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The State Historical Society

The Living Church

VOL. XXXV.

MILWAUKEE, WISCONSIN.—MAY 5, 1906.

NO. 1

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NEW YORK: 23 Union Square -:- CHICAGO: 153 La Salle St. -:-

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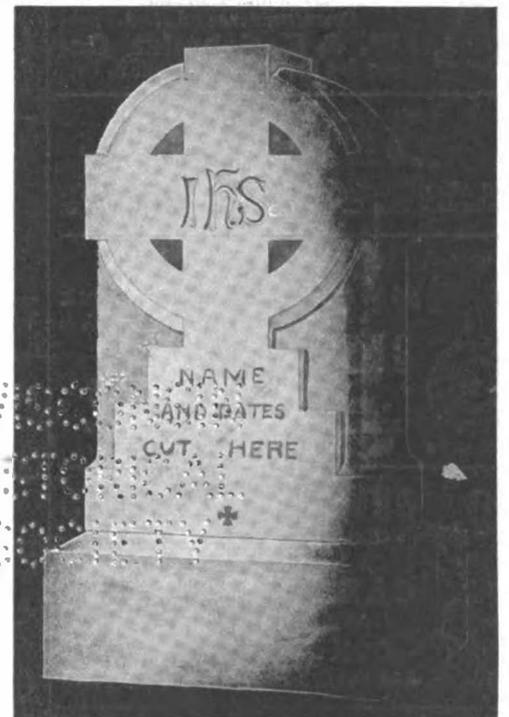
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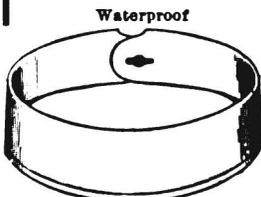
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The Living Church

A Weekly Record of the News, the Work, and the Thought of the Church.

Published by THE YOUNG CHURCHMAN CO., 412 Milwaukee St., Milwaukee, Wis. Editor, FREDERIC COOK MOREHOUSE.

OFFICES.

Milwaukee: 412 Milwaukee St. (Editorial headquarters).
 Chicago: 153 La Salle St. (Advertising headquarters).
 New York: 23 Union Square.
 London: G. J. Palmer & Sons, Portugal St., Lincoln's Inn Fields, W. C.

SUBSCRIPTIONS.

Subscription price, \$2.50 per year in advance. To the clergy, \$2.00 per year. To all portions of the Universal Postal Union outside the United States, Canada, and Mexico, 12 shillings. Remittances by local check should be drawn with 10 cents additional for exchange. Subscriptions should be addressed to Milwaukee, Wis.

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BETWEEN dawn and dark there is time enough for the collisions of disinterestedness with selfishness in our dealings with our fellow-creatures, in the life of our own homes; time enough to meet or to evade the demands of homely faithfulness in our several work, time enough to confront the sturdy rebellion of passions and besetting sins against our spiritual nature, time enough to win or to lose heaven in.—Henry Wilder Foote.

PAST FORTY.

THE healing of the cripple at the gate of the temple called Beautiful—a man "above forty years old"—was indeed a mighty miracle. The attendant circumstances are communicated to us by St. Luke, who, being a physician, significantly dwells upon the mature age of the man as something which rendered a natural cure improbable.

Is it realized that defects, moral and spiritual as well as physical, so stereotype themselves in middle-life, that few people ever change for the better past the age of forty? Almost everyone does "look up" under final illness with its discipline of pain (thank God for this!), but from middle-life on to the time when this discipline begins there is, generally speaking, no change, no marked improvement. Life rolls steadily on in the old rut. What it has become, it continues to be: "well favored and fattened," or "ill favored and leanfleshed, as were Pharaoh's kine; "ringstraked, speckled, and grizzled," perhaps, as was Laban's flock.

The point is that the quality of one's life does not ordinarily change after the age of forty. Character and conduct tends to fixity. The limitation which a man has placed upon his effort in the direction of righteousness becomes a yoke, and in most cases will be borne to the end rather than lifted and replaced with something better.

This incident at the gate of the temple called Beautiful, is a pathetic parable of human life: a marvellous achievement, because the man changed was "above forty years old." The people "were filled with wonder and amazement at that which had happened unto him."

In spite of reliable evidence to the contrary, many people are under the impression that time automatically exerts an uplifting influence upon human character. To put it a little differently, multitudes imagine that if a man cherishes the ambition to be great and good, he need only wait patiently for the arrival of middle life, when, as years creep on apace, change for the better will settle itself upon him irresistibly.

This is for the most part a delusion. In direct opposition to the trend of their previous conduct, men do not, in spite of themselves, become saints at forty. Generally speaking, they become more rooted and grounded in the kind of life they have followed: inert as regards the opportunity for change and betterment, paralyzed by prejudice, less and less open to new conviction, inaccessible to the fresh call of duty.

It requires a mighty effort, a stupendous reinforcement of the will, an avalanche of divine grace, to enable the average man of middle-life, whose relation to righteousness has been a dream rather than an actual experience, to do and to become what he has always expected to do and to become when "above forty years old." God's grace is sufficient; only it requires that grace in large measure. And yet let no earnest-minded man be discouraged, however great his difficulty. "The hand of the Lord is stretched out still."

The opportunity of early years—how great! The desirability in youth of establishing one's self promptly and firmly in the ways of Christian living—how manifest! The folly of deferring the struggle to win one's soul, until the sands of life are running low—how evident!

Shall not the Church with intense earnestness bear her Lord's message to those who are still in the bloom and the flower of youth?

Can we forget the words of St. John: "I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one"? B.

WHERE THE Y. M. C. A. MIGHT BE OF GREATER SERVICE.

A QUESTION that is agitating the minds of thoughtful Christians at the present time is that affecting the Young Men's Christian Association in its relation to the "Churches." This organization has evidently come to stay. Fostered by the wealthy, it is growing rapidly and spreading widely. On account of its varied attractions and the modest charge made for membership rights, it is increasing in popularity among the masses. For a few dollars a year, a man can enjoy as his own all the privileges and benefits of a good club-house—substantially furnished, comfortably heated, well lighted reading, chess, and checker rooms; a well-stocked, up-to-date library; a modern, well-equipped gymnasium and bowling alley, and bath rooms furnished with hot and cold water. He can peruse the daily papers and current magazines at his leisure, and can, while doing so, have his ears charmed with up-to-date music, discoursed for him by automatic pianos and musical boxes. Naturally the Y. M. C. A. is popular among the masses.

We have no quarrel with the Young Men's Christian Association on this score. It is thus a most useful agency. Our criticism is that it claims for itself to be inter-denominational in its scope, when it is not impartially so to all "denominations" alike, if the Episcopal Church be counted as one such; and this on account not of its library, gymnasium, and bath-room features, but of its religious meetings.

On Sunday afternoon invariably is held within its assembly rooms a popular service for men, and another, perhaps, for boys, conducted sometimes by a minister of one of the local churches, often by a layman making no pretence at all to the grace of orders. Popular hymns of the Moody and Sankey type are plentifully interspersed throughout the service, and through impromptu prayer and hortatory preaching, the feelings of those present are excited and worked upon. We have been present at meetings of boys where the service was conducted by the boys themselves; boys of tender years, with all the self-assurance of their elders, giving utterance to rambling prayers, and, in addresses plentifully interlarded with the stock phrases of Calvinistic theology, haranging their playmates and fellows. We have known them to sing a few verses of a hymn such as "What a Friend we have in Jesus," and then (at the direction of the secretary of the institution), whistle the air in concert, not softly and tenderly as of the music of flutes, but as boys whistle, to the point of screeching.

By the use of these methods, boys and men are attracted to the Y. M. C. A. religious meetings.

Now were the institution avowedly antagonistic to the Church, we should not be justified in taking it to task for its methods and its work. The Y. M. C. A. is avowedly an inter-denominational institution, and this means (we presume "inter-denominational" is used in the English sense) that it is neither Baptist, nor Methodist, nor Presbyterian, nor "Episcopalian," but that it embraces all these alike and works among all and for the good of all. This we think is the claim universally made for it. As a matter of fact, the boards of directors and ladies' auxiliaries are composed of men and women representative not of any one but of various Christian bodies, and a large amount of money given to it has come from Churchmen.

It is because of this claim of the Y. M. C. A. to be inter-denominational and so equally a handmaid of the Church as of the numerous sects in existence, that we feel justified in saying what we think and feel about it. Churchmen are helping to support it, our men and women are on its executive boards and committees. Yet we contend that though the Y. M. C. A. may be a feeder to other religious bodies, it significantly is not to the Church; that it is neither benefitting nor adding to the Church in any respect; that it is, on the contrary, hostile in the influence it exerts on members of the Church's family. Yet we see in the Y. M. C. A. by no means an unmixed evil, but great possibilities for real and effectual Christian work—the possibility of it becoming indeed a valuable handmaid both of the Church and of the "Churches." Wherein does the Y. M. C. A. exert an evil influence on the Church's family? What are the possibilities on which we base our hopes for future blessing?

The Y. M. C. A. claims to be inter-denominational, not more Methodist than "Episcopalian," not more Baptist than "Catholic." Consequently it draws on all for its membership, and all cooperate in keeping the institution from becoming financially a failure. We permit our boys to avail themselves of its privileges, to their physical and mental gain, but at serious risk of their Churchmanship. Is this right toward Churchmen? No similar strain is placed upon Presbyterians or

Congregationalists; why should there be unjust discrimination against "Episcopalians"? The Y. M. C. A. truly keeps the men and boys off the street and out of the saloons. So far it does well. We are glad to support it. But many of these men and boys would probably be in their places in church and Sunday School on the Lord's Day, were there no comfortable rooms, well supplied with entertaining literature, and self-playing musical instruments to attract them away. We contend that the Y. M. C. A. through these same means of comfort is partly responsible for the absence from the services at the "Churches" of men and boys, who resort to the rooms to lounge and read and hobnob with their friends, salving their consciences for neglect of church attendance by pleading the afternoon "meeting" in the hall. And mothers and wives are satisfied to have it so.

Our criticism of the Y. M. C. A. is that it gives our men and boys an excuse to idle away the Lord's Day; and provides as a substitute for divine worship a short, entertaining meeting, an important feature of which is, too often, the egotism and self-righteousness of those taking part in it; also, that its religious influence is pernicious because, like the fraternities and secret societies, it is rearing a manhood that will contemptuously eschew "Churches" and essay to satisfy its spiritual wants by attending Y. M. C. A. religious meetings. It leads, not to the Church, not even to the "Churches," but only to the Y. M. C. A.

Nevertheless we say again, we see in the Y. M. C. A. not an unmixed evil. On the other hand we see in this popular, widely-spreading movement the possibilities of great spiritual good—the possibility of it becoming a great *omnium gatherum* for the "Churches"—a great Church net or corral where men and boys who might not be induced to enter a church edifice are brought together from the streets and alleys and highways and hedges to a place where they may be reached and met and reasoned with, and in the end, perchance, influenced Godward and Churchward by the fishers of men. While it is a fact that a large percentage of Y. M. C. A. members have already a religious home, if only they were true to it, and are not of this latter class, yet it must be admitted that its membership does include men and boys who have no Church home and no Church inclination; and we believe that the Y. M. C. A. was founded for the main purpose of reaching and benefitting this very class, and that in the successful accomplishment of this lofty purpose we shall see our hopes fulfilled.

There are men and boys belonging to the Y. M. C. A. who have no Church home and no Church inclination, who would never think of attending a service in a church, who will willingly attend the Sunday afternoon meeting in the Y. M. C. A. rooms.

Here then is the Y. M. C. A.'s great opportunity to make itself truly "inter-denominational." Whereas its religious meetings are now of a stereotyped order, without variety save perhaps in the personality of the speaker, let it change all this. Let it turn over the Sunday afternoon meetings to the "Churches," and give each pastor wishing to participate a Sunday in rotation, each to be free on his own day to have any kind of service he pleases, use any kind of hymns and service books, and preach in his own way. Thus gradually, without too great pressure, would the varying claims of the several Christian bodies in turn be urged upon these Churchless aliens, who would learn to understand for what each denomination stands, and in the end be attracted to that one which influenced him the strongest. Each meeting should of course be distinctly characteristic of the denomination under whose auspices it was being held, and its doctrines be freely and boldly preached. On the Church's Sunday the priest should be seen in his vestments, and should be accompanied by some of his choir, not only to lead in the singing, but in the responses also. The use of the convenient *Evening Prayer Leaflets* published by The Young Churchman Company would make it possible for the congregation to enjoy the Common Prayer feature so distinctly ours. In this way the Y. M. C. A. would become truly interdenominational and not anti-denominational.

We cannot of course say what the result of such an understanding and arrangement would be, but were each priest of the Church and each pastor afforded such opportunity of reaching the non-church-going men and boys of our towns and cities to make good use of his privileges, there is to our mind little doubt but that the membership of the "Churches" would be increased and strengthened. At any rate, the Young Men's Christian Association would by this means vindicate its claims

with relation to the "Churches," and at the same time would more successfully discharge its duty to its members in respect of their spiritual needs.

A CORRESPONDENT sends us the first of the two items following, and asks, "What next?" The item, culled from a newspaper, reads in part as follows:

"St. Mary's Guild, composed of the younger girls of the congregation, gave on Friday evening, February 23d, what proved to be one of the most interesting events ever held on 'the hill.' It was in the form of a 'Tom Thumb Wedding,' all the participants being children of the Sunday School of eight years of age and under. The 'groom' was Charles Pollock and the 'bride' Lola Heisler—and a dainty little bride she was, completely captivating all by her winsomeness and the manner in which she went through the 'ceremony.'"

This occurred in the diocese of Harrisburg, and presumably in a parish with a rector in charge. The "wedding" feature was a shame and a scandal, but we are told that the "Guild added considerable to their share of the building fund."

A great deal has been said about "tainted money," but the above plan is worse than tainted—it is rank rottenness. Then, too, the disgraceful affair occurred on a *Friday* evening. In the Book of Common Prayer under the title "Other Days of Fasting," it is particularly noted that, "All the *Fridays* in the year, except Christmas Day," are days of fasting, "On which the Church requires such a measure of abstinence as is more especially suited to extraordinary acts and exercises of devotion."

Then again, in this same Book of Common Prayer is a rubric which says: "Then the minister *shall* declare unto the people what Holy days or Fasting days are in the week following to be observed."

It is to be presumed that the rector of the parish has never done his duty in any of these regards, for had he done so, these young people would not have disobeyed so flagrantly.

Another item which came to us at the same time, was the following:

"Miss ——— has issued invitations for a dance to be given, Friday evening, April 20th, in the armory, in honor of the members of the choir of St. Paul's Church and their friends. Admission will be by card."

This was located in the diocese of Pennsylvania, in a large parish with a rector in charge. It is again to be assumed that the rector was faithless in his duty.

But these are not exceptional cases. The disregard of Friday is alarmingly prevalent. The laity cannot be expected to reverence the day if the clergy do not set the example. Some years ago the *Church Times* had a fine editorial on "No Friday: No Sunday." It was a masterful plea for the proper observance of Friday, as well as of Sunday. It said: "The Catholic ideal is, and always has been, to keep Friday as the day of the Cross, and Sunday as the day of rejoicing and resurrection."

Protestantism with its puritanical ancestry abolished Friday as the day of the Cross, and the looseness and lack of devotion and reverence among Christians is rapidly demoralizing Sunday as the Lord's Day. It behooves Churchmen to teach and observe the full demands of the Prayer Book as the only safeguard against a demoralization that will wreck the whole Christian fabric.

THE power of the Cross was never more strikingly manifested than in the preaching of the Three Hours service by the Bishop of London at Christ Church, Albany Street, on Good Friday. It was probably the most remarkable gathering of devout worshippers anywhere in the Anglican communion.

The Bishop had been preaching a six weeks' mission in North London, and the Good Friday service was a fitting close. At 12 o'clock he promptly opened the service with a congregation of 1,200 people in attendance, and many others seeking admission who could not get in the church even for standing room. Most of the great congregation remained throughout, but as fast as some did leave others came in, till it was estimated that probably 1,500 people listened to the story of the Cross. In the introductory address he said:

"There is one Person and one Power without which and without whom these three hours' service will be in vain, and that is the Person who has been invoked for six weeks all through this great North London district, that Holy Person who has already brought conviction of sin to hundreds, who has bound up the broken-hearted, who has shown hundreds of us ourselves in a way we have never seen before, who leads us, who empowers us, who is the Comforter, and whose most blessed work is to be carried out to-day—He takes of

Christ and shows Him to us. I cannot, however much I love you all and long to help you, bring home the Cross to you to-day. It is only the Holy Person, God the Holy Ghost, who can bring it home to us, so that it may be the one central fact of our lives. God the Holy Ghost I trust you to, and I trust myself to Him during these blessed three hours."

Then began the meditations on the Last Words, in language simple and plain. This most striking series of addresses, which was listened to by a spell-bound congregation, closed with these words:

"Let us kneel down and meditate on our Lord's last word. I am now to see my Saviour die. I must die. Am I to be afraid of death? Not if I live the Three Hours' life. I must live the life of forgiveness, the life of penitence, a holy home life; I must trust in the darkness, I must be a missionary, I must live the sacramental life, and then—and then only—can I say 'Father, into Thy hands I commend my spirit.' I need not fear death if I can say that."

THE "Brooklyn Presbytery" is reported to have sat behind closed doors for three hours recently, discussing whether to issue a license to preach to the Rev. Geo. O. Tamblin, who denied the Virgin Birth of our Lord. The report says:

"He shocked the ministers when he replied to their questionings, that he did not believe in the Virgin Birth of Christ, and was not quite decided as to whether he accepted the deity of Christ, or whether it was necessary for the fulfilment of Scripture that Christ's blood actually had to be shed."

It seems that three ballots were taken, all of them close, and on the last the "aye" side won by a small margin. The report goes on to say that: "A number of ministers refrained from voting, feeling that young Tamblin was a trifle radical in his theology."

So it seems the "broads" have invaded the Presbyterian denomination, and they have let loose a young man to preach the Gospel who does not believe in the fundamental fact of the Gospel.

What would those old hard-headed Scotch Presbyterians of a past generation say to their successors of to-day?

IN the Correspondence section of this issue, will be found a letter from the Bishop of California, telling of his needs. Again we urge our readers to contribute to this purpose, and all money sent us will be duly forwarded. We particularly ask those who can contribute but small amounts, to send their gifts, as they are the ones who are apt to be overlooked, but whose united contributions will be of great help in assuaging the anxiety of the Bishop, who must be burdened with cares. Our first efforts should be to place in his hands all we can for his "confidential fund," because he knows better than anyone else of individual cases where funds are required, whose necessities would not be known to others.

All the Church news we could gather from the Pacific Coast will be found under proper headings in this issue.

Attention is also called to the Pastoral of the Bishop of Sacramento, who so generously passes over his own necessities and pleads for his brother of San Francisco.

As we write only three days after the date of our last issue, it is not time for many sums to reach us, but yet we will at once send \$179.50 to Bishop Nichols. The acknowledgments will be found on another page. Those who have not given, and find it more convenient to send to us, are urged to do so at once.

IN reference to a notice in these columns a few weeks since as to donations under certain conditions, of the *Parson's Handbook*, the liberal donor wishes us to state that "the capacity of the giver of the book is exhausted," and so no more applications can be filled. We would suggest, however, that those who have received the book, after reading it should pass it on to others who may wish to read it. In that case, we will act as a "clearing house," and give addresses to whom books may be forwarded.

ANSWERS TO CORRESPONDENTS.

SUBSCRIBER.—Cremation, or any other destruction of the body, in no wise "forfeits the Inheritance of the resurrection."

ENQUIRER.—"The Psalms are pointed as they are to be sung or said in churches: by which is meant the colon in the middle of each verse, indicating the pause to be made not only in the chant but also in the recitation, as the words clearly imply: a direction commonly neglected by readers, to the great prejudice of distinct enunciation" (*The Prayer Book Interleaved*, p. 225).

THE EDUCATIONAL BILL

"A Measure Which is in Principle Unjust"

The Living Church News Bureau
London, Tuesday in Easter Week, 1906

MR. BIRRELL (president of the Board of Education), in introducing the Government Education Bill into the House of Commons yesterday week, explained its provisions in a thoroughly characteristic speech—that is to say, one interlarded with Birrellian witticisms, which on this occasion, as Lord Robert Cecil observed in the course of the debate, were of somewhat questionable taste. Mr. Birrell, at the outset, admitted he was a singularly untrained and inexperienced man "to begin a task which is admittedly so difficult that I do not suppose there is a man in this House, full though it may be, of new members, who particularly envies me my job." During the last forty years they had all, he said, become only too well acquainted with that one single aspect of the education problem which bears the "ill-omened name of the religious difficulty." It was not, in his opinion, the most important aspect. Until they were able to build and maintain "a national shelter against these devastating blasts" [of "sectarian differences"] they would make small progress and have no educational peace. With regard to public control of denominational schools, he believed that the proposed abolition of the dual system will save "an enormous amount of time, temper, and the rate-payers' money." In answer to the hostile critics of Undenominationalism, he said (indulging, as we see, in a reminiscence of the religious atmosphere of his own childhood): "It is often said that this School Board religion, as it is contemptuously described, these religious exercises and Biblical instruction, are a Nonconformist invention. I have even known those who ought to know better, ecclesiastics of eminence, speak of it as a Nonconformist religion. As a Nonconformist born and bred, as a man nurtured in Nonconformist history and traditions, one who may almost be described as having been born in the Nonconformist library of a Nonconformist minister, I protest against such statements. They are absolutely without truth." As to excluding religion altogether, there may be logic in this view, but against it, he was persuaded, is the whole desire of the nation. The only other alternative, the Denominational system, he dismissed in the following curt way: "I will not stop to argue that. I regard it as frankly impossible." Sir William Anson (one of the two Conservative-Unionist members for Oxford University) was of the opinion that no settlement could be final which was not based on "equitable tolerance by all denominations of each other's religious convictions." He predicted that the course of the bill would be "stormy and troubled," that if it became law it would bear "bitter fruit," and that peace would be "postponed for years, if not for generations." Mr. Masterman (the journalist, and one of that well-known group of Catholic Churchmen who are advanced political Radicals) confessed that it was with regret he found himself making his first speech in the Commons partly in opposition to the Government which he desired to support. As far as religious instruction was concerned he feared that the bill would not allay the "fires of religious controversy." The mandate the Government had received from the country was "not a mandate to introduce and stamp upon the country one kind of religious teaching and no other." To compel the people to choose only one religion, as State-endowed, was "loading the dice." At the recent election, in his ignorance of politics he inscribed on his placards "Religious Equality." He would now have to explain to his electors that that was a "terminological inexactitude." A Labor member (Mr. J. R. Macdonald) said, in almost fierce tones: "I oppose any attempt to teach this extraordinary skeleton of religion." Dr. Macnamara (a leading Protestant Dissenting educationalist) believed that in its main features the Government would be successful in passing the bill, but a great deal would depend on the question "whether the volume of moderate opinion would be able to withstand the attacks of extremists of all parties." Mr. Wyndham (C. U.), one of the most accomplished debaters in the House, arraigned the bill as being mainly both a new Act of Supremacy and a new Act of Uniformity: "An iron pressure is to be put on the country, seeking to mould it into one form of religion, and that pressure put on by the Government of the day. The Government are resuming the task of the Tudors and the Stuarts. The pains and penalties are lighter than they were centuries ago, but they are substantial. They abolish the barbarity of the proceeding but do not diminish its injustice."

Another powerful and eloquent speech on the opposition side was made by Lord Robert Cecil, K.C., who (the *Daily Express* says) was warmly cheered on rising by those who remembered his brother, Lord Hugh, as a valiant fighter of religious and educational battles. The Church of England cared little, he said, for the justice or injustice of proposals which took away her property, but she did care about the proposals to interfere with religious teaching. The main principle of the bill was the "establishment of Undenominationalism," a proposal which seemed to him "profoundly intolerant." Undenominationalism was "a half-way house" to Secularism. If they looked at the history of Undenominational teaching in the United States, they would find that over and over again it became, either by law or practice, "Secularism unclad and undisguised. He and those who agreed with him on the opposition side of the House would do everything they could to prevent the consummation of "this crime against the religion of the country," and, if powerless to prevent it, they would take the first opportunity they could "to reverse it and wipe out its memory from the annals of the country." The opposition made no attempt to oppose the introduction of the bill, but reserved their heavy fire for the second reading after the Easter recess. Later in the evening, the Bishop of London joined the Primate and the Archbishop of York in the Peers' Gallery.

The full text of the Government Education Bill has now been published. The first clause, which abolishes all Denominational schools after the end of next year, unless the owners decide to carry them on at their own expense as private schools, reads as follows: "On and after the first day of January, one thousand nine hundred and eight, a school shall not be recognized as a public elementary school unless it is a school provided by the local education authority." In case of the transference of Denominational schools to the local education authority, the only definite obligation placed upon the local authority is that it shall undertake to "keep the schoolhouse in good repair," and to "make any alterations and improvements which in the opinion of the local educational authority (or in case of dispute, in the opinion of the Board of Education) may be reasonably required, by the authority"; and that the owners of schoolhouses subject to charitable trusts "shall have full power to use the schoolhouse for any purpose they think fit" when it is not required by the local authority, though there is a limitation in regard to the use of the school for public purposes under statutory provisions. Under Clause 3 provision is made for children whose parents wish them to receive religious instruction of a special character "to receive that instruction on not more than two mornings a week," no part of the expense of giving such instruction being paid by the local education authority. This is the sole extent of the Government's concession to the Church as regards facilities for the giving of definite Christian teaching to her children in State-aided schools in rural districts. Then follows a clause which glaringly shows the unjust partiality of the Government to schools owned by Romanist Dissenters and Jews, whose schools are found only in urban districts. The clause in question would permit the local education authority to afford "extended facilities" for religious instruction of some special character in any transferred Denominational school in an urban area, provided "that the parents of at least four-fifths of the children attending the school desire those facilities," and if it is found that there is accommodation in other schools for the children whose parents do not desire these facilities. In order to obtain these facilities, an application must be made to the local authority, who will then hold a public inquiry in reference to the application. When extended facilities are so afforded, the local authority may also, if they think fit, permit the teachers employed in the school to give the instruction desired, but not at public expense. Here again is a concession which is withheld from the rural areas for no good reason. Under Clause 6, children are not required to attend at the schoolhouse, "except during the times allotted in the time-table exclusively to secular instruction." With regard to teachers, they shall not be required by law as part of their duties as teachers to give any religious instruction, except syllabus instruction, and they shall not be required as a condition of their appointment "to subscribe to any religious creed, or to attend, or abstain from attending, any Sunday School or place of religious worship." Such are the main proposals of the bill.

This Undenominationalism Establishment Bill—miscalled Education Bill—this intolerant and shameful bill, the *animus* of which, in the first instance, is obviously that of pure malevolence towards the Church, is universally repudiated and con-

demned by all but Protestant Dissenters. The settled attitude alike of the great mass of Church people and Romanist Dissenters is that of unmitigable antagonism. Protestant Dissenters welcome the bill with jubilation, for they think they have already scored a decisive victory over the Church, the "Priest party," in Protestant phrase. Dr. Clifford and his followers are not disposed, however, to acquiesce in the concessions (such as they are) in respect of Denominational instruction, at any rate, not in the four-fifths proposal.

The Archbishop of Canterbury has written a letter to Mr. Talbot Baines, secretary of the National Society, directing him at once to summon a meeting of the elected delegates of the Society. Ministers have from the first assured us, the Archbishop says, that they intended to act fairly, and he finds it difficult, therefore, to believe that they can have fully realized what their proposals would in practical action mean:

Can they expect—nay, can they desire—to carry through the House of Commons a measure which is in principle unjust? To alienate from its original use, contrary to the will of its owner, property which has in recent years been given for a specific purpose would commonly be called confiscation. But what we think of is not the confiscation of property so much as the withdrawal from us of the right to carry out principles which, for more than half a century, successive Governments of all parties have encouraged us to maintain. Under that encouragement Churchmen, Roman Catholics, Wesleyans, and others, have at great cost provided schools in which children, while receiving the best available secular instruction shall at the same time, under the sanction of a trust deed, receive elementary religious teaching in accordance with the faith of their parents, at the hands of trained and qualified men and women, who, in giving it, mean what they say.

The new bill would bring these schools at one stroke to an end, by silencing the teachers who have therein given definite religious instruction of a particular kind. The loss to our children cannot be compensated by a money payment to the owners of the schools. The only shred of former rights preserved is that on two days in the week teachers other than those belonging to the school may give denominational teaching at the cost of those to whom the buildings belong. Save for this, the religious teaching will be limited to such undenominational syllabus as a local authority may enjoin. The local authority might even secularize the school, though this, we may well believe, is unlikely. The further provisions respecting certain schools in the large towns resolve themselves apparently into a mere permission to the local authority to allow, if it thinks well, and if certain other conditions are satisfied, a fuller measure of denominational instruction. Should the authority, however, prefer to avoid what it may regard as a troublesome arrangement, it has only to say so, and the school will thereupon lose those distinctive privileges.

So sweeping a policy as this, accompanied by the compulsory silencing of the thousands of trained, qualified, and devoted teachers who prize the privilege of imparting this particular instruction, calls imperatively for our attention that we may bring home to everybody its full significance. One wonders whether all the members of the present Cabinet can be assenting parties to this treatment of trust property, given in many instances by donors who are still alive, for the very purpose of securing what is now to be proscribed.

The Primate's individual attitude towards the bill as disclosed in this important letter, gives Churchmen intense relief and satisfaction. The Primate wrote to the secretary of the National Society on the 10th inst., and on the following day a meeting of the Bishops of the English and Welsh dioceses was held at Lambeth Palace. Thirty-two Bishops were present. The following communication was made to the Press:

The Bishops, without entering as yet into the details of the Government's Education Bill, which has to-day been published, feel bound to express at once their conviction that the bill, as it at present stands, must be met with unhesitating opposition.

The Convocation of both provinces will meet in the first week in May.

So with the Bishops, as a body, to lead, Churchmen will now enter into the fight with tremendous determination to defeat the enemy.

