apostles' Creed and the Nicene Creed, and as set forth and declared in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America.'

"4—The doctrine of the Blessed Trinity as contained and enunciated in the Apostles' Creed and the Nicene Creed, and as set forth, indicated, and declared in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America.'

DENIED DOCTRINES IN SERMON.

"2—That by the use of the language quoted from said sermon in said specification two, the accused expresses his disbelief in and impugns and denies the doctrines set forth in the paragraphs numbered 2 and 3 in said specification 2, as follows:

"2—The doctrine that our Lord Jesus Christ was conceived by the Holy Ghost, as contained and enunciated in the Apostles' Creed and the Nicene Creed, and as set forth and declared in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America.'

"3—The doctrine of the Virgin Birth of our Lord Jesus Christ, as contained and enunciated in the Apostles' Creed and the Nicene Creed, and as set forth, indicated, and declared in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America.'

VIOLATED ORDINATION VOWS.

"Specification one, charge two: 'That the said accused did, by his said utterances contained in said book and sermon and quoted as aforesaid in the presentment, violate and break the following declarations made by him at the time of his ordination:

"I.—I do believe the Holy Scriptures of the Old and New Testament to be the word of God, and to contain all things necessary to salvation; and I do solemnly engage to conform to the doctrine, discipline and worship of the Protestant Episcopal Church in the United States of America.'

"II.—Will you then give your faithful diligence always so to minister the doctrine and sacraments, and the discipline of Christ, as the Lord hath commanded and as this Church hath received the same, according to the commandments of God; so that you may teach the people committed to your care and charge with all diligence to keep and observe the same?'

"Answer—I will do so by the help of the Lord.'

"III.—Will you be ready with all faithful diligence to banish and drive away from the Church all erroneous and strange doctrines contrary to God's Word; and to use both public and private monitions and exhortations as well to the sick as to the whole, within your cures, as need shall require and occasion give?'

"Answer—I will do so, the Lord being my helper.'

"The application made by counsel conducting the prosecution for leave to amend the presentment so as to include the year 1904, within the period covered by the allegations, is denied.

"In accordance with section 18 of the ordinances of the ecclesiastical court of this diocese, we state that in our opinion sentence should be pronounced as follows:

"That the respondent be suspended from exercising the functions of a minister of this Church until such time as he shall satisfy the ecclesiastical authority of the diocese that his belief and teachings conform to the doctrines of the Apostles' Creed and the Nicene Creed as this Church hath received the same. However, we express the earnest hope and desire that the respondent may see his way clear, during the thirty days which, under the canons of the Church, must intervene before sentence can be pronounced, to fully satisfy the ecclesiastical authority of such conformity on his part.

(Signed) "W. C. ROBERTS, *President*,

"C. H. BOYNTON, *Clerk*,

"G. S. BURROWS,

"JOHN MILLS GILBERT."

MINORITY REPORT.

Dr. Francis S. Dunham filed a minority report, as follows:

"The undersigned, a member of the ecclesiastical court referred to in the foregoing decision, makes and files the following separate decision and report:

"Whereas the respondent constantly affirms his acceptance of all the articles of the Christian faith as contained in the Apostles' Creed, and,

"Whereas, this Creed declares the sacred mysteries of our Lord

and Saviour Jesus Christ and of the Most Holy Trinity and a belief in the resurrection of the body, concerning which eternal verities of the Christian religion, the said respondent is called in question, I find from his own statements and the evidence submitted for his defense that his error consists rather in presuming to define what God has not been pleased to reveal and to interpret those doctrines in a manner not generally received by the Church, rather than in a denial and rejection of their truth and authority.

"FRANCIS S. DUNHAM."

RANDOM REVERIES.

THE SEASON OF SPRING.

AT the first school I attended when a small boy, we were assembled twice a week for a singing lesson. Although some of us, among whom I was one, had no ear for music, yet we were obliged to attend and join in the choruses, trusting to those who could sing to drown our discords. If I remember rightly, we all enjoyed those musical hours, unless we were called upon to sing the scale and thus have attention called to our inability to sing in tune. I have since noticed that grown people are just as sensitive about their voices and resent criticism of their false notes. Among other songs we learned, was the well-known one which begins:

"Spring, spring, gentle spring,
Loveliest season of the year."

I do not think it is as much sung now as it was thirty years ago. Perhaps I am rather old-fashioned, but few of the modern songs, to my mind, have the melody of the old-time ballads. In those days there was little of the catchy, rag-time, music-hall airs. What a difference, for instance, there is between "Sally in our alley," and "Comrades." But *revenons a nos moutons*, each season has its especial characteristic which appeals more or less strongly to the individual according to his temperament. For myself, I should hesitate to give the palm for loveliness to the spring. I am willing to concede its gentleness, although I have known some springs to be very much the reverse, but these were exceptions. As a rule there is then, a softness in the air which is not felt at other times, and the force of contrast to the preceding bleak end-of-winter months increases the agreeableness of the warm spring days. The humid earth deodorizes the atmosphere of impurities, preparing it for the fragrance soon to be wafted by the zephyrs from nature's many perfume factories. Oh, the joy of life is no more emphatically experienced than in the balmy days of spring, when the fresh green turf yields under foot and the trees are resuming their mantles of leaves; when the birds are busily occupied with their domestic affairs, in the building of their nests, in the laying of their eggs, in the hatching and care of their broods: when the orchards reveal banks of snow-white and pink blossoms; when the lilacs swing their censers to the breeze; when the verdant carpet of the meadows and hillsides is splashed with yellow, blue, pink, and white. In the pastures secure from harm, the mares with their foals still somewhat unsteady of limb, the cows with their calves clumsily following at their sides, the ewes with their lambs frisking and gamboling around and about them, present a scene of peaceful, pastoral contentment, the simple life in actuality. Then what shall be said of the variety of sounds, the music of birds, the hum of insects, and the call of the dams to their young, or *vice versa*? All nature seems to be singing as it puts forth new growths and we may say of these as Lorenzo did to Jessica, concerning the stars:

"There is not the smallest orb which thou behold'st
But in his motion like an angel sings.
Still quiring to the young-eyed cherubims;
Such harmony is in immortal souls:
But while this muddy vesture of decay
Doth grossly close it in, we cannot hear it."

The rivers, creeks, and lakes having quieted down after their boisterous activity on being released from their icy fetters, reflect as in mirrors the blue overhead and the green on their banks or shores. On looking down into their transparent depths the disciple of Isaac Walton will see sights to make him impatient for the day when he can cast his fly or drop his line without breaking the law or fear of its Nemesis in the shape of the game-warden. In the meantime he will overhaul his tackle and rods, replenish his fly book so as to be ready at the earliest moment to lure the rainbow trout or others of the finny tribes. "I go a fishing." What expectations and hopes these simple words arouse. So it is not surprising there are generally those who will respond, "We also come with thee."

Spring has been assigned as the special season for poets,

for there is poetry in the air. In the spring the poets who are born and not made, as well as those who are made and not born, and also that other large class who are neither born nor made, take down and tune their lyres and call on the muses to awake. It was the springtime of the universe which evoked the grand hymn of creation when the foundations of the earth were laid, when the morning stars sang together and all the sons of God shouted for joy. Since then the spring has been responsible for a mass of poetical effusions. While probably the larger portion of these are worthless and no more poetical than the strident clang of the bell of the locomotive is musical, some of the rest are most charming and delightful. For instance, here is one unsurpassed of its kind:

"Rise up, my love, my fair one, and come away.
For, lo, the winter is past,
The rain is over and gone;
The flowers appear on the earth;
The time of the singing birds is come.
And the voice of the turtle (dove) is heard in our land;
The fig-tree ripeneth her green figs,
And the vines are in blossom,
They give forth their fragrance.
Arise, my love, my fair one, and come away.
O my dove, that art in the clefts of the rock,
In the covert of the steep place,
Let me see thy countenance, let me hear thy voice;
For sweet is thy voice, and thy countenance is comely."

How many of my readers know from where this is taken? Are they like the guests at a fashionable gathering in Gotham, who were delighted with a recitation of the inspired hymn of the Blessed Virgin, but thought it was an extract from Sir Edwin Arnold's *The Light of Asia*, or some such source?

What constitutes however, the great charm of spring? It is not its beauty or freshness alone, but something which strikes deeper and touches not the senses, but the strings of the heart. Spring has a message and a lesson to cheer and inspire despondent and discouraged humanity. Each spring proclaims a never-failing gospel, a gospel of hope that the former things, the mistakes, the failures, the disappointments have passed away and all things have become new. It is because spring is so bright with the promise of a new day, that it appeals so forcibly to the emotions and the imagination. In the spring, the husbandman sows his fields in the faith and hope that despite of the failure of former harvests, he shall doubtless come again bearing his sheaves with him. In the spring, industry of all kinds takes a fresh start to make up past deficits or add to past successes. In the spring there is the stir of renewed activity all along the line. The debris of the winter is gathered up and burned, to make room for the coming store. Spring reveals to us that there is always a fresh opportunity for those who will seek for and utilize it. No matter how barren and cold the winter of their discontent has been, it may and can be turned to glorious summer. The old fable which tells that the jewel of hope alone remained in Pandora's box, after the others had escaped, finds illustration each spring when hope revives in sprouting blade, in swelling bud, and unfolding leaf. Hope is truly a divine gift, not from the mythological deities of Olympus, who were of like passions and vices to ourselves, but from Him who is the Father of Lights, with whom there is neither variableness nor shadow of turning, who sends us rain from heaven and fruitful seasons filling our hearts with food and gladness. No wonder men have cherished the idea of an Eternal Hope that eventually even to the most degenerate and wicked there shall come a springtime when the seed of righteousness planted in every man's heart, though apparently blasted beyond recovery, shall once more shoot forth above the hard and arid crust to blossom as the rose. I say, it is not surprising, although I do not so myself, that men have and do cherish such a hope, and I would fain not disturb them in it. But whatever may be the case with those who are through with the probation of this present existence, those who are still in the flesh may hope for moral revival in spite of everything. Anthony Trollope makes one of his characters, a sordid and drunken wretch, take himself to task when the fumes of wine had partially evaporated from his befuddled brain, and ponder whether there could be any hope of emancipation for such as he. We may confidently answer Yes. To him, as to others, the message is, "Look up, for your redemption is nigh at hand, if you will accept it. The warm breath of the Spirit of God is blowing on you; there will come showers of refreshing from on high to loosen the packed and trampled soil of your heart, and the fresh earnest of a goodly harvest of the peaceable fruits of godliness, righteousness and soberness."

The periods in our lives correspond to the seasons of the

year. There is the season of youth: bright and joyous, with buds of promise appearing on every side. Some of these, as with those of the flowers, swell and open in the warmth of the summer sun of our prime, and others form fruit to ripen and to be enjoyed in the autumn of maturity; while others never develop or else wither after a few brief days' struggle.

Oftentimes it happens that those which we esteem most and cherish as rare specimens, fail in spite of our best efforts. What of these? Are they to be dug up and left to decay on the refuse heap? By no means. For them there may yet be another spring; not in our own lives, because spring is a thing of the past for us; but in the lives of others. We can transplant them to some more congenial soil, where they will grow and flourish. Thus we may still promote and attain our highest ideals and ambitions which perforce we have had to forego for ourselves. So the father in his son or the teacher in his pupil, ere the winter of life closes, may see of the travail of his soul and shall be satisfied.

OLD MORTALITY.

CONVOCATION ADDRESS OF THE BISHOP OF SALINA.

[Continued from Page 125.]

of an individual and not the trial of the faith of the Church, of which there is no doubt. Those of us who believe that the Church is the body of Christ, and has power because of the indwelling of the Holy Spirit and who know anything of the history of the Church, ought not to be unduly disturbed if one guilty of the great fault of heresy concerning our Lord's Incarnation be not condemned, for we know that this is the fundamental fact of the Christian religion, and the central truth of Church teaching."

METHODS OF WORK.

"There are three different spheres, or perhaps I should say methods, of work which I wish to commend both to the clergy and lay people. The first is the work among men by men. It must be evident to anyone who understands the conditions of life in our different communities, that there are many men who have no active interest in religion. The clergy ought first to have that in mind. The Church needs the men, and the men need the Church. It may be easier to speak to the women and children about religious matters, but I am quite sure that the clergy will find that they are received with courtesy by the men, who will welcome every effort they will make to present to them the claims of the Christian religion with its obligations. However faithful the clergy may be in this regard, this work can be furthered very much by the efforts of earnest laymen. The laymen of the Church ought not to feel that their religion is merely a matter which concerns themselves, but that each one is set as a witness and has a definite responsibility in bringing his brother into the sphere of the Gospel influence. The Church is not an organization of clergy alone, nor of clergy, women, and children. The best work must ever be accomplished by all the people. When we see how much is often accomplished by a small band of faithful women we must readily understand how much more might be done by the combined efforts of Churchmen and women coöperating together under the leadership of the clergy. It is very often said that the woman's guild is the parish or mission, and too often this is true; and it is impossible to express too highly our appreciation of the efforts of the women who have encouraged the establishment of different missions, and have maintained them after they were established. I most earnestly commend this whole matter to the consideration of the thoughtful laymen of the district.

"The second method of work of which I wish to speak is the Woman's Auxiliary. It is a very great satisfaction to me that the district branch of the Auxiliary was organized last year, and that several new parish branches have been started since that time. I think many of you will be surprised to-morrow when you hear the record of their work for the year. Whatever other organizations may be created it is to be remembered that the most representative and important of the Women's organizations of the Church in America is the Woman's Auxiliary to the Board of Missions. I hope that effort will not be relaxed until every parish and mission in the district of Salina has a working branch of the Woman's Auxiliary.

"The third sphere of work which must claim your interest is the work of the Sunday Schools. The Sunday School Commission created last year has been helpful already in creating interest and disseminating information concerning its work among the children. It may be difficult quite often to teach and influence the older people, and work that is carried on only among adults has little prospect of development in the future; but the instruction and guidance, and the moulding the character of the children in the gracious ways of the Church's order must have the result of building up a strong Church in the future. While we are laying the foundations our hope is in the future, and it must be our purpose to raise up in another generation a body of well instructed and faithful Church people. Very often in small places where it is impossible to establish frequent services or to provide for the administrations of the clergy, it would be possible for a few people to organize a Sunday School. This has been done this year by one Churchwoman in the Spring Hill schoolhouse, about four miles from Minneapolis, and I had the pleasure recently of confirming five persons as a result of this work."

Helps on the
Sunday School Lessons

JOINT DIOCESAN SERIES

SUBJECT—*The Gracious Words of our Lord and Saviour Jesus Christ*

BY THE REV. ELMER E. LOFSTROM

THE SPIRIT OF TRUTH.

FOR WHITSUNDAY.

Catechism: XXV., Requirements. Text: St. John xiv. 26.

Scripture: St. John xvi. 7-15.

THE lesson is taken from one of the farewell discourses. It was the night He was betrayed. He was preparing them for the morrow and the days to follow. They had not understood His words, and yet they understood enough to be afraid and sorrowful (v. 6). The words are spoken to comfort them, and yet they have much more than a passing mission.

When He said (v. 7) that it was expedient for them that He should go away, He was trying to reconcile them to what was coming. Perhaps the best way to realize the full force and significance of this promise is to call to mind all the help and inspiration it would be to have had the Lord Jesus remain on indefinitely with His Church. By questions and class discussion bring out the advantages and the disadvantages of such a course. Jesus tells us here that it was not the course adopted because the coming of the Strengthener is a better way. We know that it must be so because He has said it, but we also can see that it is indeed a better way, because there would be no credit to men if they were compelled to believe. The Spirit guides but He does not drive. He strengthens and gives us grace to become holy, but the act still remains our own. We select the better way by His help, and remain free moral agents and are still in the image of God. Had the glorified Christ remained on with the Church, would there have been any virtue in believing?

This coming of the Holy Spirit could not be without the departure of the Son. Jesus said that if He Himself did not go, the Strengthener would not come, but if He went, He would send Him. St. John after that same Holy Spirit had enlightened his understanding explains other words of the Master as having been spoken of the Holy Spirit, and adds "for the Spirit was not yet given because Jesus was not yet glorified" (vii. 39). Since the coming of the Spirit then depended upon the withdrawal of the visible presence of the Son, we must admit that it was expedient for the disciples themselves that He should go away.

