

The State Historical Society

# The Living Church

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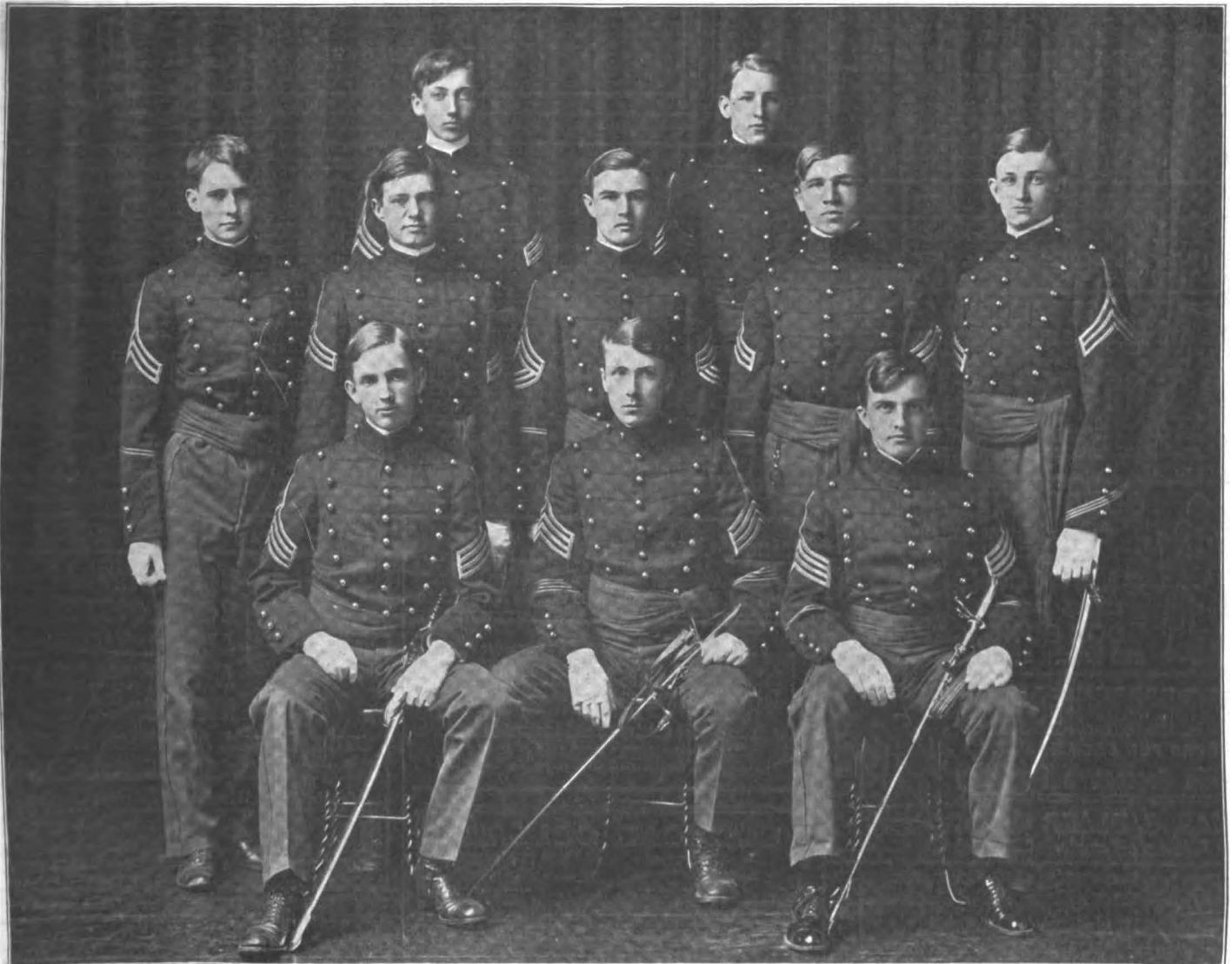
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# EDITORIALS AND COMMENTS

## The Living Church

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

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### INFERRED LEGISLATION OF THE GREAT FORTY DAYS.