J. G. HALL.

IT SEEMS to me, that the shortest way to check the darker forms of deceit is to set watch more scrupulous against those which have mingled, unregarded and unchastised, with the current of our life. Do not let us lie at all. Do not think of one falsity as harmless, and another as slight, and another as unintended. Cast them all aside; they may be light and accidental; but they are an ugly soot from the smoke of the pit, for all that; and it is better that our hearts should be swept clean of them, without over care as to which is largest or blackest. Speaking truth is like writing fair, and comes only by practice; it is less a matter of will than of habit, and I doubt if any occasion can be trivial which permits the practice and formation of such a habit.—*John Ruskin.*

EUROPEAN LETTER

Russia, Italy, and France

INTERESTING COMMENTS

The Living Church News Bureau
Paris, April 17, 1906

IF my letter is somewhat, like the Gendarmes of Paris, *un peu en retard*, I trust my excuse, if not legal, may be accepted as valid. It is that I only returned from Florence very shortly before Easter, and that the duties of Easter have, till the present moment, left me little time for outside writing.

RUSSIA.

While peoples' eyes are turned to France, and their minds are speculating what may be the outcome of Separation "between Church and State"; while the same eyes and minds at home, *i.e.*, England, are exercised in no mean degree on the Educational question; while Italy is giving occasion for anxiety on the subject of "the Papal influence" to the faithful, another large country is passing through a phase or phases that will not be without its results. That country is Russia. I will endeavor to give a digest of some able remarks on the subject, in the *Revue Catholique des Eglises* on the religious movement in Russia and its probable tendencies.

For the crisis passed through in that country, owing to military defeats, has had more than political consequences. "Religious preoccupations" are possessing men's thoughts. Some time ago projects for reformation of the ecclesiastical system were mooted, and have been in the air, in different forms, ever since. But these have not taken any very solid shape in practice, though much discussed theoretically. The impulsion, which has affected politics, cannot but touch, sooner or later, matters connected with the religious world. Thus the idea of "reform" in religion has gained a consistency that it never before possessed. Many and varied questions have come to the surface. And these questions have developed themselves all together or very nearly so.

First the "local Council" of all the Russias. The meeting of the Council has been ordered by imperial authority. The date at which it will assemble is not known, the programme, too, is a matter of uncertainty. But the very fact of the announcement of the convoking of such an Assembly, is an event which has given rise to pregnant discussions. Thus in January last the *Messenger of the Church* (*Tserkovnii Vestnik*) expressed the ardent hope that besides the Bishops many others, representing the lower clergy, and the laity, may find a place in the assembly.

"The Bishops," it goes on to say, "can decide only questions of doctrine and discipline. But a Council requires more than this. An administrative system is imperative. Something is wanted which should bring more into harmony and sympathy the simple priests and the laity. But how can this be done if markedly neither the one or the other are represented? The Council is convoked to bring about the well-being of the people and the amelioration of the parochial life, to increase the influence of the pastor, and to raise the tone of instruction both moral and religious. This implies amongst other things a reform of all the ecclesiastical schools, and the placing of them on a completely new footing. "It is not possible," the writer argues, "that the Bishops could be sufficiently informed of the wants of the laity in the ordinary course of things. On the other hand, the disorders amongst the laity are the result of the ignorance of the authorities on these subjects. The manner in which Bishops are named and the *translaticus* from diocese to diocese, to which they are subject, is a complete bar to the existence of that sympathy, which should exist between Bishops and people, and even Bishops and their clergy."

The article concludes in these words: "To cause clergy (the lower orders of clergy) and the laity to be represented on the Church Council, is a necessity or fact, borne out by the reasons for the same furnished by Right and History, in all matters that concern the welfare of a Church."

GREEK ORTHODOX.

The good feeling existing between the great Orthodox, the Church at Constantinople, and our own branch seems to continue on a satisfactory basis, and something more solid than courtesies appear willingly to be exchanged between them, as the following will show:

"When the Bishop of Salisbury visited the late Patriarch of Constantinople, and the present Patriarch of Jerusalem in 1898, he

suggested that it might be desirable for English theological students to attend the courses of instruction at Halki Theological College (See of Marmora), and the Theological Seminary of the Convent of the Cross (Jerusalem), and that Greek students should study at Oxford. The Patriarch of Jerusalem has arranged to send Pythagoras Themelis, a native of Samos, who is the most distinguished Greek student in his theological seminary, to St. Stephen's House, Oxford, for a three years' course, with a special request that he may be allowed to attend the lectures of the University Professor of Archaeology. He will be accompanied to England in May by Canon Dowling."

The Bishop's suggestion is indeed a most laudable one. The Orthodox Seminarists are, we see, taking advantage of it. But will any English theological students vouchsafe to do the same? Their eyes would be opened. If nothing else were learnt they would learn one thing sadly lacking amongst many clerics as well as amongst laymen: The meaning of the word Church, for which congregationalism is so often substituted in the minds, if not in the acts, of many worthy men.

ITALY.

I now come to an interesting it, may be called episode, connected with that which has been taking place in France anent the Separation of Church and State. Immediately before the promulgation of the "Encyclical," *Vehementes nos esse sollicitos*, which condemned the "principle" of Separation, Mgr. Bonomelli, Bishop of Cremona, published on this question a pastoral, which has caused considerable comment in Italy generally and at Rome in particular. This letter, entitled *La chiesa e i tempi nuovi* (The Church and Modern Times), is a very distinct and explicit pleading in favor of all separation between the Church and the "States" of the present day. In considering the history of the Church in the past with regard to the constituted powers, the Bishop divides this history into three periods, that of "material (actual) persecution," that of "legal protection," and that of "separation," or in other words, of common rights.

In the first period, the Church is at issue with the political power, which desires to destroy it by force and violence. This state of things has not been confined to the first three centuries. It is therefore an epidemic contingency.

The second period was or is supposed to be one of "alliance and friendship." The Church offers to the civil power, *i. e.*, Society, its moral support, which, in return, extends to it its "protection."

In concluding this first section of his study of the subject, the Bishop of Cremona does not fear to add:

"Considering the two 'trials' to which the Church has thus been subjected, that of persecution, and of blood on the one side, and the ordeal of protection, and its accompanying 'gratifications,' on the other, both are terrible, but without any fear of being mistaken, I can only assert my firm belief that the *second* is worse than the *first*, since the danger is less visible, or rather, presents itself as a gain to the Church.

"In the third period, that of reciprocal independence or of 'Separation,' the Church and 'Society' (*Société Civile*) follow their own paths side by side; they neither help one another, nor do they quarrel with one another, but profess to follow the formula of Montalembert: '*L'église libre dans l'Etat libre*' (A free Church in a free State)."

This briefly is the gist of the Bishop of Cremona's letter. It created, as I said, no little comment, for in the latter part the writer enlarges very broadly on the advantages and even necessity of separation from State. The first advantage, he avers, is reconquered liberty, liberty in the choice of Bishops and curés, in the education of the clergy, and administration of the possessions of the State.

The *second* advantage would be the releasing the Church of all responsibility in the faults or mistakes made by a State.

The *third* advantage would be that persons, merely anxious for preferment and honors, would be kept at arm's length. He believes the Church would become more pure and more energetic.

The liberal press took the matter up, and applauded. On the morrow appeared the Pope's Encyclical in direct opposition. The Bishops of Lombardy met in council under the presidency of the Cardinal Archbishop of Milan, and discussed the matter. In thanking Pío X. for the Bull issued, they took occasion to express their sorrow that "a dissenting voice should have been found in Italy, and even in Lombardy." In replying, the Pope styles the Pastoral "a publication really deplorable in itself, and at the present moment doubly so from the circumstances of the case." The Bishop of Cremona went to Rome with the object

[Continued on Page 9.]

CHURCH CLUB CHANGES

Election of Officers

MEETING OF N. Y. S. S. ASSOCIATION

Personal Notes

The Living Church News Bureau
New York, April 30, 1906

AT its annual meeting, held on Wednesday of last week, the Church Club of New York said farewell to its old rooms, which it has occupied for twelve years. At the same meeting, Mr. George Macculloch Miller, who has been president for six years, retired from that office because of the pressure of other duties, and was succeeded by Mr. J. Howard Van Amringe, who had been one of the Club's vice-presidents. Mr. Robert G. Hone, secretary, made his annual report, which showed that the membership of the Church Club is now 344 and that there has been a net loss of 1 during the past year. The treasury was reported in excellent condition.

The election made several changes in the officers of the Club. Captain A. T. Mahan is the only one of the vice-presidents of last year to be retained. Mr. Van Amringe was moved up to the presidency, as noted, and Mr. Kane was dropped. The two new vice-presidents are Messrs. George Wistar Kirke and Francis Lynde Stetson. Mr. Hone and Mr. Munroe were re-elected secretary and treasurer, respectively. Messrs. George Macculloch Miller, Edwin S. Gorham and Henry L. Hobart were added to the Board of Trustees.

In a brief address, Mr. Miller, the retiring president, pointed out the real value of the Church Club and the fact that it has latterly been developing along missionary lines. The new president said that Mr. Miller had emphasized the missionary spirit and had in that way done much to help the Church and the Club. He urged that the membership be built up and asked all the members to set to work with that object in view. Mr. William Bispham presented to Mr. Miller, in the name of the members of the Church Club, a handsome loving cup, suitably inscribed. On May 1st the Club entered upon the use of a part of its new quarters, but some of its rooms will not be ready until fall.

The Convention of the Sunday School Association of the diocese of New York, which takes the place of what was formerly known as the "Crypt Conference," is announced for May 15th. It will be held in the Cathedral Crypt and the Synod Hall. Bishop Greer will be celebrant at the Holy Communion with which the convention will open. A business session will follow, and in the afternoon there will be a novel exhibit, in which will be shown the actual workings of several Sunday Schools, both city and country, the object being to present in this attractive way model methods. In the evening there is to be a public meeting in the Church of the Holy Communion, when it is expected that several prominent speakers will be heard on Sunday School topics.

The New York Sunday School Association, to which belong a number of Church schools, held a convention covering three days of last week in the Broadway Tabernacle. There were in attendance some two thousand teachers and officers of local Sunday Schools, interest in the convention being heightened by the fact that it was the first to be held in New York in twenty years. At one of the sessions the Rev. Pascal Harrower, president of the Sunday School Commission of the diocese of New York, told something of Church methods for the training of teachers, and the Rev. William Walter Smith at another session took part in a demonstration of Manual Methods. The Rev. Dr. George R. Van de Water, rector of St. Andrew's Church, was one of the speakers at a session when the relations of the Church and the Children were discussed by several pastors. Dr. Van de Water said that his method of keeping in close personal touch with his children and young people was to have a special vesper service for them every Sunday afternoon. He finds the plan most successful, the service being regularly attended by from 700 to 1,000 children and young people.

The religious education of children was also considered at a public meeting held on Monday of this week in the Assembly Hall of the United Charities building. The object of the meeting was to create public sentiment in favor of a plan which was discussed at one of the sessions of the Inter-Church Conference last fall. This plan, which was embodied in a Conference resolution, provides that school children shall be permitted, without detriment to their school standing, to absent themselves from the public schools on one afternoon of each week, in order that they may attend on religious instruction in their own churches.

The project has met with much favor on the part of leaders in the various religious bodies in New York, all of them being in agreement to the effect that the limited time available for religious instruction in Sunday Schools is not sufficient for the Churches properly to discharge their duties. At Monday's meeting, Bishop Greer represented the Church, expressing himself as in sympathy with the movement. Other speakers were from the Roman, the Lutheran, the Baptist, the Methodist, and the Jewish bodies.

The second concert of the season of the Church Choral Society was given last week. There was an afternoon presentation of the programme on Wednesday, and the music was repeated Thursday evening. Both events were in the Church of Zion and St. Timothy. As is well known, it is the object of the Society to present great religious music in the proper Church environment, so that the intentions of the composer may not be misinterpreted because of the secular surroundings of the usual concert platform. This aim was fully realized last week in the presentation of the oratorio *Hora Novissima*, which was composed for and first presented by the Society thirteen years ago. It is by Professor Horatio Parker and ranks as one of the best of the works of this American composer. The chorus of the Society showed itself to excellent advantage, especially at the evening concert, and the leadership of Mr. Richard Henry Warren left little to be desired.

The Rev. Dr. D. Parker Morgan, rector of the Church of the Heavenly Rest, is to go with Mrs. Parker to his ancestral home in Wales to endeavor to build up his health, and will be absent from his parish for several months. The Rev. Hugh Birkhead, the new rector of St. George's Church, is also to spend his vacation in Europe. Word has been received from Bishop Potter to the effect that he will return to New York just as soon as he completes his tour of the American churches in Europe and his plans are so far definitely made that he is expected to reach this city on June 9th.

Two nominations have been made for the Glorvina Russel Hoffman Professorship of the New Testament Literature and Interpretation, at the General Theological Seminary, to succeed the Rev. Dr. I. T. Beckwith, recently retired. The nominees are the Rev. Dr. William L. Devries, rector of St. Mark's Church, Washington, and the Rev. Charles C. Edmunds, rector of Grace Church, Newark, N. J. The election will be held at the annual meeting of the trustees, to be held about the time of commencement.

The churches of New York have been rallying to the relief of the stricken people of San Francisco during the week. In some of them offerings were taken Sunday of last week, in others last Sunday; and Bishop Greer has just sent out a letter to the rectors asking a special offering to be taken on Sunday, May 6th, and it now seems probable that every church in the diocese will have made some special contribution for this cause by the time that date has passed. From all over the country the money has been coming in to the Board of Missions, and it was reported by the officers of the Board last Saturday that up to that time they had received \$23,000, the larger part of which is designated for the work under Bishop Nichols, the balance going to Bishop Moreland. Very little of this amount, it was said, had come from New York churches, and it was found that most of these were sending their offerings direct. St. Thomas' parish, for instance, last week sent \$5,000 to San Francisco, and has still more to go. The rector, the Rev. Dr. E. M. Stires, has suggested to the vestry that St. Thomas' parish undertake to build one or more of the San Francisco churches, even if it is necessary to delay their own building. Incarnation parish has sent \$4,100 to the coast, Grace Church contributed \$1,850, the Heavenly Rest about \$600, and Ascension about \$700. This is by no means a complete list of what the New York churches have done, but it will serve to indicate the spirit in which the crisis has been met.

EUROPEAN LETTER.

[Continued from Page 8.]

of seeing the Pope, and explaining himself. He was refused an audience. Though considerable influence was used to induce His Holiness to relent, he remained firm: sending a message to Bishop Bonomelli that "while he (the Pope) felt towards him the greatest esteem, under present circumstances he could not receive him." There the matter rests.

GEORGE WASHINGTON.

TRIAL OF DR. CRAPSEY.

THE fate of the Rev. Dr. Crapsey, and the character of the Catholic Church of America as a fearless defender of the faith, are now in the hands of the five priests who comprise the Ecclesiastical Court of the diocese of Western New York. The trial before these men of the rector of St. Andrew's, Rochester, charged with violating his ordination vows, by preaching that which is contrary to the doctrine of Christ as the Lord hath commanded and as this Church hath received the same, is over, except the rendering of the decision.

Adjourned from Tuesday, the 17th of April, the Court recommenced proceedings on Wednesday, the 25th. The coincidence was remarked by many that this event should fall on St. Mark's day, when the Church so appropriately prayed for grace that we might be "not like children carried away with every blast of vain doctrine." The Court and members of the Standing Committee attended the celebration of the Holy Eucharist in St. James' Church, Batavia, where the former was convened, at 10 o'clock. There was a celebration every morning while the Court sat; but the hour, 7:30, seemed to be an unpopular one with the many clergy who remained in the town over night, as very few attended. We are forced to regard this fact as a commentary on the lack of dependence on Eucharistic intercession in those who might well set the laity a more profitable example.

It was found on the first day that the room in St. James' parish house was much too small for the accommodation of those who attended the proceedings. And everyone was grateful to accept the kind hospitality of the authorities of Genesee County, who put the Court House at the disposal of the ecclesiastics. There the members of the Court ranged themselves on the bench, presiding officer Roberts occupying the seat belonging to the judge of the Supreme Court of the State of New York. By his side sat the Hon. Safford E. North, a highly esteemed lawyer of Batavia and former Surrogate of the County, who acted as Assessor to the Ecclesiastical Court. All concerned agree that the ease and dignity with which the whole proceedings were carried on were almost entirely attributable to the very efficient aid rendered by this gentleman. The counsel of both sides were as unversed in matters pertaining to ecclesiastical justicement as were the clerical members of the Court in the rendering of legal decisions; but a most admirable courteousness and entire lack of irritability characterized the proceedings from beginning to end. If this had been an amicable suit brought to decide the most impersonal issue, there could not have been manifested a greater show of patience and good will. Those who were in attendance must have been impressed with the fact that there was an utter lack of anything to warrant an allegation of a spirit of persecution on the part of the prosecution or belief in its existence on the part of the counsel of the respondent.

As soon as the Court was opened, the Hon. James Breck Perkins, on behalf of Dr. Crapsey, requested the filing of the following amendment to the answer presented by the latter on the first day. This was granted, though Mr. O'Brian, for the prosecution, objected to its subject matter:

"DIOCESE OF WESTERN NEW YORK.—In the matter of the presentment of the Rev. Algernon Sidney Crapsey for trial upon certain charges.

"The said Algernon Sidney Crapsey, further answering and appearing in the said proceeding, alleges that this court should not proceed further in the matter aforesaid, and he objects to the constitution of the said Court for the reasons hereinafter alleged:

"This respondent says that the presentment herein made was made by J. A. Regester and others composing the Standing Committee of the diocese of Western New York, and that said Standing Committee did thereby charge him with violating the constitution and canons of the Church and his ordination vows, and did accuse him of using language contrary to the doctrines of the Church.

"And this respondent further says that the said presentment has been approved by the Right Rev. William D. Walker, Bishop of the diocese of Western New York, and the said Standing Committee and the said Bishop have presented the said charge against him and have determined him to be and do believe him to be guilty of the matters therein alleged.

"And this respondent further says that the majority of this Court, as constituted, have been appointed by the said Bishop and said Standing Committee, and the remaining members of the said Court were selected from the list prepared by the said Standing Committee and submitted to the Council of the diocese of Western New York.

"And this respondent further says that the Diocesan Council of the diocese of Western New York will be held on the third Tuesday of May (being the 15th day of May, 1906), and that at such Council the members thereof can select such Standing Committee and ecclesiastical court as they see fit, so as to represent the true opinion and wish of the diocese as to this prosecution.

"And this respondent further says that the canons of this Church direct that any such trial shall be conducted according to the principles of the common law as administered in this State, and that it is contrary to the principles of the said common law that the guilt of any person against whom a presentment is made should be passed upon by a court, the majority whereof are designated by the prose-

cutor or by any person who believes the charges so made to be just. And by reason thereof this respondent insists that any trial of the said presentment before this court is contrary to the rules of law, and is unjust, and the same should not be proceeded with.

"He therefore respectfully asks that the said Court will decline to proceed further with the trial of this case.

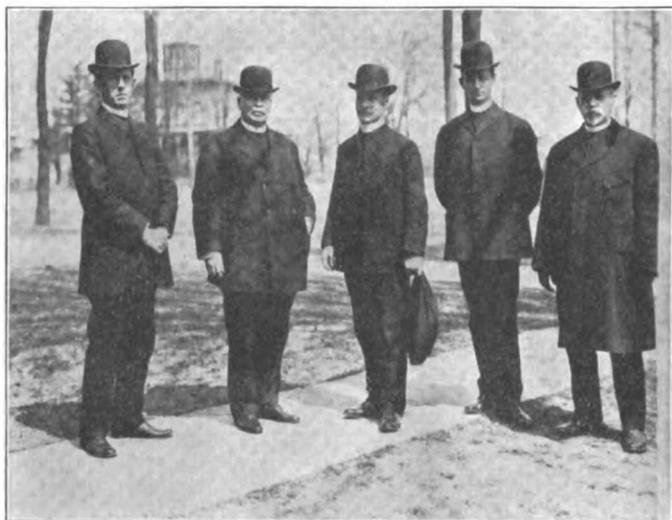
"ALGERNON SIDNEY CRAPSEY,

"JAMES BRECK PERKINS,

"EDWARD M. SHEPARD,

"Of Counsel."

Mr. O'Brian characterized this application as an unwarranted presumption of bias alleged against the Court. In filing an exception to the ruling that the application be denied, and in the many other exceptions which they noted, it soon became evident that the counsel for the defendant were keenly alert for every ground for an appeal; and in the great indulgence shown them by the Court, on the advice



ECCLESIASTICAL COURT.

Reading from left to right: Rev. Messrs. John M. Gilbert, Francis S. Dunham, Ph.D., Walter C. Roberts (President), G. Sherman Burrows, Charles H. Boynton.

of the Assessor, it was apparent that the latter were bent on giving as little ground for appeal as possible. This was shown when counsel for the prosecution offered in evidence the book, *Religion and Politics*, written by Dr. Crapsey, and containing the passages on which the charge of heresy has been brought. Mr. Perkins admitted that his client had written the book and was responsible for all it contains, but argued against its acceptance as a whole, and in this he was sustained by the Court. The prosecution was confined to those passages charged in the presentment. Then Mr. O'Brian presented the Book of Common Prayer as evidence. During the session on Wednesday afternoon he noted over fifty passages in which the Church affirms those doctrines which Dr. Crapsey is accused of denying. Many of these he read in a reverent tone and with pleasing elocution. A clergyman was afterwards heard to remark that he was surprised to learn that in so many places the Prayer Book asserts the deity and the resurrection of our Lord.

During the whole trial the testimony of only one witness was taken. The issue was tried on documentary evidence, presented only by the prosecution, and the arguments of counsel. The Rev. F. J. K. Alexander, a former curate at St. Andrew's, was the one exception. He was called by the prosecution and testified that he was in the church on the evening of December 31st and heard Dr. Crapsey preach a sermon in which the following statements were made:

"Jesus was born of parents belonging to the middle class."

"He was born of a simple father and mother."

"I thought," the witness said, "that the climax of his sermon came when he said: 'The fact that the early Christians predicated a miraculous birth of Jesus was to be regarded as one of the greatest misfortunes that had ever befallen mankind.'"

Mr. Alexander admitted that he made notes of these statements. Although, on cross-examination, he was submitted to a good deal of discomfort owing to his being questioned in regard to his resignation, and also largely owing to his temperamental disposition to contend with his cross-examiner, Mr. Alexander's testimony was in no wise invalidated.

The Rev. Francis Woodward, rector of St. James' Church, Rochester, was also called to testify in regard to a conversation he had with Dr. Crapsey in the latter's study in February last. To this respondent's counsel objected. And, although the prosecution argued that the purpose of this evidence was not to corroborate but to prove intent, it was overruled. Here the prosecution rested.

One noticeable feature of the appearance of the court-room was the separation of the clerical onlooker into two distinct groups. This arose in the beginning from the accident that the members of the Standing Committee who were present taking their seats inside

the bar and to the left of the bench. As inadvertently a few of the sympathizers of Dr. Crapsey happened to choose seats on the other side of the house. Thereafter the groups were reinforced by men of their respective sympathies, and to the end the Broads were on the right and the orthodox on the left; a reversal of the position of the sheep and the goats, as one divine irreverently remarked.

On Thursday morning, the defence called its first witness, namely, Dr. J. A. Leighton, Professor of Philosophy and Chaplain of Hobart College. A large number of books were named to the witness, and he was questioned as to the standing of the various authors in the English or the American Church. They were as follows:

Encyclopaedia Biblica, by Cheeny and Black; *A Word for Mr. Beebe*, by W. S. Parker, M.A.; *The Virgin Birth of Christ*, two volumes, by Paul Lobstein; introduction to the same book by W. D. Morrison; *Work on Incarnation*, by Dr. Briggs of New York; *Contentia Veritatis*, an article by W. R. Ringe; *Christ and Godly Union*, by S. T. McConnell; *Bible in Modern Life*, by Dr. Henson; *Studies in Theological Definition*, by Frederick Palmer, and a *Letter from the Dean of Westminster to the Archbishop of Canterbury*.

The mention of some of these works, as representing what may be held as the faith of the Church was provocative of derisive laughter from the clergy on the left.

After asserting that he had read the presentment against the defendant, Dr. Leighton was asked by Mr. Perkins: "In your opinion, is there anything in the statements in the specifications there set forth which is contrary to the doctrines of the Church as it hath received the same?"

To this Mr. O'Brian was quick to object. "I do not understand," said he, "that Dr. Leighton in any way represents the Church; nor do I understand that he impersonates an ecumenical council or the doctrines of the Church. He may be a very brilliant young man, but he has no right to interpret the doctrines of this Church, which is a body regularly constituted with forms and by-laws. Doctrine is not determined by a consensus of opinion. If every clergyman in good standing in the Church should come here and testify that there is nothing in this presentment to justify the charges, it would not have the slightest effect. The Church lays down its doctrines. The Book of Common Prayer is its embodiment. For any man to decide as to the doctrines is a manifest absurdity. Professor Leighton cannot qualify as an expert."

This precipitated a lengthy argument between counsel. Said Mr. Perkins:

"What is the Church if the arguments of the prosecution are correct? Who is the Church but the laity and the clergy? Suppose somebody, as my friend says, held to some doctrine opposed to what was the usual interpretation of a Church Creed, and that this somebody was the whole Church body. He would then have the whole Church heretics except the Standing Committee.

"And its counsel," laughed Mr. O'Brian.

"This is an important question," Mr. Perkins continued; "it goes to the very root of the whole matter. We desire to show that people have a right to think."

During this debate there were several sharp hits by both sides. Judge Stiness said:

"It is not a question of whether these doctrines are true or not, but whether they are in accordance with the doctrines of the Church. It is an insult to this Court to say any denial of the Apostles' Creed is not a denial of the Church's faith."

When the Court decided to refuse to admit the question asked of Dr. Leighton by the defense, those of the prosecution breathed a hearty sigh of relief. It entirely dissipated the fear which had exercised the mind of all that this trial would drift into a debate over the character of the doctrines of the Church. Henceforward all was easy for Attorney O'Brian. Mr. Perkins took an exception which covered the Court's refusal to admit the following series of questions:

"Do you know in general the understanding and practice of the Protestant Episcopal Church in the United States?"

"According to the understanding and practice of the Protestant Episcopal Church, are the passages from the sermons and book of Dr. Crapsey within the doctrine and faith as the same have been received by such Church?"

"According to the understanding and practice of the Protestant Episcopal Church, are the passages from the sermons and book of Dr. Crapsey within the doctrine and faith as the same are held by such Church?"

"According to the understanding and practice of the Protestant Episcopal Church, is a presbyter at liberty to preach the things said or written by Dr. Crapsey as proved on this trial, if he be convinced that they be taught by Holy Scriptures, and that it is his duty to preach the same?"

The following witnesses were then called and the same questions read to them in turn, the same objections being made and the same ruling following:

Rev. Wilford L. Hoopes of Cambridge, Mass.; Rev. Alexis W. Stein, rector of Christ Church, Fitchburg, Mass., and chaplain-elect of Columbia University; Rev. John W. Suter, rector of Church of the

Epiphany, Winchester, Mass.; Rev. Edwin S. Hoffman, rector of Christ Church, Hornellsville, N. Y.; Rev. George Clarke Cox, rector of Calvary Church, Cincinnati; Rev. John P. Peters, of St. Michael's Church, New York City; Rev. John Howard Melish, rector of Holy Trinity Church, Brooklyn; Rev. Charles Henry Babcock, of New York, Church historian and writer; Rev. Frank H. Nelson, rector of Christ Church, Cincinnati; Rev. Elwood Worcester, rector of Emmanuel Church, Boston.

Mr. Perkins said that he had several more witnesses of the same character whom he could call if it was deemed necessary, but that he thought these were enough.

The old court house of Genessee County has seen many a muster of legal warriors, including Grover Cleveland and others in the celebrated "glucose case," now almost forgotten by all but the aging participants; Justice Daniel Kenepick and Arthur C. Wade in the unwholesome Benham trial; gigantic George Raines, gigantic both in



GENESSEE COUNTY COURT HOUSE, WHERE TRIAL WAS HELD.

ability and stature, in several noted trials where the future of a human being was the pawn at stake, but its walls never listened more earnestly for the sarcastic wit and wisdom of human tongue than they did when the Court announced that it would hear the summing up in the Crapsey case.

Perkins, suave and self-contained, reminding one of the old-time barristers, deftly introduced what the Court had previously ruled out, when he begged permission to read Dr. Crapsey's statement of his position.

It was done in such a masterly way that the proceeding seemed perfectly fair and proper at the time; but, when the able Congressman from the 32nd District developed his argument and referred again and again to the "statement," it was apparent to the dullest mind in the audience that he had made a woeful breach in the prosecution's walls. Sympathy for the defendant was aroused at once, as the "statement" contained nothing that could possibly arouse antagonism in any believer in the Trinity. Mr. Perkins made the most of it; in fact, his argument was based upon it, rather than upon the charges presented, which he skilfully avoided in the main. Wit, sometimes trenchant, sometimes misdirected; sarcasm leveled at everyone connected with the prosecution; appeals to the sympathy of the Court; to the responsible duties as stewards of God; to them as men who held the welfare of the Church in their hands; to them as teachers of the Gospel of love; indeed, to every sentiment and prejudice he appealed, and when he had finished, people said: "It was a mighty fine effort; a wonderful speech." It was, in good truth; but it disproved nothing; discursive arguments never do. As a raiser of controversial dust, Mr. Perkins was voted a Napoleonic success, even by his opponents.

The summing up began on Friday morning. In a short address, extending not over ten minutes, Attorney Franklin D. Lock of Buffalo, outlined the case for the prosecution. He excused his presence in the case, though he is a Presbyterian, on the ground that all Christianity is assaulted. After reviewing the most outspoken of Dr. Crapsey's statements and comparing them with the Creed, he concluded, bending his tall form so that he might look the respondent in the face: "This is no Church for Dr. Crapsey. Let him go to the Unitarians or to the synagogue. We do not challenge his belief but his position. There is an admission of his disbelief; and we say he should go." Having to catch a train for Buffalo, the learned lawyer immediately walked out of the room with the air of one who was satisfied that he had said all that was needed in the matter, or that he could at least leave it safely with his associates.

As it had been arranged that the gentlemen of counsel on both sides should alternate, Mr. Perkins followed. He caustically characterized Mr. Locke's knowledge of the doctrine of the Episcopal Church as corresponding to the brevity with which he stated it.