The passage we study explains further the work of the Holy Spirit. Jesus says that the Holy Spirit will convince the world of sin. He will convince the world of sin because they did not believe in Jesus Christ. The world referred to is not the world of sin, but the world as distinguished from the disciples. As soon as He came on the day of Pentecost, we see this mission of the Spirit being fulfilled. The Resurrection and Ascension were facts which proved all the claims of Jesus true, proved also the sin of those who had crucified Him, and had not believed in Him. But these facts alone did not convince the world of its sin. But when Peter, filled with the Holy Spirit, stood up and pointed out the truth to them, they themselves were "pricked in their heart" by the same Spirit and they knew their sin (Acts ii. 22, 23, 36, 37; iii. 14, 25). But this is an example only of the constant work of the Holy Spirit. To convince the world of sin is a permanent mission. And the sin is measured in the same way still. "Because they believe not in Jesus" is to turn from the supreme good of all the world, and to chose instead the evil. And it is the witness of the Holy Spirit in the hearts of men which makes them recognize in Jesus Christ this supreme good, and to convince them of sin when they do not believe in Him (I. St. John iii. 24; iv. 1-3).

The Holy Spirit also convinces the world of righteousness, and this because Jesus Christ has gone to the Father. Here again we have a definite fulfilment of this promise. When Jesus came to the world, and the world crucified Him, He was crucified as a malefactor. The world imputed sin to Him, and righteousness as it were to His judges. The Resurrection and Ascension again had proved the mistake. These facts proved that He was righteous, but these facts did not convince the world of His righteousness. But when the Holy Spirit led the Apostles to present the facts, and the hearts of men to un-

derstand the facts, the world was convinced that Jesus was righteous, and His enemies sinful. Notice that it was because after His crucifixion and death He rose from the dead and went to the Father that this fact of righteousness was established in the face of what had formerly been taken to prove the opposite (Acts ii. 24, 25, 32, 33).

Then, the Holy Spirit was to convince the world of judgment, and that because the devil had been judged. This judgment of the devil undoubtedly refers to Calvary. It was the Cross that revealed sin, and it revealed the true character of the devil. Up to that time we may say that he had shown his murderous hatred towards the guilty. But when he warred against the sinless Christ, who could truly say, "the prince of this world cometh and findeth nothing in me!" he revealed his true character and stood judged by his actions against this innocent One (St. John xii. 23-32). But this judgment again was not made manifest to the world until the fact was reinforced by the Presence of the Holy Spirit to guide men into the true understanding of its significance.

The mission of the Holy Spirit is further described in the lesson. He is to complete the work which could not be done by the Saviour. The disciples could not understand without Him. He would guide them into all truth. He would bring all things to their remembrance which the Saviour had told them. The truth which is revealed by the Spirit is of a different kind than that which was revealed by the Incarnate Word. The Holy Spirit reveals the meaning and interpretation of the facts already revealed by the Son. It requires the combined witness of the Holy Spirit and the witness of the disciples to make such a revelation as shall convince the world (St. John xv. 26, 27; Acts i. 21, 22; v. 32). The one chosen to the place of Judas must be taken from those who had been with them from the beginning and had been witnesses of all that had taken place. The leading and guidance of the Spirit is that of illumination, rather than a manifestation of concrete facts. It is evident that this illumination is given first to those who are the chosen witnesses of the Master, but it also extends to the hearers as witness Acts xxviii. 24-28; I. St. John iv. 1-4.

Correspondence

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

THE KING'S CHAPEL INCIDENT.

To the Editor of The Living Church:

WITH reference to the criticism of my communication in your issue of May 5th, by the Rev. John Williams of Omaha, as to the Unitarian defection in King's Chapel, Boston, in 1783, I stand by the statements therein made, except as to the omission of the Athanasian Creed in the service, which was due to the stipulation made by the "insurgents" of King's Chapel and not by Bishop Provoost's permission, as Dr. Provoost was not consecrated until February, 1787, with Dr. White, in Lambeth Chapel. This anachronism was easy of detection. The further statements I made have for authority the conspicuously trustworthy work of M'Clintock and Strong, who refer to Ware's *Unitarian Biography* and Sprague's *Annals*. As to Bishop Provoost's jurisdiction, it seems to be a historic fact that application was made by the majority in King's Chapel, in 1787, for the ordination of Dr. Freeman to the priesthood, such application being refused for obvious reasons by the Bishop, who was aware of the impregnation of Freeman with the heretical virus of Joseph Priestley, the leading protagonist of Unitarianism in England. At the General Convention of 1789, which set forth the Prayer Book of the American Church, Bishop Provoost was absent. As diocesan of New York, he appears to have administered Confirmation in Massachusetts, as New England had no Bishop, although Massachusetts had applied for the consecration of Dr. Edward Bass, who was not consecrated until 1797, Bishops Provoost and White for some time being unwilling to consecrate Bishops-elect, until there were three Bishops of the English line of the episcopate on duty. The suggestion I made, I would reiterate, viz., As Dr. Freeman and his "insurgents" found themselves in possession of and

hugging a Christless theology and creed, and honorably severed connection with the Church whose foundations were laid upon the great doctrines of the Trinity, the Incarnation, and Atonement, so when present-day insurgents find themselves absolutely hostile to these doctrines, and in full sympathy with the terms of Socinianism, with its acquisition of divinity through merit, with Unitarianism, with its Christless creed, or Christian Science, with its declared pantheism, making humanity the incarnate God and faith in humanity the race's justification and salvation, if, indeed, any salvation is needed in a scheme which eliminates sin—when they find themselves grasping such theories and casting behind them the sure word of God—let them stand under their own colors and fight openly the battles of a barren idealty.

GEO. C. COCHRANE.

THE DISTORTION OF HISTORY.

To the Editor of *The Living Church*:

IN your issue of May 12th, the Rev. W. M. Purce exposes a flagrant error in Vol. XVI. of *Makers of History*, published by the D. A. McKinlay Co., as follows: "He wished the Pope to annul the marriage; and because the pontiff refused, and all the efforts of Henry's government were unavailing to move him, he abandoned the Catholic faith, and established an independent Protestant Church in England, whose supreme authority would annul the marriage."

The simple contradiction of this vilification is not sufficient, and, as your readers often have need of the facts to refute this slander, I crave the space in your columns for the publication of the following letter, which I have addressed to the above publishers:

To the D. A. McKinlay Co., New York City.

GENTLEMEN:—The letter of the Rev. W. M. Purce in this week's *LIVING CHURCH*, calls attention to a serious error in Vol. XVI. of *Makers of History*.

I do not doubt that your house wishes its publications to be correct and fair in every detail, and I feel sure that when the matter is called to your attention, you will remedy the defect.

The reason of the error referred to is that the Roman Curia has, ever since the assertion of the independence of the English part of the Catholic Church, maintained a position of the utmost hostility towards her, and has done all that it could to disparage and repudiate the Anglican Church; and has used every possible opportunity to influence public opinion against the Church that has successfully opposed her. She has resorted to the most dishonest means to that end, for instance the "Nag's Head Fable" and the attempt to discredit the consecration of Bishop Barlow: and when these have failed, to influence historians and histories to give a false statement of the case by a half truth added to a lie. Not only is the Roman Church anxious to make the world think that we are a "new" Church, and therefore NOT A CHURCH AT ALL; but the Protestant denominations of recent origin, are all glad to believe this Popish lie in order that they may have the example of the English Church as a precedent.

One point I must commend. Your book speaks of Henry (VIII.) desiring the Pope to "annul" the marriage (a thing frequently done by both past and present Popes) instead of "divorce," which is the word often used to make their position look plausible. Arthur, Henry's brother, had been married to Catharine of Aragon, and only by a "dispensation" (from the law of God, Lev. xx. 21), given by the Pope, was Henry allowed to marry her. Catharine was the daughter of Ferdinand and Isabella and the aunt of Charles V. (son of her sister Joanna). The *New International Encyclopaedia* (Catherine of Aragon) says: "Pope Clement VII. would readily have annulled the marriage permitted by one of his predecessors, had he not feared Queen Catherine's powerful nephew, the Emperor Charles V. Now apart from all this, while it is generally conceded that Catharine was the moving cause of Henry's antagonism to Rome, and thus of the English Reformation; that Reformation would undoubtedly have taken place, and soon, had Catharine and Henry never lived, for many others causes made its coming sure.

"Now, it should be plainly understood just what Henry did. He did not 'abandon the Catholic faith,' he accepted and believed it, and Popery as well, to the end of his life and contended against all re-formations or changes. What he did, was to refuse obedience to the Roman Pontiff, and enforced the laws which forbade appeal to the Pope. He never had the slightest idea of founding a new Church, and he would be the last person on earth to think that he could have done such a thing had he so wished. Not only was no new Church formed, but it was explicitly stated that there was no intention of any such thing, both during Henry's reign and those following. There had been for centuries, since the coming of the first Roman missionaries in 597, two parties in the Church, which we may designate, the 'Romanizing' party, which desired to give allegiance to Rome, and the 'National' party, which desired to preserve the independence and autonomy of the Church of England. The *Magna*

Charta which was extorted from the Romanizing King John by the Barons and Bishops of the National Church, said in its first clause: 'The Church of England shall be free, and hold its rights entire, and its liberties inviolate.' Immediately on the promulgation of this charter of liberty, the Pope 'annulled the charter and excommunicated the leaders' of this revolt against the oppressions of a king who was vassal to the Pope. Now understand that the 'Church of England,' spoken of in the great charter, is exactly the same institution, 'legally and historically continuous with the Church of the most ancient times,' with that known by the same name in England to-day.

"Casting the usurped control of an Italian Bishop, is not founding a new Church, and while the breach with Rome was made certain when Pope Clement declared the marriage valid and Cranmer pronounced it void; the final break did not come until the Pope (not Henry) made the formal act of schism in the reign of Elizabeth, and in the year 1570, by excommunicating the Queen, and absolving her subjects from obedience to her; and from this time the Popish party began to separate itself into a distinct community and to set up altars apart from those of the National Church.

"To understand this subject properly, it should be noted that the reformations and counter-reformations in England have been largely political rather than religious, and that the control of the National Church, and the influence of the government on behalf of some party has been a large factor in it all.

"Meantime, the *same* Church, which has been the Church of Britain since before the foundation of the nation and before the coming of the missionaries and emissaries of Rome, continues with the same people, the same clergy, the same faith and the same buildings (save for changes due to time and decay), continues to worship the same God, the Father, Son, and Holy Ghost, and it will continue through all time, for it has Christ's own promise that 'the gates of hell shall not prevail against it.'"

Faithfully yours,

Kewanee, Ill., May 14, 1906.

ARTHUR GORTER.

[D. A. McKinlay Co. ask us to say that they are not the publishers, but that the book is published by A. W. Fowle.]

PAGANISM, ANCIENT AND MODERN.

To the Editor of *The Living Church*:

IT seems to me that the letter of the Rev. Wm. Austin Smith in your issue of May 12th, concerning Bishop Grafton's letter on "Prayer During the Trial," printed in the issue of April 28th, ought not to pass unchallenged, not only on account of the theological opinion expressed therein—for the writer does not distinguish between "invocation" and "worship," but especially on account of the flippant spirit behind it all.

No priest of the American Church, with any sincere love for her, with any care for the laymen who read your paper, and with proper respect for the episcopate, would accuse any Bishop, however strongly he disagreed with him, of uttering a "whine to St. Mary, Mother of God, all the Holy Patriarchs, Prophets, Apostles, Confessors, and Virgins."

I protest, sir, that the Rev. Mr. Smith's letter not only lacks dignity and sincerity, but that it is insolent.

And I leave it to the judgment of my fellow-clergymen as to whether it is not just such letters as these appearing from time to time in our papers, which do vastly more harm than good.

FREDERICK A. REEVE.

Waltham, Mass.

To the Editor of *The Living Church*:

IMAY be wanting in acumen, but I confess I fail signally, to see the connection between a *prayer* addressed to the gods of heathendom, who had no existence, save in the minds of those who conceived them; and a request for the *prayers* of the saints in Paradise, said prayers to be addressed to God alone. If Mr. Wm. Austin Smith prefers praying to "Pan and the other Gods," to asking prayers addressed to the One, True God by those nearer the Throne, than he is or is ever likely to be, why he is entirely at liberty to do so; Catholic Churchmen, I suppose, have no objection. One's mind wanders instinctively over the lustful, degraded figures of heathen mythology, and wonders to which he prefers to address his petitions. The Holy Ghost is still guiding the Church into all truth: but the Broad Churchman (broad in ecclesiastical nomenclature seems to be synonymous with heretical), have long renounced His guiding Hand, and the still, small Voice is unheard above the stress and turmoil of the twentieth century. In their blasphemous profanity the "Broad" element, with which our fair Church is marred, have degraded her, the most blessed of women, to the level that every pure mind shrinks to contemplate; so it is small wonder that they howl and cry, when Catholic Churchmen give her the title, which, if we believe in the Incarnation, cannot logically

be denied—Mother of God. May Bishop Grafton long be spared, to fight for the faith *once* delivered to the saints, against the assaults of heretics and unbelievers, who are endeavoring to destroy the Church's glorious heritage. Would there were thousands like him. If there were, the Church would soon find she had no room for those who denied her creeds, as the "Broads" are so fond of doing.

L. B. BROWN.

Petersburg, Va., May 14th, 1906.

To the Editor of The Living Church:

YOUR correspondent of May 12th seems to object to Bishop Grafton's "Prayer During Trial." He flames forth in "righteous" indignation, overwhelming the Bishop with sarcasm. Were it not so absurd, it would be a grave charge to make against the Bishop, that of heresy.

As to there being any similarity between asking the prayers of the saints, and praying to "Pan and all the other gods," is equally absurd, and nothing, we are sure, was further from the Bishop's mind.

Of course it is not an article of the faith, that we should believe that the saints hear us, but it is a pious opinion held by millions of people (not Romans), that, through the communion of saints, those who have passed into the next world, know what is passing in this.

Nor is it contrary to the Twenty-second Article of Religion. As the Bishop has rightly said in another place, the articles must be read in the spirit in which they were written. We must remember that the Twenty-second Article was composed in a time of rank Puritanism, condemning Romish practices that had become too exaggerated to keep any longer. It forbids *praying to the saints*, as one would to *God*, which is "repugnant to the Word of God," but that it does not oppose the *asking* that *they pray for us*, may be seen by reading it in connection with the *Benedicite*, part of which the Bishop has inserted in his "prayer."

Truly if it is wrong and "pagan" to ask that the saints pray for us, believing that they can hear us, we had better not any more ask our friends or the priest to pray for us when we are sick or afflicted. Indeed the Bible must be wrong when it says: "The prayer of a righteous man profiteth much." And who, pray tell, are more righteous than the Blessed Virgin Mary and all the company of heaven?

The distinction which Mr. Smith has failed to make, is between *asking* and *praying*. When we say: "O Saint Mary," etc., "pray for us," it is no more *praying* to her than if one were to ask the prayers of a friend. Even if your correspondent does not have this view of the communion of saints, it does not seem right that he should charge anyone with "disloyalty to the spirit of the Prayer Book," "heresy," and "paganism," on that account, especially such a person as the most Catholic Bishop of Fond du Lac.

Respectfully yours,

Yale University, May 15, 1906. CHARNLEIGH STONE.

SUMMER SCHOOL OF THEOLOGY.

To the Editor of The Living Church:

MAY I call the attention of your readers to the opportunities offered by Harvard University, at the eighth session of its Summer School of Theology, to be held in Cambridge, July 5-21, 1906, in the Semitic Museum on Divinity Avenue?

The subject to be considered this year is "The Origin and Development of Christian Theology," and will be treated of in six courses of lectures, as follows:

The Scriptural Basis of Christian Belief, Prof. C. H. Toy; The Formative Period of Christian Thought, Prof. A. C. McGiffert; The Mediæval Period, Prof. E. Emerton; The Modern Period, Prof. E. C. Moore; Constructive Principles in Christian Theology, Prof. W. W. Fenn; Religious Philosophy—Individualism, Prof. William James.