**D**ESPITE the various vivid, though brief, records covering the sojourn of our Lord Jesus Christ upon earth following His Resurrection, the full history of that period, known as "the great Forty Days," will always offer a field of deep interest and pardonable conjecture, to students of His Life and Words. With the recent commemoration of those days yet fresh in mind, and their influence still strongly with us, it will therefore seem, perhaps, neither altogether irrelevant, nor unprofitable, to retrace our steps over the short distance intervening, and briefly consider them on the lines above indicated—their value as a period of definite legislation in the interests of the Church so soon to be left in the hands of its ordained leaders.

That the little band thus appointed, were fully aware that their Guide and Teacher was soon to leave them, cannot be doubted. Furthermore, a careful study of the relations and intercourse marking the approach of the coming separation, reveals clearly a growing disposition, on their part, to seek information of Him in answer to questions stirring their own hearts, or relative to the Kingdom, the extension of which was to be their mission. What more reasonable, then, what, we may say, more certain, than that these teachers-elect, sensible of the responsibility soon to devolve upon them, would make good to the utmost the opportunity afforded by this period, the chief purpose of which seems to have been "speaking of the things pertaining to the kingdom of God," and thus secure instruction on many points left, otherwise, indefinite.

We are not, then, it is believed, overstepping the privileges of reverent inference if supplying topics which, among others, may well be supposed to have received attention: Clearly, it would seem, beyond all question, that the law ordaining the succession of the Apostolic order was one of "the things pertaining to the kingdom" at this time established, since the very first act of the Apostles, following the Ascension and before the coming of the Holy Ghost, was the election filling the vacancy created by the defection and death of Judas—an election reverently submitted to their Lord and Master, Himself, in the appeal: "Show us whether of these two Thou hast chosen."

With almost equal certainty may we assume that it was at this time that was established the change substituting for the Sabbath of the earlier Dispensation the weekly commemoration of the Resurrection, as the day of worship, henceforth "the Lord's Day," since we see it thus recognized, and observed, apparently without argument, throughout the Apostolic administration.

Equally reasonable the inference that at this time also was unfolded the full significance, and larger comprehension, of the Sacrament of the Lord's Supper (a belief confirmed by St. Paul's statement, later, of instruction received direct from Jesus Christ), and its extended application beyond the limitation of its institution, embracing in its boundless benefits the whole body of the faithful, women included.

What more logical, following, that the other great Sacrament, kindred in value, receive similar consideration, including the fundamental question of Infant Baptism, and evidently definitely answered, since, at once, and unchallenged, we see the Apostles administering that rite to entire households.

Inference, only, it may be claimed, this interpretation of days held as the great legislative period of the Church; but inference appealing so forcibly to reason as to merit easily a more assured name, and placing the topics suggested readily among the "things" "commanded," the observance of which, in their great commission, the Apostles were divinely instructed to teach.

L. L. R.

No PAIN suffered, nor service rendered, nor work done for Christ, is lost. The poorer we become for Him, the richer we shall grow. The more we forget ourselves, the more will He remember us.—*Thomas Guthrie.*

## CHRIST AMONG THE DOCTORS.

THE conflict between Christ and "modern thinkers" is over the ideas contained in the words "natural," "evolution," "heredity," "environment," "selection," and "fittest." "Natural" is a property of nature. Nature—the English for *natura*—means that which is about to be born.

All things natural are the progeny of parturition. They are the outcome of generation. They require parentage. Parentage implies priority of being. Priority to nature is præternatural or super-natural. Nature then with Kant, requires the super-natural for its *raison d'être*. It demands a pre-existent being to account for existence, which "is becoming."

The doctors of "Nature" are blind and dumb concerning the super-natural. They may not say that natural generation is eternal, for the word nature refers to future time and implies a past. That which "is to be" cannot "be" in the present time or past time or eternity. There was a time, when it was not. Nature is therefore temporal, not eternal.

The Pantheist fancies an Eternal Spirit of Life ever animating things about to be born. That Spirit must be either natural or super-natural. If natural, it is about to be born, or temporal, and cannot be eternal. If super-natural, then it is not inherent in nature. The Atheist says nature is without the Spirit of Life. Then it has no birth or is not existent.