Mr. Perkins then took up his argument, in which he went through the passages cited from *Religion and Politics*, and very carefully citing those which are least offensive, and the wording of which can be wrested into some conformity with Scripture, disclaimed anything heretical in them. But his main argument was based on an interpretation of the first ordination vow of the priesthood. This, he claimed, controls every other promise made. He instanced the difference between the article on the subject adopted by Pius IV. and our ordinal. He said:

"In the Roman Church the priests were found to accept that which the Church had declared, but in the ordinal of the Protestant Church to which we belong, the first and foremost obligation imposed upon the presbyter was that he should be diligent in reading the Holy Scriptures and in the studies that would help him to know the same, and that he should preach nothing but that which he should be persuaded might be proved thereby. Such is the agreement which binds a presbyter of the Episcopal Church. By that he is bound, not only intellectually but morally.

Dr. Worcester of Emmanuel Church, Boston, followed for the defence. He said:

"In regard to the first point, I ask you to distinguish between the divine sonship of Jesus or the incarnation of the Son of God, and the doctrine of the Virgin Birth. The one is the central fact of the Christian religion, the other the mere mode of expressing or explaining that fact. The object of the clause, 'conceived by the Holy Ghost,' in the Creed, undoubtedly was to assert the divinity and unique sonship and particularly the sinlessness of Jesus, but that these great truths may be held without the explanation of a Virgin Birth, without the participation of a human father may be seen in the New Testament itself."

He cited in support of this the facts that St. Paul does not mention the Virgin Birth, nor do two of the Gospels; while the two which do contradict themselves by tracing the descent of Jesus from David through Joseph.

It was evident very soon after Dr. Hall began to speak that his treatment of the case was not in the manner popular with the casual listener; and even several of the clerical sympathizers with the defence left the room while he was speaking. But it was agreed by the leaders on the other side that Dr. Hall gave a masterly presentation of the case, which will appear to great advantage on the records. It is, however, the opinion of many that it is to be regretted that he gave so much time to the legal aspect of the case. They were hoping that he would take the occasion to differentiate the Catholic position of the Church from that of Protestant individualism argued for, and required by, the defence.

Dr. McComb, full-browed, deep-eyed, and with the *inflammo* of Celtic combativeness stamped on every feature, took up the argument for Dr. Crapsey when Dr. Hall concluded. With the vast knowledge of Church affairs that comes from a seven months' sojourn within its gates, he instructed the Court in matters of Church history as well as in Church doctrines. His fluent brogue riveted attention when he emasculated the Apostles' Creed of everything but three fundamental propositions, namely: "I believe in God the Father, I believe in God the Son, I believe in God the Holy Ghost." These three articles, he claimed, were all that a priest was bound to believe.

Mr. Shepard's address was masterly. For nearly two hours he addressed the Court in a quiet, easy manner, which held the attention of the large and promiscuous audience. It was an able argument for tolerance. It was like the work of a clever marksman who can, at his will, hit all around a mark, but chooses never once to hit the mark; the mark in this case being a defence of the doctrine of his client.

But Mr. O'Brian, who was the last to speak, in his summing up, did hit the mark. Clear and incisive, he riddled the sophistries of his opponents and made apparent the fact that for a priest in the Catholic Church to hold the doctrines admitted by the respondent was to establish "a living lie."

After pronouncing the benediction, President Roberts adjourned the Court, which will meet during the week beginning May 13th to decide on a verdict.

THE ENEMY of that grand central habit of interior patience is *haste*: haste of thought, haste of judgment, haste of manner, haste of speech. Even natural powers of every kind become true strength, when they work submissively and harmoniously under the direction of divine light and the movement of divine grace; and this disciplined subjection at every point under the dominion of Christ our Lord, ruling us by His grace, makes the soul the serene organ of the Holy Spirit, for the animating, controlling, and guiding of our souls.
—William Bernard Ullathorne.

LET US SEEK the grace of a cheerful heart, an even temper, sweetness, gentleness, and brightness of mind, as walking in His light, and by His grace. Let us pray to Him to give us the spirit of ever-abundant, ever-springing love, which overpowers and sweeps away the vexations of life by its own richness and strength, and which, above all things, unites us to Him who is the fountain and the centre of all mercy, loving-kindness, and joy.—John Henry Newman.

THE SECULAR PRESS ON HERESY TRIALS.*The Standard Union* (Brooklyn, N. Y.).

It is quite the usual thing to befuddle trials before ecclesiastical courts with mawkish sentimentality, and with issues foreign to those at bar. Religion is so much a matter of emotion, its influences are so far-reaching, there is so much that is sacred, even from the ecclesiastical courts, in the relation of a pastor to his flock that it is difficult to approach such controversies as that aroused by the Rev. Dr. A. S. Crapsey without prejudice arising from extraneous matters. Nevertheless, there is a common sense view of the case. And the common sense view can be had if the obscuration of sentiment be avoided. It may be admitted that Dr. Crapsey is a man of great personal purity, of ripe scholarship, and possessing a facility of expression which is one of its proofs; that he has built up a prosperous parish out of nothing, and that his parishioners are deeply attached to him. It may be admitted, on the other hand, that his Bishop and the Standing Committee of his diocese are Christian gentlemen, and that if Dr. Crapsey had submitted to authority he would not have been called upon to face a trial for heresy.

If a physician of the allopathic school of medicine were suddenly converted to belief in faith cure, and began to practice it, would he not be guilty of a breach of confidence if he failed to inform his patients of the fact? And when he had done so, would not the medical societies immediately go for his scalp? If ex-Judge Parker and ex-Secretary of the Treasury Carlisle, both of whom are known to be Democrats, were suddenly to espouse Bryanism or Hearstism, would either retain the confidence of the corporations which now employ them? If John Sharp Williams repeatedly voted with the majority in the House of Representatives, would he long maintain his leadership of the minority? If the gentlemen with the muckrakes were to write fulsome praise of Congress for the magazines, would they continue to hold their little jobs?

The Protestant Episcopal Church is not protestant to the extent of granting individual liberty of belief to its ministers. It professes to protest against Calvinism and Lutheranism as much as it does against the authority of Rome. It professes that the divine truths of which it is the guardian have long since crystallized as to dogmatic expression. It requires that its ministers, upon their successive ordinations as deacon and presbyter, shall solemnly affirm their belief in the essentials of Christianity; that they shall hereafter teach the essentials, and that these essentials of Christianity are found in the Apostles' and Nicene Creeds, both of which are commonly used daily in the services of the Church, either, with some reservation, at the discretion of the minister. There is no equivocation about these creeds. They set forth that Christ was conceived of the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died, was buried, and on the third day He arose from the dead, ascended into heaven, sitteth at the right hand of God the Father Almighty, whence He shall come to judge the quick and the dead. Faith in the Holy Catholic Church, in the communion of saints, in the resurrection and in everlasting life are set forth, and the solemn formulae begin, "I believe," (*credo*), and conclude amen, "so be it."

If the minister shall say, "I believe in," and then repeat the dogmatic expression of faith set forth in these creeds and preach a doctrine in absolute contradiction to them, is he honest? There is nothing terrific in these days about withdrawal from any religious communion. Neither the Protestant Episcopal Church nor its Anglican mother now visit torture upon those who profess that they no longer believe. There are good men and women among the Unitarians and the Jews, who require no such affirmation of belief as that set forth above, and would instantly deprive of office a minister who should declare it.

To retire from a well-paid ministry, from a comfortable parsonage, from a loving congregation may mean suffering, but should not a man be willing to suffer for his faith? There is little of narrowness and bigotry in the Protestant Church of to-day, but the authorities of the Church have a right to obedience. There are no masterless men in this world, not even in the pulpits. A trial for heresy should not be necessary in the case of Dr. Crapsey. He is charged with not believing the creed which he must proclaim at the services of the Church. He frankly admits over his signature that he does not believe it. The manly course, the honest course, would be for him to transfer his spiritual allegiance to a church whose doctrines he can, or does believe. And there are many unorthodox clergymen of the orthodox churches who might profit by his example in so doing.

The Post (Washington, D. C.).

Says George F. Peabody, in defence of the Rev. Dr. Algernon S. Crapsey, an Episcopal clergyman charged with heresy: "The need and demand of the hour are for truth—truth in thought—truth in speech—truth at all hazards! We claim the Church to be witness of Him who is Truth. Can we witness for any truth if our ministers are to be prevented from speaking their honest thought? That is all right; but, like Koko's "flowers that bloom in the spring," it "has nothing to do with the case." In this happy land of freedom ministers are not "prevented from speaking their honest thought." We have an almost infinite variety of churches and sects, and a

minister is at liberty to join any one of them and to transfer himself to another as often as he sees fit. If, in the entire outfit of churches and sects a minister cannot suit himself, he has a clear right to found a new church or sect and make any number of proselytes.

But no minister has a moral right to use the prestige of his position to undermine the doctrines of the Church to which he nominally belongs. Having come into the Church of his own free choice and having a right to step out at his own pleasure, he is bound, as an honest man, to be faithful to his ordination pledges. This is not a far-fetched, a finely drawn, or a stilted theory. It is simply common honesty. We are not passing justice on Dr. Crapsey; we are merely stating a rule enjoined on all men by common morality. The manufacturer or merchant who should find that a commercial agent whom he had employed to sell his goods was recommending some other kind of goods, would forthwith bounce the unfaithful servant. Has not a Church the same right? If not, why not? A heresy trial, in these days, is simply an inquiry into the conduct of an agent or emissary of a Church. Why need an honest agent fear it? And why will clergymen persist in forcing reluctant Church officials to bring them to book for violating their solemn contract?

Let every minister preach what he believes to be the truth, but let him preach it where and when he can do so without lying to the Church that commissioned him.

From the *New York Times*.

It is hardly too much to say that the Protestant Episcopal Church is distinguished among Christian communions for its aversion to scandal. Its insistence on dogma is only what it has to be in order to maintain itself as an organization. Compared with denominations which lay more stress on dogma, it may be said that an Episcopalian clergyman is not much more "confined" than was the legendary "canary bird in a ten-acre lot with the bars down." It seems to follow that when a Bishop of the Protestant Episcopal Church finds himself compelled to put one of his presbyters on trial for heresy, the presumption is that the presbyter thus indicted must have been either very indiscreet or wilfully defiant.

One or the other of these conclusions is in fact indicated by the trial of the Rev. Dr. Crapsey of Rochester, so far as the trial has gone. It appears that Dr. Crapsey is an amiable and accomplished man, who has in large measure the gift of making friends. But it equally appears that he has taken pains publicly to obtrude private opinions of his own which are in painfully flat contradiction of the tenets of the Church of which he is not merely a member but a minister.

In all this there is no trace of "persecution." There is properly no question of the abridgment of freedom of speech. Every man who joins an organization gives up some part of his freedom of speech. An officer of the United States Army might, for example, privately hold the pious opinion that the President of the United States for the time being was a person of more energy than circumspection, or that the commanding General for the time being was incompetent and objectionable. Both these contingencies have in the past become actualities. Nevertheless, an officer who publicly proclaimed these sentiments would render himself liable to be court-martialed for "conduct prejudicial to good order and military discipline." And justly so. In the same way a clergyman who comes to disbelieve in the accepted tenets of his Church, if he really cannot help proclaiming his disbelief, ought clearly to get out of its ministry and thereby regain his freedom of speech. If, as an insider, he speaks with the freedom of an outsider, he is guilty of conduct prejudicial to ecclesiastical discipline. A clergyman who finds that he disbelieves the doctrines of his Church, and still cannot bring himself to quit its ministry, may be recommended to put a friend into his brains to steal away his mouth.

From *Minneapolis Journal*.

Dr. Crapsey of New York, who is to be tried by the Episcopal Church, will not have the satisfaction of bringing his actual beliefs before the Court. He is to be tried, not for believing something, but for taking a vow to believe one thing and then going off and teaching something else. The Apostles' Creed, which he is accused of not standing squarely up to, declares certain beliefs. Some of them are mundane facts. It is for example as easy to believe historically that Christ was born, lived and died, as is stated in the New Testament, as to believe that Charles I. was born, lived and died, as stated by Macauley. But the Creed goes further, and says He arose again from the dead, and this fact, which all orthodox Churches accept as the corner-stone of their faith, is one which Dr. Crapsey would explain away.

It follows that the Episcopal Church must either admit that this is not an essential belief or it must reject Dr. Crapsey as one of its teachers.

Dr. Crapsey may be intellectually honest when he does not accept literally this statement of the Creed, but it would be to his discredit should he insist upon remaining as a teacher in a Church which does accept it. It would seem as though the Crapsey case does not involve any difficulties, provided Dr. Crapsey has the proper conception of his duty. Instead of compelling a Church trial he ought to resign.

SIXTY-EIGHTH ANNUAL COUNCIL, DIOCESE OF LOUISIANA.**WOMAN'S AUXILIARY—BROTHERHOOD OF ST. ANDREW.**

THE 68th Annual Council of the Church in Louisiana opened on St. Mark's day, April 25th. By order of the Bishop, the Collect, Epistle, and Gospel for the Second Sunday after Easter were substituted for those of St. Mark's day and for those of the preceding Sunday, the First after Easter. The service consisted of a celebration of the Holy Communion, at which the Bishop was celebrant and a sermon preached by the Rev. J. Orson Miller. Special mention should be made of the sermon. It was a strong presentation of the position of the Church from a doctrinal standpoint. The Virgin Birth, the Incarnation, the Resurrection of the Body, were emphasized as essential to Christianity and the foundation of true righteousness. The preacher took for his text the words, "I am the Way and the Truth and the Life." The Standing Committee was re-elected, as were also all the officers of the diocese. In commenting upon his official work for the past year, Bishop Sessums announced having confirmed 427 persons. He also announced the creation of two Endowment Funds, one a Theological Scholarship Endowment Fund, to enable any person unable to pay for his theological training to receive the same, and the other a Relief Fund, to be distributed at certain specified seasons among the inmates of the Home for Incurables. These Funds mark the beginning of endowments in the diocese of Louisiana for those seeking the priesthood and for general relief. The Bishop said full mention would be made of these endowment funds when the journal should be printed. The Bishop commented very touchingly upon a memorial to the Rev. Jno. Percival, D.D., in the shape of a rectory donated by the Misses Percival to the Church of the Annunciation. Two missions, inaugurated by the Rev. Byron Holley, came in for special mention from the lips of the Bishop. The Rev. Mr. Holly was commended for his zeal and earnestness. The subject which excited the greatest discussion was Negro Bishops for the Negro Race. This discussion was participated in by nearly all the members of the Council, and was the source of remarks both lively and heated. It was decided to continue the matter for another year, retaining the same committee in office.

The Rev. W. S. Slack, treasurer for diocesan missions, reported that \$2,738 had been paid out, and asked for increased offerings. Thursday night was set apart for pledges from the different parishes and a large sum was guaranteed for the coming year. The Rev. F. O. H. Boberg, deceased July last, left the diocese a lot in Lake Providence, La. Mr. and Mrs. G. W. Purnell have donated land for a mission at Lindsay, La. At Hammond, new ground has been secured for the erection of a rectory. At Alexandria a new mission has been founded and the Church School inaugurated by the Rev. Dr. H. C. Duncan was reported as progressing. The Brotherhood of St. Andrew has now six chapters in New Orleans and five outside the city. There are eight junior branches.

Two insurance policies in the Church Endowment Society were reported as having been received during the year, one for the endowment of the episcopate and the other for the Orphan Asylum, the Children's Home. A parish was reported as having built a new church and adopted as a means for paying for same the plan recommended by the Church Endowment Society, with several insurance policies on the endowment plan now in the hands of the parish. There are 28 clergymen at work in the diocese, 586 baptisms, 452 confirmations, 436 Sunday School teachers, 3,200 Sunday School children, and \$20,560 has been expended in church improvement. Trinity Church, New Orleans, Mt. Olivet, New Orleans, Good Shepherd, Lake Charles, have been freed of all debt.

These and other matters of interest were learned from the admirable report of the Committee on the State of the Church, presented at the closing session of the Council.

WOMAN'S AUXILIARY.

During the session of the Council the Woman's Auxiliary held its nineteenth annual session.

Miss Wharton, financial secretary, reported boxes valued at \$521.95 and cash \$1,574.45 had been distributed during the past year. Mrs. Greenwood, the treasurer, reported receipts \$1,452.13, disbursements \$1,441.40, and balance on hand \$10.73.

Miss C. Charles and Mrs. E. A. Rennie reported from the Junior Auxiliary, receipts \$284.81 and expenditures \$216.77.

Mrs. James McConnell, custodian of United Offerings, reported the total amount for the year as \$404.13.

Mrs. Walter J. Suthon of Houma, general custodian of the Babies' Branch, reported offerings or receipts as \$92.80 and expenditures the same. The expenditures were divided between diocesan, domestic, foreign, and general missions. There are 119 little Helpers connected with the Branch.

One of the most touching events connected with the meeting was a letter from the Rev. Byron Holley of Grace Church, in which Mr. Holley presented the Auxiliary with \$100 as a memorial to his wife. Mrs. Richardson, the president, was so affected that she was unable to read the letter, and on request, Bishop Sessums made its contents public. Bishop Sessums spoke beautifully of the donation, and feelingly of Mrs. Holley, and his eloquent tribute served to bring fresh tears to the eyes of the deceased's friends. Thanks were extended to the kind donor, and the gift was gratefully received.

The following elections took place: Mrs. T. G. Richardson,

President; Mrs. Charles L. Wells, Vice-President; Mrs. Eliza Greenwood of Hammond, Treasurer; Mrs. C. C. Robertson, Recording Secretary; Miss Amelia C. Wharton, Corresponding Secretary; Mrs. James McConnell, Custodian of United Offering; Mrs. W. J. Suthon, General Custodian Babies' Branch; Miss Sallie Huling, Secretary of Babies' Branch.

At the annual service, the Rev. Royal Tucker celebrated the Holy Communion and the Rev. Gardiner L. Tucker preached the sermon. Mrs. T. G. Richardson gave a reception to the delegates at her magnificent home in Prytania Street.

BROTHERHOOD OF ST. ANDREW.

A very enthusiastic meeting of the chapters connected with the Brotherhood of St. Andrew in the diocese of Louisiana was held after the session of the Council, on Saturday, April 28th, at 8 P. M. Addresses were delivered by various clergymen and laymen, and the different parishes were urged to organize chapters so that the work of the men for the Church might be run along the same lines throughout the diocese. Mr. H. S. Dixon is president of the Local Assembly and Mr. G. Marshall is secretary.

In the speeches made, Mr. F. T. Nicholls from Memphis, Bishop Sessums, the Rev. R. K. Tucker, the Rev. C. L. Wells, the Rev. W. E. W. Denham, the Rev. G. Tucker, and Mr. H. S. Dixon, took a prominent part. Miss Suthon, missionary from Japan, gave an interesting address at this meeting.

MISSIONARY MEETING.

The usual missionary meeting on Sunday night after the Council, was held at Christ Church Cathedral. The service consisted of shortened Evening Prayer and ten-minute addresses on missions. These addresses were delivered by the Bishop and several of the clergy. The offerings were devoted to missions in the diocese.

CLERICAL ERRORS.—III.

THE pledge which follows that to teach the youth is, in the absence of the priest, to baptize infants. This involves learning how to hold an infant. The baby's cap should always be removed—parents sometimes neglect this—and the infant should be laid on the deacon's left arm, with the head in the hollow of the left elbow. Care should be taken to use warm water, or, if the water be cold, to use only a few drops. Cases are known of the death of infants, caused by drenching the head with ice-cold water at Baptism. It will be found useful to memorize the nine lines beginning, "I baptize thee," continuing, "we receive this child," and ending with, "Unto his life's end." Both hands are occupied. The deacon cannot hold the Prayer Book, and the infant sometimes screams and struggles so that the book cannot be balanced on the edge of the font, or read, even, if so balanced. We recall instances of books that slipped into the font, and of deacons who had, contrary to rubric, to cause one of the sponsors to hold the child during the baptism, with other like painful matters, caused by failure to memorize the lines mentioned.

The next pledge after that concerning Baptism is, to search out and visit the sick, poor, and bed-ridden. It is best fulfilled in regard to the sick and impotent by frequent, perhaps even daily, inquiry of neighboring doctors and nurses. Any doctor will readily promise to let the ministers know who is sick, and will keep his promise when he happens to remember it; but, being busy men, most doctors remember such promises only once every two or three weeks, in those pauses when there are few or no sick to report. The practical method is, therefore, a note, or a call, or telephone message to each doctor two or three times a week; preferably, a five-minute call.

In regard to the poor (who can best be found by questioning the police), the first effect of searching for them is a stunned amazement at the amount of wretchedness in the world, and a sympathetic belief in all the stories heard. The next effect, when story after story has served its use in swindling the Church out of some of the Communion alms and proved false, is a cynical disbelief in all the stories told, and an involuntary but terrible hardening of the heart toward all who ask for relief. The third stage is a slowly-dawning knowledge that the real condition of those who ask aid is much more pitiable than they say. The stories, while almost invariably false, are the mildest understatements compared with the truth. The gift of money is almost invariably harmful. Report for relief only after personal investigation. Invariably report that money is useless, and that money's worth in provisions, medicine, food, or rent, is what is needed. Make the acquaintance of the district police, and cultivate it carefully to get their point of view. The police organization is usually cruel to the last degree. The individual policeman is usually, in matters not connected with the organization, well-intentioned and kind-hearted, and a shrewd and kindly observer of men and things. In rural par-

ishes and mission work the town marshal and deputy sheriffs can, and, if asked, will furnish the same information and help that the police will in the cities.

To illustrate the fact that lying applications for relief do not necessarily imply hopeless degradation: the writer, happening one day to leave his purse behind, was forced to walk from Central Park to Brooklyn Bridge. On the way he was stopped by a beggar whose application he, perforce, refused. Hearing the beggar grumble, he went on:

"I am better dressed than you, but you probably have more money in your clothes than I have. I am walking down to the bridge, now, because I can't pay carfare."

They looked each other in the eyes for a moment. Then the beggar, seeing that the story was true, drew out a miscellaneous handful of small change, and said:

"Well, pard, I's took in three dollars and forty cents to-day, and here's half!"

He had lied, shamelessly and elaborately, to a man who seemed to have money; but to one more unfortunate than himself he was willing to give half the living which he had.

To the rule that money should never be given there are exceptions; but they are very rare. Personally, we have known but one. A tipsy man, coming into a mission chapel one cold night, was given twenty-five cents by one who should have known better. Before he had time to spend it in drink, a blizzard burst upon the city, and more than one wanderer was frozen to death upon the streets. The tipsy man, driven by the cold, went to a ten-cent lodging house, and got a cup of coffee and a shave the next day. Then, on the strength of his neat and sober appearance—as he put it—he got a job, and turned up at the mission chapel the next Sunday night with a long, and, as it happened, truthful story of how the quarter saved his life; for without it he must have fallen asleep in the streets, and been frozen, as others were. Failing blizzards or other unusual events, however, it is a great mistake to give money, or to report that it should be given. Give money's worth instead.

T.

A PANACEA.

Baby broke her doll one day,
Broke off poor Dolly's nose;
Straightway then she ceased her play,
And filled the house with woes.
Ample tears she likewise shed,
Nor any comfort knew,
Till we patched up Dolly's head
With a drop of liquid glue.

Later on she broke a plate,
"Pate Santa Claus did bing."
Then, with lamentations great
She made the whole house ring.
Mamma quelled her baby's tears,
And fixed the plate up, too,—
It's lasted now for many years,—
With a dab of liquid glue.

Worst of all was when she fell,
And bumped her little head,—
Wallings words would fall to tell,
But they were something dread.
Baby knew the cure for that,
And told her mamma, too:—
"I'ink me want on some of dat,"
And pointed to the glue.

If childhood's ways would only last
Throughout life's weary maze,
Then all our troubles might be classed
With those of childhood's days,
For then all our grief and pain
We could, like babe's, subdue,
Sorrows could we but restrain
With a drop of liquid glue.

C. L. O. LUCKEN.

FOLLOW CHRIST in the denial of *all the wills of self*, and then all is put away that separates you from God; the heaven-born new creature will come to life in you, which alone knows and enjoys the things of God, and has his daily food of gladness in that manifold BLESSED, and BLESSED, which Christ preached on the mount.—*William Law*.

OPEN WIDE every avenue of your being to receive the blessed influences your Divine Husbandman may bring to bear upon you. Bask in the sunshine of His love. Drink in of the waters of His goodness. Keep your face upturned to Him. You need make no efforts to grow. But let your efforts instead be all concentrated on that you abide in the Vine.—*Hannah Whitall Smith*.

RELIGION AS A CAUSE OF MENTAL DERANGEMENT.

THE religious symptoms that appear so frequently in dementia have often led to the charge that too much religion unbalances the mind. "Paul, thou art beside thyself," was an expression that may have had its root in this idea, and many since Felix have entertained the notion that religious excitement might be too much for feeble mentalities, although few have probably given this as a reason for rejecting the call of the Gospel. At a recent national convention of German specialists in insanity this question was brought up, and it is a remarkable fact that among all the savants present not one knew of a case of insanity caused by religion, and the majority declared that such a thing is impossible. This interesting fact is reported by Dr. Hermann Werner in the new apologetical journal, *Glauben und Wissen* (Stuttgart), edited by Dr. E. Dennert. Dr. Werner goes on to say, in part:

It is a noticeable phenomenon that in the best of modern works on psychiatry no religion as such, and, still less, the Christian religion, is mentioned as a source of mental disease. For many years the book of Prof. Dr. Emil Kraepelin has been the leading exposition of this science, yet among the causes of lunacy he says nothing at all about religion or Christianity. The same is true of the classic work of Dr. W. Griessinger on the "Pathology and Therapeutics of Mental Diseases." This savant indeed discusses also mental derangement in its religious garb, but declares that "in the great majority of cases the religious phases in which melancholy finds its expression are only symptoms of an already existing disease, and are not to be regarded as the causes of this." Practically the same position is taken in the prominent text-book of Dr. R. von Krafft-Ebing on psychiatry, who briefly mentions among the predispositional causes of lunacy religious creed and confession, but declares that this is the case only when from other causes there is a strong natural inclination to the development of mental aberrations.

In view of this practical unanimity among the specialists, it is a matter for surprise that currently the charge is raised that Christianity is to be blamed for much of the mental derangement among its confessors. But every careful observer in this field of research knows that even educated men are sadly ignorant of the advance made and the conclusions reached in the modern development of this science. It is simply an old prejudice, handed down from generation to generation by the opponents of Christianity, that it easily produces mental derangement among its followers. Indeed, this conviction is sometimes found even among the adherents of Christianity itself, who thereby wish to warn against an exaggerated type of pietism as involving a great danger. According to these views, heartfelt experiences of contrition, enthusiastic feelings of happiness, useless worrying about Biblical and theological problems and doubts as to the state of one's soul have unbalanced the minds of believers. How often the charge is made that the intense reading and study of the prophetic books and especially of the Apocalypse of St. John have produced either an exalted state of spiritual pride that practically amounted to derangement, or a corresponding state of despair! Have not the visions of heaven and hell, the fear of having committed the unpardonable sin, the excess of spiritual exercises, prayers, fastings, visiting of church service caused religious fanaticism amounting to lunacy?

In reply to all these questions, the actual facts in the case, as these are laid bare by a scientific investigation of the phenomena under consideration, indeed show that at times mental derangement shows a religious type and coloring. The history of mental derangement shows this and instances of this kind will come under the observation of every careful reader. But in so far as these have been examined scientifically, the fact has in every case been demonstrated, that whenever any religious mania showed itself, there had been a state of mental decrepitude, or defective mental powers, so that religious creed and activity at best and at most furnished the occasion, but never the cause of lunacy of a milder or violent kind.

The writer of this article then enters upon a detailed discussion of the special phenomena to be considered in this connection, psychologically, theologically, and historically, including such mysterious matters as the "devil's possession" in the French province of Savoy in 1857, and finally reaches the conclusion that in view of the actual and attested facts as furnished by the science of Psychiatry it must be claimed, not that religion or Christianity is productive of mental derangement, but rather that it is a preventative. Not religion, not piety, not Christianity, but rather those opposite, unbelief, atheism, and the like, appear in the records of human manias as cause of such evils. In this matter, as in so many others, he adds, exact research does not confirm, but overthrows, old prejudices against Christianity.—Translation made for *The Literary Digest*.

THE LORD'S LOVE is the love of communicating all that He has to all His creatures; for He desires the happiness of all; and a similar love prevails in those who love Him, because the Lord is in them.—*Emmanuel Swedenborg*.

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 FATHERHOOD OF GOD.

FOR THE FOURTH SUNDAY AFTER EASTER.

Catechism: XXI., The Lord's Supper. Text: Gal. III. 26.

Scripture: St. Matt. v. 43-48; vi. 24-34.

THE idea of the Fatherhood of God is a familiar one. We learn to call Him "Father" in our most constant prayer. Since He is our Father, and we recognize Him as such, there are certain results or consequences of this fact which must be taken into account.

Jesus, in the first passage assigned for study, brings out the fact that we are expected to show by our conduct that we are the children of God. The whole force of the passage rests upon the fact that the children of God are expected to act upon a higher plane of conduct than others. Even the publicans loved those who loved them. To love only our neighbors requires no extraordinary virtue. But, that men may know that we are in truth and in fact the children of our heavenly Father, we are told to be perfect and complete in our love as He is perfect and complete. His is not a partial love which includes some and not others. He sends His blessings upon all. The unjust as well as the just receive the showers of rain and the blessings of His sunshine. He loves all and does His utmost to win their love and so to bless even His bitterest enemies. "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us." We have but to look at the manifestations which He has given of His love, to see that His love is very different from that love which comes natural to us. To have a love like His own requires a change in us. When we do have such a love, it proves that we are the children of our Father which is in heaven.

That this conduct which is to mark us as the sons of God is something which is not expected of "others" has already appeared. To whom is He speaking? And why should they be better than others? It is evident from what Jesus said that He was speaking of a new order of things. He quotes the old law (Lev. xix. 18). He adds the Jewish tradition (v. 43). He speaks with authority and the old narrow interpretation is swallowed up. The law and the prophets have had their day. Now comes the kingdom of God to displace the old system (St. Luke xvi. 16). He is speaking of that kingdom, and to His disciples. To be the true sons of God involves something more than mere passive acceptance of His love and care. All men are the children of God in that sense, since all men receive their life and being from Him (Mal. ii. 10; St. Luke iii. 38; Acts xvii. 28; Eph. iv. 6). Jesus Christ has also redeemed all mankind (II. Cor. v. 14, 15; Rom. v. 18). It is God's will that all come to the knowledge of His love. But it is to those who receive Him and believe in Him that He is able to give the power to become the sons of God in the truer sense (St. John i. 12, 13).