In addition to the lectures, which will occupy the morning hours, there will be opportunity for informal discussion with the professors, while courses of reading will be laid out, and advice as to future study will be given to all who seek it.

As one of those who enjoyed the privilege of attending this school last July, I cannot refrain from trying to make its merits more widely known. For it is not only a school for the young divinity student, but also one at which older men, clergymen and laymen, Sunday School workers of both sexes—in short, all persons interested in Bible Study, in theology, and in the history of religion, may keep in touch with the best thought upon

these subjects, and enjoy the very great advantages afforded by mingling in friendly intercourse with professors, ministers, and students of various denominations from all parts of the country, and by observing their different points of view.

Anyone desiring the pamphlet describing the courses, or seeking further information, may apply to the Rev. R. S. Morison, Secretary, Harvard Divinity School, Cambridge, Mass., or to the undersigned. Very truly yours,
Dedham, Mass. STEPHEN CHASE.

"I BELIEVE."

To the Editor of The Living Church:

IN your issue of April 21st is much to make individuals think and examine themselves as to their own belief, and for the help of any that may find their minds stirred up, I crave in your columns a little space.

Now, in this resurrection season, when all nature is springing into new life, when the apparently dead twigs and branches of a month ago, by the subtle force of life within, becomes each a huge bouquet—and give promise of the luscious fruits to come—we have all seen this same, each one of us, as many years as we have lived; but can we explain? and yet—we believe.

Once I watched the hatching out of a butterfly. I got the ugly crawling worm, put it in a box, and day by day watched it change from all semblance of itself into something like a beautiful jewel of jade with two rows of gold spots down its length: and after days the thin skin split and the butterfly in all its beauty was before me.

Can I question God's power to raise again from the dead? to give a new body with new powers?

I fold my hands, bow my head, and say with reverent entreaty, "Lord, I believe—help Thou mine unbelief." I cannot explain nor understand, but—"I believe."

And how Dr. Crapsey—or any *man*—can argue to the point upon the Virgin Birth, is a matter most amazing to me.

To my own rector, Dr. R. F. Crary, to Bishop Greer, to Bishop Satterlee, I will explain (if they wish) what seemed to me a most exceptional occurrence: but which causes me to repeat with the most reverent faith, "I believe in Jesus Christ, His only Son our Lord, who was conceived by the Holy Ghost, Born of the Virgin Mary."

Poughkeepsie, N. Y. (Mrs.) HELEN M. H. SANFORD.

"SEVENTY TIMES SEVEN."

To the Editor of The Living Church:

YOUR excellent Sunday School Lesson for April 28th raises an interesting point in regard to the above phrase. The author says: "There is some dispute as to whether [Jesus] meant to say seventy-seven or four hundred and ninety, but it is beside the mark, as what He plainly meant was that there is no limit to the forgiveness which should be accorded to one erring brother by another."

It is of course quite unquestionable that our Lord is teaching the limitless character of Christian forgiveness: but I should like to suggest that the choice of translation, "seventy times seven" or "seventy-seven times," is, from another point of view, not altogether "beside the mark," for there is probably in the words one of those subtle links binding the New to the Old, which, especially in these days, we ought not to pass over without notice.

So far as the Greek goes — *εβδομηκοντάκις ἑπτὰ* — it might be translated either "seventy-seven times" or "four hundred and ninety times," though *ἑπτὰ* instead of *ἑπτάκις* is on the whole, in favor of the former. Outside this verse the phrase is found only once in the whole of Biblical literature (Gen. iv. 24), where it occurs in a most significant context, "The Song of the Sword," and apparently gives its meaning to the passage in St. Matthew. Lamech, it would seem, has just returned from a dark deed of blood: and as he brandishes his sword before his wives, he boasts that the possession of weapons, only then invented, has conferred upon him the power of exacting greater vengeance over his enemies than that demanded by God against any who might slay Cain. He has just murdered a man for merely bruising him: let not his wives suppose that *one* death will wipe out the stain upon his honor. The enemy's kinsmen, too, must suffer. "If Cain shall be avenged sevenfold, truly Lamech *seventy and sevenfold*."

Now my point is just this. The Septuagint translators render these last three words by the identical phrase found in

St. Matthew's Gospel, which, as I say, does not occur elsewhere in the Bible. Is it improbable that there is in our Lord's words a definite allusion to this vindictive story of blood? On the one hand we have Lamech, the natural man, who when wrong is done him, craves seventy-sevenfold revenge: against this, our Lord most pointedly sets the teaching of His "new commandment"—that the Christian man's ambition must be to exercise the lofty privilege of seventy-sevenfold forgiveness.

Such, at any rate, is the opinion of many modern scholars, among whom I may mention J. H. Moulton, to whose brilliant *Prolegomena* I am indebted for much that I have written above. The singularly striking antithesis would prove most helpful in a sermon, and I believe careful study will show that the relation of the two incidents is by no means an artificial one.

Oxford, England.

STUART L. TYSON, M.A.

KENTUCKY MOUNTAIN MISSIONS.

To the Editor of The Living Church:

AS I have accepted the rectorship of St. John's Church, Cuyahoga Falls, Ohio, may I ask the friends of our Kentucky mountain missions that they send their donations to Mr. T. L. Warren, treasurer, care Security Trust Co., Lexington, Ky. I desire through you to thank the dear friends who have shown such interest in this Kentucky work and to ask a continuance of their good will towards it.

Very cordially,

Newport, Ky.

WM. M. WASHINGTON.

THE BISHOP OF FOND DU LAC ON THE THIRTY-NINE ARTICLES.

To the Editor of The Living Church:

IN reply to Dr. Wilmer's kindly and thoughtful letter, allow me to re-state my position about the Thirty-nine Articles. They are not to be regarded as a confession of Faith. The clergy are not held to believe only what is therein stated and to reject what is not. They were put forth as Articles for the promotion of uniformity of teaching and peace. They are like buoys that mark out the channel within which there is safe sailing. What I think our clergy are bound to, is not to deny in their teaching any theological position asserted by them. The Church herself is the final judge whether any one does so.

In the construction of the Articles, we are to take them, I hold, on their original and technical theological meaning. Also in case of any doubt or ambiguity they are to be construed along with the Prayer Book, according to the well known rule that it is not to be presumed that a law-giver intends to contradict himself.

Now, what is meant by the original meaning of the Articles and which I think should be accepted?

By the phrase "original meaning," I intended what the words of the Articles meant at the time they were written, and not what individual framers meant. The theological language as then used must be, in my judgment, the language in which they must be construed. Dr. Wilmer asks, "What did the framers of the Articles mean?" This is to put an interpretation on the phrase "original meaning" I did not intend. If I were allowed to indulge in a pleasantry with your correspondent, I might say in answer to his question, "I do not always know what they meant, and as a matter of fact I don't care." With more than ordinary regard for them, I don't make idols of them.

Let me explain myself. While in the case of a plain ambiguity (that is, where it cannot be determined which of two interpretations is the right one), the contemporaneous interpretation of a statute may be cited to elucidate its meaning. The opinions of the framers of a law cannot be so cited in any case. If a question arises, for instance, about the interpretation of a statute, it is not allowable to cite in court the opinions, expressed in debate, of those who framed it or advocated or approved its passage. The reason why the individual opinions are excluded, is because the law as passed is not the expression of the majority, but of the legislative body regarded as an entity or whole. The statute is the result of debate, and into it has passed the minds of all engaged in framing it on one side and the other. So that as a matter of fact some meaning may have become embodied in the law that no one at the time had in mind. And for a further and weightier reason this applies to a Church legislative body like that which drew up the Articles. For we believe they were aided in some degree by the Holy

Spirit, who might not only guide their utterance but use their ignorance and mistakes to the preservation of the faith. We are not, therefore, to refer to the private opinions of the framers as determining the "original meaning" of the Articles. All such a line of argument could do, would be to show us what the Reformers purposed to do. It is only by applying the legal rules of construction to their work, that we learn what they did. I am not, therefore, interested in the often wearisome and futile discussions as to what the Reformers thought or intended to do. I fully agree with Dr. Wilmer that it is "the Catholic Church and not a branch thereof that is always right." I might agree with a certain Archbishop who held that the "Thirty-nine Articles were an improvable form of sound words." I have never implied, while laying down the rule, "that progressive development must not be in contradiction to the common consciousness," that the Articles were so accredited, though the creeds are. But in loyalty to my own branch of Christ's Church, I take the Articles legally interpreted and in connection with the Prayer Book, feeling bound not to contradict in my teaching their theological statements.

In reply to the inquiry how the conservative spirit is to be reconciled with the progressive one, it seems to me sufficient at the present time and in view of the late controversies about the facts stated in the creeds, to say that the Church puts no bar on scholarship, but that no results of scholarship can be accepted that contradict the faith already received.

A further fair question is asked me, how can one reconcile the statement in Article IV, that Christ took His body with flesh and bones "wherewith he ascended into heaven," with the statement made by myself that the Ascension does not mean a passing from one locality or planet to another. The answer is not a difficult one. Our Lord did not go from one locality in this present material universe to another one. As the beginning of the new universe He carried His Human Body, in its glorified condition, to the Right Hand of Power, to be the source of life and center of the eternal kingdom. A glorified or spiritual body, is a real body. It differs from ours in their present condition in that then spirit controls matter, and not matter, spirit. Locality is thus consistent with a spiritual body, but a spiritual body is not governed by the laws of space. There is no contradiction then in the laws of thought, in denying our Lord's ascension to be a passing from our earth to another star, and yet believing He has not laid aside His human body but carried it into a special and unique union with the Divine Life.

In respect of the Quadrilateral, I am not of the opinion that the Church at its Lambeth Conference did, or by any action of the General Convention could, by such an expression that the Nicene Creed "was a sufficient statement of the Faith," revolutionize our Church's whole dogmatic basis. The Quadrilateral put forth terms upon which we were willing to enter into negotiations with the sectarian bodies. No one of them responded, save to reject them. One, the Old Catholics in America, accepted them and made petition for union on the ground of having accepted the professed terms. But the House of Bishops did not accept the petition as presented, and so a fuller and more complete profession of faith, covering the statements in the creeds and agreement with points in our Articles was drawn up. The Church in offering to treat with sectarians, has not altered her own position as holding the Faith of united Christendom, as set forth in the creeds, and Liturgies, and common consent. She stands as she has ever done on the Faith once and for all delivered, and witnessed in its power, by the lives of her saints.

C. C. FOND DU LAC.

A QUESTION ASKED AND ANSWERED.

To the Editor of The Living Church:

SOME forty years ago, Bishop Colenso of Natal in South Africa was tried for heresy, and deposed by Archbishop Gray of Capetown. The trial and judgment took place shortly before the meeting of the first session of the Lambeth Conference in 1867. It caused great trouble throughout the Church, and the American Bishops were disappointed to find on their arrival at Lambeth that Dean Stanley and the other friends of the deposed Bishop, had secured the rule of the Archbishop of Canterbury that no discussion of the deposition should be allowed in the Conference—a schism was made in the diocese of Natal which lasted until after the death of Bishop Colenso. The heresy, so-called, of the Bishop was the denial of the plenary

inspiration of the Bible. What does this Church of to-day think of the wisdom and the truth of that matter?

The Rev. Dr. Crapsey professes to believe all the Articles of the Christian Faith, but with certain ways of interpretation which seem to him allowable, though at variance and contrary to the general understanding of Christian people.

The proper issue before the court, would seem to be, whether his claim to interpret is within his proper privilege. Strange as it may seem, the court decided that this was not the issue before them—the only issue which is before them for decision is the question of personal honesty.

Now, this question of personal honesty is certainly of no little value to the person himself, but if this is all that the trial is to amount to, where is the benefit to anybody else? What is to be the benefit in any wise?

SAMUEL EDSON.

[If one has a dishonest servant in his employ, he is very apt to "depose" him from his position as quickly as possible. If a Court decides that a priest on trial is dishonest, it would seem to "be to the benefit" of the entire Church to depose him. This answers our correspondent's question.—EDITOR L. C.]

ADDITIONAL WEAPONS OF CHRISTIAN WARFARE.

To the Editor of *The Living Church*:

IN the diocesan Council held in 1906, the appointed preacher in the course of his sermon, referring to the Church at large, asked very emphatically whether the American Church appreciates the scope of her mission and whether her leaders and governors are properly aiding her to obey Christ's mandate, stated authoritatively by Him to be "to seek and to save that which was lost."

When I heard this query to the Church, I thought that if her Bishops, her Archdeacons, and her missionaries are working and fighting, as I know they are, devotedly and zealously against sin with such weapons of Christian warfare as the Church has provided and if their labors and sacrifices are not crowned with success, then perhaps other weapons of war are needed in addition to those now provided and in use.

It occurred to me that perhaps more sinners could be reached and more converts made, if very simple forms and usages of worship, supplemental to those now allowed, could be framed and authorized—forms adapted to all sorts and conditions of men—to the dwellers in the country and in the villages and towns as well as to the denizens in the large cities.

My suggestion is that with the Prayer Book, there should be coupled and bound a very short service, easily followed, containing the substance of the faith as summarized in the Apostle's Creed, the Lord's Prayer, and the Ten Commandments. That would enable the Church to arrange for and charge a reasonable royalty on the Prayer Book, so supplemented, the proceeds of which could be used for the support of the missionaries or for any other praiseworthy purpose. This proposition is based on the declaration in the preface to the Prayer Book that different forms and usages may without offense be allowed, provided the substance of the faith is kept entire.

The Prayer Book, as now authorized, is only a great means to a great end, or to use the language of the Church militant, it is a formidable weapon in the hands of the soldiers of Christ. It is like the heavy artillery of the army and navy of a nation prepared for or engaged in war. But the law-givers and leaders of such a nation would be very stupid and short-sighted if they provided the soldiers and sailors of the nation with heavy artillery only. The light weapons of attack and defense are just as useful and necessary for attack and defense as the heavy artillery.

So in the Church Militant, the Book of Common Prayer is a great weapon to break down and capture the kingdom of sin. It can not be too highly extolled for its spirituality and purity, its fulness and suitableness, its moderation and candor. It reaches hearts suited to a liturgical form of worship, but it is not effective to conquer and convert the unlearned, the ignorant, and those who need spiritual teachers prepared to feed them (to use St. Paul's words) "with milk and not with meat"—teachers speaking unto them as unto babes in Christ.

The Prayer Book is the strong meat "which belongeth to them that are of full age." Speaking of the English Prayer Book, the Dean of Canterbury declared that "our liturgy is, as many of our clergy testify, what the people do not want and cannot understand. It is too iterative, too long, too mechanical, and too formal. And yet although as long as fifty years ago, Upper House of Convocation agreed that some modification of

the Church's rules is needful to minister to the spiritual necessities of the people, we go on, as if smitten with apoplexy, and nothing is done."

Whatever may be the faults of the English Prayer Book, ours is all right. It is the heavy artillery of the Church which conquers for Christ in the large cities, but with it, our law-makers should provide a light artillery for the conquest of the villages, towns, and counties.

Statistics show the urgent and pressing necessity for additional weapons of spiritual warfare in aid of the Church. I select for illustrations two dioceses whose boundaries are co-terminous with those of the state, and which have archdeacons—Arkansas, organized in 1871, and Georgia, organized in 1823. Arkansas has a population of 1,311,564 with 80 counties and over 200 towns and cities, each with a population ranging from 400 to 50,000, and yet our Church has therein only 29 clergymen, 55 parishes and missions, and 3,375 communicants. Georgia has a population of 2,216,239, with 142 counties and over 262 towns and cities, each with a population ranging from 400 to 90,000, and yet our Church has therein only 53 clergymen, 139 parishes and missions, and 8,877 communicants.

I believe that it would be of very great advantage to the Church if the missionaries and the archdeacons would give their views through the Church papers on the best methods to promote the growth of the Church.

I may be too radical, but in addition to the introduction of the light artillery, I would create a corps of evangelists to use it. I would reduce the number of Deputies to the General Convention and I would create an administrative or business head to the Church substantially as proposed by Mr. Robinson, of Kentucky. These reforms are all needed and the sooner they are adopted, the better for the welfare of our Church.

JOHN H. STOTSENBURG.

LEAD US NOT INTO TEMPTATION.

A TRUE STORY.