Modern thought is not only illogical in making nature eternal, but it degrades life by identifying it with the evanescent. It makes matter inspired, yet transient. It identifies substance and accident. It makes form a phrase of force. It makes living things forms of God or supplants God by living things. The victory of Christ over "modern thinkers" lies in His revelation of an efficient cause or parentage of natural things. He opens the blind eyes and loosens the dumb tongue of "the wise whom He takes in their own craftiness." He exposes "Science falsely so called" and "the thoughts of the wise which are vain" and "philosophy and vain deceit." Christ declares the super-natural parentage of nature. He reveals the Father in heaven. He makes known the Spirit of Life and shows both, one with Himself, the Eternal Word "by whom all things were made." By His apostle he says, "the things which are seen are temporal (or natural), but the things which are not seen are eternal." The eternal parentage of nature is then invisible or super-sensible or super-rational, and cannot be known unless revealed to *faith in Christ*.

Christ confirms Moses, who wrote, "In the (Genesis or) beginning" of nature, "the Spirit of God moved upon the face of the waters." Christ says, "Except a man be born again he cannot see the kingdom of God"—"Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." First Christ is in harmony with the word "nature," as He speaks of birth, generation, parturition, genesis. He goes further, and reveals a new birth for natural man. This second birth being a new generation,—genesis—is super-natural, as was the first genesis. It is not a phase of nature, but a new nature, as "in the beginning." "Water" is, in Holy Scripture, a symbol (for all unseen things and præternatural are made known through symbols) of unorganized substance, the means of life, but passive. Spirit—or Breath—is in Holy Scripture a symbol of active power of life operating upon passive substance. There are revealed in both the Old and the New Testament the parentage of nature, the active Spirit of Life, and the passive means of life. "The waters," an undefined means of life capable of being moved, and the Eternal Spirit of Life, generate nature; including both the human or present nature of man and the super-human or "new creature in Christ Jesus." "The waters" antedate nature and are super-natural and cannot be defined. The Spirit of Life or Breath of God antedates nature and cannot be defined, but is super-natural. Christ represents the regeneration of man as superior to generation, but effected by the same power and means as the first genesis.

The regeneration of man's soul is the foretaste of the regeneration or resurrection of his body, which the apostle calls regeneration, when he writes, "Flesh and blood cannot *inherit* the kingdom of heaven, neither doth corruption *inherit* incorruption." He shows a mystery, something super-natural, as is generation and spiritual regeneration, and all birth.

The doctors of nature offer men death or a possible indefinite re-incarnation in the endless stream of life under the sovereignty of blind, inexorable fate or chance. Christ offers life more and more abundantly, intelligent, beautiful, and good, in the society of the intelligent, lovely, and good, like Himself, throughout eternity.

The first breed despair and suicide; the last gives hope and love of life.

The first, without a Living God, are doomed to death; the last gives life everlasting in soul and body.

"EVOLUTION" expresses a phenomenon, not a method of operation. A leaf fluttering on a tree is a phenomenon, an appearance, but the mode of operation effecting this is the breath of the invisible wind. So all "nature," or "what is about to be born," may appear to be evolved, but the efficient cause of that evolution must precede the fact and be super-natural. It has been seen that it cannot be inherent in nature, else it would have been born and if born it is itself nature. It is possible to conceive the gift—from the Spirit of Life—of a Spirit of nature which would cause evolution, but there is no more reason for this conception than that the Spirit of Life is ever present and generating nature.

Creationism or Traducianism are either orthodox, for both imply a super-natural power operating upon passive means of life. Christ says, "Behold I make all things new," and "My Father worketh hitherto and I work." He seems to teach creationism that is a perpetual genesis of things about to be born, rather than Traducianism, the self-reproduction of nature. The first welcomes God—the Holy Trinity, as ever present and working in nature; the last banishes Him into a past eternity, in cold indifference to human and inferior life.

"HEREDITY" relates to conditions of "being about to be born." It refers to the transmission of qualities in birth. The modern thinker observes a likeness to the antecedent thing in nature, in that which is born, in connection with it. The likeness is in form, properties, virtues, and operatives. This likeness is presumed to imply exclusive derivation from the antecedent in nature. That the likeness exists is undeniable, but that it is exclusively derived from its antecedent is not clear. For the culture of natural things by the wisdom and skill of man is evident and the culture of nature by the Living God is evidently as possible. The improvement of qualities is as manifest as the inheritance of them. There comes in then another power in the birth of things than mere antecedent. The fact of improvement or progress in beauty or strength suggests an intelligent spirit of beauty and strength, against which the modern thinker prefers to conceive of a blind Fate or Chance operating by a blind or chance selection to effect the better result.