It all comes back, therefore, to His authority. It is because He says to us, "But I say unto you," that we strive for this better way. As we see it manifested in His own love for us, and in the constant care of the heavenly Father for us, it appeals to our reason as being the higher and better way. But it is to be done on His word and for His sake. If we believe Him to be the Son of God who has power to change the law and to speak with authority, then we must obey. Believing this, we are at the same time assured that He only bids us do that which is best for us.

In the second passage we follow the consequences of sonship a step farther. If we understand that God is our Father, then we ought to be satisfied to trust Him as a Father. There can only be one Master of a man. If we have placed God in that place, then we should trust Him. To look instead to riches or "Mammon" is to discredit and to displace God. And the man who makes riches the main object of his life, or is ready to despair unless he can see the future secure, makes another mistake. He acts as though life consisted of meat and drink, and physical and material welfare. Whereas from the true point of view it is to be clearly seen that meat and raiment are not very

important compared with some other things. The life is more than meat, and the body than raiment. God gives us these greater gifts and He ought to be trusted to give the lesser needs.

But there is something needed, which needs seeking. Having taken the position of sonship, we as members of God's family desire to carry out His plans and wishes. His plan for the world and for men has taken the definite form of the Kingdom which was established by His Son. The sons of God, or the disciples of Jesus Christ, are therefore taught to pray first of all for the Kingdom of God. And that sums up what should be the supreme desire and ambition of every disciple of Jesus Christ. The Kingdom of God and His righteousness is the supreme need of all the world. When we seek that, we are seeking something which is worthy of the efforts of the sons of God. A life spent for any less worthy object is doomed to disappointment sooner or later. With any lower desire men find that when they have attained their desire they also have become lean of soul (Ps. cvi. 15). But to work for the Kingdom and the righteousness of God is to develop as God intended us to grow, and with it comes the peace of God which passes knowledge.

And this understanding of what is after all the most important and worthy object of man's endeavor is all that is needed to make us trust the heavenly Father as Jesus here says that we must. Working with Him, partners with Him in His work not as slaves but as friends (St. John xv. 15), we come to know the relative unimportance of food and raiment and riches. We must know also that if we are engaged with God in the larger work, He will see that His faithful children do not lack for the lesser things. Jesus taught His first Apostles this latter lesson by giving them a trial mission upon which He sent them empty-handed (St. Luke ix. 1-10; xxii. 35). The miraculous draughts of fishes and the feeding of the multitudes must also have impressed them with the fact that He was abundantly able to provide all things needed. He is still with us, and as well able to care for us. As the child trusts the father to care for him, so should we look with the same unquestioning faith to the heavenly Father to send us all things needful both for soul and body as long as we love Him.

AN AMICABLE UNDERSTANDING.

A TRUE STORY.

ALTHOUGH civics is taught in the public schools, and acts of the legislature are printed in the daily press, there is a large element that knows almost nothing of the laws of the land. It is a lamentable fact that many people, not illiterate, do not know that there is such a crime as bigamy. A man deserts his wife, she hears that he is living in sin, hence she thinks that she can find a partner, and she does. Lawyers, physicians, and clergymen know that such cases are not rare. Many persons, who are not thieves, incendiaries, or murderers, simply dull and unthinking, contract alliances without marriage, apparently without any idea that their conduct is criminal. They know that religion and society recognize marriage, but they do not know that the law of the State requires some proof that M. and N. are man and wife. Magistrates sometimes are careful not to know officially what they certainly know personally. They pity the stupid, ignorant offenders, and deal with them as mercifully as possible.

There was a little talk when Dick left his wife; but the talk soon subsided. Dick had never supported his life partner; he was worthless and unfeeling; his consort went on washing and scrubbing as of old, and nobody missed Dick, except perhaps the bartender, and the politician who, at election, bought his suffrage. Some time after Dick wanted to get married, and the woman to whom he paid his addresses heard that Dick had proved an unfaithful husband. *Secunda* was perfectly willing to trust her happiness to Dick; she had no idea that any civil enactment or religious principle was involved, but she was kind-hearted, and did not wish to wound the feelings of *Prima*. Therefore, she called on *Prima*, and asked:

"Say! Have you any objection to my marrying Dick?"

"Not the least in the world," said *Prima*. "Hope he'll treat you better than he ever treated me."

The visit was made and received in a spirit of good will. *Secunda* thought that the marriage was justified by *Prima's* approval. Neither dreamed of any legal difficulty or moral question. But these incidents leave on the mind an unpleasant impression that magistrates and pastors are sometimes unduly eager for marriage fees, and culpably negligent in expounding the law.

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.

A DIFFERENCE OF INTERPRETATION.

To the Editor of *The Living Church*:

TRUST that I shall not be regarded as intruding if I take issue with the Bishop of Fond du Lac on one statement made by him in his reply to Mr. George Foster Peabody in your issue of the 15th inst. The point in question is of too great importance and of too wide interest to be left covered up in a controversy between two individuals. What I refer to is the Bishop's idea of the attitude required of clergymen in our Church toward the Thirty-Nine Articles. The Bishop tells us not only that we are bound by those articles, but that they must be "received in the sense in which they were originally constructed and their theological terms interpreted according to their then accepted meaning."

This statement seems to me to be directly in conflict with the declaration on Church Unity put forth by the Bishops of the Anglican Communion, viz., that the Nicene Creed is "The sufficient statement of the Faith." In the next place, the Bishop tells us that the articles "must be construed in agreement with the Prayer Book and Ordinal," since the Church "cannot be presumed to contradict herself." Passing by the practical question of who is to do the construing, I desire to ask two questions: Is it not also to be presumed that the Church will not contradict the Word of God? And yet again, since the human reason, up to its limits and within its rightful province, is also the light of God in us, are we not to presume that the Church will not contradict reason?

Now the latter part of Article V., contains the statement that our Lord ascended into heaven with His "body, with flesh, bones," etc. "Wherewith" admits of no other construction. There is no question, if we are to take the plain sense of these words, and also take them in "their then accepted meaning," that they postulate a local transference through space to a world which lies in a definite direction from the earth, and that Jesus now lives in that world possessed of a material body, of flesh and bones. But anything more flatly contradictory of the Scriptures and of reason itself it is difficult to imagine. Jesus "ascended far above all the heavens," not that He might be distant so many millions of miles, but that "he might fill all things"; not that He might be absent from us but that He might "dwell in our hearts by faith"; and the same Apostle is emphatic in the assertion that "Flesh and blood cannot enter into the Kingdom of Heaven." If, then, Jesus *has* entered into the Kingdom of Heaven, what is the necessary inference? (Ephesians iii. 17; iv. 10; I. Cor. xv. 50.)

The conclusion of reason from the very nature of matter brings us to the same position. Whatever may be the ultimate definition of what we call matter, there is no room to question that *it occupies space*. If that be granted, it follows by a necessity of thought that if our Lord possesses a material body, one composed of flesh and bones, that that amount of matter protrudes into space, occupies so many cubic inches, more or less, and at a point in space distant from us so many miles and lying in a certain direction from us; and if one had a telescope strong enough and knew in what direction to point it, he could see the veritable body with which the Lord ascended into heaven!

To my mind, Mr. Editor, it is one of the chief glories of our Church, if not its very chiefest glory, that she comes nearer than does any other body of Christians to entering into the spirit of those words of our Lord, "Every scribe who hath been made a disciple to the kingdom of heaven is like unto a man that is an householder, who bringeth forth out of his treasure things new and old" (Matt. xiii. 52). The conflict that is upon the Church now, I venture to say, is a conflict between those who, clinging to too much that is old, resent and reject the new which God's providence is bringing into light, and those at the other extreme who, realizing the necessity of progress, do not know how to adjust it rightly to the old. If our Lord has warned us against those who would destroy *really* instead of fulfilling in a manner that *seemed* to destroy, He has also

warned us against expecting that the ultra conservatives would readily embrace the new: "No man having drunk old wine desireth new; for he saith, the old is good" (St. Luke v. 39). No new theology for him! The old suits him well enough! I had understood, until rudely awakened from my dream by the Bishop of Fond du Lac, that our Church had reconciled these two enemies of progress, the ultra conservative and the radical; or, at least, had a plan for doing so, in the Nicene Creed as the "Sufficient statement of the faith," and leaving the rest to liberty. I am not yet convinced that I am mistaken, and until some authoritative action forces me to abandon this conception of our Church's position, I shall continue to cherish it, and in the meantime I suffer no qualms of conscience, and have no intention of "handing in my commission," but, on the contrary, shall do all in my power to resist the encroachments of the one set of men upon the unchangeable verities which cohere in the Divine-Human Person of Him who is the "same yesterday, today, and forever," and also to burst the illegitimate fetters of antiquity which stifle progress in its very birth. The ability to do both of these things is inseparable, according to our Lord's teaching, from a real understanding of what He came to establish, viz., the Kingdom of God.

C. B. WILMER.

Atlanta, Ga., April 23, 1906.

BISHOP BRENT WANTS CLERGY.

To the Editor of *The Living Church*:

THE first two permanent missionaries of the Church to the Philippine Islands went out in October, 1901. They are the Rev. Walter C. Clapp, of Bontoc, and the Rev. John A. Staunton, Jr., of Sagada. The regulations of the Board of Missions for the Philippine Islands provide that the first term of service shall not exceed five years. This rule was adopted after careful consultation with Bishop Brent, government officials, and business men familiar with Philippine conditions. Mr. Clapp and Mr. Staunton should therefore come home for their furlough early next autumn. If they delay in doing this their physical efficiency may be seriously impaired and the work of the mission will suffer accordingly.

Bishop Brent is deeply concerned because no one has offered to take these posts. He cannot detach other members of the staff from their present work and send them to Bontoc and Sagada without serious loss. He must have recruits.

Bontoc and Sagada are Igorot districts in the interior of Luzon, about 200 miles northeast of Manila. The Igorots are a primitive, often a degraded, people, among whom no other mission is at work. They sorely need physical, mental, moral, and spiritual betterment.

The men for such work should preferably be not over thirty-five, and of such sound health as will enable them to live in a tropical climate. They might be married, if without children. This section is no place for the bringing up of American children.

Further particulars will be supplied to anyone who may recognize in this statement of pressing need a call to service abroad.

May I also say that for more than two years the Board of Missions has been trying to find a young, unmarried physician for Bontoc? Provision for his support has been made; correspondence has been had with several possible volunteers, but the right man is still to be found.

JOHN W. WOOD,
Church Missions House, Corresponding Secretary.
281 Fourth Avenue, New York, N. Y.

MORE ABOUT THE PSALTER.

To the Editor of *The Living Church*:

THE contention of the Rev. Mr. Parmelee with reference to the public recitation of the Psalter, seems not to have been as seriously considered as it deserves. As he truly says, the parallelism of Hebrew poetry certainly furnishes a natural argument in its favor. Then, too, do we not all know that many of the "verses" are embarrassingly long to be read aloud in their entirety? But if each verse were to be regarded as consisting of two distinct parts, *i.e.*, as supplying both an official statement and its appropriate response, this difficulty would at once be removed. For the colon would in every instance mark the beginning of the people's part, and such part, moreover, as in the Versicles of our daily offices, would be a fitting and logical reply to what the minister had just said. The latter also would find it far easier to wait his turn if what the people were

saying sustained such an evidently living relation to his own part. And this would go far towards preventing the unseemly haste which now so often characterizes our reading of the Psalter in public worship.

With reference to the use of the *Gloria Patri* after each psalm, there would certainly appear to be no reason why the whole of it should not be recited *by priest and people together*. For more than twelve years past the writer has always instructed his congregations to do so.

This discussion may not be productive of results. *Usus tyrannus est*. Indirectly, however, it may help our people to realize that the Psalms were originally not intended to be said at all, and that these most ancient hymns of praise ought always, when possible, be sung. How to sing the Psalter is one of the "other things" which a well-instructed Churchman should always be anxious to know. EDWIN A. GERNANT.

Christ Church Rectory, Towanda, Pa., April 25, 1906.

THE FIRST CHAPTER OF GENESIS.

To the Editor of *The Living Church*:

THE *Churchman* of April 7th contained a letter concerning "The Crapsey Trial," by the Hon. Seth Low, in which occurred this statement: "It is scarcely a generation since every-one who doubted the literal accuracy of the first chapter of Genesis was looked at askance as a heretic. Now, none but the ignorant so interpret it." THE LIVING CHURCH of April 21st contained a letter in reply to Mr. Low from the Bishop of Fond du Lac in which occurred this statement: "It is said, we no longer accept the literal interpretation of the first chapters of Genesis. This is true."

Mr. Low's assertion that "none but the ignorant" interpret the first chapter as being literally accurate, and the Bishop of Fond du Lac's acquiescence therein, furnish me with a text for a few remarks.

In 1885-6 there was a discussion in *The Nineteenth Century* magazine between Mr. Gladstone and Professor Huxley, in which Mr. Gladstone sought to show that the order of creation as recorded in Genesis has been "so affirmed in our time by natural science that it may be taken as a demonstrated conclusion and established fact." He claimed that science was perfectly in accord with the successive steps of creation as stated in Genesis. This, of course, Mr. Huxley denied. In the course of the discussion Mr. Huxley wrote: "There is no one to whose authority on geological questions I am more readily disposed to bow than that of my eminent friend, Professor Dana"; and Professor Dana's decision was, "I agree in all essential points with Mr. Gladstone, and believe that the first chapter of Genesis and science are in accord."

Although this was said twenty years ago, science has discovered no fact since which has any tendency to nullify, qualify, or modify it. Professor Dana's scientific knowledge then has not become ignorance to-day.

An eminent scholar and theologian, Professor L. T. Townsend, D.D., late of Boston University, and a member of Victoria Institute, London, has recently made a careful canvass of the theological belief and teaching of the faculties of the principal theological seminaries in the United States, the result of which is that he has found that the believers in and teachers of the "higher criticism" are in a decided minority, and that the faculties of the largest seminaries stand by the old faith, and are opposed to the new theology. This is true of the Baptist Rochester Seminary, of the Southern Baptist Seminary at Louisville, Ky.; of all the Lutheran theological schools in the United States, the third largest Protestant denomination in the country; the schools of the Christian Disciples, the fourth largest Protestant denomination in our country; the Presbyterian school at Princeton, N. J., "which easily outranks all other theological schools on this continent, every member of its large faculty being a scholar of the highest standing, is uncompromisingly opposed to the new theology."

Among individual scholars who hold to the conservative orthodoxy of a generation ago may be cited such names as Dr. George Frederick Wright, editor of *The Bibliotheca Sacra*, and professor of the Harmony of Science and Revelation in Oberlin College; Professor Howard Osgood of the Rochester Theological Seminary; Dr. John D. Davis, professor of Oriental and Old Testament Literature of Princeton Theological Seminary, and Dr. Francis L. Patton, president thereof.

The most recent contribution in a large way to this question of Genesis, is a volume entitled *The Problem of the Old*

Testament Considered with Reference to Recent Criticism, by James Orr, D.D., professor of Apologetics and Systematic Theology, United Free Church College, Glasgow. With a vast wealth of learning, clearness of statement and convincing logic, he upholds the divine inspiration and literal accuracy of the first chapters of Genesis in such a way as to make one smile when it is asserted that "none but the ignorant so interpret it" to-day, even though the asserter be the Hon. Seth Low, and his endorser the Bishop of Fond du Lac. CHAS. E. BARNES.
Dorchester, Mass.

THE BISHOP OF CALIFORNIA'S APPEAL.

To the Editor of *The Living Church*:

EASTER week has brought San Francisco and many parts of our diocese a lesson of life out of death, upon which I need not try to dwell now. Suffice it to say that the deepest gratitude of the human heart has been evoked for life preserved and the strongest faith in the risen Lord is in evidence that He will give us Christian and civic courage to rise from our ruin and ashes to a chastened and a truer service of Him and a nobler municipality, and one worthier of our saints' name, than we have ever had.

Reports have now reached me from most of our Church points in the zone of disaster, and your readers may wish to know of the situation, Church-wise, so far as I am able to give it—subject, of course, to such revision as further information may require.

First, the preservation of life is no less than marvellous even with the so sad record of death, and this finds profound and precious voicing everywhere in the true Easter-tide note of the Church. The lives of our clergy and their families have all been spared; I have not heard of the loss of any of our Church officers or workers, or indeed as yet of communicants; the inmates of our institutions: hospitals, orphanages, homes, and schools are uninjured so far as reported, though there were many hairbreadth escapes. Then in common with our citizens in general there has been a spirit of resignation and even cheer which is no less than heroic as one recalls the less than a minute of what seemed like "crumbling worlds" and the cot-side memories of the stricken hundreds soon to have to refugee even from the great emergency hospital, the Mechanics Pavilion (which was the place of the great missionary meeting of the General Convention of 1901) to get from under the vast roof already touched with curling flame. Then the homeless multitudes enduring the first hopelessness of earthquake and the second hopelessness of colossal conflagration, and now as I write, some of them the hopelessness of shelter from a drenching rain until they can be housed, toward which every effort is made, show a bravery of patience that ennobles man and woman-kind.

Second, a very genius of recuperation was unloosed by the catastrophe itself. The shock that shook the city apart, shook the citizens together, as they never have been before. And the whole country too is together in its ready relief. Food and money, all to be needed, already rival in bulk "The commerce of the Orient," and no one has been or will be hungry while all, including the Bishop's house with its refugees, are literally "feeding at the public crib" in the excellent system of distribution which at once impressed and substituted itself for all marketing places.

Third, already San Francisco has the vision of a fairer city than ever by the Golden Gate, and offers for lots under smouldering ruins at depreciated values have been rejected. This same spirit will pervade our Church people here and will carry with it a resolute determination to attack all our problems with self-help to the very limit.

Fourth: Beyond the limit of self-help, at any rate, in the immediate future, I can see some things in which those in the Church at large who are so minded can aid us. And it seems to me at the time of writing by far the most practicable to send *only cash contributions*, as supplies are coming in abundant quantities to be distributed by our most efficient General Relief committee. Such contributions of money will help in these ways:

(a) To supply the place of offerings from our city parishes to support the missionaries in the diocese, for some months ahead. Our diocesan missionary treasury is in the main dependent upon the offerings of the large city parishes, which will now have all if not more than they can do to resume anything like their own normal conditions; one-half of our own San Francisco church buildings, and they a large majority of

the most costly edifices, having been completely demolished by the earthquake and fire.

(b) At least nine of our clergy have lost all the belongings of themselves and their families, including libraries, by the fire, several of them not saving enough to make adequate covering in the camps, though this was soon remedied. If I could have a confidential fund placed in my hands, through generous contributions, it would be most timely and enable me to meet promptly some of those anxieties which are none the less acute because silent and uncomplaining.

(c) Some of our institutions, like our Old Ladies' Home, our orphanages, the orphanage buildings for boys and girls being, for all practical use, not as valuable as brick piles, and indeed all of our institutions will be sadly cramped for means, owing to the sheer inability of previous contributors to help them for many months to come, and any contributions to a sustentation fund for institutions will be most helpful.

All contributions to these objects, either undesignated or designated respectively for the "Emergency Missionary Salary Fund" or "The Bishop's Confidential Fund" or "The Sustentation Fund for Institutions" can be sent directly to me at the Bishop's House—the Diocesan House with its records having been burned—at 2515 Webster St., San Francisco. Due accounts will be kept and audited and receipts sent and the two funds other than the confidential fund will be administered by proper boards.

Commending the whole matter to the prayers and kind interest of the Church, I am,

Yours very sincerely,

WILLIAM F. NICHOLS.

"GOD I THANK THEE THAT I AM NOT AS OTHER MEN ARE."

To the Editor of The Living Church:

THE words are those which the Lord of men and of angels put into the mouth of a representative man to throw up into high relief the unloveliness of a spirit that was rife in His day.

Men are not all alike. God has not made them all alike, and many men try to accentuate natural differences in ideals and modes of thought which they find inborn. Why then should He have plainly held up to criticism a man who *thanked God* that he was not like other men? If a man is in reality animated by motives which he believes to be higher, purer, nobler, why, I say, should it be wrong for him to stand up and publicly "thank God that this is the case? Perhaps someone will have the hardihood to maintain that it is not wrong. Why then did Jesus assert that the Pharisee was not justified in the sight of God notwithstanding his protestations of superiority? Was there something in the spirit in which the boast was made which gave the lie to his declarations? Was he, after all, not unlike those whom he scorned? Had somebody, who represented different ideals, called in question his orthodoxy, or criticised his moral standard, and thus provoked him to "speak unadvisedly with his lips"? While posing as a rigid legalist, was he, after all, animated by a spirit which, in the eyes of God, placed him in a lower class than the men he contrasted himself with?

A priest of the Church thanks God publicly, that he is not the kind of Churchman that some other man is, and emphasises his declaration with italics. How does he differ from the Pharisee of our Lord's parable? What sort of an example in Christ-like humility to the members of his flock, is this fierce boast that he is not as other men are?

These thoughts were suggested to me by reading the closing words of the Rev. Mr. Dowling in his recent communication to THE LIVING CHURCH.

Honolulu, T. H.

Yours faithfully,

H. E. POTWINE.

LONG ISLAND ENDOWMENT.

To the Editor of The Living Church:

THIS item appeared, about April 4, 1906, in the New York Times:

"Through the sale of a gift tract of land, the treasury of the Protestant Episcopal diocese of Long Island has gained the sum of \$300,000. About thirty years ago a man named Maurice deeded to the diocese an eighty-acre tract of land on Maurice Avenue, Maspeth, as a site for some diocesan buildings. Because of the factories which sprang up in the neighborhood, the diocesan authorities decided not to build, but held the land.

"The recent boom in Queens realty made the land worth many

times its value when it was conveyed by Mr. Maurice. The Maurice family released the Church from the conditions of the gift, and the land has been sold to a real estate company. The fund realized by the sale will be used for the charitable and missionary work of the diocese."

This gift to the diocese has been kept "unknown" for years, and now that publicity has been given, not an official of the diocese has had sufficient time to give the "due" to the donor's memory. The diocese never had such a gift save the Garden City property which, however, was conceived of commercialism. April 25, 1906.

G. W. KIRKE.

RECALLING A PRECEDENT.

To the Editor of The Living Church:

ALTHOUGH your columns are somewhat embarrassed by the active discussion of variant heretical Christologies, including the revived Arianism, Socinianism, the rationalistic and pantheistic speculations and the Priestley Unitarianism, in its English and American phases, permit me to suggest to the protagonists of the general movement against the sacred doctrine of the Incarnation that those of them who stand as teachers of orthodox theology in the pulpits and chancels of the Church might very properly, seeing that they have discovered that they are not in accordance with the terms of the "faith once for all delivered to the saints," follow the excellent example of Dr. James Freeman, who, when officiating in King's Chapel, Boston, in 1783, found himself in disagreement with the doctrine of the Holy Trinity and, on request, was permitted by Bishop Provoost to omit the Athanasian Creed from the service. Thereupon he began to preach sermons repudiating the doctrine of the Trinity and carried the majority of the congregation with him, removing from the Prayer Book all recognition of the Trinity and of the divinity of Christ. Bishop Provoost refused to ordain Freeman to the priesthood under such conditions, and he and his congregation constituted themselves the first Unitarian church in this country. Freeman made no effort to remain in the Church of England, after repudiating her foundation doctrines. After dissenting from the orthodox faith he honestly cut the orthodox Christology out of the Prayer Book, and declined to pose as a Trinitarian by reading the Church liturgy. Mr. Breck Perkins argued last week that Dr. Crapsey, although charged with hostility to the full divinity of our Lord, regularly read the service in the church, recognizing the Virgin Birth, and the doctrine of the Incarnation and all that it implies as formally stated in the Nicene Creed of A. D. 325; the Constantinopolitan creed of 381, and the Chalcedonian Creed of A. D. 451. This, he seemed to think, relieved Dr. Crapsey from the inconvenience of the charge of heresy. But what of the condition of Crapsey's conscience, offering prayers which insisted upon doctrines he had repudiated? St. Augustine very tersely uncovered the truth for the inspection of the enemies of the pivotal doctrine of the Incarnation when he said: "*Quod Deo minus est, Deus non est.*" That is the "straight edge" by which to test the "liberal" protagonists of the old enemies of the orthodox faith as to the soundness of their professions and teachings.

GEO. C. COCHRAN.

WHY SHOULD we not rejoice in the good things of God? If the day is pure and serene, we enjoy its gladness. Why should we not rejoice in the serene light of truth that shines from heaven upon us? We find a joy in the presence and cheerful greeting of our friends. Why should we not look up to heaven, whence so many pure and most loving faces look upon us with divine affection, and with most tender desires to cheer and help us? Having an almighty and most loving Father, in whom we live, and move, and have our being, let us rejoice in Him. Having a most loving Saviour, who has made Himself our brother, and feeds us with His life, we ought surely to rejoice in Him. Having the Holy Spirit of God with us, making us His temples, and pouring His love into our hearts, we ought certainly to answer His love, and rejoice in His overflowing goodness. "Rejoice in the Lord alway, and again I say, Rejoice."—*William Bernard Ullathorne.*

THERE is some power we have not yet discovered, some secret as yet unknown—but oh! what a marvellous power! what a blessed secret! that can make the Christian life a life of love, and trust, and bright serenity; something different from the duty-life, which, though real, does not satisfy; having all the activity and earnestness of the duty-life, but having with it the peace and joy which many and many a soul is craving.—*William R. Huntington.*

LITERARY

RELIGIOUS.

The Twentieth Century Christ. By Paul Karishka. Boston: Lothrop, Lee & Shepard Co.

How comes it that shrewd, hard-headed men—toilers, workers and thinkers who are noted for plain, common sense in the affairs of practical existence, throw that same common sense to the four winds as soon as they take up religion, and especially when they dabble in theology? If there be one principle which, above all others, dominates the life of this wonderful twentieth century, it is this—living in an age of scientific and progressive marvels, we are giants, not by reason of our own unaided ability, but because even a dwarf will tower above his fellows if he is perched on a big man's shoulders. What would men of the world say to a twentieth century astronomer who, airily discarding all that our Newtons and Keplers have taught, should go and lie on his back on the bare earth and star-gaze like some ingenious genius of the Stone Age? Why, our twentieth century cooks cannot even boil a potato and their husbands cannot hoe that potato in a twentieth century field without following ancient precedent. Thus we are heirs of all the millenniums, because we act as those must act who believe in the universality of the doctrine of evolution—at least in secular matters. Mr. Paul Karishka is far too learned and far too widely read to dispute the above statement. In many branches of study he has evidently drunk deeply at the fountains of ancient and modern wisdom. Besides which, he not only knows how to utilize the labors of those who have gone before him, but he knows perfectly well how to quote his authorities with telling effect—thus reaping the rich harvests that they have sown in classic fields, he stands before his readers as a cultured, up-to-date, twentieth century man. But in the name of consistency, we wish to know, why this eminently sensible principle should not be used when Mr. Paul Karishka enters the field of theological investigation? To our blank amazement, he seems to consider religion the great exception. "We propose," he writes, "to look at these leaves of Scripture as though they were but recently written, imagining them to have never been scanned by a master of theology or by a priest of religion . . . having previously burned all commentaries and ignored all critiques." If the pioneers and founders of modern civilization had acted thus in worldly affairs, we would still be clothed in Edenic fig-leaves and would never have known the joys—or the reverse—of the giddy automobile. No doubt Mr. Paul Karishka has arranged a beautiful conception out of his own heart; but what is sauce for the goose is sauce for the gander. Mr. Paul Karishka has discarded all light except that which gleams from his own twentieth century self; but suppose, Mr. Somebody Else comes along to-morrow and discards Mr. Paul Karishka, and suppose Mr. What Do You Call Him comes along the next day and discards Mr. Somebody Else, and so on *ad infinitum*? In that case, theology might well earn the right to be styled *scientia scientiarum*. Do not let our meaning be misunderstood. We believe in the Twentieth Century Christ. Nay, we would gladly "ring in the Christ that is to be"—a Christ whose glories far transcend the most glowing dreams of ancient and modern saints. Christian theology has been likened to an ever-growing building; but if the structure is to be continually rising heavenwards, like the spires of some Gothic minster, it must be built not only on the foundation of apostles and prophets, Jesus Christ Himself being the head corner-stone, it must also (in the name of the doctrine of evolution) rise on the thoughts and deeds and words of martyrs, doctors, sweet singers, holy women, and valiant men. Otherwise, the poor little bricks and stones which we put into the ever developing pile could never stand high aloft on the upper story. For want of this idea, Mr. Paul Karishka's book might be placed among the curiosities of literature, if it were not such very sad reading.

Future Life. In the Light of Ancient Wisdom and Modern Science. By Louis Elbé. Being the authorized translation of *La Vie Future Devant La Sagesse Antique Et La Science Moderne*. Chicago: A. C. McClurg & Co.

Here we have a laudable, if somewhat ambitious attempt on the part of a French Catholic, who evidently holds all the Articles of the Christian Faith "in the literal and grammatical sense and in the plain and full meaning thereof," to prove that an unknown but very real survival awaits us "beyond the grave and gate of death." This urgent problem is approached from three points of attack: (1) Our author has collected an amazing mass of material from the wisdom of the ancients, and this he has done in order to show that early tradition almost unanimously agrees to recognize within the present human body a subtler element than any gross material element, and one which, tradition says, is destined to survive the physical organism, because this transcendental principle springs from the unknown and the unseen. (2) The writer then takes a bird's-eye view of our up-to-date science and sees in its latest results a corroboration of the above mentioned primitive belief. In other words, modern science postulates a world beyond that which is ap-

parent to the senses—*e.g.*, ether, electrons and ions, X-rays, *et hoc genus omne*. (3) Finally our author crosses the border and personally conducts his confiding readers over those happy hunting grounds which are generally supposed to be a special reservation of the Society for Psychic Research. The first part of this book, being crammed full of downright hard, historic facts, will well repay careful perusal. With respect to the third or spiritualistic division, the present reviewer shrinks from hazarding an opinion, his education having been sadly neglected in the department of astral bodies, odic fluids, and vital vortices. But coming back to Part II., and the testimony which modern physical research bears to the question of man's immortality, the following criticism rises almost unbidden as one reads M. Louis Elbé's fascinating and beguiling pages. Of course we readily admit that modern science has ushered its votaries into a strange, unearthly region—a somewhat uncanny sphere, where electrons dance, vibrations vibrate, and even the most powerful microscope is useless. But when all is said and done, these unsubstantial forms ("if form it can be called which shape had none") are not spiritual but material. To argue, therefore that physical science tends to become more and more spiritual because it points its adepts to more and more etheralized and sublimated *Causes-of-Things*, is little better than rank materialism. To employ the jargon of occult theosophy, spirit and matter—yes, even the most attenuated matter—are on different planes of being. To ignore this fact is to make an idol of the ether and to build the foundations of Faith with untempered mortar. But even as we write these words, we thankfully recollect that Sir Oliver Lodge and other standard-bearers in the scientific ranks are becoming increasingly convinced that the material universe must exist and (to use a Pauline phrase) "consist" in the spiritual. But this encouraging change from the materialistic theories of Huxley and Herbert Spencer, which were thought to be a mark of culture not so very long ago, is based on a far more enduring basis than the hypothesis that the ether is spiritual, advocated by M. Louis Elbé. Still every page of the book bristles with facts and is intensely interesting. Even the un-idiomatic English of the translator (who, although painfully grammatical, has managed to give us an irritating specimen of *English as she is spoke*) cannot quite make the volume tedious.