WHILE S— wished to be honest, he was a weak man, and he yielded to the demands of an extravagant wife. I do not know whether the sum was large or small, but at all events the firm lost money. Mrs. S— had a few more luxuries, and S— went to jail. It is a proof of the man's redeeming traits that stern moralists always spoke of him with kindness, and that after his term had expired, several of his old neighbors tried to obtain employment for him. A good position was open, but S— declined it.

"No," he said, "I fell before temptation once, and there will always be somebody to suspect me. I had better take some job where there's no money to be handled."

S— was employed at a ferry. More than once he had a chance to obtain a more lucrative post, but each time he declined on the ground that he did not wish to be tempted again.

One day a passenger fell; S— sprang to his rescue, and was crushed to death by a boat which steamed into the dock.

Old people who knew S—, touch lightly on his misdeed, but speak with moistening eyes of his long repentance and his heroic end.

ASCENSION.

Rejoice, O Earth, for Heaven rejoices.
Exultantly in loud accord
Ten thousand thousand angel voices
Welcome the triumphant Lord.
Who, robed in human flesh, hath striven
With sin and grief and mortal pain.
Who, Death and Hell's stern portals riven,
Returns unto His courts again.

While He, 'mid song and acclamation
Like many waters' thundrous tone,
With conquest crowned, clothed with salvation,
Ascends His universal throne,
The Victor still man's body weareth,
Immortal now and glorified,
And still His passion's marks He beareth
In wounded hands and feet and side.

Let, then, the joyous proclamation
Through all the world's wide reaches ring.
Let every tribe and every nation
Glad psalms of adoration sing.
For henceforth death and evil never
Again shall dare Him to the strife.
Henceforth, a Man, He reigns for ever
The King of Peace, the Lord of Life.
Brownwood, Texas. (Rev.) JNO. POWER.

LITERARY

RELIGIOUS.

Psalms for the Christian Festivals. By Elizabeth Wordsworth, Principal of Lady Margaret Hall, Oxford. New York: Longmans, Green & Co.

Psalms for the Christian Festivals is a delightful volume, and in small compass contains a great deal of matter. Miss Wordsworth's interpretation and application of the Proper Psalms to the Christian life are most helpful, and show how much profit may be gotten from the Psalms. "Many of us treasure books of devotion which have belonged to some departed friend; we look at the pencil-marks against some of the verses with a feeling of reverent affection. But think that we have in the Psalter the very words, the very phrases which, in some cases, our Lord Himself has underlined by quoting them in His discourses, or at His Passion, and others which we can hardly doubt formed a part of the manual which was not only in His hands, but laid up in His memory."

Hebrew Ideals. By James Strachan. Edinburgh: T. & T. Clark. Imported by Charles Scribner's Sons, New York.

This is the second part of a series of studies in the Patriarchal stories, dealing with Genesis xxv. 50, as the first part dealt with Genesis xii. 25. The effort is made to fix the attention upon the stories as vehicles of religious and moral truth, and the emphasis is thus placed where those who first told the stories in their present form intended to place it. Critical results are accepted, and the little volume has its value if only to show how little these results affect the ordinary use of the Bible. A certain vividness of treatment is the only way in which criticism makes itself evident. The book should prove of unusual value for Bible class teachers.

A Good Shepherd, and Other Sermons. By the Rev. William Reed Huntington, D.D., Rector of Grace Church, New York. New York: Thos. Whittaker.

Dr. Huntington, in the initial sermon, which gives its title to the volume, pays a loving tribute to the late Bishop of Central New York. In its tenderness, its discrimination, its affectionate regard, it is a model. The sermons, as a whole, are masterpieces in their simplicity and directness. They show the fearlessness and courage of the true prophet who is not afraid to take the unpopular side. The sermon on "Analysis Is Not All," is a strong plea for the Bible. While criticism may have its uses, yet the Bible thus dissected is no more the Bible than the rose which has been taken to pieces is the rose. "Let us appreciate our Bible as a whole. It is no scrap-book of chance clippings, culled from various literatures; it is a family Bible, and the family which owns it is none other than the widespread family of man." "The Easter Method," and "The Eagle and the Stars" are also strong sermons; and it is good for our modern congregations to have such preaching.

The Personality of Jesus. By Charles H. Barrows, formerly President of the International Young Men's Christian Association Training School. Boston: Houghton, Mifflin & Co. Price, \$1.25 net.

In these days when belief "in all the Articles of the Christian Faith as contained in the Apostles' Creed" is—well, not exactly denied, but patronized with decorous condescension—it is like inhaling the breezes that play around some granite Alpine peak to peruse a work "begun, continued, and ended" in those out-and-out methods which Mr. Charles H. Barrows adopts. In a treatise where almost every page is stimulating, helpful, and stored with strong meat for men of full age, it is invidious to pick and choose one portion as excelling the rest. Nevertheless, we venture to put our finger upon the chapter wherein our Blessed Lord's *Will* is studied. Examining the Master's strength and resolution, His courage, and His manliness, the writer remarks: "It was this force of character, combined with tenderness of feeling, which was before the mind of Tennyson when he wrote the first line of *In Memoriam*—*Strong Son of God, Immortal Love.*" Again, in reply to a circular letter sent to seventeen prominent clergymen, Mr. Barrows received unanimous testimony to the fact, that the conventional face of the Saviour, as familiarized to us in sacred art, does not convey the idea of strength of will and consequently it cannot be true to fact. Criticizing this artistic, conventional Christ, brings us to another of those happy hits with which this book abounds. The flowing locks and bare head of the Christ of the average pictorial Bible and stained glass window, must be untrue to reality. Orientals invariably cover their heads, not only when they are out of doors, but also when they are within the house, and specially when worshipping in God's sanctuary. To do otherwise would be to commit as grave a breach of decorum as an Occidental would commit were he to enter a lady's parlor with shoes and stockings off. Yes, the book, as a whole, will more than pass muster; but while such is our well-weighed verdict, we would fail in our duty were we to ignore a couple of blemishes, which remind us of the proverbial dead flies in the apothecary's oint-

ment: (a) One of our author's numerous and, with this exception, valuable *obita dicta* strikes us as being positively harmful, at least at the present juncture in the United States. Mr. Barrows sets down our Lord's ruling on Divorce amongst those "Hyperboles" of Jesus which are a study in themselves. His ruling on Divorce was designed to express an ideal not, in His expectation, attainable by all." (b) To his honor be it stated, Mr. Barrows is nothing if not "a man mighty in the Scriptures"; but if so (and we gladly accord him this distinction), why does he affect the unscriptural habit of speaking throughout of "Jesus" without any honorific title. If we read our Bible aright, this familiar treatment of "the Name which is above every name" was only employed by the inspired penmen in those places where such treatment was appropriate—*viz.*, in describing the Son of Mary during the time of His great humility. But a modern Christian occupies an entirely different position from that in which the four Evangelists found themselves. He writes from the vantage ground of the Church of Christ ascended into heaven. The writers of the apostolic epistles never allow themselves to indulge in any such familiarity. With them it is ever *The Lord of Glory*, or *The Lord*, or *The Lord Jesus*, or *the Lord's Day*, or *The Lord Jesus Christ*, or *Jesus Christ* (*Christ* being a title of honor, signifying *The Lord's Anointed*). Taking the very lowest ground, the rhythmic cadence of Mr. Barrows' forcible English prose would strike the ear with far more musical effect, if—instead of tautologically reiterating this one and the same name—he had rung the changes on those other glorious titles (such as *The Saviour*, *The Redeemer*, *The Master*, etc., etc.) which, even when taken together are unable fully to express the unsearchable riches of Christ. Our theology would be sounder, our reverence would be deeper, and our religion would be more virile, if not only Mr. Barrows, but Christians in general, followed the wholesome example set them in this matter by St. Peter, St. Paul, and St. James.

A. R. MACDUFF.

BIOGRAPHY.

The True Andrew Jackson. By Cyrus Townsend Brady, LL.D. Philadelphia: J. B. Lippincott Co.

This is one of the most interesting and attractive of the series of "True" biographies. Dr. Brady has done excellent work, and has made Andrew Jackson a very real being. He does not gloss Jackson's faults, but shows, even by the testimony of opponents, how great a man "Old Hickory" was. As his biographer says, Jackson "was fearless, prompt in action, aggressive, passionate, and intolerant of contradiction. He manifested these qualities early and they increased as he grew older." Naturally such a man would make enemies, and yet he was most popular with the people. They knew him, and they knew that he was their friend. In all that he did, Jackson, according to his lights, was moved by the deepest patriotism; no president has felt his responsibility more keenly. In his service to state and country, in the many and varied offices he held, Jackson was animated by a high sense of duty. In his private relations he was honorable and upright, clean and pure. We are under obligations for this volume, which deserves to be widely read.

Sir Walter Scott. By Andrew Lang. Illustrated. New York: Charles Scribner's Sons.

The need of a brief biography of Sir Walter Scott is modestly put forth as the author's excuse for this book, but no apology is needed for the existence of a volume so charming. It is "its own excuse for being."

The present biographer is from Sir Walter Scott's own countryside; he has read most of the original material used by the latter's son-in-law, Lockhart; and his book really contains the essence of the biography by Lockhart—which, in this busy generation, is not universally read—with some additions from other sources.

Mr. Lang's judgment of Scott is acute, yet generous—the "foible of Scott was the effort to live an idealized past."

The beautiful tribute of the concluding chapter should be read entire, although the final paragraph sums up the world's debt to Sir Walter Scott: "That song of praise for such happiness as 'sceptered king nor laurelled conquerors' can give, has followed this wondrous potentate, from three generations, who have warmed their hands at the hearth of his genius, who have drunk of his enchanted cup, and eaten of his fairy bread, and been happy through his gift."

E. P. HOWARD.

FICTION.

Nero. By Stephen Phillips. New York: The Macmillan Co.

That Mr. Phillips has added any littlest leaf to his laurels by his conception and rendering of Nero, even his best friends will not claim. If it is an attempt to rehabilitate the school-reader Nero, it must fail. If only a poet's license by any charity could allow the new rendering, still the poet has made a silly boy only, weak, vacillating, petty. Tacitus' nor Gibbons' Nero was no dandy, as is Mr. Phillips'. But aside from this, Mr. Phillips' lines are beautiful. His felicity of phrase, his diction are compelling of admiration. Of course Nero is not a stage play, but a reading, and worth the reading, for is not Stephen Phillips our only hope among English writers of that great tragedy for which his friends are still looking?

Church Calendar.



May 1—Tuesday. SS. Phillip and James.
 6—Third Sunday after Easter.
 13—Fourth Sunday after Easter.
 20—Fifth Sunday (Rogation) after Easter.
 21—Monday. Rogation Day. Fast.
 22—Tuesday. Rogation Day. Fast.
 23—Wednesday. Rogation Day. Fast.
 24—Thursday. Ascension Day.
 27—Sunday after Ascension Day.

CALENDAR OF COMING EVENTS.

May 29—Southern Virginia, Convention.
 30—Maryland, Convention.

Personal Mention.

THE address of the Rev. W. A. ATKINSON is changed from Ann Arbor, Mich., to 75 Stanton Ave., Detroit, Mich.

THE Rev. GEORGE W. BARNES has resigned the missions at Alexandria and Glenwood, Minn., and will become rector of All Saints' Church, Loveland, Colo., on Whitsunday.

THE Rev. WM. HENRY BARNES, who has been assisting the rector of Grace Church, Albany, N. Y., has accepted the curacy of that parish. His address will be 408 Clinton Ave., Albany, N. Y.

THE Rev. ELLIOTT W. BOONE has resigned the rectorship of Calvary Church, Golden, Colo., and will probably do temporary work in the East during the summer months.

THE Rev. JAMES E. FREEMAN, rector of St. Andrew's Memorial Church, Yonkers, N. Y., sailed for Naples, Italy, on May 22nd to be absent seven weeks. On his return he will go to his summer charge at Sorrento, Me.

THE Rev. R. H. FORTESQUE GAIRDNER, rector of Grace Church, Grand Rapids, Mich., has accepted a call to St. Martin's Church, Chicago, Illinois.

THE address of the Rev. J. MCALPINE HARDING is changed from Trenton, N. J., to Palmyra, N. J.

THE Rev. R. M. HARDMAN, missionary-in-charge of St. Paul's Church, Brookings, S. D., has accepted an invitation to deliver the Baccalaureate sermon to the graduating class of De Smet High School on June 30th.

THE Rev. BYRON HOLLEY has resigned the rectorship of Grace Church, New Orleans, La., and accepted that of St. Paul's Church, Chattanooga, Tenn. After June 1st his address will be St. Paul's Rectory, W. 7th and Pine Sts., Chattanooga, Tenn.

THE Rev. JOHN H. JUDASCHKE, secretary to the Bishop of Arkansas, expects to sail for Europe June 6th. Until August 5th his address will be in care of the American Express Company, No. 2 Ferdinand Strasse, Hamburg, Germany.

THE Rev. PERCIVAL MCINTIRE, New York City, sailed on the 19th inst. for a summer tour in Europe.

THE address of the Rev. W. A. MITCHELL is changed from 2209 N. Street, Washington, D. C., to Mechanicsville, Md.

THE address of the Rev. H. B. PULSIFER is changed from Armitage House, Marshall Street, Milwaukee, Wis., to 864 Cambridge Ave., Milwaukee.

THE Rev. RICHARD M. SHERMAN, St. Agnes' Chapel, Trinity parish, New York City, has accepted the unanimous call to the rectorship of Trinity parish, Potsdam, N. Y., and will enter upon his duties on the first of July.

AFTER a service of thirty-one years, the Rev. GEORGE W. SHINN, D.D., rector of Grace Church, Newton, Mass., will terminate his rectorship on the 9th of June. He has been elected rector *emeritus* of the parish. His address will be Summit, N. J.

THE Rev. JOSEPH SPEERS has been chosen rector of St. Stephen's Church, Wilkingsburg, Pa., and will enter upon his duties June 1st.

THE Rev. ALFRED R. TAYLOR, minister-in-charge of St. Paul's Church, Ventura, Calif.,

has accepted a call to the rectorship of the Church of the Good Shepherd, Ocean Park, Cal., and will enter upon his duties May 27th.

THE Rev. Dr. F. C. H. WENDEL, priest-in-charge of the Memorial Church of the Transfiguration, Brooklyn, L. I., has accepted charge of St. John's Church, Center Moriches, L. I., and St. Andrew's Church, Yaphank, L. I., N. Y. His postoffice address after June 1st will be Center Moriches, L. I., N. Y.

ORDINATIONS.

DEACONS.

OKLAHOMA AND INDIAN TERRITORY.—Mr. J. U. WATTS was ordained to the diaconate by the Rt. Rev. F. K. Brooke, D.D., Bishop of the diocese. The Rev. A. B. Nicholas presented him and the Rev. Fletcher Cook preached the sermon.

PRIESTS.

CONNECTICUT.—On May 16th, an ordination of priests was held in St. James' Church, New Haven (Fair Haven), by the Bishop of the diocese. The sermon was preached by the Rev. G. Brinley Morgan, D.D., rector of Christ Church, New Haven. There were advanced to the priesthood: The Rev. WILLIAM BURROWS, B.D., presented by the Rev. D. Russ Judd; the Rev. JOHN WHITE WALKER, M.A., presented by the Rev. Millidge Walker; the Rev. TIMON EVANS OWENS, B.D., presented by the Rev. William P. Downes.

The Rev. Mr. Burrows has been minister in charge of St. James' Church, the people of which parish entertained the visiting clergy and guests. The Rev. John White Walker is in charge of the mission at Putnam. The Rev. Timon Evans Owens is about to take duty in the diocese of Washington.

OFFICIAL.

ASSOCIATE ALUMNI, GENERAL THEOLOGICAL SEMINARY.

The annual meeting of the Associate Alumni of the General Theological Seminary will be held on Tuesday, 29 May, 1906, in the Gymnasium, Chelsea Square, New York City, at half-past ten o'clock A. M.

Applications for circular notices of the Reunion and Banquet may be addressed to JOHN KELLER, *Secretary, etc.*
 160 Beach St., Arlington, N. J.
 3 May, 1906.

"THE SOCIETY OF THE GRADUATES OF ST. MARY'S HALL."