Christ reveals heredity, when He says "that ye may be the children of your Father, which is in heaven." "Be ye perfect as your Father which is in heaven is perfect." The inheritance of God's likeness in His children is the object and end of life in the new-born child of God. "Except ye have the Spirit of Christ, ye are none of His."

The modern thinker has no moral quality in heredity. It is "earthly, sensual, devilish," for it ends in death. It is fatalism. It is pessimistic. It is hopeless.

Christ's heredity is holy, hopeful, joyful. It is from the "new birth of water and the Spirit" by which mortal men and sinful become "partakers of the divine nature"; being made sons of God and heirs with Christ of immortal glory.

The progress of nature is by modern thought referred to a struggle for existence by blind chance or fate—an impersonal impulse of nature. It has no intelligent or moral purpose or end.

Christ's progress is that of the Holy Spirit advancing all life to a higher degree of goodness, beauty, and truth. One is only a struggle to escape death, the other a coöperation of the Spirit of Life above and the Spirit of Life within the natural being. One ends in death of the one for the life of the next; the other ends in all coming "to the measure of the stature of Christ" in His everlasting life of joy.

"ENVIRONMENT" means the circumstances under which things are born. Like heredity it effects the character and quality of the new-born. The motherless babe, nourished by another, in a new home, with new accidents of fortune, is not the same as it would have been if its mother had nursed it and brought it up in the old home and with the old fortune. The modern thinker rightly values the power of environment, but it is only temporal and ends in death—of the new-born.

Christ provides an environment of eternal life for the new-born child of God, and even for the natural creation, for "the whole creation waiteth for the adoption." The new-born man is introduced by Christ into "the household of faith," the family

named after Him "the communion of saints" in heaven and on earth, "an innumerable company of angels" into fellowship, with the Father and the Son and Holy Spirit, the Eternal Trinity, forever.

Such is Christ's environment: a loving, wise, supernatural, blessed, everlasting state.

"SELECTION" is by modern thinkers called "natural"; it is then by fate or chance. The attributes of discrimination, design and choice cannot attach to blind fate or chance. Christ speaks of those "who shall be counted worthy to obtain that world" as "His elect," "the choice vine" of Isaiah; and, "ye have not chosen Me, but I have chosen you." The same God who creates and "selects" in nature is the elector of those persons and things which are fitted by His grace to survive in eternal glory.

"SURVIVAL" is, in the minds of modern thinkers, "natural" and therefore temporal.

"The fittest," in the minds of modern thinkers, are the strongest, which push themselves into greater perfection on the corpses of the weaker.

The fittest in Christ's mind are the "poor in spirit," "the meek," the down-trodden or "persecuted," who by His grace and the power of His Living Spirit are chosen and raised from the death of sin unto the life of righteousness and "made meet for the inheritance of the saints in light."

Briefly, modern thinkers abstract God and moral sense from nature. They personify nature and yet deprive the abstract nature of sense, intelligence, affection, and will. Christ reveals God the Father, Creator of heaven and earth (that is, "nature"), God the Son, Redeemer of mankind, and God the Holy Spirit, Regenerator and Sanctifier of the elect people of God, to the perfect satisfaction of the mind, the heart, and will of all, who with St. Bernard and St. Austin, with St. John and St. Peter declare, *Credo ut intelligam*, I believe that I may understand.  
WILLIAM A. HOLBROOK.

**A** FORM of consciousness unattached to an organism is hard to conceive; a form of consciousness worthy of unbroken and unending continuity is unthinkable." These are propositions which a writer in a recent issue of the *North American Review* deduces from Dr. Saleeby's *Evolution, the Master Key*. In another paragraph he states, however, that Dr. Saleeby does believe that "the unknowable reality of which consciousness is the fleeting manifestation, is also eternal and changeless, however inexpressible and unthinkable such reality may be." How can a man believe in the unthinkable? The very statement of what is claimed as unthinkable, proves that it is thinkable, for how else can it be stated, Can we express in words what we cannot think? One may believe what he cannot explain or prove, but he can hardly believe what he cannot think.