A. R. MACDUFF.

FICTION.

Alton of Somasco. A Romance of the Great Northwest. By Harold Bindloss. New York: Frederick A. Stokes Company. Price, \$1.50.

If Youth But Kneic. By Agnes and Egerton Castle. Illustrated. New York: The Macmillan Co. Price, \$1.50.

Lady Baltimore. By Owen Wister, with Illustrations by Bally and Ralph. New York: The Macmillan Co. Price, \$1.50.

The Evasion. By Eugenia Brooks Frothingham. Boston and New York: Houghton, Mifflin & Co. Price, \$1.50.

Alton of Somasco, really Alton of Carnaby, has all the force of character that the elemental heroes possessed. He is largely elemental himself, even in this generation. One likes such stories far and away above the present decadent problem story. To one who has imbibed over-much of this latter, the freshness, force, honesty, and decency of Alton's character will appeal. There are villains enough by the way as one reads, but there are no divorces or suggestive allusions to society rottenness. The atmosphere of the North blows through the pages and freshens the most jaded reader. The Castles have taken a little page out of the history of a little kingdom, over which Napoleon placed a little mind encompassed by the little brain of still little Jermie's, and of the troubles arising from such antagonism, the authors have constructed one of their most charming and lovable romances. How Steven Lee and Sidonia the lovely, and the old Fiddler become interesting, and more and more intensely interesting as one follows their fortunes, let the Castles tell and the reader learn, for to tell the story in a few brief lines is impossible; but our word for it, it is a pleasant entertainment.

A revelation of the most delightful kind awaits the reader of Owen Wister's new story. A revelation of an unexpected quality in the author, for he treats us with a new theme in a new vein. Indeed a new Cranford is discovered in the quaint old town of King's Port, whose manners are a charm and a delight. The contrasts arise by the importation of an outsider in search of material with which to build up a family tree. The outsider humorously always, and at times, pathetically draws the contrasts. The manners of the dear old ladies, who still live in the days of '61, are depicted with infinite pains and a loving hand worthy of their creator. Through the story by a delicate thread runs the romance of two of the dwellers in King's Port, and such a pretty tale as one seldom reads and none should miss, and all the time the constant wonder at this new side of the author of *The Virginian*.

Admitting that one reads a story or a novel in these days, not for edification but for entertainment and pleasure mostly, it must be also admitted that *The Evasion*, dealing with the same classes as Miss Wharton's *House of Mirth*, is vastly superior to that book in most if not every important particular. While Miss Wharton's art is superior, her analysis more subtle, her style preferable, Miss Frothingham tells a truer story, in which the reader will sympathize and in which no impossible conditions or situations arise. In *The Evasion* the people are truer to life, in fact are alive, very much alive. The contrasts are strong and the analysis keen, the way out

a possible, reasonable, and acceptable way, breaking no rules of practice; and while the character in this story is a man, he suffers as much perhaps as Lilly Bart, but for a reasonable principle, not for lack of principle to stem the current of the dictum of a certain fast set, as does Miss Bart. The "way out" will strike the reader at first as the unconventional way according to present practice, but how immeasurably much better and saner and sounder for the hope of the world.

The Patriots. By the Rev. Cyrus Townsend Brady. New York: Dodd, Mead & Co. Price, \$1.50.

This novel on the well-worked topic of the War of the Rebellion is, in spite of the subject, a charming story of the loves of Northern and Southern men and women.

Three friends: Philip Grafton of Virginia, Burt Kirkwood of Pennsylvania, and George Manning of Massachusetts, graduate together from Harvard at the opening of the war. Kathleen Kirkwood breaks her engagement with Grafton because he is about to join the Southern army. He marries Ariadne Lewis because she is left alone and poor in the South. Kathleen marries Manning. But Kathleen and Philip really love each other still. The fortunes of war bring Philip, wounded and almost dead, to York and he is nursed back to life by his old love. Ariadne comes North only to find that her husband loves another. She returns South and leaves them together. Philip returns South and fights faithfully under General Lee, and in the end is reunited to his wife, and all ends happily.

General Lee is represented, as he really was, as a great and good man, well deserving of our loving veneration.

The Day Dreamer. By Jesse Lynch Williams. New York: Charles Scribner's Sons. Price, \$1.50.

Mr. Williams is one of our best short story writers. In this book he has elaborated *The Stolen Story*, and has done it extremely well.

A newspaper man, Billy Woods, is sent to write up a dinner given by General Cunningham, a former Cabinet officer, to a lot of Tammany chiefs. He is in love with the daughter, and by his great ability, is able to save the General from serious difficulties. The strength of the story lies in the descriptions of newspaper offices, and of the life of newspaper men. The account of this sort of life is almost photographic in its fidelity.

MISCELLANEOUS.

Euripides and the Spirit of his Dramas. By Paul Decharme. New York: The Macmillan Co.

Decharme's *Euripides et l'Esprit de son Théâtre* was a final vindication at this late day of the great Grecian. Though Euripides was reckoned by Aristotle "the most tragic of poets," and though he was placed upon a lofty pedestal by consent of almost all his contemporaries and successors, and by the tribute of his influence upon ancient and modern poetry, he has suffered a certain reproach from men of letters on account of the austere criticism of Aristotle himself of his forms of composition and because of the unsparing gibes of Aristophanes. Euripides, though a man of mature years when his plays began to occupy public attention, represented the spirit of novelty and of youth. He was a realist, an innovator, in both the spirit and the form of tragedy—like the Elizabethans in their day, like Ibsen and his school to-day. The alarm and suspicion, even the open detestation of the middle-aged and the elderly men of Athens were not unlike the criticisms of Shakespeare by some of his contemporaries, or those of the great Norwegian by the hide-bound fossils of our day. But though Euripides was the author of a new departure in dramatic composition and a precursor of the modern drama in cutting loose from the ideal treatment of heroic legends by Aeschylus and Sophocles, he lost nothing of the imaginative quality of tragic poetry. Though he had the boldness to interpolate comic scenes in his tragedy, to introduce in them something of the incoherence of real life, to allow his characters to listen and deliberate, to attack social conditions and the religion of the day, Euripides has depicted some of the noblest types of devotion and self-sacrifice. Alcestitis, Iphigeneia, Macaria, Evadne, Praxithea, and the daughter of Erechtheus are souls of the highest flight, far above the base instincts and the vulgar interests of mankind. With the condemnation of Euripides as an immoral author by Aristophanes, on the purely technical ground that the legitimate subjects of comedy were impious in the sphere of tragedy we can have no sympathy for we know that the heroes of tragedy cannot all be models of honor and virtue and that the lighter treatment of vice and crime is that really to be dreaded by the moralist. In fact the fathers of the Church shared in the enthusiasm which prevailed throughout the Pagan world for Euripides and in quoting his moral sentiments and his attacks on the popular religion they saw in him a kind of forerunner of Christianity. Clement of Alexandria thinks that Euripides has anticipated the relations between God the Father and God the Son where he confuses Zeus with Ildes. The author of the drama entitled "The Passion of Christ" employs whole passages borrowed from Euripides, and the Blessed Virgin speaks freely in the language of Medea and Hecuba.

Professor Decharme was not only able to summarize all previous

studies of Euripides, but he was able to avail himself of the later discoveries of papyri and vase paintings illustrative of the poet's plays and of the numerous corrections and new interpretations of the last fifty years. The first part of his book consists of a discussion of the critical spirit of Euripides in which his opinions of nature, religion, and society are most brilliantly and ingeniously coordinated with breadth and freedom. The second part is a study of the author's dramatic genius in which the part played by the introduction of celestial machinery in the last act, the prologues and the chorus are especially well treated. The work of translation has been exceedingly well done by Mr. James Loeb, and the book is prefaced by an introduction written by Prof. John Williams White, Harvard University. The citations are from the able pen of Mr. Arthur S. Way. The bust in the Brunswick Museum and three drawings of the only vase paintings which are authentic reproductions of certain scenes in the last tragedies of Euripides, illustrate the volume. It is beautifully printed by Mr. Updike at the Merry-mount Press.

ERVING WINSLOW.

Concerning Paul and Fiammetta. By L. Allen Harker. New York: Charles Scribner's Sons. Price, \$1.25.

This is one of the most delightful books for children which we have ever read. Mrs. Harker has written her story in charming style and has given us a vivid picture of child life among the well-to-do classes in England. Paul, Fiammetta, and Janey, who tell the story, are all fascinating children whom it would be a true pleasure to know in real life.

"THE LIBERTY OF THE PRESS in the American Colonies before the Revolutionary War, with Particular Reference to Conditions in the Loyal Colony in New York" is a thesis for the degree of doctor of philosophy in the graduate school of New York University, by Livingston Rowe Schuyler. The clear and beautiful pages of this monograph with its fine type are a delight to the eye. The author discusses exhaustively the conditions of the liberty of the press in Massachusetts, Pennsylvania, New York, and the Southern states. Up to the close of the seventeenth century the press was entirely under the control of censors appointed by the Government. The failure of the licensing bill in 1695 gave judicial control to the press, although the jury was only permitted to find as to facts while the whole question of criminality was decided by the judge. This state of things continued in England until Fox's Libel Bill of 1792, though the Zenger case in 1734 permitted, in the colonies, the jury to give a general verdict. This privilege was, however, still practically denied, and the full liberty of the press, demanded by one colony after another from 1776, was finally established only by bills of rights and state constitutions. Thomas Whittaker of New York is the publisher of this interesting document. ERVING WINSLOW.

WAITING.

Far, far beyond the golden sunset's glory,
Farther than my dim eyes can penetrate,
O'er the tall mountain's summit, grand and hoary,
Lies the celestial Land, for which I wait.

This world, so bright and radiant lay before me,
Clad in the verdure and the hues of Spring;
Youth with its promise, its hope of fame to lure me,
Each gladsome hour brought joy upon its wing.

Then, in the calm and silence of the midnight,
Came unto me the still, small voice of God:
"Child, come to me, thy young, pure life I ransom'd";
Meekly I bowed my head, and kissed the rod.

And now I'm waiting, looking towards the sunset
Which throws its beams across the opal sky,
Listening unto that tender voice repeating,
"It is not life to live, nor death to die."

"Dear child of Mine, thy life is just beginning,
This Earth is but the vestibule of Home;
Thou art a pilgrim, travelling ever onward,
Straining thine ear to catch the summons, 'Come!'"

Then, leaving friends so dearly loved and cherished,
Telling them to tarry yet a little while,
I will press on to meet my Lord and Master
Who, waiting, stands, to greet me with a smile.

Hold Thou my hand, dear Saviour, through the "Valley,"
Then I will nothing fear, though shadows creep,
But on Thy gentle Bosom rest, and gladly
Bid all "Good-Night," and lay me down to sleep.

C. H. M.

DIVINE TRANQUILITY grows from the life of God in the soul, which is the same as the life of pure love. Why should a soul be otherwise than tranquil, which seeks for nothing but what comes in the providence of God; and which, forgetful of self, has nothing to do but to love? It has an innate conviction, strong as the everlasting foundations, that, if there is a God above us, all is well, *all must be well.*—Thomas C. Upham.

Church Kalendar.



- 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 8—Long Island, New Jersey, Pennsylvania, South Carolina, Diocesan Conventions.
 9—Arkansas, Florida, Tennessee, Texas, Washington, West Texas, Western Massachusetts, Conventions.
 10—Pittsburgh Convention.
 15—East Carolina, Iowa, Kansas City, Lexington, Newark, Rhode Island, Western New York, Conventions.
 15—Church Congress, Philadelphia.
 16—Georgia, Kentucky, Los Angeles, Maine, Nebraska, Southern Ohio, Virginia, Conventions.
 22—Chicago, Missouri, Conventions.
 23—Indianapolis, Minnesota, Conventions.
 29—Southern Virginia, Convention.
 30—Maryland, Convention.

Personal Mention.

THE REV. ALBERT CARSWELL has resigned the charge of St. John's Church, Randolph, Vt., and of Grace Church, West Randolph, Vt.

THE REV. JOSEPH P. GIBSON, missionary at Wilmerding and Duquesne, Pa., has accepted the charge of St. Joseph's Church, Port Allegheny, Pa.

THE REV. S. R. S. GRAY has resigned the rectorship of St. James' Church, Manitowoc, Wis.

THE REV. L. B. HASTINGS has been placed temporarily in charge of "The Chicago Homes for Boys" by Bishop Anderson, and has resigned as assistant at Grace Church, Oak Park. His address will be 509 to 517 West Adams St., Chicago, Ill.

THE address of the Rev. J. M. McGRATH is changed from Ormond, Fla., to St. Paul's Cathedral, Cincinnati, Ohio.

THE REV. E. A. PENICK has resigned the rectorship of Trinity Church, Phoenix, Ariz., and accepted the rectorship of Christ Church, Tuscaloosa, Ala.

THE REV. LAWRENCE SYDNEY SHERMER, rector of the Church of the Mediator, Morgan Park, Ill., has accepted a call to St. Stephen's Church, Milwaukee, Wis.

THE REV. JAMES B. SNOWBALL, General Missionary of Arizona, will, until further notice, be in charge of Trinity Church, Phoenix, Ariz.

THE address of the Rev. EDWARD R. SWEETLAND has been changed from Barrington Center, R. I., to 185 Williams St., Providence, R. I.

THE REV. C. H. WELLS has resigned the rectorship of St. James' Church, Woodstock, Vt., and accepted a curacy in Trinity parish, New York.

DIED.

CANDEE.—Died at Calro, Illinois, on April 2, 1906, aged six years and six weeks, HENRY HAMILTON CANDEE, only son of Henry S. and Gertrude Hamilton Candee, and grandson of the late Henry H. Candee.

"Of such is the Kingdom of Heaven."

CONKLING.—In Elizabeth, N. J., Sunday, April 22, 1906, SARAH IMOGENE, eldest daughter of the late Thomas Addison of New York, and widow of Noah T. CONKLING, aged 86 years. Funeral from the residence of her nephew, Guyon de Goll, Tuesday, April 24th. Interment in Plainfield, N. J.

COUPER.—Suddenly, at St. John's Church rectory, Springfield, Missouri, the evening of April 20, 1906, JAMES HARBERT, the infant son of the

Rev. Everett Wilson and Virginia Habert COUPER, aged eleven months and eleven days.

"And He took them up in His arms, put His hands upon them, and blessed them."

SWARTWOUT.—Entered into rest, on Wednesday, April 25th, 1906, ELLA VIRGINIA, wife of John Henry SWARTWOUT, and daughter of the late Captain Henry Swartwout, U. S. A.

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.

WANTED.

POSITIONS OFFERED.

RECTOR, OR DEACON, or experienced lay reader who is candidate for Holy Orders, for work in a growing Western town of 1,500 inhabitants, and one other nearby mission. Salary, \$700 to rector, or \$550 to deacon or lay reader. Comfortable church buildings, paid for. Splendid prospect for growth under wise, vigorous, and devoted leadership. All applications subject to final approval of Bishop. Address, with references: A. E. SWEETLAND, Senior Warden, care LIVING CHURCH, Milwaukee.

POSITION AS HOUSEKEEPER by a Christian woman. Address: J. B. P., care LIVING CHURCH, Milwaukee, Wis.

AN ORGANIST WANTED for a theological seminary chapel. A full scholarship will be given in exchange for his services. For full particulars, apply to the PRESIDENT OF NASHOTAH HOUSE, Nashotah, Wisconsin.

POSITIONS WANTED.

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.

ORGANIST AND CHOIRMASTER desires post; Bachelor of Music, Oxford, England; thoroughly experienced; powerful baritone voice; communicant; very best English and present post references. Address: "OXONIAN," LIVING CHURCH, Milwaukee.

HOME FOR BOYS IN CHICAGO.

BOYS coming to Chicago to work will find a good Church home at "The Chicago Homes for Boys," 509 to 517 West Adams St. Good rooms, heat, light, mending, and table board for \$2.50 to \$3.50 per week can be secured. Write the Director, the Rev. L. B. HASTINGS, 509 West Adams St.

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.

CLERGYMAN FOR FOUR MONTHS, June to September, seaside town. \$20 a week. CLERICAL REGISTRY, 136 Fifth Ave., New York.

PARISH AND CHURCH.

FOR ASCENSION DAY CARDS AND SERVICES, apply to Mrs. J. D. MORRISON, Bishop's House, Duluth, Minn. Circular sent on application.

THE INDIANAPOLIS VESTMENT BAG—you need it. Send \$2.50 to 1518 Park Ave., Indianapolis.

COMMUNION WAFERS (round), St. EDMUND'S GUILD, 889 Richards St., Milwaukee.

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.

CHURCH FUNDS.

CHURCHES IN NEED OF FUNDS may be amply supplied by the production of Cantatas, Oratorios, Operas, and other entertainments. The retiring choirmaster of All Saints' Cathedral, Milwaukee, undertakes such work on a profit-sharing basis. His services are also available as visiting and consulting choirmaster. Address: Mr. MORRIS, care LIVING CHURCH, Milwaukee, Wis. Recommended by THE LIVING CHURCH and the Music Committee of the Cathedral. Inventor and patentee of "La Scala" System (Mechanical Accessories) for kindergarten and conservatories.

SUMMER RESORTS.

TIVERTON, R. I.—THE HOUSE OF REST, in charge of the Sisters of the Holy Nativity, will be open to ladies during July and August. Address the SISTER-IN-CHARGE, 63 John St., Providence, R. I.

TRAVEL.

A YOUNG MAN would like to take charge of one or more boys travelling; could also act as secretary or correspondent. Address: "GEORGIAN," care THE LIVING CHURCH, Milwaukee.

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

NOTICES.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

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

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

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

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

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

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

The Spirit of Missions tells of the Missions' progress, and is fully illustrated. Price, \$1.00 per year. Send for sample copies.

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

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

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

A. S. LLOYD, *General Secretary*.

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

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

gling 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. McCLURG,
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:

The Young Churchman Co.	\$ 50.00
Cash, Louisville, Ky.	5.00
Miss Ellnor V. Wright, Milwaukee....	10.00
Rev. W. H. Tomlins, East St. Louis, Mo.	1.50
Ellis H. Yarnall, Philadelphia.....	25.00
Cash, Philadelphia	50.00
Rev. W. W. Kirkby, Rye, N. Y.....	5.00
M. G. T., Asbury Park, N. J.....	5.00
Rev. T. J. Beard, Birmingham, Ala....	5.00
L. E. A., Washington, D. C.....	3.00
Mrs. E. G. Calvert, Washington, D. C...	10.00
Cash, Philadelphia	10.00

Total \$179.50

The above amount has been forwarded to the Bishop of California. Further subscriptions are solicited, for a very great need exists, and will continue to exist for many months. Let those who can send but small sums, send their contributions, as no gift is too small if it represents one's ability to give.

REASONS WHY

One Should Contribute to the CLERGYMEN'S RETIRING FUND SOCIETY.

It is the only society in the Church which devotes itself exclusively to providing an old-age pension for the clergy.

Its work is carried on with the official endorsement of both houses of the General Convention, and its scope is co-extensive with the national Church.

It is doing a large and effective work in making provision for the declining years of those whose bread-winning power is largely lessened if not lost, 300 of whom are now on its annuity list.

It offers annuities as a *right* rather than a *gratuity*, thus sparing the clergy the humiliated feeling often involved in making application for "relief."

It presents the kindest, wisest, and best method of dealing with the problem of the Church's duty to her aged servants as it helps

them, who by their own contributions to the Society, have self-respectingly done their best to help themselves.

Gifts in any amount are earnestly solicited, either for the permanent fund or to directly increase annuities.

HENRY ANSTICE,
Financial Secretary.

Church Missions House, 281 4th Ave., New York.

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.

LITTLE, BROWN & CO. Boston.

The Up-to-Date Waitress. By Janet McKenzie Hill, Editor of *The Boston Cooking-School Magazine*, author of *Salads, Sandwiches, and Chafing Dish Dainties, Practical Cooking and Serving*, etc. Illustrated with half-tone engravings of Tables, Prepared Dishes, Appliances, etc.

JOHN LANE CO. New York.

The Life of Saint Mary Magdalen. Translated from the Italian of an Unknown Fourteenth Century Writer by Valentina Hawtrej. With an Introduction by Vernon Lee.

CHURCH MISSIONS PUBLISHING CO. Hartford, Conn.

The Light of Japan. Church Work in the Dioceses of South Tokyo, Osaka, and Klushu, Under the Church of England. Compiled by A. Arnold, Associate of the S. P. G. in the Diocese of South Tokyo. With an Introduction by the Bishop of South Tokyo.

EDWIN S. GORHAM. New York.

Introduction to the Prayer Book. By Ernest J. Dennen, Rector of St. Stephen's Church, Lynn, Mass.

A. C. McCLURG & CO. Chicago.

Nicanor. Teller of Tales. A Story of Roman Britain. By C. Bryson Taylor, author of *In the Dwellings of the Wilderness*. Having Pictures and Designs by Troy and Margaret West Kinney. Price, \$1.50.

HOUGHTON, MIFFLIN & CO. Boston.

Moral Overstrain. By George W. Alger. Price, \$1.00 net.

The Mayor of Warwick. By Herbert M. Hopkins, author of *The Fighting Bishop*. Price, \$1.50 net.

IMPORTED BY CHARLES SCRIBNER'S SONS.

The Eye For Spiritual Things and Other Sermons. By Henry Melvill Gwatkin, M.A., Dixie Professor of Ecclesiastical History and Fellow of Emmanuel College, Cambridge, D.D., and late Gifford Lecturer, Edinburgh. Price, \$1.50 net.

Primitive Christian Education. By Geraldine Hodgson, B.A. (Trin. Coll., Dublin), Sometime Corden Scholar of Newnham College, Cambridge Mistress of Method and Lecturer on the History of Education at University College, Bristol. Price, \$1.50 net.

James, the Lord's Brother. By William Patrick, D.D. (Glas.), Principal, Manitoba College, Winnipeg. Price, \$2.00 net.

CHARLES SCRIBNER'S SONS. New York.

International Theological Library. *A History of The Reformation.* By Thomas M. Lindsay, M.A., D.D., Principal The United Free Church College, Glasgow. I.—The Reformation in Germany from Its Beginning to the Religious Peace of Augsburg. Price, \$2.50 net.

The Tower. A Novel. By Mary Tappan Wright. Price, \$1.50.

Six Stars. By Nelson Lloyd, author of *The Soldier of the Valley, Mrs. Radigan*, etc. Illustrated. Price, \$1.50.

The Gift of Tongues and Other Essays. By the Rev. Dawson Walker, M.A., D.D., Formerly Scholar of Corpus Christi College, Oxford Theological Tutor in the University of Durham. Price, \$1.75 net.

PAMPHLETS.

Six Lessons on Japan. Missionary Leaflet. Senior Grade No. 3, Price, 5 cents.

How the Church is Trying to Solve the Negro Problem. General Facts to be Learned by the Whole Class.

The United Study Course. *Six Lessons on Alaska.* Recommended for the Use of the Woman's Auxillary by the Diocesan Officers at the Meeting in Boston, October 12, 1904. Leader's Edition with Digest or Papers on each of the Topics of Lessons I., II., III., IV., and V.

The Kingdom Growing. A Series of Lessons on our Foreign and Domestic Missions. By the Rev. Lester Bradner, Jr., Ph.D.

The Interdiocesan Study Course. *Some Strategic Points in the Home Field.* Compiled by the Editors of the Church Missions Publishing Company and the Educational Secretary of the Board of Missions. Method A Class Edition.

The Interdiocesan Study Course. *Some Strategic Points in the Home Field.* Compiled by the Editors of the Church Missions Publishing Company and the Educational Secretary of the Board of Missions. Leader's Edition with Digest or Papers on each of the topics of the course.

All the above Pamphlets are published by the Church Missions Publishing Company, Hartford, Conn.

THE DAY OF PENTECOST.

There they continued where they were gathered together, the small band of disciples, the mustard-seed which was to grow into the great tree of the Catholic Church; there they awaited the Advent of the Comforter; musing on the past, . . . and, intent on the future, with holy anxiety picturing to themselves what this other Comforter should be—not knowing whether He would appear in human guise, or as an angel of light, or whether He would be all divine; wondering how He should be to them what Jesus had been in His personal ministry, and how He would even have a closer fellowship with them, and that, not for a time, but "for ever." They continued in supplication, listening to every sound, expecting His arrival every moment, when suddenly—the building trembled with the sound of a rushing mighty wind, and, to their amazement, there spread out upon them and around them from one centre, a seraphic shower—tongues of fire like one vast halo of glory, and "sat upon each of them"—and the apostles were filled with the same Spirit which had dwelt from the days of Nazareth in the Manhood of Jesus. It was the enlargement of the Spirit's Home in Human Nature—as He had been able to "rest" on Christ, so now the fiery tongue "sat" upon each of them, so calm and abiding is that Presence. O dearly bought Mystery! All the Mysteries of our Lord led the way for this; His Birth, Life, Death, Resurrection, Ascension, Glorification, were so many stages in procuring it. "I am come," saith Christ, "to send Fire on earth." —W. H. Hutchings.

THE GREAT sterling duties, the exact truth of word, the resolute refusal to countenance wrong, the command of temper, the mastery of indolence, the unstained purity—these, and such as these, form the character, and fashion our souls into instruments in God's hands for high and heavenly purposes in His Providence. But the carefulness over details, the watchfulness against faults, but which, notwithstanding, seem venial, the devout regularity and attention in our private prayers, the invariable good-humor of our manners, the seeking for occasions of kindness and unselfishness, the avoidance of little temptations, the care not to cause little annoyances and little troubles—to attend to all this for the sake of Christ our Master is the natural and fitting expression of a loving heart.—Frederick Temple.

THE CHURCH AT WORK

A MEMORIAL ROOD-BEAM.

THE PICTURE of St. Andrew's chancel, Buffalo, N. Y., shows the beautiful memorial rood-beam which has recently been presented to this church. The rood and figures are exceptionally beautiful, and were executed to order in Belgium. It is doubtful if there is

the days of the lamented Phillips Brooks. One of the beautiful features of the Church's festive days is the ringing of the chimes in the belfry of the Church of the Advent, and on Easter they rang forth joyfully before the morning and evening services in some of the familiar Easter hymns.

Mary Love Welch, *nee* Boot. Oct. IV., MDCCCXXIX.—Mar. 29, MDCCCXCIX."

The debt on St. John's Church, Ogdensburg, was also wiped out by the contributions of the parishioners.

At Christ Church, Troy, N. Y., the rector, the Rev. Henry Little, was gladdened on the anniversary of his first year of rectorship by the paying off of the church debt.

St. Paul's, Albany, also paid its entire debt.

At St. Luke's Church, Brockport, \$1,500 was contributed for enlargement and improvements in the parish.

At Trinity Church, Geneva, the offerings amounted to \$2,073. Efforts are being made to secure a stone altar and reredos for a memorial to Bishop Coxe at the celebration of the centennial of the parish in October.

On Easter day in Christ Church, Rochester, there was unveiled a handsome credence, a memorial to the late Mr. E. H. Scranton, and the gift of his widow. The credence was made by Tiffany and cost \$500.

At St. Mark's Church, North Tonawanda, there was a Knights Templar service in the afternoon of Easter day, and offerings were made to be applied toward the fund for the erection of a new church, which it is contemplated to build at an early date.

From Colorado we hear of beautiful services from various sections. The weather was beautiful and continued so throughout the entire day. At Holy Trinity, Pueblo, the offerings were \$329 and the children of the Sunday School contributed \$35 for work in Honolulu.

At Ascension, Pueblo, Concone's Mass in F was sung. A new burse and veil were blessed and used for the first time.