The Annual Meeting of "The Society of the Graduates of St. Mary's Hall" will be held—Founder's Day, May 27th, falling this year on Sunday—on Saturday, May 26th, 1906, at 9:45 A. M. at St. Mary's Hall, Burlington, New Jersey. Chapel service at noon. Mrs. WILLIAM D. HEWITT, Corresponding Secretary.

RETREATS.

The annual Retreat at Kemper Hall, for Associates and other ladies, will begin with Vespers, June 12th, closing Saturday morning, June 16th. The Rev. Father Hughson, O.H.C., Conductor. Ladies wishing to attend will please notify the Mother Superior.

DIED.

GILLIAM.—In Biltmore, North Carolina, Easter Day 1906, Mrs. ANNA THEODORA GILLIAM, in her thirty-second year. Interment at Columbia, South Carolina.

"Just as I am: Thou wilt receive,
 Wilt welcome, pardon, cleanse, relieve;
 Because Thy promise I believe,
 O Lamb of God, I come."

GOODRICH.—Entered into rest at Franklin, Mass., on April 27th, "in the communion of the Catholic Church." WILLIAM MILLER GOODRICH, a veteran of the Civil War, one of the founders of the Church of the Ascension, Auburn, R. I., and for 16 years its faithful senior warden, in his 72nd year.

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

RAWKINS.—At Princeton, N. J., on Sunday, April 29th, 1906, CHARLES RAWKINS, in his sixtieth year. Funeral service was held at Trinity Church, Princeton, N. J., on Wednesday, May 2nd, 1906.

Eternal rest grant unto him, O Lord!
 And light perpetual shine upon him!

SMITH.—At Westmoreland, N. Y., on May 5th, 1906, Mrs. CAROLINE G. SMITH, aged 83 years; mother of Janette J. Smith and Albert W. Smith.

STREATOR.—Entered into the rest of Paradise at St. Joseph's Hospital, Denver, Col., May 9th, 1906, BURT HERR STREATOR, beloved son of Marquis H. and Anna M. Streator.

Requiescat in pace!

The funeral services were held from St. Peter's Church, Denver, Friday, May 13th, with Requiem Eucharist, the Rev. F. Carmen celebrant. The committal at Fairmount cemetery was said by the Rev. Ernest B. Streator, brother of the deceased.

CLASSIFIED NOTICES AND ADVERTISEMENTS.

Death Notices are inserted free. Memorial matter, 2 cts. per word. Marriage Notices, \$1.00 each. Classified advertisements, wants, business notices, etc., 2 cts. per word.

Persons desiring high-class employment or high-class employees; clergymen in search of suitable work and parishes desiring suitable rectors, choirmasters, etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

Address: THE LIVING CHURCH, Milwaukee, Wis.

FOUNDING OF A RURAL CHURCH.

WANTED—30 CHURCH FAMILIES to settle on a tract of choice land in Wisconsin, which will be sold to Churchmen only. Six families already. Can give reasonable terms now. Have approval of the Bishop. Address: REV. H. E. CHASE, Hinsdale, Ill.

WANTED.

POSITIONS OFFERED.

WANTED.—Reliable supply for Chicago mission for two of last four Sundays in July—Early Celebration and Morning Prayer. \$5.00 a Sunday and accommodation. Apply A 3, LIVING CHURCH, Milwaukee.

SPECIAL TRAINING for organists and choir-masters preparing for higher positions, or for the profession. Unequaled advantages for studying the Cathedral service, organ accompaniment, and boy voice culture. G. EDWARD STUBBS, M.A., Mus.Doc., St. Agnes' Chapel, Trinity Parish, N. Y.

RECTOR for Church of 150 communicants. Consecrated. Thriving suburb of Chicago. Splendid opportunity for a worker. CHAS. A. ROBINSON, Morgan Park, Ill.

POSITIONS WANTED.

PRIEST.—Catholic and Prayer Book Churchman, desires position as rector. Good worker, preacher, organizer. Thoroughly experienced. Now rector of thriving parish. Reason for change, climatic. Address: A. B. 2, LIVING CHURCH, Milwaukee.

REFINED LADY, good reader, musical, desires position as companion. Would travel. E. PHILSON, 1521 Valmont Street, New Orleans, La.

WANTED.—Position in Preparatory School, by Churchwoman, to teach Elocution, Physical Culture, assist in English. Eight years' experience. References: Bishop Tuttle, St. Louis, Mo.; Mrs. J. H. Brooks, 1135 W. 1st Street, Oil City, Pa. Address: IDA M. MOORE, 4234a West Belle Place, St. Louis, Mo.

A CHURCHWOMAN of refinement and education, a good housekeeper, wishes a position as companion to an elderly lady. References given. Address: (Miss) L. P. M., care LIVING CHURCH, Milwaukee.

A PRIEST having the months of July and August at his disposal, would like to supply some parish or mission on either coast, or in the mountains, or near some large body of water. Address: "PRIEST," care LIVING CHURCH, Milwaukee.

WANTED—BOARD.

COUNTRY BOARD wanted in Wisconsin during June for parents and three children. Pinerles or Interior lakes preferred. Address with rates and accommodations, C 2, LIVING CHURCH Office, Milwaukee.

CLERICAL REGISTRY.

POSITIONS SECURED FOR QUALIFIED Clergymen. Write for circulars to the CLERICAL REGISTRY, 136 Fifth Avenue, New York, conducted by The JOHN E. WEBSTER Co. Established, April 1904.

WANTED.—Unmarried Curate for Church in large city. Salary \$500 with board, rooms, etc. CLERICAL REGISTRY, 136 Fifth Avenue, New York.

PARISH AND CHURCH.

ORGAN BUILDING AND RECONSTRUCTION. Mr. Felix Lamond, organist of Trinity Chapel, and Music Editor of *The Churchman*, is prepared to give expert advice to music committees and others who may be purchasing organs. Address: 16 West 26th St., New York.

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

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

SUMMER RESORTS.

LICHFIELD SPRINGS, N. Y.—Berkeley-Walontha Hotel. The great White Sulphur Springs. E. H. PATRICK, Manager. Office, 646 Madison Ave., N. Y. Hotel will open June 20th, and accommodation can now be secured by writing Manager.

TRAVEL.

EUROPE.—Select Summer Tours. Best steamers; small parties; new ideas; personal escort. \$250. Rev. L. D. TEMPLE, Watertown X, Mass.

NOTICE.

WILL THOSE WHO LOVE THE CHURCH PLEASE CONSIDER?

The average salary of a clergyman of the Church is about \$600 per year. There are hundreds of excellent men doing heroic work in the West and South and East on \$300 and \$400 per year. It is cruel folly to expect such as these to provide for themselves with pension or insurance, and the official society of the Church does not ask them to do so.

Among the clergy of fifty and upward, there are distressing instances of poverty. Old clergymen tramping the country as book-agents, picture-sellers, canvassers, insurance agents.

An active ministry, many of whom are struggling to make ends meet, and a cast-out and starving ministry in old age, is not a righteous basis upon which to build aggressive Christianity at home or abroad.

BUT THERE IS A WAY OUT.

The Church in its official capacity has provided, by profoundly wise legislation, in its general canons, for an uniform, comprehensive annuity or pension and relief fund for the clergy and their families throughout the whole Church. Its distinguishing marks are official character and freedom from limitations.

The young disabled clergyman, the old, the widow, the orphan are eligible without dues or fees or diocesan requirements.

If we cannot pay living salaries to the clergy in the present, let us at least take care of the smaller number, old and disabled.

We appeal to the laity for generous gifts and bequests for "Pensions at 64" and the

General Work of the National Fund. Do not confuse this official society with any other. Send for "A Plea for a Square Deal."

THE GENERAL CLERGY RELIEF FUND,
The Church House, Philadelphia, Pa.,
REV. ALFRED J. P. McCLURE,
Assistant Treasurer.



APPEALS.

We are very much in need of an Episcopal Church in Basic City, Virginia. We own the lots, but lack funds for our church building. Please send us twenty-five cents for this purpose. If so, you will receive your reward and the thanks of our little flock. Remit to W. H. PAGE, Secretary and Treasurer, Basic City, Virginia.

I heartily endorse the above as most worthy.
A. M. RANDOLPH,
Bishop of Southern Virginia.

BISHOP OF CALIFORNIA FUND.

The following subscriptions to the "Bishop of California Fund" have been received by THE LIVING CHURCH, and the grand total acknowledged has been forwarded to Bishop Nichols:

Mrs. H. A. Metcalf, Boston, Mass.....	\$ 2.00
E. M. W., Brooklyn, N. Y.....	1.00
Neville N. McCroy, Brooklyn.....	10.00
Christ Church, Frackville, Pa.....	17.83
Cash, Milwaukee	10.00
Woman's Auxillary, Waupaca, Wis....	1.00
Officers Woman's Auxillary, Waupaca..	2.00
Church of Holy Innocents, Henderson, N. C.	20.00
Wm. E. Hutchinson, Washington, D. C.	5.00
St. Mark's Church, Hammonton, N. J....	5.25
Albert B. Fales, Somerville, Mass.....	5.00

Total \$ 79.08
Previously reported 490.00

Grand Total \$569.08

It is very gratifying to have been the means, through which the Bishop of California has been so liberally helped in his time of dire distress. As details and particulars come to us, the situation grows more and more pitiful. If any of our readers have not yet done their best in contributions, we urge them to forward their subscriptions at their earliest convenience, direct to THE LIVING CHURCH, Milwaukee.

INFORMATION AND PURCHASING BUREAU.

For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information and Purchasing Agency is maintained at the Chicago office of THE LIVING CHURCH, 153 La Salle St., where free services in connection with any contemplated or desired purchases is offered.

BOOKS RECEIVED.

A. R. MOWBRAY & CO. New York.
Leaders of the Church 1800-1900. Edited by George W. E. Russell. *Bishop Westcott*, by Joseph Clayton, author of *Father Dolling*, a *Memoir*. Price 3½.

THE MACMILLAN CO. New York.
English Men of Letters. *Walter Pater*, by A. C. Benson, Fellow of Magdalene College, Cambridge. Price, 75 cts. net.
The Vine of Sibmah. A Relation of the Puritans. By Andrew MacPhail. Illustrated. Price, \$1.50.

Christian Thought on Present-Day Questions. Sermons on Special Occasions. By William Allen Whitworth, M.A., Vicar of All Saints', Margaret Street, Sometime Fellow of St. John's College, Cambridge. With a Preface by the Bishop of London. Price, 4½ net.

THE PRESBYTERIAN BOARD OF PUBLICATION AND SABBATH-SCHOOL WORK. Philadelphia.

The Book of Common Worship. Published by Authority of the General Assembly of the Presbyterian Church in the United States of America, for Voluntary Use in the Churches.

E. P. DUTTON & CO. New York.
English Men of Science. Edited by J. Reynolds Green, D.Sc. *Herbert Spencer*, by J. Arthur Thomson, M.A., Regius Professor of Natural History in the University of Aberdeen, author of *The Study of Animal Life*, *The Science of Life*, etc. Price, \$1.00 net.
The Works of Flavius Josephus. Translated by William Whiston and newly edited by D. S. Margolouth, D.Litt. Price, \$2.00.
Maitland Major and Minor. By Charles Turley, Author of *Godfrey Marten, Schoolboy*, *Godfrey Marten, Undergraduate*. With Six Illustrations by Gordon Browne. Price, \$1.50.

Jack Derringer. A Tale of Deep Water. By Basil Lubbock, author of *Round the Horn Before the Mast*. Price, \$1.50.

Studies of English Mystics. St. Margaret's Lectures 1905. By William Ralph Inge, M.A., D.D., vicar of All Saints', Ennismore Gardens; late Fellow of King's College, Cambridge, and Hertford College, Oxford; author of *Christian Mysticism*. Price, \$2.00 net.

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JOSEPH F. WAGNER. New York.

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GEORGE W. JACOBS & CO. Philadelphia.

The Battles of Labor. Being the William Levi Bull Lectures for the Year 1906. By Carroll D. Wright, Ph.D., LL.D., Former United States Commissioner of Labor. President of Clark College, and Author of *Industrial Evolution of the United States*, *Outline of Practical Sociology*, etc. Price, \$1.00 net.

RICHARD G. BADGER. Boston.

The Youth of Messiah. Edward Farquhar, author of *Poems*.

The Junction of Laughter and Tears. By De Keller Stamey.

The Exodus. An Epic on Liberty. By Francis Everard Roche.

MOFFAT, YARD & CO. New York.

Where Speech Ends. A Music Maker's Romance. By Robert Haven Schaufier. With a Prelude by Henry Van Dyke. Illustrated by E. W. Ashe, Frederick Dorr Steele, and Leon Gulpon. Price, \$1.50.

The Invisible Bond. By Eleanor Talbot Kinkead. Price, \$1.50.

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Science and Idealism. By Hugo Münsterberg. Price, 85 cts. net.

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The Wire Tappers. By Arthur Stringer, author of *The Silver Poppy*, *The Loom of Destiny*, *Lonely O'Malley*, etc. Illustrated by Arthur William Brown. Price, \$1.50.

NOVELLO, EWER & CO. New York.

The Essentials of Choir-Boy Training. By Walter Henry Hall, Organist and Choirmaster of St. James' Church, New York, and of the Cathedral of St. John the Divine, New York. (Reprinted from the *New Music Review*). With an Introduction by the Rev. Ernest Voorhis, Ph.D., Precentor of the Cathedral of St. John the Divine, New York.

LONGMANS, GREEN & CO. New York.

The Increase of the Episcopate. By C. E. A. Bedwell. With an Introduction by Edgar Jacob, D.D., Bishop of St. Albans. With Maps. Price, 90 cts. net.

The Empty Tomb. Being Thoughts on the Resurrection of our Lord. By B. W. Randolph, D.D., Principal of Ely Theological College, Hon. Canon of Ely, Examining Chaplain to the Bishop of Lincoln. Price, 50 cts.

The Church and Commonwealth. The Visitation Charges of the Right Rev. George Ridding, D.D., First Bishop of Southwell. Collected and Edited by his wife, Lady Laura Ridding. Price, \$3.00 net.

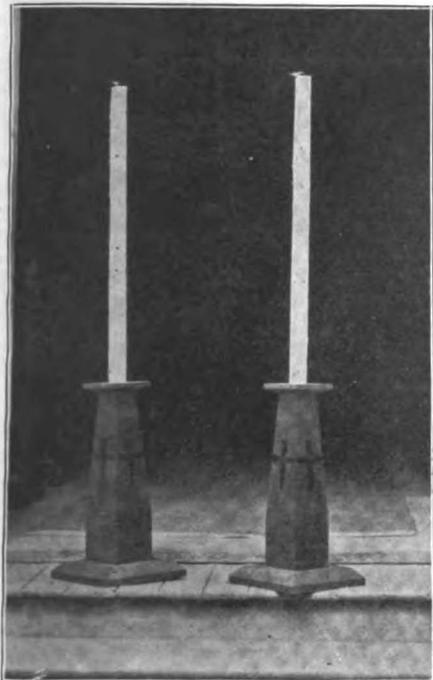
THE CENTURY CO. New York.

The Intellectual Miss Lamb. By Florence Morse Kingsley, author of *The Transfiguration of Miss Philura*, *The Resurrection of Miss Cynthia*, etc. Price, 75 cts.

THE CHURCH AT WORK

EASTER IN HONOLULU.

THE SERVICES on Easter morning in our Cathedral church commenced, as in former years, by a low celebration at 6 o'clock, the celebrant being the Rev. Father Fitz, pastor of our congregation. In spite of the early hour and of the somewhat damp weather



GIFT TO CATHEDRAL, HONOLULU.

after a showery night, a numerous congregation assembled in the stately edifice which occupies the site given for that purpose to the Hawaiian people by King Kamehameha IV., the foundation of which was later laid by his brother (later King Kamehameha V.), on March 5, 1867. Although it is still in an unfinished state, the portion now in use and the close were consecrated by Bishop Willis on Mid-Lent Sunday, March 9, 1902.

The floral decorations of the altar and chancel were very appropriate and beautiful. Graceful palms and delicate fern-like foliage were tastefully mingled with Easter lilies, callas, asters, daisies, etc., around the massive sandstone columns of the nave and chancel, from the centre of which the many lights of the altar gleamed brightly upon the worshippers below. The Gospel was read in both English and Hawaiian, the latter by the lay reader, Mr. Solomon Meheula.