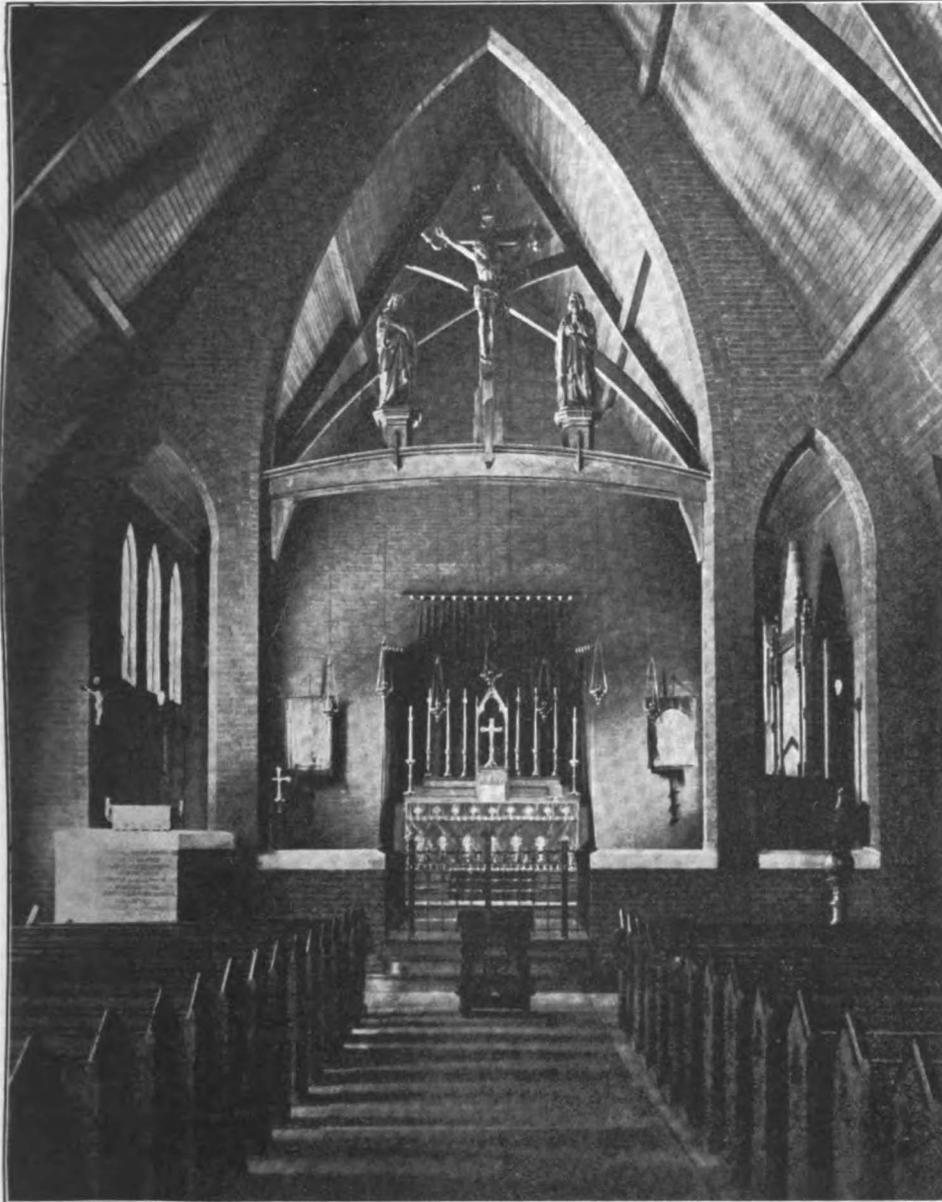
At St. Andrew's, Manitou, the following memorials were given: Brass altar cross in memory of Mr. and Mrs. E. E. Nichols, Sr.; brass lectern, in memory of Chas. A. Grant; books for clergy stall, in memory of Mrs. Minnie Hulbert; and brass altar desk in memory of Chas. A. Grant.

At All Saints' Church, South McAlester, Ind. Ter., various gifts were made to the church, among them being a handsome set of cut glass cruets and a beautiful brass altar desk and hymn board. On Tuesday evening of Easter week the Bishop confirmed a class of eighteen adults, seven men and nine women. One of those confirmed was Rev. Wm. H. Talmage, a methodist minister of influence and learning. He will become a candidate for holy orders. Only one of the class of eighteen was brought up in the Church.

At Grace Church, Colorado City, the Easter offering amounted to \$525, and the Sunday School contributed \$55 to missions; 240 communicants received.

At the Church of the Ascension, Salida, the offerings amounted to \$180, which is the largest in the history of the church. Everything seems bright and prosperous with them and an addition to the vestry room is to be built in the near future. A fund has also been started for a new church, of which they stand greatly in need.

EASTER in the city of Washington dawned with pouring rain and flooded streets, but still large numbers attended the early services. Later the sun shone, but the day did not clear sufficiently to bring out the usual crowd of those who came to see and be seen, and the services were all the more reverent because of it. At St. Alban's Church, the Chancel Guild presented some beautiful gifts, the fruit of its members work, including a



ROOD BEAM, ST. ANDREW'S, BUFFALO.

a more beautiful rood-beam in any church in this country, although many churches may produce a more attractive effect by means of more ornate rood screens. To those familiar with the best in Church architecture the simplicity of the rood screen at St. Andrew's is most pleasing. It harmonizes with the interior of the church itself. The pulpit is of brick while the gates are of wrought iron.

EASTER SERVICES.

IN BOSTON the weather was pleasant and the services everywhere of unusually elaborate order. Dr. van Allen preached at the Church of the Advent, where the musical programme was beautifully rendered. Dr. Mann preached at Trinity Church to a crowded congregation. In fact the congregations at this church have been steadily growing in size until they remind one of

AT ST. STEPHEN'S CHURCH, Cohasset, Mass., the worshippers on Easter morning took part in the dedication of a new memorial window, installed by Mr. C. A. Welch as a tribute to his deceased wife. The window which was designed by H. E. Goodhue, is divided into six jewelled panels. The separate subjects are "The Entry into Jerusalem," "The Agony in the Garden," "The Betrayal of Jesus," "Jesus Before Pilate," "The Crucifixion," and "Our Lord in Glory." The leading is quite elaborate and very little paint has been used. The panel depicting the Crucifixion is the most important one, and under it is the inscription: "And He shall come again with glory to judge both the quick and the dead." The seated figure of the Saviour in glory is surrounded by a radiant illumination running from deep ruby through the seven prismatic colors. Below the window is the inscription: "Erected Easter day, MCMVI, in loving memory of

handsome white dossal, altar linen, and book marks, all embroidered. Also an alms basin of brass, made in Ionia. The cross in the centre and the fleur-de-lis around the bottom being copies from a very ancient monument in the churchyard of Ionia Cathedral.

St. John's Church also received gifts of beautiful altar linen and six silver plates for the collection of offerings. The latter were in memory of the late Mrs. Hagner.

At the Church of the Redeemer, Cairo, Ill., the church was filled at the six o'clock service. An offering of \$2,000 was requested, and the amount received was 2,150. The Sunday School offerings for missions were the largest ever given.

The Easter offering at St. Mark's, Seattle, amounted to \$4,700. The number of candidates confirmed in the class presented on Palm Sunday was 60, the largest in the history of the diocese. The proportion of males to females was two to three. The number of communicants on Easter morning was 620, and at the Easter parish meeting exceedingly encouraging reports were read, showing progress of a marked character in the various departments of the parish work.

At Calvary Church, Sandusky, Ohio, the Sunday School offering amounted to \$225. One boy of twelve years making an offering of \$25, which he had made by his own efforts during Lent selling corn-meal mush. The offering of the parish amounted to \$1,628 in cash, practically all of it in small individual offerings. In addition to this the contractor who built the new church six years ago made a gift of \$306.53, this being a debt he held against the parish. The Bishop's chair was placed in the sanctuary on Easter morning as a memorial to the late Mrs. Lillian L. Ehrhardt Geigler. It was presented by her husband.

At Christ Church, St. Joseph, Mo., the offerings of the congregation amounted to \$1,700, and of the Sunday School \$175 for missions. The altar guild of the church gave a number of handsome vestments; one member of the congregation a costly litany book; and another presented the church with a hundred Prayer Books and Hymnals.

At El Paso, Tex., St. Clement's Church was enabled to make a payment of \$800 on the new building site, as the result of the Easter offerings.

At St. John's Church, Jacksonville, Fla., a memorial window was dedicated on Easter. It was presented by Mr. D. C. Ambler in memory of his parents.

At St. Luke's Church, Racine, Wis., the offerings were devoted to the new rectory fund and amounted to nearly \$3,000. The gifts aside from the money offerings were a fair linen cloth given by six ladies of the parish, a pair of cruets and a silver bread box by Mr. and Mrs. H. J. Rogers.

In Vermont the weather was rough and stormy. At Trinity Church, Poultney, \$125 was asked to defray the expenses of repairs, which had been made, and the result was that \$174.73 was contributed. The children of the Sunday School contributed \$17 in their mite-boxes.

At Hammond, Ind., \$750 was raised to make final payment on the church debt.

At Plymouth, Ind., the offerings amounted to \$1,400.

At Trinity Church, Fort Wayne, Ind., there were offerings of \$1,500 to be applied on the church debt.

At St. Paul's, Logansport, Ind., 77 per cent. of the communicants received on Easter Day with an offering of \$410, and several valuable memorials, including a pair of Eucharistic lights and a sterling silver bread box.

At St. Stephen's Church, Denver, Colo., the Easter Communion were the largest in the history of the parish. The offerings were sufficient to wipe out all debts against the

parish property. The parish is reaping the good results of the mission held during Lent.

BISHOP BROWN AS A FIRE FIGHTER.

THE CITY OF Little Rock, Ark., suffered a severe fire on the afternoon of the 24th ult., when nine residences were destroyed and 26 others damaged. The fire was getting beyond the control of the firemen in its rapid spread. The *Daily Gazette* describes the scene, when a house at a considerable distance from the large fire ignited:

"There were plenty of volunteers to go to work, but there were no ladders and no buckets. One man climbed into the branches of a tree which stood by the front porch of the house, and from the tree stepped to the roof of the porch. Then there was a scurrying for buckets. The grocery store at the corner was locked. There were no buckets in the drug store at the northeast corner nor in the storage house at the southwest corner.

"At this juncture, the Rt. Rev. Bishop Brown of the Episcopal diocese of Arkansas entered the ranks of the volunteer fire fighters. From his residence nearby he secured buckets and carried water in a manner that caused wonder among the younger volunteers. The house was saved."

COMMUNION SERVICE STOLEN.

AT ST. MARK'S, New Britain, Conn., on Easter day, the rector, the Rev. Harry I. Bodley (Archdeacon of Hartford), announced that the Communion service had been stolen. It was taken from a closet in the vestry room. The loss is deeply felt, as beside being of value it was made from gifts of silver and family jewels, given by members of the congregation. It had been in use since 1895.

HISTORIC CHURCH RENOVATED.

HISTORIC St. George's Church at Hempstead, L. I., was formally reopened yesterday, after being closed since Christmas to allow its being restored along Colonial lines. Many well-known persons subscribed toward its renovation and were present to-day, among them being August Belmont, S. A. Havemeyer, Mr. and Mrs. Oliver W. Bird, H. V. R. Kennedy, Mrs. Sidney Dillon Ripley, Mr. and Mrs. August Belmont, Jr., Miss Anna Ripley, and Roswell P. Eldridge.

St. George's dates back to 1665. In 1706 Queen Anne presented to the parish a silver Communion service, a Bible, and a Prayer Book, and in 1735 King George II. gave the church its charter. The Rev. S. De Lancey Townsend of All Angels' Church, and the Rev. Dr. Henry Mottet of the Church of the Holy Communion, and Rev. Percy Stickney Grant of the Church of the Ascension took part in the service.

MEMORIALS TO COMMANDERS.

THE NEW chapel now nearing completion on Governors Island, in New York Harbor, which will be the finest structure of the kind to be found on any Government reservation in this country, is to have several beautiful memorial windows, a number of which have already been offered by friends and relatives of officers, who, in their day, won distinction in the regular army of the United States.

One of the handsomest of the windows will be a memorial to Major General and Mrs. Winfield Scott Hancock, the window to be paid for by relatives of the old commander. Another window will be in memory of Major General Daniel Butterfield. This window will be given by General Butterfield's widow.

All of the windows will be made in London, John Hardman of that city having the contracts. The windows will cost a total of about \$11,000.

MEETING OF THE CHURCH CLUB OF CENTRAL PENN. AND HARRISBURG.

THE CHURCH CLUB of the dioceses of Central Pennsylvania and Harrisburg held their 19th annual meeting on Tuesday evening, April 23d, in the Harrisburg Club, with about 100 members and guests in attendance. The president, Col. Charles M. Clement of St. Matthew's Church, Sunbury, opened the business meeting in the library at 7 o'clock by calling attention to the fact that four years ago the Club of the then undivided diocese began its existence in this same city and in the generous building of the Harrisburg Club.

The question of the reduction of the diocesan representation at the General Convention was discussed. Mr. Lamberton moved that the Club express its approval of the plan to reduce the number of clerical and lay deputies from four to three each from the several dioceses.

The Club in fact held its meeting at this date that action on this point might be made known to the National Conference of Church Clubs, which is to meet in a few days, at Rochester, N. Y.

Delegates to this conference were elected at the last meeting in Allentown, as follows: George N. Reynolds, Lancaster; M. J. P. Jones, Pittsville; T. S. Hamilton, Shamokin; and Vice-Presidents Lamberton and Foster.

The 9th dinner of the Club was beautifully served in the larger upper room of the club, the assembly room, the walls being lavishly and patriotically decorated for the occasion. Supper being ended, the "Ruler of the Feast," Congressman Martin E. Olmstead of Harrisburg was introduced by President Clement by a neat tribute to the former president, Mr. Lamberton, and the secretary of the Club, who have labored so faithfully for its success. Mr. Olmstead graciously and gracefully opened the programme of the evening by calling on Mayor E. Z. Gross to extend the welcome of the city to the Club, which was cordially done. Mr. William R. Butler of St. Mark's Church, Mauch Chunk, being absent, the "Ruler" called upon Mr. C. La Rue Munson of Christ Church, Williamsport, to give the response to the address of welcome. This, Mr. Munson, one of the leading lawyers of the state, did with the assured courtesy of a life-long and intelligent Churchman. Then followed the larger addresses of the evening, which proved to be far more than usual, of weight and significance.

The Governor of the Commonwealth of Pennsylvania, the Hon. Samuel W. Pennypacker, representing St. Stephen's Church, Harrisburg, responded to the toast, "The Church and the State." Gov. Pennypacker, who is a well recognized historical scholar and famous for his very extensive collection of early American prints, drew from his acquaintance with some of the less known literature of the past, material to illustrate a carefully worded sketch of the beginnings and course of the Reformation. The address was highly instructive.

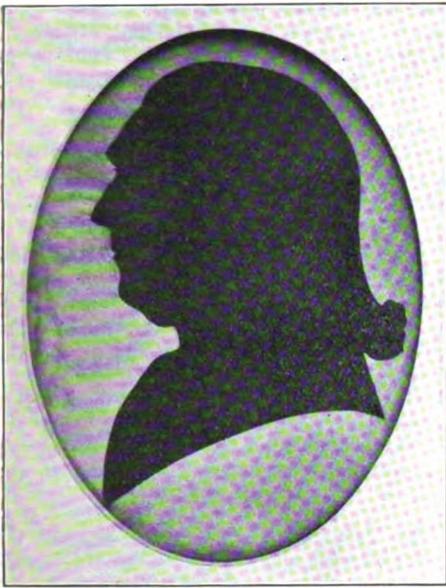
Bishop Talbot of the old diocese of Central Pennsylvania, spoke on "How to Reach the People." His address was in his usual attractive and felicitous manner.

Bishop Darlington, the Bishop of the young and new diocese of Harrisburg, won the profound approval of all the men present by a shortened address on the topic, "The Financial Problem of Church Support." Very earnestly and with a wide knowledge of examples, he pleaded for the adoption of the method of giving approved by God of old, *the method of tithing*. It was apparent that what he said sank deep into the hearts of all who heard him.

The hour being late, the Club adjourned by singing the doxology and Bishop Talbot giving the benediction.

A SILHOUETTE OF BISHOP SEABURY.

Miss ROBERTSON, a great-great-granddaughter of Bishop Seabury, lately presented to St. Peter's Church, Westchester, N. Y., a silhouette of Bishop Seabury, a photograph of which is here given. Miss Robertson says:



SILHOUETTE OF BISHOP SEABURY.

"This silhouette has been lying with some old papers, for I fancy, the last seventy years." On the back of the frame are the words: "The Right Rev. Samuel Seabury, First American Bishop," followed by the names of the three consecrating Bishops.

GIFT TO THE REV. DR. STONE.

AS A TOKEN of esteem and in commemoration of his birthday, the Rev. James S. Stone, D.D., rector of St. James' Church, Chicago, on Friday evening, April 27th, was presented with a large and handsome loving cup, the gift of the men of his congregation. Over 200 men were assembled in the Sunday School room when Dr. Stone, who had no inkling of the occasion, was brought in by one of the church wardens. Addresses were made by various members of the parish, and songs were sung by the choir. Mr. Henry A. Towner, senior warden, made the presentation, and in accepting the gift, Dr. Stone spoke of the surprise and pleasure that had come to him. The cup stands twelve inches high, is of finished workmanship and exquisite shape, and bears a most suitable inscription. Dr. Stone has now been nearly twelve years rector of St. James' Church.

COLORED MAN'S WORK FOR THE CHURCH.

IN 1890, Ferdinand Meshack Mann, then a lay reader, was appointed missionary at St. Cyprian's Church, Darien, Georgia. Among Bishop Nelson's earliest episcopal acts was Mr. Mann's ordination to the diaconate in 1892. For fourteen years he faithfully and patiently served his mission, at the same time pursuing his studies for the priesthood. During that time, in the bounds of his work, and very largely by his efforts, he has seen St. John's-in-the-Wood built at Inwood, some five miles from Darien, and it too was left under his pastoral care. The old church in which the Darien congregation was worshipping at the time of his ordination, was destroyed by a storm in 1898, and has been replaced by a larger building of "tabby" (concrete, strengthened and made more solid and more durable by reinforcing it with oyster shells), and a parochial school has been opened in a frame residence, converted into a schoolhouse. The school has almost two

hundred pupils on its rolls, and regularly employs four teachers. Mr. Mann, besides having charge of both missions, has been the principal of this school. Doing all this work, he has pursued his studies for the priesthood, under the rectors of St. Andrew's, the white parish at Darien. On Tuesday, April 24th, having "purchased to himself a good degree," he was ordained to the priesthood by Bishop Nelson.

Mr. Mann enjoys, because he deserves, the respect and confidence of the entire community, white and black. The congregation present at his ordination to the priesthood was a testimonial to his standing. Of his own race there were people present who came forty miles to show their appreciation of him, and several white people travelled half as far for the same reason. The large church building was crowded, the congregation being made up of the very best white people in the community in large numbers, and a somewhat greater number of colored people.

LETTER FROM THE RECTOR OF ST. PAUL'S, SAN FRANCISCO.

[As every detail of personal experience is of interest, we are permitted to give the following personal letter from the rector of St. Paul's Church, San Francisco, to the Bishop of Milwaukee. It will be seen that he lost household goods by fire which had just been sent to a summer cottage, but the church and rectory were beyond the fire line.—EDITOR L. C.]

2419 California St., S. F.
April 24th, 1906.

Dear Bishop Nicholson:

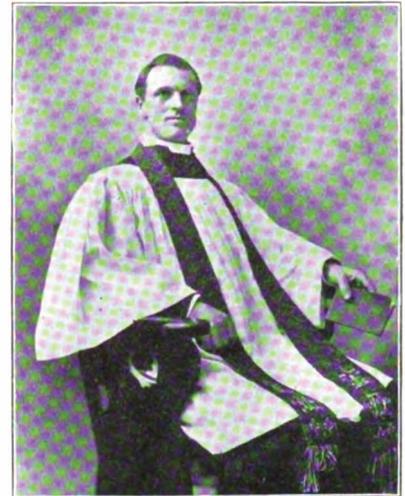
I am thankful in being able to write you that we are both alive. We have had a terrible experience in earthquake and fire. Everything between the Ferry and Van Ness Ave. is gone. You remember Van Ness Ave. is only two blocks from Trinity Church, where the General Convention was held. The earthquake was awful, but more awful still was the sight of miles and miles of burning buildings. We were ordered out of our home when the fire came west of Van Ness Ave., as it did on California St. We slept Thursday night out near the Cliff House, under the stars. We could only take with us the church records, vestments, communion services, and the beautiful memorial cross which was blessed on the previous Sunday. It was a great joy to return to our house and find it still standing. The church building I consider in good condition, though the plastering is cracked everywhere and much of it has fallen. One thousand to fifteen hundred dollars will, I think—(my table is shaking from another earthquake)—put the building in good repair. We have five or ten earthquakes daily, but all that we have had since last Wednesday morning, if put together, would be but a very little thing compared with the great one of Wednesday morning. The big Roman Catholic church on Steiner St., just around the corner from St. Paul's, is in ruins. Six of our churches are gone. St. Luke's was thrown down by the earthquake and afterward burned. Grace, St. Peter's, Good Samaritan, the Advent, and St. John's are all gone. Fillmore St. is now the main street of San Francisco—(another earthquake is now shaking us). Mrs. Reilly and I had taken a cottage at Inverness and were intending going there on Wednesday morning. We sent our clothing, bed, and table linen in advance, all of which was burned. We do not mind this in our thankfulness that we ourselves are alive. Supplies are coming in from all quarters, but there is much red-tape in their distribution. It is now said the banks will reopen next week; if so, and we are able to draw out some money, we will be more comfortable. St. Paul's people have lost everything but the houses they live in. I held service last Sunday in

the open air, and will probably do so again next Sunday. On account of continued earthquakes it is useless to attempt services in buildings.

With best wishes from us both, I am,
Yours very faithfully,
W. M. REILLY.

NEW RECTOR FOR ST. STEPHEN'S, MILWAUKEE.

AFTER MANY TRIALS, St. Stephen's Church, Milwaukee, has found a rector in the person of the Rev. Lawrence Sidney Shermer, rector of the Church of the Mediator, Morgan Park, diocese of Chicago. Mr. Shermer was ordained to the diaconate in 1898 and to the priesthood a year later, both by the Bishop



REV. L. S. SHERMER.

of Connecticut. He was for a time assistant at Holy Trinity Memorial Chapel, Philadelphia. Mr. Schermer comes to a united and active parish, which was left in good condition by the late rector, the Rev. A. A. Ewing, now of Grace Church, Madison.

THE CHURCH IN SAN FRANCISCO.

THE CHURCH in San Francisco has shared the fate of the city. About one-half of our buildings have been destroyed, but there is no talk of giving up any one line of work. Changes will be necessary; parish lines may be readjusted to suit new conditions; but the general spirit is of thankfulness for the saving of all the clergy and their families and all diocesan officers from personal injury, and of good cheer and hopefulness for the future.

The losses may be summarized as follows: St. Luke's Church, the Church of the Advent, St. John's Church, St. Peter's, the Cathedral mission, Grace Church, and the Seamen's Institute have been entirely destroyed both by earthquake and fire. The Church Home for Boys and the Day Nursery of the Cathedral work are also gone, but none of their inmates appear to have been injured. The Maria Kip Orphanage in San Francisco was almost destroyed by the Earthquake, and the 100 girls with their teachers and attendants all safely escaped, and are going into camp in the country at San Anselmo, Marion Co. The new building for the Armitage Orphanage at San Mateo, being constructed by the heirs of the late Charles F. Crocker, was utterly demolished, but the boys are all safe. The Church of St. Matthew, San Mateo, is practically destroyed. The diocesan house was destroyed by fire. With this went the contents of the Bishop's office, the major part of the contents of the Archdeacon's office, and the records in the possession of the secretary and registrar of the diocese. The *Pacific Churchman* is entirely burnt out, the only thing saved being the mailing list. The

stock and records of the Sunday School Commission are entirely destroyed. The Commission will probably retire from temporary activity, its members being occupied with works of more immediate necessity; but it will be heard from again, certainly by the autumn. In addition to this, the following clergy have been burnt out of house and home, but no member of any family injured: the Rev. Dr. Clampett, rector of Trinity Church, the Rev. David Evans, rector of Grace Church, the Rev. L. C. Sanford of St. John's Church, the Rev. C. N. Lathrop of the Church of the Advent, Rev. Wm. Bours of St. Peter's Church (the second time, the first time being at Merced, Cal.), the Rev. J. P. Turner of the Cathedral mission, the Rev. Frank Stone of the Seamen's Institute, the Rev. D. O. Kelley of the City Mission, the Rev. E. M. W. Hills of the Cathedral staff, and the Rev. Wm. Higgs of St. John's Church.

Let me turn to the more cheerful side. The new episcopal residence is practically uninjured and is already established as the diocesan headquarters. All diocesan mail, for the Bishop, the Archdeacon, the secretary, the registrar, and the *Pacific Churchman*, for the present, should be sent to the episcopal residence, 2515 Webster St., San Francisco. We shall resume at once such things as can be done. Trinity Church was somewhat wrenched and cracked by the earthquake, not injured by fire, can be repaired and will soon be open again for services. St. Paul's Church was more injured in appearance than in reality, and services there will probably be resumed on Sunday, April 29th. Arrangements have been made by which St. Luke's congregation will use the same building, having services at separate hours. St. Stephen's Church, St. Mary's, St. James', All Saints', and the Holy Innocents—the smaller churches—are almost absolutely uninjured, and most of them have been for the time turned into refuges for the homeless or temporary hospitals or other works of like character. The Old Ladies' Home is all right, having suffered no harm apparently beyond the nervous shock to the inmates and friends.

On Sunday, April 22nd, services were held in almost every open square in town in the midst of the thousands of homeless refugees.

The Lord's hand has been heavy upon us; we have been sorely chastened; but we have not been entirely destroyed; our courage and hope have only been depressed, dampened only for a time. The good hope and cheer of our Christianity is reasserting itself; and in due time the Church in San Francisco will rise in greater beauty and mightier power to do the work of the Lord. Let us only hope that by reason of the experiences of these days we may live the more godly, righteous, and sober lives to the glory of God.

MARDON D. WILSON.

ASHEVILLE.

J. M. HORNER, D.D., Miss. Bp.

Work at Trinity Church.

A GOOD SHOWING is made by Trinity Church, Asheville. The offerings at the daily services in Lent and the Easter offering all went for missions. The parish has paid its \$360 pledge for district missions and its full apportionment of \$145, all paid several months before being due. The contributions of the Woman's Auxiliary and the Sunday School amounted to several hundred dollars and were also given to missions in addition to their regular assessments. The parish church has become too small for the congregation, chairs being placed in the aisles every Sunday. A movement for improvements is on foot.

CHICAGO.

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

New Guild Hall Ready—S. S. Commission Meeting—Ordination Anniversary—Large Percentage of Communion—Gifts at St. Barnabas—Relief Fund.

THE CONGREGATION of the Church of the Advent (Rev. Dan. LeB. Goodwin, priest in charge) hope to occupy their new guild hall on the first Sunday in May. This will be used for services until the church proper is built.

THE SUNDAY SCHOOL COMMISSION of the diocese held a meeting on April 23rd to take preliminary steps for a meeting under the auspices of the Commission to be held on the evening just prior to the diocesan convention, on May 21st. This meeting will be held in St. James' parish house. Two prominent Chicago rectors have already been secured as speakers, while the third will be a priest from beyond the diocese, an authority in Sunday School matters.

ON ST. MARK'S DAY occurred the fifth anniversary of ordination to the priesthood of the Rev. Otho W. Gromoll, priest in charge of St. Joseph's mission, West Pullman (Chicago). The women of the mission prepared a luncheon, which was attended and enjoyed by many fellow priests of Fr. Gromoll.

AT THE Church of Our Saviour (Rev. J. H. Edwards, rector), the communions made on Easter Day were over 95 per cent. of the whole number of communicants reported.

A NEW ALTAR of quarter-sawed oak was blessed and used on Easter Day at St. Barnabas' mission (Rev. E. J. Randall, priest in charge). It was used first on Maundy Thursday. It is beautiful in design and finish, costing \$200. Other gifts were a new cotta and Prayer Book for the servers, the Prayer Book in memory of John E. Gregg, a soldier in the Spanish War; a handsome brass vase in memory of William R. Lee; two brass alms basins in memory of Charles William Hernanson; new silk lectern and pulpit falls in memory of Belinda V. Murton; and a fair linen cloth, the gift of one of the Sunday School classes.

THE RELIEF FUND at St. James' Church, Chicago, for the San Francisco sufferers, up to April 26th, amounted in cash to \$717; and on that date the rector shipped twenty-four cases of clothing, mostly new, worth \$1,500. Both money and clothing are consigned to Bishop Nichols to be used at his discretion. Large contributions have also been made by many of the parishioners to other funds gotten up in Chicago.

AT ST. JAMES' CHURCH, Dundee (Rev. Arnold Lutton, rector), the Rev. E. F. X. Cleveland, M.D., quietly observed the 25th anniversary of his ordination on the Second Sunday after Easter, by celebrating the Holy Communion and by preaching, in a reminiscent vein, of the past history of the parish in which he took such an active part. Dr. Cleveland was ordained deacon by Bishop McLaren in St. James' Church on April 27th, 1881, and officiated as rector of St. James' Church for several years in addition to his medical practice. The parish owes much to his faithful and painstaking work. He is still a resident of Dundee, engaged in the practice of medicine and often assists in the work of the parish, and his many friends in the diocese of Chicago and in his own parish unite in congratulations.

CONNECTICUT.

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

Memorial Windows Dedicated—Large Offering at Trinity, New Haven—Sunday School Offerings—Death of Mrs. E. H. Morgan.

ON EASTER DAY, at the Church of the Good Shepherd, Hartford, two groups of three

windows each, were unveiled before the early service.

There was no formal dedication, but the attention of the congregation was called to the windows by the rector (the Rev. George P. Linsley).

The windows are on the north side of the edifice and have replaced the only ones which were not already memorials. Christ's Baptism is the theme of the middle window in the group nearer to the pulpit. The gift on its right pictures the Annunciation, and that on the left the Adoration of the Magi. The inscription beneath the central window is:

"To the beloved memory of Elizabeth Hart Jarvis Colt, who erected and beautified this church, in memory of her kinsfolk. 'Remember her, O Lord, for Good.'"

In the other group the central window represents the Transfiguration of Christ. That on its right represents the raising of the widow's son, and that on the left the walk to Emmaus. The inscription for the group is:

"In loving memory of Elizabeth Hart Jarvis Colt, born October 5, 1826, died August 23, 1905. 'Give her of the fruit of her hands and let her work praise her in the gates.'"

AT TRINITY CHURCH, New Haven, the Easter offering amounted to \$20,000. It will be used for the purchase of a new organ, and for interior improvements. Of this sum, \$12,000 was the gift of the late Mrs. Boardman. Mrs. Boardman had been, for many years, a communicant of the parish, and before her death had expressed her intention of making a considerable offering at Easter. This is in addition to the large legacies provided for in her last will and testament.

AT ST. PAUL'S, New Haven, a feature of the festival of the Sunday School was the presence, in accordance with the annual custom, of the children of the New Haven Orphan Asylum. The offering of the Sunday School amounted to \$631. The Chinese Sunday School contributed \$25. They sang a doxology in their native language.

MR. EDWARD KEMPER MORGAN died recently at Bridgeport, after a lingering illness. Mr. Morgan had served as vestryman and treasurer of St. Paul's parish (the Rev. Earl H. Kenyon, rector).

FOND DU LAC.

CHAS. C. GRAFTON, D.D., Bishop.
R. H. WELLES, JR., D.D., Bp. Coadj.

Odd Fellows' Services at Oconto.

OCONTO LODGE No 190, I. O. O. F., with the Encampment and Canton of Patriarchs Militant, attended divine service in St. Mark's Church, Oconto, in full regalia, on Sunday, April 29th. The occasion was the 87th anniversary of the founding of the Order in America. A special sermon was preached by the chaplain, the Rev. Frank A. Sanborn, vicar of St. Mark's.

GEORGIA.

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

Division of the Diocese.

THE REPORT to be presented at the diocesan Convention, meeting May 16th in Trinity Church, Columbus, by the committee appointed by the Bishop, on the division of the diocese, pursuant to the resolution of the diocesan Convention of 1905, has been printed and sent to all the clergy, parishes and missions of the diocese. The committee, composed of the Rev. Chas. H. Strong of Savannah, chairman, the Very Rev. Dean Pise of Atlanta, the Rev. Wyllys Rede of Brunswick, the Rev. John Loftus Scully of Columbus, and Messrs. W. K. Miller of Augusta, W. N. Hawks of Atlanta, and Luther Williams of Macon, "respectfully report that they have made full investigation into the subject mat-

ter submitted to them, and agree with the Bishop in his address to the Convention of 1905 and with the action of that Convention, that the present diocese of Georgia should be divided into two separate and independent dioceses, and with this end in view they offer for adoption by the Convention the following resolutions, the line of division being that suggested by the Bishop:

Resolved, (1) That the diocese of Georgia be divided into two separate and independent dioceses, by a line of division following the north and west boundary lines of the counties of Columbia, McDuffie, Glascock, Washington, Wilkinson, Twiggs, Pulaski, Dooly, Sumter, Webster, and Stewart. The Convention to declare in accordance with Canon 49, Paragraph 3 of the General Convention, which is to be the new diocese."

Resolved, (2) That the property of the diocese of Georgia as set out in Exhibit A in this report, be divided between the two dioceses as suggested therein, and upon the organization of the new diocese, that this division be carried out by the present Bishop and the board of officers of the diocese of Georgia, the same to be submitted to and confirmed by a proper court of equity in this state, under the direction of the chancellor of the diocese."

Resolved, (3) But inasmuch as the Georgia mission fund, known as the Dodge Fund, must go to the southeastern diocese upon division, we recommend that in order that this project of division be successfully carried out, that the Clinch and Waldburg Funds be assigned to the northwestern diocese."

Exhibit A, referred to in Resolution (2), shows \$79,462.29 to each division of the diocese from funds to be divided, not including those mentioned in Resolution (3).

A schedule and resources is appended, showing the condition of the diocese of Georgia, May 1st, 1905.

NORTHWEST.

Area (Sq. Miles).....	25,701
Population (1900).....	1,283,693
Parishes	14
Missions	36
Clergy	24
Communicants	3,968
Bishop's Salary paid.....	\$2,740.79
Convention Expenses paid.....	486.65
Diocesan Missions paid....	2,015.48
Permanent Episcopal Fund	
Income	900.00

Available for Diocesan Expenses	\$6,142.92
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SOUTHEAST.

Area (Sq. Miles).....	83,279
Population (1900).....	932,638
Parishes	13
Missions	52
Clergy	29
Communicants	5,005
Bishop's Salary paid.....	\$2,454.36
Convention Expenses paid.....	525.96
Diocesan Missions paid....	1,695.65
Permanent Episcopal Fund	
Income	900.00

Available for Diocesan Expenses	\$5,575.97
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HARRISBURG.

JAMES H. DARLINGTON, D.D., Ph.D., Bishop.

Archdeaconry Meeting.

THE SPRING meeting of the Archdeaconry of Harrisburg, followed by a meeting of the Woman's Auxiliary of the same jurisdiction, was held on Tuesday, Wednesday, and Thursday, April 24th, 25th, and 26th, in the Church of the Nativity, Newport, Pa. (the Rev. Wm. Dorwart, rector) the opening service being at 7:30 P. M., Tuesday. On Wednesday morning there was a celebration of the Holy Communion at 9 A. M., the Archdeacon, the Ven. Alex. McMillan, rector of St. John's Church, Carlisle, officiating. The

business session followed at 10 A. M., and at this meeting reports were heard from those having charge of mission stations and others. These reports were full of encouragement and hope.

At 2 P. M. there was a literary programme. The Rev. W. F. Shero of Lancaster delivered a very instructive discourse on "Character Study in Tennyson's Holy Grail." The Rev. Mr. Collins of Chambersburg followed with an exegesis of St. John xx. 1-19. The Rev. Robt. Bell of Altoona then followed with a well prepared paper entitled "The Dual Authorship of Isaiah, as the Critics See It." The session of the Archdeaconry closed at 8 P. M. with a short service conducted by the Rev. F. P. Willes of Steelton and addresses by the Rev. Mr. True of Gettysburg, Dr. Breed of Lancaster, and Bishop Darlington. After the service, the members and friends were delightfully entertained by Mr. and Mrs. Marshall in their beautiful home nearby.

On Thursday, the 26th, at 10:45 A. M., the opening meeting of the Woman's Auxiliary was held. The Bishop celebrated the Holy Communion and Rev. G. I. Browne, rector of St. Paul's Church, Harrisburg, preached.

At 2 P. M. came the business session. Mrs. Jere S. Black of York, the organizing secretary of the archdeaconry, presided over the meeting. The Rev. Mr. Sherman of Hankow, China, made a stirring address on the work of the Church in China. Roll call and also reports from different branches followed. Mrs. J. W. B. Bausman of Lancaster read a paper entitled "The Annual Pledges." A large collection (\$37.87) was given for Mr. Sherman's work in China.

This was the first time that a joint meeting of these two bodies was attempted, and it proved very successful. The rector and congregation entertained the visitors with lavish hospitality, the congregations were large, and the musical parts of the services were well rendered. Altogether the time spent in the mountain town on the Juniata, was very pleasant. The Rev. Mr. Dorwart, rector of the parish, travels around the surrounding country in many directions, holding services in many places. He ministers not only to the people of Newport, but with the zeal of a faithful shepherd, he "searches and seeks for the scattered sheep that have wandered through the mountains and upon the high hills."

IOWA.

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

Debt Paid at Waterloo.

THE PEOPLE of Christ Church, Waterloo, are rejoicing over the entire extinguishment of the mortgage debt on the parish.

INDIANAPOLIS.

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

Correction.

THE EASTER offering credited last week to St. Paul's Evansville, and notes of improvements, should have read "St. Stephen's, Terre Haute," where extensive improvements are being made.

KANSAS CITY.

E. R. ATWILL, D.D., Bishop.

Commencement Address.

THE PRINCIPAL address at the commencement of the Ensworth-Central Medical College of St. Joseph, Mo., was made by the Rev. Edward Henry Eckel, rector of Christ Church parish in that city, in the Tootle Theatre on Saturday evening, April 21st. Mr. Eckel took for his subject, "Christian Science True and False," contending that legitimate medicine is preëminently the Christian science. Thirty-four young men were graduated M.D. At a banquet of about 75 physicians later in

the evening, Mr. Eckel advocated a better understanding between physicians and clergymen as to the right of the latter to minister to persons dangerously sick, without let or hindrance of the physician in charge.

KENTUCKY.

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

Personals.

THE RECTOR of Grace Church, Paducah, is taking the lead in the work of civic improvements, with which the town is rapidly becoming fired. He has upwards of fifty hardy shrubs planted in the churchyard, of a number of varieties, that will add much to the attractiveness of the grounds.

THE REV. FREDERICK THOMPSON, Ph.D., assumed charge of St. John's parish, Uniontown, on the first Sunday after Easter. Dr. Thompson will also have charge of the mission at Morganfield. He received a cordial welcome from his parishioners, and enters upon his work under most favorable auspices.

LOS ANGELES.

JOS. H. JOHNSON, D.D., Bishop.

Helping San Francisco—Church Extension—The Bishop's Work.

THE BISHOP of Los Angeles was the first of the clergy of the city to make official call upon Church people to take up the matter of relief for the sufferers from earthquake and fire at San Francisco. Immediately after the disaster a meeting of the clergy was called and plans for relief were formulated and put into execution. Quantities of clothing and provisions were collected and forwarded, and on Sunday following, in accordance with the request of the Bishop, in all the churches the lesser Litany was said as a special act of devotion, also the prayer for those "under affliction," and the collect in the Visitation Office, "O God, whose days are without end." All offerings taken were sent direct to Bishop Nichols, at San Francisco.

AN IMPORTANT move in the way of Church extension was recently made by a syndicate, formed under the direction of the Bishop, in the purchase of the Newman Methodist church on Towne Ave. Located here are the homes of laboring people, principally skilled mechanics, and here will be established a mission planned to meet the particular need of the homogenous community in which it is located. Rooms will be fitted up for institutional work, and a corps of enthusiastic workers placed in charge under the direction of the Rev. Thos. Marshall, now rector of the Church of the Neighborhood. Ten years since, when Bishop Johnson took charge of the newly formed diocese of Los Angeles, there were in the city of that name, five parishes and missions. At this time there are fifteen. St. Paul's pro-Cathedral (Rev. J. J. Wilkins, D.D., dean and rector), located in the downtown district among the leading hotels, is not only doing a great missionary work among the strangers who throng the city, but during the five years' incumbency of the rector, the parish list has grown from a comparatively small number to 900, and from this central point, radiating in all directions, are the fourteen other organizations, all of which are flourishing.

POINTS REACHED by the Bishop in his April itinerary were San Francisco, where he gave a Quiet Hour at the diocesan Convention; Berkeley, where he spoke before the Young Men's Club of the University; Santa Barbara, where he addressed the Women's Club on behalf of the Indians, and, on the following Sunday, administered the rite of Confirmation to a class. He also Confirmed classes at Epiphany, St. Luke's, and Christ Church, Los Angeles.

MAINE.

ROBT. CODMAN, D.D., Bishop.

Work at Fort Fairfield—Gilts—Church Club Meeting.

THE MEN of the Archdeaconry of the Aroostook (the Ven. A. C. Haverstick, Archdeacon), are noted for their zeal for the work, frequently giving the labor of their hands, when they are unable to give money, to the Church. An illustrative incident is found in the fact that the men of St. Paul's mission, Fort Fairfield, are erecting a large shed for the accommodation of farmers' teams during services.

ON EASTER DAY a window to the memory of the late Thomas Rogers, for ten years organist of St. Paul's Church, Fort Fairfield, was unveiled. Mr. Rogers was a devout and consistent Churchman, and a man of much refinement and mental ability; and the memorial is a most appropriate one.

A HANDSOME processional cross has been presented to St. Andrew's parish, Newcastle (the Rev. W. K. Berry, D.D., priest in charge), by an outside friend of the parish. It is a memorial one, and was first used on Easter Day.

A NEW CONSTITUTION has been adopted by the Church Club of Maine. Hitherto only baptized laymen have been eligible for membership. Now any man connected with a congregation in the diocese is eligible. By this change, clergymen can become members, although they are not entitled to hold office. It is also provided by the new constitution that the annual meeting shall take place at the time of the diocesan convention. In accordance with this provision, the next annual meeting, with the dinner that always accompanies it, will be held on Monday evening, May 14th. The President of the Club is Dr. Chauncey R. Burr, and the Secretary, Mr. Walter DeC. Moore, both of Portland.

MASSACHUSETTS.

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

Liberal Gifts for California—College Students B. S. A.—Death of Mr. Donald.

THE SAN FRANCISCO catastrophe was made the theme of a number of sermons on the Sunday following the unfortunate event; and, acting on the Bishop's recommendation, collections for the benefit of the sufferers were taken up in a number of the parishes throughout the diocese. In some of the churches arrangements having previously been made for some other object, these collections were deferred until the following Sunday. The money contributed for this especial object by no means represents the real disposition of the people, as many parishioners already had contributed to this cause through the medium of other agencies, when a check was finally sent to the treasurer of the large fund some thirty parishes had been heard from, and among the largest contributors were St. Paul's, Boston, with \$500; St. Andrew's, Wellesley, \$601; St. Ann's, Lincoln, \$205; chapel at Groton School, \$23; Trinity, Newton Centre, \$200; Advent, Boston, \$237; St. Michael's, Milton, \$249. The diocesan contribution probably will amount to some \$5,000 by the time all the money is in.

THE COLLEGE student conference of the Brotherhood of St. Andrew which met at Trinity Church, Saturday and Sunday, April 28th and 29th, was attended by some fifty young men. Every phase of the relation of college life to the Church was taken up and the speakers in almost all cases were headmasters of preparatory schools or students who have at heart the best welfare of the young men. President Robert H. Gardiner presided at the Saturday sessions, and among those in attendance, most of whom took an active part in the discussions, were Bishops

Hall and Vinton, the Rev. Dr. Mann, who extended a welcome to the students on the previous Friday evening, and conducted Morning Prayer service the following forenoon; Dr. R. J. Mulford, headmaster of the Cheshire School; the Rev. Dr. Endicott Peabody, headmaster of Groton School; the Rev. Dr. William G. Thayer, headmaster of St. Mark's School; Nathaniel B. Groton, president of the St. Paul's Society at Harvard; Bradford Roulstone, president of the Berkeley Society at Yale; the Rev. Henry A. McNulty of New York, secretary of the Church Student's Missionary Association; and Hubert Carleton, general secretary of the Brotherhood. One of the especially beneficial addresses was that of Bishop Hall, on Saturday evening, on "The Holy Communion with Special Reference to College Life."

MR. WILLIAM C. DONALD, father of the late Rev. Dr. E. Winchester Donald, rector of Trinity Church, died a few days ago. He was not a member of the Church. The funeral services were conducted by a Congregational minister.

MILWAUKEE.I. L. NICHOLSON, D.D., Bishop.
WM. WALTER WEBB, D.D., Bp. Coadj.**Vested Choir at Kilbourn—Examining Chaplain—Legacy to St. Luke's, Racine—New Choir Master at Cathedral.**

AT ST. PAUL'S mission, Kilbourn, a vested choir of 20 voices was inaugurated on Easter Day. The mission is in charge of Mr. McCutcheon, a lay reader, and student for Orders at Nashotah.

THE BISHOP has appointed the Rev. George S. Sinclair, rector of Zion Church, Oconomowoc, as one of the examiners of candidates for holy orders for the Trinity ordinations, in place of the Rev. J. W. Gilman, deceased.

ST. LUKE'S CHURCH, Racine, is left a legacy of \$17,000 from the estate of the late Miss Ellen M. Browne. The income of which for a few years is left to Alfred B. Rice and Miss Emily Babcock, after which it will come into the possession of the rector, vestry, and wardens of St. Luke's, to be used as they shall determine, and to be known as the Harriet A. Lathrop Memorial Fund.

MR. MORRISS, who has had charge of the choir at All Saints' Cathedral for the past two years, has resigned his position and on the Second Sunday after Easter turned his duties over to Mr. R. I. Stearns, who becomes organist and choirmaster. Canon Wright made a complimentary address on the retirement of the late choirmaster, speaking on behalf of the Bishop, who was unable to be present, and expressing the good will of all concerned in parting with Mr. Morriss. Mr. Stearns comes to the Cathedral with large experience and high commendations. He is at present a student at Nashotah.

MINNESOTA.

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

Legacy to Christ Church, Red Wing—Work at Zumbrota—Reception to the Rev. C. H. Shutt.

MISS CLARA B. COGIL, a communicant of Christ Church, Red Wing (Rev. C. C. Rollit, rector), died in New York on April 11th, where she was sojourning. She has left \$1,000 to her parish church and a similar amount to Seabury Divinity School, Fairbault.

THE WORK in Zumbrota has been revived and gives fair promise. It is now one of the missions under the care of Red Wing, Frontenac and the English mission on Prairie Island, being the others.

ON WEDNESDAY evening the parishioners of St. Peter's Church, St. Paul, gave a reception to the Rev. C. H. Shutt as a mark of esteem at the anniversary of the close of the

fifth year of his rectorship. During these five years a rectory has been built and the stone church enlarged, and St. Peter's is now, owing to Mr. Shutt's energetic leadership, among the foremost of the St. Paul parishes.

MISSOURI.

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

Diocesan Notes.

AT THE annual meeting of the Woman's Auxiliary this year, the Missouri Branch celebrates the twenty-fifth anniversary of its organization. The officers extend to every woman who has at any time worked in the Auxiliary a most earnest invitation to be present.

A DIOCESAN BRANCH of the Junior Auxiliary has recently been organized. The following named officers were elected: Miss Annie Lewis, president; Mrs. John F. Deadrick, vice-president; Miss Isabel Skinker, secretary; Miss Theresa Pengret, treasurer; and Miss Winston, custodian of mite-boxes.

AN EXCELLENT work is being accomplished in St. Louis by the Hospital Mission. The Rev. B. Kemmerer, hospital missionary, with the aid of two assistants, sees and talks to nearly two thousand persons every week in the City Hospital, Insane Asylum, Female Hospital, Poor House, and Jail. This close personal contact brings directly to the patients the Church's message of sympathy and has been the means of uplifting many.

MISS JULIA UPSHAW, secretary of the Orphans' Home, reports that during the year thirty children have been received into the Home, thirty-eight have been returned to friends, four indentured, and one adopted. The present number of children in the Home is fifty-four.

IN THIS month's number of the *Church News*, twenty-two parishes give reports of their Lenten and Easter work. Spiritually, financially, and numerically an increase is shown which should prove inspiring for further effort and advance.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., LL.D., Bishop.

Gifts at Christ Church, Palmyra—Personal—G.F.S. Meeting—Gift to Christ Church, Elizabeth—Annual Meeting W. A.

CHRIST CHURCH, Palmyra (the Rev. H. W. Armstrong, rector), received a number of beautiful gifts at Easter, including an Altar

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Book, and Prayer Book and Hymnal for the chancel and a brass alms basin. A pipe organ has recently been installed in the church.

THE REV. ALFRED B. BAKER, D.D., of Princeton, recently celebrated the 40th anniversary of his rectorship of Trinity Church there. On Easter Day he was presented with a purse of \$750 in gold as a token of the appreciation of his parishioners of his long and faithful service. On Tuesday in Easter week the ladies of the parish gave him a reception, at which so many were present both from the parish and the town that the rectory was taxed to its utmost capacity. A letter was read from Bishop Scarborough, and on behalf of the town, the Rev. S. W. Beach of the First Presbyterian Church, in a brief address, made a graceful and touching recognition of Dr. Baker's labors for the community.

Dr. Baker's pastorate has been a remarkable one. He has won the respect and confidence of the entire community, although the dominant religious sentiment there is very strongly Presbyterian. Some years ago he organized St. Paul's Society, for work among the students, and this work has now grown to such proportions as to need the constant attention of a curate. The work is approved by the president and faculty of the university, and their appreciation of it was signalized by the conferring of the Doctor's degree upon the rector. In the diocese, Dr. Baker has been active and useful, having been for many years Dean of the Convocation of New Brunswick, chairman of the Standing Committee, and a deputy to the General Convention.

THE ANNUAL service of the Girls' Friendly Society of New Jersey was held in Christ Church, Elizabeth (the Rev. H. H. Oberly, D.D., rector), on the evening of St. Mark's day, the sermon being preached by the Rev. D. Stuart Hamilton of Paterson. Several hundred members were in attendance, with deputations from all the large chapters and from the nearby cities.

A PARISHIONER of Christ Church, Elizabeth, has presented to the church a copy of one of Fra Angelico's frescoes in the monastery of San Marco, Florence, commonly known as "Our Lord Talking to St. Dominic and St. Francis." The picture is signed *Luigi Franchinetti, padre*. The artist is regarded by critics as the best modern interpreter of Fra Angelico.

THE WOMAN'S AUXILIARY of the diocese of New Jersey held its annual meeting in Trinity Church, Trenton, on St. Mark's day, with more than 225 delegates in attendance. The day was the 75th birthday anniversary of Bishop Scarborough, who was the celebrant at the Holy Communion, being assisted by the rector, the Rev. Hamilton Schuyler. There was presented to the Bishop a purse of \$250, to be used by him in aid of the missionary work of the diocese, as he thought best. In the afternoon the principal missionary address was made by the Rev. James Clark. Reports of the various vice-presidents showed active work in all the departments.

NORTH DAKOTA.

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

Gifts for the Cathedral—Other Notes.

REPAIRS upon the portion of the Cathedral which was burned have been begun and it is hoped that in about a month's time the restoration will be complete. On Easter Day several gifts were made to replace articles which had been destroyed. One communicant generously presented a sterling silver Communion service, together with cruets and ciborium, and a brass ewer for the font.

Having seen in the papers the account of his loss, Mrs. Dudley, of Louisville, Ky., has sent to Bishop Mann a set of robes belonging to the late Bishop Dudley.

THE CLERICAL force of the district has suffered a loss in the removal to Canada of the Rev. J. A. Maggrah, missionary at Graf-ton and points adjacent.

THE BISHOP has issued a pastoral letter to the clergy of the district, referring to the distress in California, in which he says: "I therefore appoint that on Sunday, the sixth day of May, the offerings of all parishes and missions in the district of North Dakota shall be taken for this purpose—the sum contributed to be divided equally between the Bishop of California and the Bishop of Sacramento, and to be expended by them at their discretion."

OREGON.

B. W. MORRIS, D.D., Bishop.

Mission at McMinnville—Progress at Trinity and Good Shepherd, Portland—Debt paid at St. Matthew's—St. Helen's Hall prosperous.

A VERY SUCCESSFUL mission was held in St. James' Church, McMinnville, commencing Sunday, March 25th, and ending Sunday, April 1st. The Rev. E. T. Simpson of Corvallis, the diocesan missionary, conducted the mission, assisted by the Rev. B. G. Lee of Salem and the Rev. H. D. Chambers, the General Missionary of Portland. The church was filled at every service.

THE MOTHER parish of Portland, Trinity, opened its beautiful new church last August and on Trinity Sunday, June 10th, it will be consecrated. This was the first Easter in the new church, and the people were asked to pay off the debt resting upon the new building. Four thousand two hundred dollars was given, more than enough for the purpose. With the exception of a balance of \$4,500 not yet due upon the magnificent new organ, the parish is entirely out of debt. Trinity Church has the finest location in the city. The property has a frontage of 260 feet by 200 in depth. Its valuation is at least \$175,000. Four years ago the congregation occupied a small wooden building, staggering under a debt of \$42,000. To-day they have a great stone church, 179 feet long. The nave is 62 feet wide. The chancel is one of the largest in the country, being 53 feet long by 39 feet wide. A chapel seating 100, is in the north transept. In the south transept is a large choir vestry, and also the clergy vestry. In the stately tower hangs a splendid peal of chimes, the gift of Miss Rachel Morris, sister of the late Bishop. Trinity Church stands to-day as a monument of the zeal and energy of the present rector, Dr. A. A. Morrison.

NEARLY ALL of the parishes and missions in Oregon have made great advances during the past year, but none more so than the Good Shepherd, Portland. The number of communicants has been doubled; an industrial sewing school of 100 is in active operation; a lot, 40 by 140 feet, has been secured to the east of the rectory, and a beginning made toward a \$15,000 new church. The present church is up-stairs over the guild hall. The rector's salary has been increased during the past year, and the woman's guild has reduced the debt on the rectory some \$225. An alms basin was presented to the church in memory of Miss Welch of the Sunday School, and the choir presented Mrs. Dawson, the wife of the rector, with a beautiful silver cross. The offering on Easter Day was \$188.

ST. ANDREW'S MISSION, Portsmouth, formerly belonged to the parish of the Good Shepherd, but was lately moved from its location, and placed under the care of the Rev. W. R. Powell, and the first service held at Portsmouth Easter Day.

ST. MATTHEW'S, Portland, rejoiced greatly at Easter over the payment of a debt of \$154 resting on the guild hall. The gifts at

Easter were more than enough to clear the property of all debt.

ST. HELEN'S HALL, Portland, the diocesan school for girls under the care of the Sisters of St. John Baptist, has been forging ahead the past year. Thirteen pupils and one teacher have been confirmed. Eight have been baptized. Over \$53 given to the General Board of Missions. The Mother Superior of the Order is now visiting the school.

PENNSYLVANIA.

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

Large Offerings for California—Razing Old Parish House—Diplomas for S. S. Teachers—B. S. A. Meeting—Gift to St. James', Downington.

EASTER DAY was especially marked this year in St. James' Church, Downingtown, by the gift and blessing of a handsome brass eagle lectern, presented by Mr. John L. Ringwalt of Philadelphia, in memory of Mrs. Rebecca E. Ringwalt, his mother, who entered



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Paradise, March 12, 1905. A golden-oak hymn board was presented to the Sunday School by Mr. Abner C. Baldwin.

THE PASTORAL of the Bishops of Pennsylvania was read in the churches on Low Sunday, asking for funds to be sent to the Bishops of California and Sacramento. The response has been magnificent, and up to date exceeds \$16,000.

THUS FAR the Lenten offering of the Sunday Schools of the diocese amounts to \$11,000, but a great many schools have not yet been heard from. It is hoped that it will exceed \$33,000.

IMPROVEMENTS are contemplated on the buildings of St. Paul's Church, Aramingo (the Rev. E. J. Humes, rector), which will cost several thousand dollars.

THE DEMOLITION of the old parish house connected with St. Clement's Church (the Rev. Charles S. Hutchinson, rector) has been begun and a well-appointed new structure, costing \$50,000, will be built.

ON MONDAY, April 23d, at the Church of the Holy Apostles (the Rev. Nathaniel S. Thomas, rector), the class for intending teachers received diplomas, after a two years' course, from their teacher, Mr. George C. Thomas. Written examinations were required on Dr. Trumbull's book on *Teachers and Teaching*, together with the instructions which had been given on the Holy Scriptures and the Book of Common Prayer. About thirty received diplomas. Such a class as this is unique in the diocese and the results were most inspiring, which was chiefly due to the teacher, who gave of his valuable experience of nearly four decades as the assigned sections were reviewed each Friday evening. It will be remembered that Mr. Thomas is the superintendent of the Sunday School connected with the Church of the Holy Apostles. The address of the evening was made by the Rev. Llewellyn N. Caley, rector of the Church of the Nativity, Philadelphia.

THE SPRING meeting of the Philadelphia Local Assembly of the B. S. A. will be held in the Church of Our Saviour, Jenkintown (the Rev. Roberts Coles, rector), on Thursday afternoon and evening, June 7, 1906.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

Work at Trinity, New Castle—Opening of the New St. Andrew's Church—Gifts to St. John's, Franklin, and St. Peter's Watertord—Death of Henry J. Lynch.

UNDER the rectorship of the Rev. Dr. Reilly, Trinity Church, New Castle, Pa., has taken immense strides forward during the past winter. At the recent visit of the Bishop, the largest class in the history of the parish was confirmed, the majority being men and boys. The unusually large Easter offering of \$1,300 was applied on the building debt and the vestry has raised the rector's salary from \$1,800 to \$2,500.

ON SUNDAY, April 22nd, there was an informal opening of the new St. Andrew's Church, Hampton and Euclid Aves., Pittsburgh. The service was held in the afternoon at 3:30, and there were present the Bishop of the diocese, the rector of the parish, the Rev. J. C. White, D.D., with his associate, the Rev. Alexander Vance, D.D.; the Rev. Drs. Grange and Byram, and the Rev. D. L. Ferris. The special preacher for the occasion was the Rev. Dr. Hodges of Cambridge Divinity School. A double quartette choir, vested, furnished the music, and at the close of the service rendered the cantata, "The Inheritance Divine." The music was under the charge of Mr. J. Christopher Marks, organist and choirmaster of the Church of the Heavenly Rest, New York City. The

offering was taken in behalf of the churches that were destroyed in the earthquake in San Francisco. The church is a handsome structure of stone, with parish house and rectory adjoining, and cost in the neighborhood of \$80,000. As the details of furnishment are not yet all completed, the formal consecration will not take place until the autumn, possibly on St. Andrew's day.

THE QUESTION of the division of the diocese is likely to come before the next Convention. An endowment fund of \$30,000 is expected to be raised for that purpose.

ST. JOHN'S CHURCH, Franklin, has lately been enriched by the gift of two memorial windows. One set of windows—three large lancets—given in memory of Arnold Adams Plumer, was unveiled on Mid-Lent Sunday. The central figure is that of the Archangel Michael, with an angel on either hand. The other group of windows was unveiled on Easter day, and is a memorial to Eleanor S. Bryden. On Easter the rector was presented by the ladies of the parish with a silk cassock, a surplice of the finest linen lawn, and a set of exquisitely embroidered stoles.

ADDITIONS have been made recently to the furnishment of St. Peter's Church, Watertord, in the form of ornaments for the altar. A brass altar cross and candlesticks have been presented by the Sunday School, and a pair of brass vases by Mrs. Van Anden, a former communicant of the parish.

ST. LUKE'S PARISH, Pittsburgh has lately met with a heavy loss in the death of Mr. Henry J. Lynch, senior warden, which occurred on Wednesday, April 11th. Mr. Lynch was in the 81st year of his age, and served as treasurer of the Convention for more than 25 years. He was instrumental in the organization of St. Luke's parish in 1873, and from that date has been prominently connected with its work, and for most of that time has superintended its Sunday School. The funeral services were held in the church on Easter even, the Bishop of the diocese and the rector, the Rev. D. Duroe, officiating.

The will of Mr. Lynch contains the following bequests: To St. Luke's Church, Pittsburgh, for satisfaction of a mortgage, \$6,000; and to the same, \$4,000 in trust, the income to be used for salary of rector; to the Church Home, \$2,000; and the Saint Margaret Memorial Hospital, \$3,000, to endow a bed to be called "The J. H. Lynch Bed."

PORTO RICO.

Archdeacon Webber's Mission.

THE "Mission of Help," which Archdeacon Webber has held in Ponce and San Juan, closed on Easter Tuesday. Numbers who were present in either city echoed the words of Bishop Van Buren, when he said: "This has been to me a great spiritual uplift and I feel that I can hereafter the better do my work."

At the Church of St. John the Baptist in San Juan, two-thirds of the congregation were present at the Three Hours service on Good Friday, and all but three or four remained until the end. Archdeacon Webber has a grasp of the deep things of God as few men have, and a lasting effect ought to have been made on the people of the Church in Porto Rico who heard him. One of the fruits of the mission was the gaining of two Porto Rican youths for the ministry.

RHODE ISLAND.

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

Convocation—Sale of Property—Memorial Baptistry—B. S. A. Meeting.