At 9:30 *Missa Cantata* was celebrated in Hawaiian. On this occasion the organ was presided at by Mr. R. R. Bode, formerly assistant organist of Wells Cathedral, England, who played as an introductory voluntary the prelude to the fourth act of Massenet's sacred drama, "The Last Sleep of the Virgin."

The service commenced by a procession of the choir of nearly forty boys and men through the ambulatory and nave to the choir stalls. The acolytes in their cottas and red cassocks, devoutly grouped around the brilliantly lighted altar, produced a most beautiful and impressive scene, while the rendering of Marbecke by the sweet voices of the choristers was most devotional and inspiring.

For the offertory, a hymn, translated by Queen Liliuokalani into Hawaiian from the English version of a Russian hymn, the words and music of which were written by Grand Duke Constantine, was beautifully sung by a

quartet, the full choir joining in the chorus. The *Benedictus* and the *Agnus Dei* were also very effectively rendered.

At this service, two handsome standard candlesticks, two feet in height, the bases and pillars constructed of *koa* wood, upon which crosses in *kou* wood were imposed, the gift of the vestry and congregation, were used for the first time. They looked very imposing, indeed, and are quite an addition to the chancel furniture. They are the work of Mr. Ralph Turner, a local wood-worker, from a simple yet effective design by Mr. Testa, the senior warden. It is the first known instance in which our beautiful woods have been put to such use, and very appropriate, too.

The large and representative congregations at these services showed a most encouraging increase in the devotion and interest of the members. Among those present were Queen Liliuokalani and Princess Kalaniana'ole.

MEN'S THANK OFFERING.

THE REPORT of the Pittsburgh diocesan committee on the Men's Missionary Thank Offering is interesting. The committee met once each month, from April to November, 1905. Plans were prepared and put into operation to secure a canvass of the men and boys in the diocese. At the meeting in November it was decided to meet only once in three months, because the work was well under way, and the secretary, Rev. Joseph Speers, was engaged to visit the parishes and missions as far as possible, and personally present the object and plans of the committee to the people. These visitations began in December, and are being continued at the present time.

To sum up the work in accordance with the general plan of the central committee, the following is the result: One hundred and thirty lists of men and boys were secured, with an enrollment of over seven thousand names. Three small missions and one church have not sent in lists, but the church has promised to do so at an early date. Ninety-seven parishes have appointed parish committees; fifty-six parishes have reported work done and the plan of the diocesan committee being carried forward. Some parishes have been hampered with local conditions from taking up the work, but have given assurance of entering into it heartily from now on. Only a few have manifested no interest, or absolutely refused to do anything. No one who looks at the matter in the light of facts can fail to see that the work will prove a training school for some, and educate all to work and give and pray for the advancement of Christ's Kingdom.

Only a few churches have made any returns to the treasurer, but many report collections made and placed on deposit until the canvass of the parish had been completed, and all the gifts promised have been paid.

The secretary has visited fifty-three churches and missions, presenting the subject, organizing the parish committee, or instructing their representatives in the plan adopted for use in the diocese. While some of the clergy have been a little slow in appointing committees, it was not from a lack of interest, but a difficulty in securing men to serve. It will be readily seen the interest has been very general and great.

While no definite statement can be made at this time of the amount which may be raised, the secretary is greatly encouraged to believe that irrespective of the fact that

many and great calls are being made on the churches, the generous love of the sons of the Church in the diocese of Pittsburgh will respond to this great Thank Offering appeal, "In gratitude to God for all that the Church has been to them and to this Nation in its three hundred years of history," and fulfil the hopes and prayers of our Bishop and committee in a memorial gift of \$100,000."

THE NORTHAMPTON CONFERENCE.

INQUIRIES are being made concerning the Northampton Conference programme, which week to select where only one can be included in a vacation. The Seabury Society, which is in charge this year, answers that the study of missions runs through both weeks; that there is Bible study both weeks, the former under the Rev. John T. Kerrin of Jamestown, N. Y., and the latter under the Rev. Samuel R. Colladay of Berkeley. During the first week the Rev. W. W. Smith will give addresses on Sunday School teaching, and during the second, the Rev. Dr. Samuel Hart on the Prayer Book.

The three Sunday afternoon meetings will be: 8th, "The Cause of Christ," the purpose being to show the progress in America since 1807, on mission fields since 1800, and among men during the past twenty years; on the 15th, "Cuba," with Bishops Darlington and Knight as the speakers, the meeting to be held on the college campus; and the 22nd, "The Missionary Thank Offering," with the Rev. Hiram R. Hulse and George Wharton Pepper as speakers.

The night meetings in Assembly Hall during the first week will include: 9th, "Students, Missions, and Men," the Rev. H. A. McNulty and Howard Richards, Jr.; 11th, Philippines illustrated, the Rev. Dr. John B. Devins; 12th, "Evolution of the New Testament," Dr. Talcott Williams; 13th, "Young Men and the Ministry," by the Rev. Dr. George Hodges, and "Religious Education of Youth," Rev. Dr. J. Sanders Reed.

The second week will begin with an illustrated lecture on Babylon and Nineveh by Dean Ussher of St. Mark's, Grand Rapids; 17th, "The Church and the Settlement," Mr. Robert A. Woods of South End House, Boston, and the Rev. Robert B. Kimber, superintendent of the City Mission, New York; 18th and 19th, "Woman's Work," the speakers including Deaconess Knapp, Miss E. B. Richmond, and Miss Sallie Stuart; 20th, a presentation of the new plan of dismissing day schools on Wednesday afternoons of each week and their religious instruction in the churches of their parents; and 21st, "The Men of 1906: Their Duty to the Church and Their Discharge of It," by Judge Wahle of New York and Dr. Canfield of Columbia University.

There will be three Saturday afternoon meetings. The first will be the opening service of the Conference, the second, "The Church and the Man who Works with His Hands," the labor organizations of the vicinity being invited; and the third, "The Church and Politics." The opening sermon and the closing one will have for theme, "The Real Mission of the Church." Bishop Hall of Vermont will be the preacher on the closing Sunday night.

The registration fee may be paid at any time. It corresponds to tuition in a college. Those who do not take the studies, whether they live in Northampton or not, may secure reserved seats for all night meets on payment of \$2. The Seabury Society has issued a small newspaper, *The Seabury Her-*

old, which may be had for the asking. The address of the Society is 23 Union Square, New York.

CONSECRATION OF TRINITY CHURCH, WILMINGTON, DEL.

TRINITY CHURCH, Wilmington (the Rev. Frederick Maurice Kirkus, rector), was consecrated Tuesday morning, May 15th, at half-past ten o'clock. Twenty clergymen were present, including two Bishops, seventeen priests, and one deacon. The clergy



TRINITY CHURCH, WILMINGTON, DEL.

vested in old Trinity chapel, on Adams Street, and walked in procession to the church, at the corner of Adams Street and Delaware Avenue. Bishop Coleman made the demand for entrance, which was given by Henry B. Thompson, senior warden, whereupon the diocesan, preceded by his chaplain (the Rev. Henry Olmstead) and accompanied by the Bishop of Pittsburgh, proceeding to the chancel, said the appointed Psalms with the clergy who followed him, and pronounced the sentence of consecration. Morning Prayer was read by the Rev. Messrs. Hubert W. Wells, John S. Bunting, Kensey J. Hammond, and the Ven. George C. Hall, D.D., Archdeacon of Wilmington. At the Communion, Bishop Coleman was assisted by the rector as epistoler, and the Rev. Gardiner W. Littell of New York, gospeller. Bishop Whitehead delivered the sermon from St. Matthew xxviii. 8, taking Easter-tide for his theme, and from it developing the joy and freedom of this parish, now delivered from a debt of twenty years' standing. He congratulated Bishop Coleman on having such a parish in his diocese; his friend (the rector, in having been able at the end of the first year of his rectorship, "to set the crown upon the work of those who had wrought before him." The large vested choir, under T. Leslie Carpenter, sang the *Kyrie* and *Gloria* of Gounod's *St. Cecilia* Mass in excellent form. Luncheon was afterwards served at the New Century Club. Bishops Coleman and Whitehead made sparkling speeches, which were feelingly responded to by the rector, whose gratitude and humility were fittingly expressed. He read letters of regret at absence, from the Rev. Henry Martin, D.D., of Chestertown, Md., who was rector when the real estate at the present site was bought and the chapel erected, and Rev. H. Ashton Henry, his immediate predecessor, under whose rectorship the new church was built, and the first fourteen years of its history passed. Mr. Kirkus is, by reason of his health, sojourning at Colorado Springs, Colo.

The two mortgages, aggregating the paid-up indebtedness of \$16,000, were burned, to the singing of the doxology. The evolution of Trinity parish out of Old Swedes' Holy Trinity) is a story of two chapters. First, the building of the old Trinity Church, corner Fifth and King Streets, which was used from 1830 to 1890, made necessary by removal of population from around Old Swedes' at Seventh and Church Streets. Second, the erection of the present church at

Adams Street and Delaware Avenue, in 1890, a chapel, now used as a parish house, having been erected in 1882 on the south end of the same tract of land, facing Adams Street. Both chapters had the transference of population for their one motive.

Mr. Kirkus became rector, March 1st, 1905. A tower and spire are necessary to complete the original plans of the church.

DAMAGE BY POWDER EXPLOSION.

THE EXPLOSION of four magazines, containing large quantities of powder, belonging to the Union Metallic Cartridge Company, recently made a decided sensation in Bridgeport, Conn. The shock was felt far beyond the city, and much damage was done. At St. Luke's Church the handsome chancel window, the gift of Mr. Charles Y. Beach in memory of his wife, was ruined, being broken in pieces by the shock.

At Stratford, the next parish to the east, a fine memorial window in Christ Church fell from its place. It is stated that the cartridge company will make good all losses.

WESTERN THEOLOGICAL SEMINARY COMMENCEMENT.

THE Western Theological Seminary closed its 21st year on Thursday, the 16th inst. The event was notable as being the end of the first year under the new administration. The Dean and faculty were at home on Tuesday evening and had the pleasure of meeting informally a large number of the Church people of Chicago. On Wednesday a faculty dinner was given to the students and their guests. On Thursday the presentation of diplomas to the two graduates occurred in the chapel of the seminary, after a sermon by the Bishop of Springfield. At the dinner following, representatives of the board of trustees, the faculty, many of the alumni, students, and guests were present to join in expressions of congratulation over a year of the greatest prosperity in the history of the seminary. The graduating students were the Rev. Wesley W. Barnes (deacon) of Nebraska, and Gerald A. Cornell of Fond du Lac. Mr. Barnes has been voted the degree of S.T.B. by the faculty.

MEMORIAL TABLET.

A MEMORIAL tablet has recently been erected in the Church of the Good Shepherd, Hartford, to the late Mrs. Colt. It is of cast bronze from the foundry of the Gorham



Co., and is mounted on a red Numidian slab. It was unveiled with a brief service on the morning of Sunday, May 6th, Third Sunday after Easter. The tablet is the gift of all the parishioners—including every family, the members of every parochial guild, and the members of the Sunday School.

DEATH OF MR. ALFRED RUSSELL.

DETROIT was called upon recently to mourn the loss of one of her most distinguished citizens—Mr. Alfred Russell. Mr. Russell was a Churchman, and his funeral was from St. Paul's chapel. One of the daily papers of Detroit pays this tribute to his memory:

"To great learning in the law, Mr. Russell added a mind stored with the best literature of the ages. It was not a mere chest

in which to pack the literary product that was his by reading. It was a mind that assimilated what it took in, sifted and purified it in the process of independent thought, and, on occasion, gave it forth for the instruction, the delight and the relish of all that were so fortunate as to partake of it. In external manners the man was as fine as the mind. Alfred Russell was a model of intercourse with his fellow-men. Self-discipline told in all his conduct. He was master of situations in which the exigencies of professional conflict often found him because of that discipline. Nothing caught him off his balance. The suavity that distinguished him never forsook him, no matter how severe the ordeal he was called on to undergo. The poignant efforts of opposing counsel to catch him off his guard were wasted. Even judicial impatience and rank injustice were met by him with unruffled spirit and often adroitly turned to his own account. In this he fulfilled the scriptural ideal of a greater man than he that taketh a city. There is no way of accurately, or even approximately, measuring the value to the young in his profession of this kind of self-command. Its advantages are not to be appraised according to any ordinary rule of valuation. They are felt, rather than defined."

ALMOST A CALAMITY.

CHRIST CHURCH, Deposit, N. Y., which is a picturesque stone church (for architectural design one of the prettiest in the state of New York), was recently an object of anxiety, and barely escaped going down into history as the scene of a catastrophe, with not improbable peril and loss of life. The occasion was a united service, attended by the Methodist, Baptist, and Presbyterian ministers, and their congregations, for the purpose of hearing the rector preach, and of taking up a united offering on behalf of the sufferers from the earthquake and fire. The time was Sunday evening, April 29th. There was a very large congregation which filled the church to its utmost capacity, and an equal number had to be turned away from the door, because they were unable to gain admission. Many came not only to show their interest in the cause, but to see the Church service, and especially to hear the vested choir, which had made its appearance for the first time on Easter day. It was an inspiring sight to see so many people worshipping for the first time in the Episcopal church, and apparently being edified and uplifted by the reverence of the worship. All went well till the offertory, when the warden approached the rector and whispered with a look of deep concern, that the floor of the church, at a particular spot near the west door, had sagged; that he had something snap; and that the whole congregation was in danger at any moment of crashing down into the cellar. The rector at once stepped forward to the choir, and without stating the reason, lest there should be a panic, calmly requested the people congregating near the west door to step out without confusion; and at the same time requested the congregation, near him and around him, to sit still, so that they would not crowd the others who had begun to pass out. Meanwhile the benediction was pronounced, and the organ played the recessional hymn, while the choir and others passed out, in quietness and good order. The warden and rector breathed a prayer of thankfulness, and well they might, for, next day, when the situation was examined by experts, it was found that the girder, binding together and supporting the beams along the whole length of the church, had snapped in twain; and no less than eight beams, for lack of circulation of air in the cellar, had rotted into powder.

During the course of the following week, repairs were promptly made, so that the floor is now pronounced safe; but to do the

work thoroughly it will be necessary to replace other timbers with harder wood, and the wooden girder with one that is made of iron. Great thankfulness has been expressed by all that God in His good providence saved this energetic congregation from what might have been a most serious calamity. But it seems strange that their own lives should have been in peril, in the very act of their benevolence, at a time when they were promoting, by their united worship, good feeling among their neighboring Christians, and endeavoring by their united offerings to alleviate the miseries of others. Certainly it would be wise for committees on the care of church property to make periodic tours of inspection and satisfy themselves and the public that the property under their charge is safe; and that the floor of a public building is capable of bearing the strain not only of an exceptionally large, but of an ordinary-sized congregation.

HANDSOME ALTAR CROSS.

A HANDSOME brass altar cross, a picture of which is hereby given, was blessed by the Bishop of Tokyo, at Trinity Cathedral, Tokyo, Japan, at noon on Good Friday. On



Easter day the cross was placed upon the altar of the mission of the Holy Comforter, Tokyo. The mission held a Sunday School picnic and reunion on the last day of April to welcome the safe return from the war of Mr. John Kojure. All the students of the Holy Divinity School received him as one from the dead.

THE GENERAL THEOLOGICAL SEMINARY.

THE PROGRAMME for commencement week is as follows:

Monday, May 28.—7 A. M., Celebration of Holy Communion; 4-6 P. M., the Dean's reception; 8 P. M., Evensong, and baccalaureate sermon by the Very Rev. Wm. M. Groton, D. D., Dean of the Philadelphia Divinity School.

Tuesday, May 29.—Alumni day. 7 A. M., celebration of Holy Communion; 10:30 A. M., business meeting of the Alumni Association in the gymnasium; 12 M., alumni essay and necrologist's report in the chapel, essayist, the Rev. Elliot White of the class of 1885, subject, "The Priest and the Children"; 2 P. M., annual meeting of the board of trustees; 7 P. M., alumni dinner.

Wednesday, May 30.—7 A. M., Celebration of Holy Communion; 11 A. M., commencement exercise; 1 P. M., luncheon in Hoffman Hall.