THE CONVOCATION of Providence held its 15th annual and 43d regular meeting at St. Andrew's Church, Mount Pleasant, Provi-

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dence, on Wednesday, 25th inst. The business meeting was called to order at 11:30 A. M. by the Dean, the Rev. Samuel H. Webb, the Bishop being unavoidably absent. The total attendance of clergy and delegates was 64. The Dean reported that regular services had been maintained in all the eleven mission stations. The question of the reduction of appropriations to mission stations was taken up and decided that it was not expedient at the present time. The sense of the Convocation was expressed that no priest should receive a minimum stipend of less than \$1,000 annually.

ST. ANDREW'S, Phoenix, has disposed of its parish house for \$3,000, intending in the near future to erect a building in the vicinity of the church.

ST. ANDREW'S, Providence, has placed a baptistry in the church in memory of Mr. Alva Carpenter, recently deceased, an earnest worker and benefactor of the parish.

THE PROVIDENCE Local Council of the Brotherhood of St. Andrew will hold its May meeting in Grace Church, on Tuesday evening, May 8th. The Rev. Wm. Bertal Heeney, rector of St. George's, Newport, formerly travelling secretary of the Brotherhood in Canada, will address the meeting.

SACRAMENTO.

W. H. MORELAND, D.D., Miss. Rp.

The Bishop's Pastoral—Rector Safe at Santa Rosa.

THE Bishop of Sacramento has issued the following Pastoral:

"MY DEAR BROTHER:—I have visited San Francisco, where the ruin is indescribable. Six of our principal churches are in ashes. The Church people are mostly ruined. I found several rectors with their families camped in the open, cooking in the streets, fed by the General Relief committee. Yet Bishop Nichols and clergy have entered bravely upon the heroic work of cheering

the stricken people. At present there is no business, therefore no incomes for anybody. For the next four months not one dollar of support can be had locally for Bishop or clergy. I suggest two measures:

"1. Let every priest on the Pacific Coast give five per cent. of his own salary for four months, beginning May 1st, for the maintenance of Bishop and clergy of San Francisco. Thus a priest receiving \$100 a month will contribute \$5, or \$20 during the four months, after which period local support will be revived. I head the list with my own name.

"2. Let every congregation take an offering for the San Francisco Clergy Relief Fund. There will be abundance for the general needs of the people, but we should concentrate our offerings upon the Church, and especially at present upon the clergy of the stricken city. Already I have received the following collections:

"St. Peter's Chapel, Mare Island, \$20; St. Luke's Church, Auburn, \$6.65; Trinity Church, Sacramento, \$9.40.

"If you approve of these measures and will cooperate, inform me at once. The East will certainly send large assistance, but we have a blessed opportunity to show the instant sympathy of the Church on the Pacific Coast, and to manifest our unity in the Body of Christ.

"Sidetrack our own endowment plans for the present, and lend a hand to these brothers in distress.

"Yours truly,
"W. H. MORELAND,
"Bishop of Sacramento."

WE LEARN that the rector (Rev. A. L. Burleson) and his wife, of the Church of the Incarnation, Santa Rosa, escaped personal injury. The rectory was turned into an emergency hospital. The rector writes that "the destruction is appalling and the scenes of sorrow and loss indescribable." He was too busy ministering to the stricken and burying the dead to have time for full particulars. It is known that the destruction in the business part of the town was very heavy and the loss of life in proportion to the population, far greater than at any other point.

THE CLERGY in Oakland have had their hands full in caring for the refugees. St. John's (Rev. E. F. Gee, rector), during the first week, helped between 3,500 and 4,000 people, furnishing sleeping quarters for between 600 and 700.

SALT LAKE.
FRANKLIN S. SPALDING, Miss. Bp.
New Parish House.

THE Church of the Good Shepherd, Ogden, Utah, is to begin at once the erection of a parish house adjoining the church.

SOUTH CAROLINA.
ELLISON CAPERS, D.D., Bishop.
Opening of St. Matthew's Church, Darlington.

THE first service in the new St. Matthew's Church, Darlington (Rev. Albert S. Thomas, rector), was held on Easter Day. Bishop Capers was present, and the vested choir—40 in number—sang for the first time. The procession formed in the old Chapel (now to be used for the Sunday School) and entering the front door of the church, proceeded to the choir stalls. Bishop Capers preached both morning and evening, and on the latter occasion he confirmed a class of 10, six of them being members of the choir. In the afternoon there was a special Sunday School service, to which all the children in Darlington were invited, and Bishop Capers addressed them on "Faithfulness." The church, which is of brick, is cruciform, with a tower on the right side in front and a porch joining the tower.

The interior is finished in Flemish oak, and has a seating capacity of 250. The transept windows are large and handsome; the chancel arch is high, and there are electric lights in antique brass. The central chandelier is of ecclesiastical design and is suspended from the central roof-trees. The brass altar cross is the gift of the Sunday School children in loving memory of their late superintendent—Mr. E. M. Price—and bears the following inscription: "Presented by St. Matthew's Sunday School in memory of their beloved Superintendent and Warden, Edward Mahlon Price, 1837-1905." The altar vases were also given by the children and are a part of the memorial. The new hangings are the gift of the Junior Auxiliary, and when the church is entirely completed, there will be a window in the chancel, the gift of the guild and other friends, in memory of Mrs. Fannie McIver Thompson, who for many years was a member of the guild and a faithful Church worker. The church, the chapel or Sunday School building, and the rectory are all on one lot in the central part of the town.

SPRINGFIELD.

GEO. F. SEYMOUR, D.D., LL.D., Bishop.
EDW. W. OSBORNE, D.D., Bp. Coadj.

Gifts to Endowment Fund—New Church Opened Other Notes.

THREE HUNDRED DOLLARS has recently been donated to the fund for the endowment of the episcopate, \$250 from an unknown friend, and \$25 each from Mr. Hay of Carmi and the Rev. E. W. Hunter of New Orleans, the last in memory of a departed son.

THE NEW church at Carlyle, erected to take the place of the one destroyed by a cyclone last summer, was formally opened and dedicated by the Bishop Coadjutor on April 18th. There was a large congregation and interesting service. The Bishop Coadjutor preached and confirmed a class in the evening. The Rev. A. A. Cairns is the rector.

ONE OF two lots of land owned by the Church in Olney has been sold for \$1,000. The proceeds will be used for the erection of a building on the other lot. This building will be such that if a church is established there it can be used for a parish hall or other purposes. Olney is a town of some 3,000 people.

THE DEBT on St. Mark's Church, Chester, has been fully paid and this old parish will

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One of the most important discoveries of late is the application of the right kind of food to rebuild the lost substances of the body, thrown off by the active, nervous work of Americans.

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celebrate its patronal festival on St. Mark's day by a visitation from the Bishop Coadjutor and Confirmation. There is great hopefulness for the future.

THE REV. WM. MAGNAN, missionary at St. George's Church, Belleville, has been very ill all during Lent, but is recovering. He has resigned his charge, expecting to take up work in a more suitable climate. The mission observed its patronal feast on St. George's day by a special service and sermon by the Bishop Coadjutor.

THE WORK of preparing the mission house for use at Glen Carbon has been delayed by an outbreak of smallpox, but the services have been held regularly by the lay reader, Mr. George White, in the schoolhouse. Dean J. G. Wright of Greenville, who has the pastoral care of the work, recently baptized 21 from nine different families.

DURING the vacancy in St. John's, Decatur, the Bishop Coadjutor has had charge of the parish. A great effort was made dur-

ing Lent to pay off the floating debt of \$1,800.

THE REV. W. M. PURCE, who has recently taken charge of the missions at McLeansboro and Mt. Vernon, has already done good work in both places and enthused new life. On Easter he paid off the mortgage of \$500 at Mt. Vernon, a debt which has been a great burden for many years, and on which interest has been paid almost equal to the original mortgage. Extensive improvements to the church will now be made.

ST PAUL'S CHURCH, East St. Louis (the Rev. John C. White, rector), had the best Lent and Easter in its history. Though the weather all through Lent was most unfavorable, the attendance at the daily services was the largest ever known. The Bishop Coadjutor preached a most helpful course of sermons on Friday evenings. On Good Friday there was a large attendance at the Three Hours service, and Easter day was the red-letter Easter of the work in East St. Louis.

There were 70 at the 6 A. M. celebration. The church was full at 11 A. M., the music was exceptionally good, and the special Easter offering amounted to \$2,300—the largest in the diocese. The Altar Guild presented their rector with a handsome black silk cassock, made by one of their members, and a communicant presented a handsome and elaborate hymn board, made by himself. On Easter Monday a meeting of the men of the parish was held and steps taken towards organizing a men's club. Bishop Seymour will visit this parish on May 14th and confirm a class of 25 who had been preparing all through Lent.

TENNESSEE.

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

Calvary Church Notes—Memphis—Meeting of the Churchman's Club.

THE FOLLOWING notes are culled from the annual reports made at Easter, of organizations in Calvary Church, Memphis:

The report of the Lilly A. Austin Guild

HIGH CLASS DRUGGISTS AND — OTHERS.

The better class of druggists, everywhere, are men of scientific attainments and high integrity, who devote their lives to the welfare of their fellow men in supplying the best of remedies and purest medicinal agents of known value, in accordance with physicians' prescriptions and scientific formula. Druggists of the better class manufacture many excellent remedies, but always under original or officinal names and they never sell false brands, or imitation medicines. They are the men to deal with when in need of anything in their line, which usually includes all standard remedies and corresponding adjuncts of a first-class pharmacy and the finest and best of toilet articles and preparations and many useful accessories and remedial appliances. The earning of a fair living, with the satisfaction which arises from a knowledge of the benefits conferred upon their patrons and assistance to the medical profession, is usually their greatest reward for long years of study and many hours of daily toil. They all know that Syrup of Figs is an excellent laxative remedy and that it gives universal satisfaction, and therefore they are selling many millions of bottles annually to the well informed purchasers of the choicest remedies, and they always take pleasure in handing out the genuine article bearing the full name of the Company—California Fig Syrup Co.—printed on the front of every package. They know that in cases of colds and headaches attended by biliousness and constipation and of weakness or torpidity of the liver and bowels, arising from irregular habits, indigestion, or over-eating, that there is no other remedy so pleasant, prompt and beneficial in its effects as Syrup of Figs, and they are glad to sell it because it gives universal satisfaction.

Owing to the excellence of Syrup of Figs, the universal satisfaction which it gives and the immense demand for it, imitations have been made, tried and condemned, but there are individual druggists to be found, here and there, who do not maintain the dignity and principles of the profession and whose greed gets the better of their judgment, and who do not hesitate to recommend and try to sell the imitations in order to make a larger profit. Such preparations sometimes have the name—"Syrup of Figs"—or "Fig Syrup" and of some piratical concern, or fictitious fig syrup company, printed on the package, but they never have the full name of the Company—California Fig Syrup Co.—printed on the front of the package. The imitations should be rejected because they are injurious to the system. In order to sell the imitations they find it necessary to resort to misrepresentation or deception, and whenever a dealer passes off on a customer a preparation under the name of "Syrup of Figs" or "Fig Syrup," which does not bear the full name of the California Fig Syrup Co. printed on the front of the package, he is attempting to deceive and mislead the patron who has been so unfortunate as to enter his establishment, whether it be large or small, for if the dealer resorts to misrepresentation and deception in one case he will do so with other medicinal agents, and in the filling of physicians' prescriptions, and should be avoided by every one who values health and happiness. Knowing that the great majority of druggists are reliable, we supply the immense demand for our excellent remedy entirely through the druggists, of whom it may be purchased everywhere, in original packages only, at the regular price of fifty cents per bottle, but as exceptions exist it is necessary to inform the public of the facts, in order that all may decline or return any imitation which may be sold to them. If it does not bear the full name of the Company—California Fig Syrup Co.—printed on the front of every package, do not hesitate to return the article and to demand the return of your money, and in future go to one of the better class of druggists who will sell you what you wish and the best of everything in his line at reasonable prices.

shows that during the year it raised a total of \$241.20 from dues, a lawn party, at the bazaar, from markets, and three special donations. They gave to the Sunday School \$141.28, and the Church Home \$35, and after paying all expenses there remains a handsome balance in the treasury.

The Junior Auxiliary, organized in the Sunday School, raised during the year from dues, the bazaar, the markets, and other sources, \$73.77. They have met all their pledges, have sent boxes valued at \$50, and have a balance on hand with which to begin the work of the new year of \$24.53.

The Woman's Auxiliary, doing the work in this parish for missions, has raised during the year the total sum of \$728.47.

The Junior Brotherhood of St. Andrew will have bowling alleys in the parish house by the end of summer. The Men's Club, at its meeting on Tuesday, the 10th inst., were given an opportunity to help in this work, and there were liberal contributions from the members. Now the boys will begin work in earnest and never cease till the money is raised for this purpose. One-fifth of the sum required is subscribed. Did we hear you say, "We wish to help you"?

THE NEW Grace Church, Memphis (Rev. Granville Allison, rector), was opened for the first service on Easter Day. It is a beautiful structure, Perpendicular Gothic, the material of gray stone, and when finished will cost in the neighborhood of \$50,000; at present only the nave has been constructed, the entrance and tower are to be constructed later. The chancel with its furnishings is a memorial of the late rector of the parish, the Rev. George Patterson, D.D., and is finished in richly carved oak, the altar and reredos being of the same material; in the central panel of the latter it is the intention to place in carved wood in high relief, a copy of Da Vinci's Last Supper. There was also used for the first time at the Easter service the new organ built by the Kimball Co., the cost of which was \$7,000 and the people of Grace Church are to be congratulated on their handsome new church building, with its complete furnishings.

AT ST. MARY'S CATHEDRAL, Memphis (Very Rev. J. Craik Morris, Dean), the last service was held in the crypt and the tearing away of the temporary roof and work on the nave proper begun. The building will be constructed of rough sandstone, the original plans having been designed by Halsey Wood; the transepts, aisles, choir, and tower will be constructed at a later time, and it is considered that when finally completed, this will be the finest type of church architecture in the South. Arrangements have been made for the building of the organ, which has been given as a memorial to the late O. H. Benton of Memphis, upon the erection of the nave.

THE CHURCHMEN'S CLUB dinner occurred in Easter week, with an unusually large number of prominent Churchmen in attendance. The special guests of the evening were the Right Rev. William Montgomery Brown, Bishop of Arkansas, the Hon. H. H. Lurton, Judge of the United States Court of Appeals, and Dr. B. L. Wiggins, Vice-Chancellor of the University of the South. Dr. Wiggins made a most impressive address, sketching the history of Sewanee, telling of the historic characters connected with its founding and growth and the high ideals set for the university, and giving some of the encouraging points, derived from the extending reputation of its professors, the standing of its Literary Review, and the books published by members of its faculty, together with the increasing value of the domain, covered with forest and underlain with coal, which may be made profitable at some time. Bishop Brown and Judge Lurton also addressed the Club.

AT THE Church of the Epiphany, Knoxville (Rev. Sylvester R. McAlpin, rector), a new vested choir has been instituted and steps have been taken to erect a church at a new location. A new pulpit has been built and many improvements made since the coming of the new rector.

AT HOLY TRINITY CHURCH, Memphis (Rev. Prentice A. Pugh, in charge), a fund has been started to enlarge the church. Recently twenty-two were presented for confirmation and the church now numbers in the neighborhood of one hundred communicants.

VERMONT.

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

Missions to be Held—Memorial Tablet.

FOR SOME time there has been a feeling amongst some of the clergy of the diocese that parochial missions would do a great deal of good in several of our smaller parishes and rural missions where there could not be procured the help of experienced missionaries from outside. Four priests of the diocese therefore banded themselves together to undertake such work of this kind as they could accomplish without neglecting their parochial duties. They, in conjunction with a few others, met in conference at the Bishop's House in Burlington, during last Septuagesima week, when they received most useful advice and instruction from Bishop Hall. The first mission to be held under this scheme will be, it is hoped, in St. Barnabas' chapel, East Middlebury, beginning Sunday, June 10th, the missionaries being the Rev. Messrs. Schuyler and Leach.

A BEAUTIFUL mural tablet of Vermont marble and made by the local firm, the Brandon Italian Marble Company, has been placed in St. Stephen's Church, in memory of Hon Horatio Seymour, 42 years senior warden of this parish, who died in 1857. It is the gift of his surviving grandchildren.

A REGULAR monthly week evening service has been established at Morrisville in the Lamoille mission.

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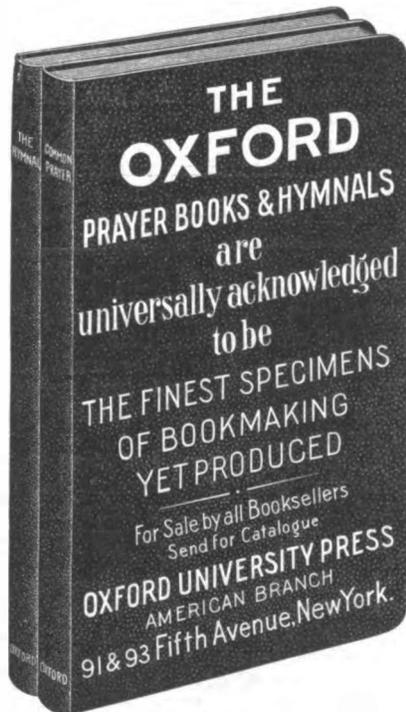
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WEST VIRGINIA.

GEO. W. PETERKIN, D.D., LL.D., Bishop.
WM. L. GRAVATT, Bp. Coadj.
Sunday School Institute.

THE SUNDAY SCHOOL INSTITUTE of the Northwestern Convocation of West Virginia was held in Trinity Church, Moundsville (Rev. Wilson Page Chrisman, rector), on April 24th. It was opened with a celebration of the Holy Communion, at which the Rev. Cretus A. Dowell was celebrant and the Rev. C. Hely Malony, gospeller. In addition to the Sunday Schools represented in the institute there were present the Rev. Messrs. James F. Plummer of Clarksburg, R. D. Roller of Charleston, and Christian Young of Washington, Pa.

Some very excellent papers were read, particularly those of the Rev. Messrs. Plummer and Irvine. These Sunday School Institutes are held at various points in the diocese under the direction of the Rev. Wilson Page Chrisman, who is chairman of the Sunday School Commission. They are the means of awakening the teachers and officers to a sense of the duties required by the Church, and in the few years they have been in operation the beneficial results are plainly apparent.

WESTERN MICHIGAN.

GEO. D. GILLESPIE, D.D., Bishop.
J. N. McCORMICK, D.D., Bp. Coadj.

Missionary Meeting—Easter Gifts.

THE SIXTY-FOURTH semi-annual missionary meeting of the diocese was held in Trinity Church, Marshall, April 24-26. The opening address was by the rector, the Rev. W. J. W. Bedford-Jones. The Rev. Roger H. Peters spoke on "Ignorance of Church Principles," as one of the obstacles to Church growth. He recommended a distribution of such books as Staley's *Catholic Religion*, Temple's *Church in the Prayer Book*, and Westcott's *Catholic Principles*, as a corrective. The Rev. William Lucas spoke of "Pecuniaryness," as an obstacle to spiritual growth. Many other interesting topics were discussed. An interesting paper on "Student Life at Cambridge, England" was read by the Rev. W. M. Warlow, a graduate of that institution. The closing service at 7:30 P. M., was a very hearty one, the new vested choir repeating some of the Easter music. At this service there were two interesting papers read, one by Sydney E. Sweet on "Student Life at the Episcopal Theological School, Cambridge, Mass.," and one on "Instruction of the Younger Children in the Sunday School," by Mrs. Murphy of Grand Rapids. An informal reception was tendered to the Bishop at the rectory after the evening service.

THERE WERE various gifts at Easter, among them a pair of brass candlesticks for St. James' Church, Albion. At St. Mark's, Pawpaw, a black walnut prayer desk, a new cover for the altar, and a re-table of black walnut. The church at South Haven had a carpet for the sanctuary given by the Altar Guild, and the rector, the Rev. W. P. Law, was given a beautiful silver cross. At Holy Trinity, Manistee, a tabernacle with throne and canopy for the altar in Lady Chapel, three sediliae for the main sanctuary, brass crucifix and candlesticks for the altar in Lady Chapel, given by Miss Florence Kettner. A platform and railing for the font at the west end of the church, given by Mr. C. B. Weller. Two benches for use of acolytes from Mrs. John Seymour.

WASHINGTON.

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

Corporate Communion—Parish Hall Opens.

ON THE Saturday in Easter week the annual corporate Communion of the Bishop's Guild took place in the Little Sanctuary on the Cathedral grounds. The Bishop cele-

brated at the Jerusalem altar, assisted by the Rev. G. C. Bratenahl, and, sitting in the Glastonbury Cathedral, spoke of some lessons of Eastertide; of the Vathedral, of the blessings that have come to it of late, and the prospects for the future; and of the terrible calamity in San Francisco, commending our suffering brethren to the prayers of those present, and saying he had sent a request to each rector in the diocese to ask an offering from his congregation, to be sent to the Bishops of California and Sacramento, to be used for cases of need known to them. At the conclusion of this service, the congregation, which had filled the Little Sanctuary to its utmost capacity, were kindly entertained at the Cathedral School by the principals, who had invited them to meet the Bishop and Mrs. Satterlee at an informal luncheon.

ON EASTER MONDAY a large and convenient parish hall was formally opened in the ancient parish of King George, on the Maryland shore opposite Mount Vernon. All the work on this building was done by the men of the parish, without a cent of expense to it. It will become a centre of Churchly influence and work for a large surrounding neighborhood, where there is no other building of the kind. The adjoining parish church of St. John's was built in 1722, and enlarged and improved in 1768. The Rev. George C. Groves, Jr., is the earnest and active rector of this large parish, containing three separate congregations, at a considerable distance apart.

WESTERN NEW YORK.

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

Thornton Memorial—Gifts for Trinity Church, Middleport.

THE THORNTON Memorial of the Church Home, Buffalo, was opened to the public on Wednesday in Easter week, when a large number of Church people availed themselves of the opportunity to inspect the house. The new building is a substantial four-story brick structure with every modern convenience. The rooms for the inmates are sunny and cheerful with a homelike atmosphere about them. The dining-room is large and looked very attractive with its decoration of Easter lilies on the tables; there is also a sitting-room, a reception room, and, for the men, a smoking room. Both the Orphanage and the Thornton Memorial are connected with the

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A TRAINED NURSE DISCOVERED ITS EFFECT.

No one is in better position to know the value of food and drink than a trained nurse.

Speaking of coffee, a nurse of Wilkes Barre, Pa., writes: "I used to drink strong coffee myself and suffered greatly from headaches and indigestion. While on a visit to my brothers I had a good chance to try Postum Food Coffee, for they drank it altogether in place of ordinary coffee. In two weeks, after using Postum, I found I was much benefited and finally my headaches disappeared and also the indigestion.

"Naturally I have since used Postum among my patients, and have noticed a marked benefit where coffee has been left off and Postum used.

"I observe a curious fact about Postum used among mothers. It greatly helps the flow of milk in cases where coffee is inclined to dry it up, and where tea causes nervousness.

"I find trouble in getting servants to make Postum properly. They most always serve it before it has been boiled long enough. It should be boiled 15 or 20 minutes and served with cream, when it is certainly a delicious beverage."

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Mrs. A. L. Howe, Tully, N. Y., writes:—"Actina" removed cataracts from both my eyes. I can read well without glasses. Am 85 years old." Robert Baker, Ocean Park, Cal., writes:—"I should have been blind had I not used 'Actina.' 'Actina' is sent on trial, postpaid. If you will send your name and address to the New York & London Electric Association, Dept. 125B, 929 Walnut St., Kansas City, Mo., you will receive, free, a valuable book—Prof. Wilson's Treatise on Disease—a book that will instruct and interest you.

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A. H. HANSON, PASS'G TRAF. MGR., CHICAGO
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Hutcheson Memorial Chapel by covered passageways.

AT TRINITY CHURCH, Middleport, a pipe organ has just been installed, at a cost of \$1,200, one-half of which sum was contributed by Mr. Andrew Carnegie. By unanimous vote of the congregation, the organ was made a memorial to the late Rev. G. W. Southwell, founder and first rector of the parish. The church has been thoroughly renovated and newly decorated in old ivory. On Easter day a brass and oak litany desk, a memorial of their mother, given by Mrs. John Benson, Mrs. S. W. Jackson, and Mr. Ray De Lano, was put in place, and an alms basin for the Sunday School, given Mr. and Mrs. Ray De Lano in memory of a little daughter.

Owing to deaths and removals within the past two years, the communicant list of this parish has been reduced one-third. On the occasion of the Bishop's recent visitation he confirmed fifteen persons.

CANADA.

News of the Dioceses.

Diocese of Quebec.

THE CANONRY of the Cathedral of Quebec, vacant by the appointment of the Rev. Canon Balfour, M.A., rector of St. Peter's Church, Quebec, to the Archdeaconry of St. Francis, was offered by Bishop Dunn to the Rev. F. G. Scott, M.A., D.C.L., rector of St. Matthew's Church, Quebec, who has accepted it.—THE Bishop and Mrs. Dunn sailed from Halifax for England, April 23d. The Bishop attended the meeting of the House of Bishops in Montreal, April 18th, but on account of his journey, was unable to be present at the half-yearly meeting of the General Missionary Society's Board in Toronto, April 26th.

Theological Schools

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SISTERS OF ST. MARY

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A School for girls under the care of the Sisters of St. Mary. The Thirty-fifth year began September 27, 1905. References: Rt. Rev. I. L. Nicholson, D.D., Milwaukee; Rt. Rev. C. P. Anderson, D.D., Chicago; Rt. Rev. Geo. F. Seymour, S.T.D., Springfield; David B. Lyman, Esq., Chicago; W. D. Kerfoot, Esq., Chicago. Address THE MOTHER SUPERIOR

SAINT KATHARINE'S, Davenport, Iowa

A School for Girls under the care of the Sisters of St. Mary. The Twentieth year began September 21, 1905. References: Rt. Rev. Theodore N. Morrison, D.D., Davenport; Rt. Rev. C. P. Anderson, D.D., Chicago; Rt. Rev. I. L. Nicholson, D.D., Milwaukee; J. J. Richardson, Esq., Davenport; Simon Casady, Des Moines, Iowa. Address THE SISTER SUPERIOR.

Diocese of Columbia.

IT WAS expected that good progress would be made in the completion of the formation of the Missionary Society for Churchmen, in the diocese, at the meeting to be held May 1st.—THE first report of the work of the mission-shop on the coast gives the number of medical and surgical cases treated in seven months as 1,250. It would seem that the mission will be a great success if the necessary contributions are freely given, but a good deal is needed if the work is to be really efficient.

Diocese of Kootenay.

THE BISHOP has returned from his visit to England and expects to spend the whole of the month of June in this diocese.—THE Synod meets at Nelson, June 6th.—THE parishes of Enderby and Armstrong, formerly under one clergyman, have now each a resident priest, greatly to the benefit of the congregations.

Diocese of Montreal.

A VERY encouraging report was made at the vestry meeting of the Church of St. John the Evangelist, April 23d. Two interesting announcements were the discharge of the mortgage debt and a considerable balance on the current account. The report was so satisfactory that it was decided to increase the stipends of the clergy. A gift of a canopy for the font, from Mr. Armitage Rhodes of Quebec, was acknowledged and several stained glass windows from England, which will be installed at an early date. The work of tiling the chancel is to be proceeded with during the summer, and it is also to be further decorated.—PRESENTATIONS were made to the Rev. H. A. Brooke during the week or two preceding his departure for Sault Ste Marie, where he takes up his new charge in the beginning of May. The W. A. of St. James the Apostle gave a cassock and surplice, and the city clergy presented a handsome clock.

Diocese of Rupert's Land.

ARCHBISHOP MATHESON left for England, the second week in April, where he will remain some months. He went in response to and invitation from the S. P. G. and will present the claims of the diocese to friends in England. It is felt that in view of the crowds of British immigrants pouring into the Northwest, some provision for their spiritual needs should be made by the mother land. During Archbishop Matheson's absence, the Very Rev. Dean Combes will act as commissary.

Diocese of Ottawa.

THE APRIL meeting of the diocesan branch of the W. A. in Ottawa was a very interesting one, several appeals being generously met. The annual meeting of all the diocesan branches will take place in St. John's Hall, Ottawa, May 29th to 31st, inclusive.

Diocese of Huron.

BISHOP WILLIAMS was celebrant at the corporate Communion of the W. A. in St. Paul's Cathedral, London, April 3d. A large number of the clergy assisted at the service. The Bishop preached. The thank-offering, which is for the Bishop Baldwin Memorial Fund, amounted to over \$800.

THE WILL OF BISHOP MORRIS.

THE late Bishop Morris devised his property to his wife, Hannah Rodney Morris, who is also named as executrix without bond.

The value of the property left by the testator is stated as unknown in the petition filed in connection with the will. The will is in two parts. One disposes of the individual estate and the other of the Church property held by Bishop Morris as trustee. The in-

strument begins, "In the name of the Father, Son, and Holy Ghost," and the contents follow:

"I give and bequeath unto my beloved wife, Hannah Rodney Morris, all the property, real and personal, of which I shall die possessed, subject only to the specific bequests mentioned hereafter in this instrument. To each of my children I bequeath the sum of \$1."

The children are: Mary Rodney Adair, Astoria; Louisa Morris, Portland; William Ellis Morris, Portland, and Benjamin Wistar Morris, New York.

The will further states: "I would desire that my wife shall give \$1,000 to the Episcopal fund of the diocese of Oregon and an equal sum to the Christmas fund for disabled clergy of the same diocese. Although the general missionary fund of the diocese is indebted to me several thousand dollars, I desire that no account shall be taken of this indebtedness in making up the amount of my estate. Having confidence in the honesty and ability of my wife, Hannah Rodney Morris, to act as the executrix of my last will and testament, I desire and direct that she shall act in that capacity without giving bonds."

The will with respect to the diocese of Oregon says:

"In the name of the Father, Son, and Holy Ghost, I, B. Wistar Morris, Bishop of the Protestant Episcopal Church in the diocese of Oregon, give and bequeath to my successor in office all property, real and personal, that is held in my name as Bishop of said diocese.

"In this bequest is included whatever money may be in the First National Bank to the credit of B. Wistar Morris, also whatever trust funds are held by Ladd & Tilton and by the Portland Trust Company, as also whatever trust funds may be in my own possession."

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