The Bishops, trustees, faculty, alumni, and other clergy, will meet in the library at 10:30 A. M. on commencement day.

SUCCESSFUL MISSION.

THE Rev. Fathers Sargent and Mayo of the Order of the Holy Cross preached a two weeks' mission in the Church of St. Mary's-by-the-Sea, Point Pleasant, N. J., May 4th to 19th, resulting in a wonderful outpouring of the Blessed Spirit on the people who attended, especially the communicants of the parish. It would be impossible to estimate the great good this mission has accomplished in this parish, remarkable more for the devotion and loyalty of the members than for a large communicant list. The decided stand taken by the rector, the Rev. Father Bogert, and his people for the Catholic religion and all that it implies, has produced an open hostility from two Protestant bodies in the town, but despite this opposition, souls who have been brought up in the twilight of sectarianism and others in the darkness of no religion, continue to come to the full blaze of God's glorious light, in the assurance of a true faith, and the communion of the Catholic Church.

There was no special attempt made by the Fathers to bring outsiders into the Church, the Holy Spirit alone guiding these souls to the light.

NASHOTAH COMMENCEMENT.

THE ANNUAL commencement of Nashotah Theological Seminary takes place on the 31st inst. Services at 10:30 A. M., the Rev. H. S. Foster of Green Bay, Wis., being the preacher. Alumni meeting will be at 2 o'clock P. M., and the annual alumni dinner will be served in the refectory at 7 P. M.

Four members of the senior class will be ordained on Friday morning, June 1st, in Nashotah chapel by the Bishop Coadjutor of the diocese of Milwaukee, the Rev. Prof. Fosbroke being the preacher.

The annual meeting of the trustees is called for 4 o'clock P. M. at Shelton Hall, Nashotah. The usual hospitality will be extended to all visitors who attend the commencement exercises.

ALBANY.

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

Anniversary at Lake Placid.

SUNDAY, May 13th, was observed in Lake Placid in memory of the founder and first priest of the parish, the Rev. W. W. Moir, whose death occurred suddenly four years ago. There were only three resident communicants in the village when he became priest in charge, it having been for some time only a summer congregation. During the two years of his incumbency he baptized nearly 250 persons and presented about 150 for Confirmation. There were celebrations of the Holy Communion on the day at 8 A. M. and 11 A. M. At the late celebration the sermon was preached by the rector.

CENTRAL NEW YORK.

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

Gift to St. John's, Ithaca.

THERE WAS recently placed in St. John's Church, Ithaca, a pulpit made in black walnut and brass, designed by J. & R. Lamb, in memory of the late rector. The inscription on the middle front panel is: "In loving memory of the Rev. Stephen H. Synnot, rector of this church from Easter, 1885, to June, 1905."

CHICAGO.

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

Work at Chicago Heights.

THE REV. A. V. GORRELL was asked by Dean Sumner to hold an Easter service at

Chicago Heights, and then requested to continue services until a rector could be had. Beginning with the Easter service, much enthusiasm has been manifested. The congregations now well fill the beautiful and Churchly St. Ambrose, and the immediate prospect of a forward and upbuilding into a large and prosperous parish is very good. The people are very much in earnest and perfectly harmonious; ready and anxious to be led by a faithful and Churchly priest.

THE FIRST meeting of the Round Table since its re-organization was held on Monday, 14th inst., at the Cathedral Clergy House. The Rev. P. C. Wolcott was chairman and the Rev. E. J. Randall presented a paper on "Tithing." This was a very spiritual presentation of the subject, urging upon Christians to do more even than the Jewish tithe. A general discussion followed, in which it developed that there were many priests present who with force showed the obligation to tithe. That this proportion was not "given," but was "paid as a debt to Almighty God."

Dr. Toffteen, instructor in Hebrew at the Western Theological Seminary, gave a most interesting and learned explanation of the origin of tithing, in which he drew upon his vast knowledge of the Hebrew, Babylonish, Sanskrit, and other ancient languages. Dr. Toffteen is regarded as the greatest Semitic scholar in the West, and at this meeting of the Round Table he gave his fellow priests some insight into the extent of this scholarship.

THE CHURCH CLUB held a banquet on the 17th inst. at which the Rev. Charles Scadding delivered for the first time to Chicago Churchmen his illustrated lecture on "The Church in America." This inaugurates a new departure for the Church Club in having a missionary lecture, as it is also the first Club to undertake it, though it is understood that clubs in other dioceses will follow this example.

Fr. Scadding gave especial attention to the early establishment at Jamestown, Va., in 1607, with a view to spreading information about and awakening an interest in the missionary thank offering to be made by the men of the Church when the General Convention meets at Richmond in 1907.

Fr. Scadding recently delivered the same lecture in Lexington, Ky., which was highly commended by the secular press of that city.

CONNECTICUT.

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

Death of Mr. Franklin Curtiss—Services at Packerville—Yale University Statistics—Notes.

MR. FRANKLIN L. CURTISS of Waterbury died a few days ago at Lake Toxaway, N. C. He was returning from Florida, where he had gone for his health, and stopped for a brief rest. Mr. Curtiss was a communicant and a vestryman of St. John's Church. As cashier and a director of the Citizens' National bank he was widely known throughout the state.

ON THE Third Sunday after Easter the first service of the Church was held at Packerville, in the Archdeaconry of New London. The mission is to be known as St. Thomas', and the prospect for the future is a very bright one. It is stated that the site for the building, with stone for a chapel, have been already given, and the furniture for the chancel promised. The work will be under the care of the Rev. Scott Kidder of St. Alban's, Danielson.

STATISTICS of the present senior class at Yale University show that out of 227 Church members in a class of 303 there are 70 of the Church, 48 Presbyterians, 44 Congregationalists, 15 Roman Catholics, 14 Baptists, and 13 Methodists.

THE LAST meeting of the Junior Clericus was held at St. Andrew's, Meriden. The Rev.

Samuel R. Colladay of the Berkeley Divinity School gave a paper on "Church Finances." Rev. Arthur W. Shaw, curate of St. Andrew's, delivered an essay on "Johannes Scotus Erigena."

THE QUIET DAY for Church Workers, conducted on Thursday in Easter week at St. Andrew's, Meriden, by the Bishop Coadjutor of Albany, was one most helpful. There were two celebrations. After the second Eucharist the day was given up to the general subject of instruction, "The Power of the Risen Life."

KANSAS.

F. R. MILLSPAUGH, D.D., Bishop.

Convocation of the S. E. Deanery.

THE CONVOCATION of the Southeastern Deanery of the diocese of Kansas assembled in St. Andrew's Church, Fort Scott, on May 15th. The following clergy were present: The Bishop, the Rt. Rev. Frank R. Millsbaugh, D.D., the Dean, the Rev. Albert Watkins, Fort Scott; The Rev. H. C. Attwater, Pittsburgh; the Rev. L. G. Morony, Iola; the Rev. A. V. Francis, Chanute; the Rev. F. J. Millbank, D.D., Independence; the Rev. H. M. Carr, D.D., Parsons; the Rev. F. C. Armstrong, Sedan; and the Rev. A. S. Freese of Coffeyville, the secretary-treasurer of this deanery.

The first meeting opened Tuesday evening at 8 o'clock, with Evening Prayer. Following the saying of Evening Prayer was the very interesting act of the destruction of the mortgage on the church property, which instrument was burned in the sight of the whole congregation, during the singing of the *Gloria in Excelsis* by the choir and congregation. This was followed by addresses on missionary subjects by the Rev. H. C. Attwater and the Rev. L. G. Morony.

The second day of the Convocation was opened by the consecration of the new church building. The Bishop preached from the text, "Go up to the mountain, bring wood, and build the house; and I will take pleasure in it, and I will be glorified saith the Lord." For an offertory, the choir sang "The Choir Angelic" by Ransom. The offering was for the Bishop of California.

At 2 p. m., Mrs. Millsbaugh, the energetic and enthusiastic president of the diocesan Woman's Auxiliary, addressed the women of the parish on the subject nearest her heart, the work of the Woman's Auxiliary. Mrs. Millsbaugh says this is the only subject she knows anything about; but whether this be strictly true or not, it is certain that she impressed the ladies present with the fact that she is fully acquainted with this one. It seems certain that her recent work in this cause, the campaign of education, so to speak, is sure to bring the result aimed at.

Wednesday afternoon was a business session. A programme for the next Convocation was prepared, and the time and place for it were fixed, viz., the first Tuesday and Wednesday in November, at Neodesha.

An address by the Rev. F. C. Armstrong, on "The Church," was delivered at this meeting. It was a very clever resumé of the history of the Church from the earliest times, with special reference to the Church of England. This address will be repeated at the Convocation at Neodesha, by special request of the Bishop and clergy who heard it.

Wednesday evening, the beautiful home of Mr. and Mrs. Sout was opened to the visiting clergy, and the members and friends of the parish. In the rector's announcement of this reception, he remarked that no one was excused from attendance. Everyone took him at his word, and the reception was a most enjoyable affair.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Cornerstone Laid—New Chapel at Roosevelt—Prison Work—Reception to Dr. Alsop—Memorial Tablet in St. George's, Hempstead.

AS A RESULT of work done under the direction of Archdeacon Bryan, there has just been erected at Roosevelt, Long Island, a



CHAPEL AT ROOSEVELT.

hand some frame chapel for one of the missions of the Cathedral. The building has a good location and is attractive both within and without. The mission is named St. Paul's.

THE ARCHDEACONRY of Queens and Nassau has undertaken to do some prison work, and a special committee has been formed, of which Mrs. Clarence H. Mackey is the head. Mrs. Mackey has been visiting some of the prisons, and as a result of one of her visits she has donated an organ to the Nassau county jail, to be used in the religious services which are there given from week to week by different ministers.

THE REV. DR. REESE F. ALSOP, rector of St. Ann's Church, has just completed twenty years of his rectorate and the occasion was taken by members of his congregation to tender him and Mrs. Alsop a reception in the parish house. A feature of the evening was the presentation to the rector of a silver loving cup, the presentation address being made by the Hon. Seth Low, former mayor of New York. There was present on the occasion a large number of people, including Bishop Burgess and the rectors of a number of Brooklyn churches.

IN ST. GEORGE'S CHURCH, Hempstead, there has just been erected a large illuminated brass tablet in memory of Bessie Morgan Belmont, the deceased wife of August Belmont, who was a regular attendant at the services of the church. The tablet is erected by members of the congregation.

THE CORNER-STONE of the new St. John's Church, Huntington, was laid by the Bishop on Saturday morning, May 12th, at eleven o'clock.

LOUISIANA.

DAVID SESSUMS, D.D., Bishop.

Children's Home—Mission at Rayville.

THE CHILDREN'S HOME held a "Pound Party" on the first Saturday in May, which was largely attended. Of course visitors brought more than the pound and the larder was well replenished. The children at the Home, under the Sisters of Bethany, are happy and the home is flourishing. The fol-

lowing trustees were elected: The Rt. Rev. David Sessums, D.D. president; J. A. Braselman, treasurer, J. Y. B. Haskell, secretary, Rev. C. H. Wells, Ph.D., chaplain, and from Annunciation Church, Messrs. H. T. Leake and G. A. Hogsett, Christ Church, Messrs. C. H. Hyams and C. M. Soria, St. Paul's Church, Messrs. Jas. McConnell and H. T. Howard, St. Anna's Church, Mr. A. Baldwin, and Trinity Church, Messrs. Augustus Croft and J. N. Braselman. The report of the treasurer showed receipts for the year to be \$12,798.03, and expenditures to be \$12,092.83, with a balance on hand of \$705.20.

THE RECTOR of Grace Church, Monroe, has organized a mission at Royville, to be called St. David's, and subscriptions are coming in now for the erection of a church to be called St. David's Church, the first subscription coming from the Hon. T. S. Wilkinson, a former congressman and collector of the port.

MASSACHUSETTS.

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

Personals—Other Notes.

THE MANY friends of the Rev. Dr. van Allen of the Church of the Advent will be glad to learn that an illness which kept him confined to his bed for several days, is not of an alarming nature. Dr. van Allen was to have preached twice on Sunday the 13th, and to have taken part in several other services during the week. But on the previous Saturday he was seized with a throat trouble somewhat similar to that with which he was afflicted a year ago, and his physician ordered him immediately to bed, where he is remaining for several days.

BOSTON Church people have been somewhat surprised to learn that the Rev. Sherrard Billings, associate rector of St. Paul's, Boston, has resigned and will return to Groton School, where he previously had been one of the masters since the school's inception. It is not generally known that this was Mr. Billings' sabbatical year at the school, and having had the offer from St. Paul's Church, he determined to spend his year in priestly ministrations, the understanding being that he could remain at St. Paul's at the end of the time if this line of work proved agreeable. But though Mr. Billings has worked under pleasant conditions and has received the heartiest cooperation from everyone, he nevertheless feels that teaching is his forte, and he will resume his position at Groton when the school begins its next term.

THE REV. DR. SHINN'S resignation as rector of Grace Church, Newton, has been reluctantly accepted by the vestry, and in a

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few months he will remove to New Jersey, where he will make his home in the future. However, the vestry has voted to retain Dr. Shinn as rector emeritus.

ANOTHER of the older rectors to send in his resignation is the Rev. Dr. Albert Danker, who has been head of St. Luke's Church in the Linden section of Malden for the last eleven years. Dr. Danker has been a priest of the Church for forty-one years. His resignation will take effect on September 1st.

AT THE annual meeting of the trustees of donations of the Protestant Episcopal Church of the Massachusetts diocese, these officers were elected: President, George H. Richards; Secretary, Charles G. Saunders; Treasurer, William P. Blake; trustees, Howard Stockton, David R. Whitney, Francis W. Hunnewell, Robert Treat Paine, George P. Gardner, Charles F. Choate; members of the corporation, Frederick S. Moseley, Walter C. Baylies, William K. Richardson, Harry Burnett, Edward N. Fenno, and John Parkinson.

TRINITY CHURCH, Boston, is seriously considering giving up, through sale, of the St. Andrew's Church property over in the West End, provided a good price can be got for it. One of the reasons for discontinuing the property is that the neighborhood has greatly changed in the last few years. St. Andrew's has been a mission of Trinity at some West End location, for nearly thirty years.

THE GENERAL Theological Library has just held its forty-fourth annual meeting. General Francis H. Appleton was re-elected president, and Judge Francis C. Lowell, vice-president. The value of the library has been amply demonstrated the past year as in previous seasons. There now are 624 distributing branches scattered throughout New England; and 647 free cards distributed to clergymen chiefly in greater Boston. The library is not confined to priests of the Church but is of an interdenominational character.

MINNESOTA.

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

Jubilee of St. Paul's, Winona—Gifts to Chapel of St. John the Baptist, Linden Hills.

ST. PAUL'S CHURCH, Winona (Rev. Edward Borncamp, rector), has just completed its jubilee service. The celebration commenced on Thursday, May 10th. The afternoon of the following day there was a parish tea, the Bishop of the diocese presiding. Reminiscences relating to St. Paul's parish were given by the Rev. Chas. H. Plummer, Lake City, Rev. W. H. Knowlton of St. James, and Rev. J. Purdy of Minneapolis. The closing services were held on Sunday, May 13th. Special preachers for the day were two former rectors, the Rev. T. P. Thurston of St. Paul's Church, Minneapolis, and the Rev. W. H. Knowlton of Calvary Church, St. James.

St. Paul's Church is probably the strongest parish in the diocese outside the Twin Cities. It has a fine stone church, a handsome guild house, built in 1900, and a commodious and modern rectory. The latter given by Mr. and Mrs. Charles Horton in 1897. As a memorial of the jubilee service the present organ, which has been in use thirty years, will be rebuilt at a cost of \$6,000.

THE BISHOP of the diocese recently blessed a solid silver chalice, paten, wafer box, and cut glass cruets for the chapel of St. John the Baptist, Linden Hills, Minneapolis. They were the gift of Mrs. Mary S. Sleppy of St. Paul.

MISSOURI.

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

A Flower Sermon—Annual Meeting of the Church Club—Personals.

CONVENTION SUNDAY, May 20th, for the first time in the history of the diocese, is to be the day also for the "Flower Sermon," which is provided for annually at Christ Church Cathedral by the will of the flower-lover, Henry Shaw. Bishop Sessums has been selected to preach the sermon this year, and coming as he does from the land of flowers, his visit is anticipated with exceptional pleasure.

THOS. HERBERT TUTTLE, son of Bishop Tuttle, will be married on the 24th inst., at Corsicana, Texas, to Miss Willie Lea, daughter of Mr. and Mrs. Preston Major Lea of Corsicana.

THE CHURCH CLUB of St. Louis, at their annual meeting at St. Peter's Church, on Thursday evening, May 10th, reported an increase in membership of forty-five for the past year, this being the largest increase in a year since the formation of the club. The treasurer reported a balance on hand of \$46. The following named persons were elected officers for the ensuing year, all being prominent laymen: Professor Marshall M. Snow of Washington University, president; Mr. S. M. Phelan, vice-president; Mr. Charles Miller, secretary; Mr. C. C. Curtice, treasurer. Major Davis and Mr. Jas. A. Waterworth, the retiring president, and Mr. E. Freegard were elected as members of the committee.

Mr. Jas. A. Waterworth and Mr. Leverett Chase gave an interesting account of their

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THE DIGESTING ELEMENT LEFT OUT.

Bread dyspepsia is common. It affects the bowels because white bread is nearly all starch, and starch is digested in the intestines, not in the stomach proper.

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This diastase is absolutely necessary to digest starch and turn it into grape-sugar, which is the next form; but that part of the wheat berry makes dark flour, and the modern miller cannot readily sell dark flour, so nature's valuable digester is thrown out and the human system must handle the starch as best it can, without the help that Nature intended.

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experience as delegates to the convention of Church Clubs.

EMMANUEL CHURCH, Old Orchard, has suffered a loss by the death of Captain John T. Hesser.

THE ANNUAL meeting of the Missionary Host was held in the Exposition Music Hall on Sunday afternoon. Nearly 3,000 Sunday School children were present, making the rally the largest on record. The Bishops of Missouri and of Louisiana addressed the gatherings.

NORTH DAKOTA.

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

Memorial Window in St. Paul's, Grand Forks
—Large Sunday School Offering.

A BEAUTIFUL window has recently been placed in St. Paul's Church, Grand Forks. It is given by Mrs. Wm. H. Standish in memory of her sister, Mrs. Katherine H. S. Sterling. The chief colors are opal, green, and red. The central tablet is of dark blue and bears, in a laurel wreath, the legend: "Thanks be to God which giveth us the victory."

OHIO.

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

Toledo Convocation.

THE TOLEDO CONVOCATION has just had a record-breaking meeting in Grace Church (Rev. W. W. Hodgins, rector), Rev. L. E. Daniels, Dean. The Bishop preached on Tuesday evening, May 15th, on "The Church as Witnessing for Christ." On Wednesday the clergy had breakfast, dinner, and supper together in the parish house, an arrangement never tried before. The Rev. Crozier G. Adams, the new rector at Lima, read a paper on the battlements of Christianity, a trumpet with no uncertain sound in favor of holding fast to the faith once delivered. The Rev. H. E. Cooke, chairman of the Ohio Sunday School Commission, gave a talk on illustrations, profusely illustrated. Mr. Geo. L. Greenhalgh, the Sage Marlin of the Trinity Church Castle, Gallahad of the Knights of King Arthur, read a paper on "The Boy and Sunday School," and answered many questions on this new order of knights now spreading throughout the Church. Rectors who are puzzled with the problem how to keep growing boys in church, are referred to Mr. Franklin Lincoln, general secretary of these Knights, Brattleboro, Vt.

The Rev. Crozier G. Adams also explained another new order, that of St. Samuel, which is for a similar purpose, and is growing especially in the West. The five-minute speeches at the closing missionary meeting by the Rev. Messrs. C. G. Adams, J. C. Ferrier, F. A. Zimmerman, and Dr. C. T. Brady were peculiarly fervent. All the discussions were of a very high order, the evening attendances were unusually large, and three things quite new—the Knights of King Arthur, the three meals instead of one, and the instruction to the committee on funds to appeal for contributions to the building fund of All Saints mission for colored people in Toledo (the Rev. H. O. Bowles, rector).

The Rev. L. E. Daniels was elected Dean, and the Rev. J. C. Ferrier, secretary and treasurer.

The next meeting is to be held in Trinity Church at the reopening, after the improvements in the building are completed. They are to cost \$50,000, and mainly for that fund the parish broke all records here, with an Easter offering of \$34,000.

PENNSYLVANIA.

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

Notes from the Diocese.

A MEETING of the board of council of the Free and Open Church Association, held on

Tuesday, May 15, 1906, Mr. W. W. Montgomery was elected president, to succeed J. Vaughan Merrick, deceased. Mr. George S. R. Wright of the Church of the Good Shepherd was elected a member of the executive council.

THE CHAPTERS in Germantown and vicinity of the Brotherhood of St. Andrew will hold a conference on Thursday, May 31, 1906, at 8:15 P.M., at the House of Prayer, Branchtown (the Rev. Azael Coates, rector). The topic for discussion will be "The Missionary Thank Offering: (a) Its Origin and Object, (b) Should it be Developed."

A SERIES of about twenty-five pictures have been taken recently of what is termed "institutional work" at St. Simeon's Church (the Rev. Edgar Cope, rector), which are to be exhibited during the summer at Milan, Italy. It is also hoped to connect the Episcopal Hospital with St. Simeon's by means of an "Acoustican" so that the sick may hear a large part of the service and the sermons.

ON THE Fourth Sunday after Easter, St. Paul's Church, Chestnut Hill (the Rev. John Andrews Harris, S. T. D., rector), observed the 50th anniversary of its admission into union with the Convention of the diocese of Pennsylvania in 1856. The first rector, the Rev. Alexander Shiras, reported: "The parish is yet in its infancy, having been organized only in June last; but there is a fair prospect of a steady and healthful growth. The worshippers have met for the past year in a hired hall, but the vestry have lately secured a beautiful church lot and are erecting on it a beautiful Gothic chapel." The

SHE QUIT

BUT IT WAS A HARD PULL.

It is hard to believe that coffee will put a person in such a condition as it did a woman of Apple Creek, O. She tells her own story:

"I did not believe coffee caused my trouble, and frequently said I liked it so well I would not quit drinking it, even if it took my life, but I was a miserable sufferer from heart trouble and nervous prostration for four years.

"I was scarcely able to be around at all. Had no energy and did not care for anything. Was emaciated and had a constant pain around my heart until I thought I could not endure it. For months I never went to bed expecting to get up in the morning. I felt as though I was liable to die any time during the night.

"Frequently I had nervous chills and the least excitement would drive sleep away, and any little noise would upset me terribly. I was gradually getting worse until finally one day it came over me and I asked myself what is the use of being sick all the time and buying medicine so that I could indulge myself in coffee?

"So I thought I would see if I could quit drinking coffee, and got some Postum Food Coffee to help me quit. I made it strictly according to directions, and I want to tell you that change was the greatest step in my life. It was easy to quit coffee because I had the Postum, which I like better than I liked the old coffee. One by one the old troubles left, until now I am in splendid health, nerves steady, heart all right and the pain all gone. Never have any more nervous chills, don't take any medicine, can do all my housework and have done a great deal beside.

"My sister-in-law, who visited me this summer, had been an invalid for some time, much as I was. I got her to quit coffee and drink Postum. She gained five pounds in three weeks, and I never saw such a change in anyone's health."

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parish has all needful buildings, estimated to be worth \$45,000, and has an endowment fund of about \$10,000. The music of this parish has always been fine and each Easter day the choir boy who for five years has made steady improvement in conduct and usefulness receives a gold cross and he who has made the greatest progress musically, in two years, a silver cross.

THE SPRING meeting of the Philadelphia Local Assembly of the Brotherhood of St. Andrew will be held at the Church of Our Saviour, Jenkintown (the Rev. Roberts Coles, rector), on Thursday afternoon and evening, June 7, 1906. At 5 P. M., Evensong, with an address by the Rev. Charles S. Hutchinson, rector of St. Clement's Church, Philadelphia. At 6 P. M., supper. At 7:30 P. M., conference on the topic: "The Essentials of Growth of the Brotherhood": (a) "Planting," opened by Mr. Mahlon N. Kine; (b) "Cultivating," opened by J. Lee Patton, Esq.; (c) "Reaping," opened by Mr. Warren Randolph Yeakel.

THE SITE for the new St. George's chapel, Port Richmond (the Rev. A. J. Arkin, priest in charge), has been selected, and it is expected that a new building will soon be erected, the money for which having been donated by a generous Churchman connected with St. Paul's Church, Chestnut Hill.

AT THE annual service for the reception of the Lenten offering of the children of the Church, held in St. Matthias' Church, Philadelphia on Saturday afternoon, May 12th, the offering was the largest ever received in the diocese, and amounted to \$33,691.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

Notes from the Diocese.

A DINNER was given by the Laymen's Missionary League at St. Peter's parish house, on the evening of May 1st, which was well attended. It was the third in a series made use of as a means for the members to meet in a social way, talk over different phases of their work, become better acquainted with one another, and with the needs of the points in and around the city in which the Church is not adequately represented. After the dinner the League was addressed on the subject of missionary work by the Rev. Joseph Speers.

THE MAY meeting of the Clerical Union took place on Monday, the 14th inst., at St. Peter's parish house, when luncheon was followed by an address by the Rev. F. F. Flewelling of McKee's Rocks, recounting his two years' experience in Alaska, where he served as a Missionary of the English Church.

THE LAST meeting for the season of 1905-6 of the "Missions' Study Class" of the Pittsburgh branch of the Woman's Auxiliary occurred on Thursday, May 10th, in the parish house of St. Thomas' Church, Oakmont. Large delegations from the city parishes went out to Oakmont by train and trolley, and luncheon was served by the women of the congregation at one o'clock. Following the luncheon was the reading of papers on "The Work in the Northwest," by Mrs. Martin of the St. James' Memorial Church, Pittsburgh; and on "The Indian Work," by Mrs. Detweiler of St. Stephen's parish, Wilkinsburg. A letter from the president of the class, Miss E. S. Wade, was read, recounting her experiences in the neighborhood of San Francisco during the recent earthquake.

ON EASTER DAY, 1905, Mr. J. W. Paul, a parishioner of St. Thomas' Church, Oakmont, gave \$20,000 toward the erection of a new edifice. Other contributions for that purpose were secured, and in the autumn the corner-stone of a handsome church was

laid by the Bishop of the diocese. Work on the structure was suspended during the winter, but has been resumed, and before a great while it is hoped that the building will be completed. In the meantime Mr. Paul has met with a sad bereavement in the death of his wife, who was one of the founders and most helpful workers for many years in the parish, and after her burial he expressed the wish that he might be allowed to add to his gift of a year ago a sufficient sum of money to complete the building as a memorial to her, and that the funds subscribed by other members of the parish toward the erection of the church be made the nucleus of an endowment fund for the parish. The estimated cost of the structure is about \$60,000. The lot upon which it stands was donated by Mr. and Mrs. H. W. Armstrong, the son-in-law and daughter of Mr. Paul. Steps are being taken to change the charter of the church so that hereafter it may be known as "The St. Thomas Memorial Church."

THE REV. JOSEPH SPEERS has been chosen rector of St. Stephen's Church, Wilkinsburg, to succeed the Rev. R. W. Patton, who resigns to become district deputy for the Board of Missions in the South. Mr. Speers will enter upon his duties June 1st, and in connection therewith will continue his labors as diocesan secretary for the Men's Missionary Thank Offering.

THE CHURCH of the Advent, Jeannette, for several years a mission of the diocese, was admitted into union with the Convention during its sessions on May 9th and 10th.

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Music

Editor, G. EDWARD STUBBS, Mus. Doc., Organist
St. Agnes' Chapel, Trinity Parish, New York.
[Address all Communications to St. Agnes' Chapel,
121 West 51st St., New York.]

A correspondent has sent to this department the scheme of what he is pleased to call one of the "largest organs in the world," and has requested us to print it in detail, for the edification of all who are interested in the innumerable instruments which are supposed to rank among the wonders of the universe.

On paper the scheme looks so imposing that we fear we would literally "impose" upon our readers if we printed it. The couplers, accessories, etc., would require a whole column, and would leave little space for a description of the "Stentorphone," the "Saxophone," the "Tubular Chimes," the "Magnaton," the "Tuba Sonora," and a few other little things this monster bristles with.

We would suggest the addition of another stop, which might be called "Pfaffner," after the Wagnerian dragon.

In the hands of the right kind of a player, endowed with a fiery imagination, this affair (granting that it is what it is claimed to be) ought to startle the habitues of any music hall on earth—and perhaps under the earth.

The organ, however, is not in a music hall, but in one of our quiet little churches in the diocese of ———!

A specification of this kind never originates from an organist of experience and sound ecclesiastical training. It is a surprising fact that while dwelling houses, which cost as a rule much less than church organs, are seldom built without the careful supervision of qualified architects, expensive instruments are often installed in our churches with little or no expert oversight. It is small wonder that they contain things that are not needed.

Many of these overgrown organs are the outcome of an inordinate desire for display. They are of little practical use in the Church service. A tasteful and Churchly player would carefully avoid the bizarre effects often produced by stops of the "freak" order. Concert halls are the proper places for the "largest organs in the world."

As far as artistic service music is concerned, it is chiefly found in Russia, where there are no organs allowed in the churches, and where all the music is sung unaccompanied.

The best organs for church use are those designed with special reference to choir accompaniment. They abound in full-toned diapasons, and they are most frequently found in England. The most eminent organ players are very sparing in their use of reed stops. Burton, the distinguished organist and choirmaster of the parish church at Leeds, used to warn his pupils against the employment of too much accompaniment, both in regard to quantity and quality. He used to say, "the reeds hack and cover the voices, and destroy the effect of pure tone quality."

It is easy to imagine the havoc that would be caused by the indiscriminate use of such an organ as our correspondent describes, especially in a comparatively small country church, where in all probability the choir would be dwarfed and placed in a ridiculous light by the slightest lack of judgment on the part of the player.

The expression, "largest in the world," should be used very sparingly, and with due caution, no matter what we apply it to. The public are very easily befooled in regard to this matter of organ specifications. It seems almost impossible to teach people that the size of an organ does not depend upon the number of pipes, stops, accessories, etc. To put the case briefly, the size is the joint result of scale, wind pressure, air supply, and tonal quality and power. An instrument con-

taining thousands and thousands of pipes and stops may be a very contemptible and insignificant affair.

The most notorious instance of this kind is the "Great Garden City Cathedral Organ," which has been extensively spoken of as "the largest in the world" ever since its construction twenty years ago. In a very recent edition of the leading musical journal of England, this Garden City trifle is ranked as one of the ten great masterpieces of the organ-builder's art! It may interest our English readers to know that this miserable "world's greatest" was on the very day of its completion a second-rate instrument, although it cost one hundred and ten thousand dollars. It consists of various organs scattered about the building, none of them good for much, and most of them eaten up by mice. These animals have not yet devoured all the metal pipes, but they have had a rich feast of leather, wood, and glue.

It makes one's blood boil to see this thing of shreds and patches listed in foreign newspapers with the instruments in the Albert Hall, London, St. George's Hall, Liverpool, the Town Hall, Sydney, and St. Sulpice, Paris.

In spite of the progress made by American builders we can as yet boast of very few instruments capable of producing what Guillemant calls the "grandiose" effect. Our church architecture is largely responsible for the chief characteristics of our organs. Having no buildings of the size and magnificence of the English and Continental churches, we have fostered a school of organ construction which aims at mechanical cleverness, and sweet and pretty tonal results. Any one who has heard the best foreign organs, will readily comprehend what we mean. We must build something else besides cozy, comfortable churches before we can have organs at all comparable with those abroad. In England there are scores of churches which are practically Cathedrals. English and French organ builders are accustomed to grandeur and magnificence, and they design instruments the like of which we know nothing here.

The new instrument for the Cathedral of St. John the Divine, which will be built by the Ernest Skinner Co., of Boston, and which will in all probability contain some of the features of the Worcester Cathedral organ, will undoubtedly serve as a much-needed object lesson, and act as a stimulus to their builders.

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