We have in this, another illustration of the tendency of destructive criticism to undermine confidence in the rational and universal intuitions of mankind, even to the overthrow of the foundations of everything that makes for righteousness. It matters little to us that Dr. Saleesby and others are able to believe in the unthinkable, if they succeed in convincing us that immortality is but a cloudy dreamland of the imagination. If we are to live only this mortal life, most men will say, "Let us eat and drink, for to-morrow we die."

"For who would bear the whips and scorns of time,  
The oppressor's wrong, the proud man's contumely,  
The insolence of office, and the spurns  
That patient merit from the unworthy takes,  
When he himself might his quietus make  
With a bare bodkin?"

There are a good many things 'twixt heaven and earth which are quite as "unthinkable" as the immortality of the soul; a good many things which are as "hard to conceive" as "a form of consciousness unattached to an organism." For instance, there is consciousness *attached* to an organism. Even the wildest "criticism" cannot challenge the fact that such an "attachment" does exist in the case of every human being who lives or has lived.

If the fact did not exist, the relation and coöperation of soul and body would be "unthinkable." The two entities are as disparate as it is possible to conceive. Not a single attribute of the one seems to have any relation to the other. No quality of mind can be predicated of matter, no quality of matter can be predicated of mind. No category includes them both, except

that of Being. How is it possible, how is it thinkable, that they should coalesce so as to constitute one person, a man?

Even on the theory of spontaneous evolution, the existence of the conscious soul apart from the body ought not to be hard to conceive. If Evolution has wrought the miracle of uniting soul and body in coöperative activity, making two to be one, why should it not, in a succeeding state of development, bring forth a soul independent of physical organism? No one doubts that matter, unattached to consciousness, exists. Then why should it be "hard to conceive" that consciousness, the latest and loftiest product of Evolution, should exist, though unattached to any physical organism. Shall we strain at the gnat and swallow the camel?

If unending continuity of any form of consciousness is unthinkable, God is unthinkable, and the world has been thinking the unthinkable these many years. That is not to say that the finite mind of man comprehends the infinite, as to being, space, or time, in its *extent*, but it does have a valid intuition of its *content*. "Infinite" is not a mere negation. We may apprehend infinite Being, infinite consciousness, though we may not comprehend. The negation of limits does not negate the reality which transcends the limits. The master key of Evolution may not be able to unlock the prison doors of the finite, but there is a spirit in man, and the inspiration of the Almighty giveth him understanding, which opens up to him the eternal and infinite realities beyond the veil.  
C. W. L.

**T**HERE is a curious confusion of thought as to St. Thomas' hesitancy in receiving the fact of the resurrection of our Lord. None of the disciples expected the resurrection. It was a wholly unlooked for event. St. Thomas refused to believe upon the testimony of eye-witnesses; but when he saw, he did believe with all his heart. And there is not the least reason to suppose that either he or any other of the apostles, chosen to be witnesses of that resurrection, ever again doubted the fact, or claimed the right to doubt or to teach others to doubt it. Their conduct was in no wise like that of men who, having bound themselves with solemn vows to hold and to teach the resurrection and other facts of our Lord's life on earth, claim the right to hold fast the office and ministry they received on the strength of these vows after they have come to doubt and to teach others to doubt what they took oath to receive and teach.

Certainly men have the right to change their minds on what seems to them sufficient evidence. But in such case their first duty is to renounce the vows they have made to receive what they now reject, and vacate the ministry which they can no longer fulfil.  
H.

**THE BLESSED SACRAMENT.**

O Sacrament of love divine,  
Where Jesus gives, as in a shrine,  
His Body once for sinners slain,  
His Blood once shed to cleanse our stain!

In this stupendous mystery  
The death He bore on Calvary's tree  
Before His children's eyes is spread  
Here in the wine and broken bread.

In this sweet banquet of His grace  
We bring before the Father's face  
The Sacrifice which now He pleads  
Where He forever intercedes.

Here weary pilgrims may repose  
To drink the precious stream that flows;  
Celestial manna here is given  
To feed them on the way to heaven.

O Jesus, our eternal Priest,  
We praise Thee for this heavenly Feast.  
What greater gift couldst Thou bestow  
That we Thy wondrous love might know?

WILLIAM EDGAR ENMAN.

PEOPLE CANNOT become perfect by dint of hearing or reading about perfection. The chief thing is not to listen to yourself, but silently to listen to God. Talk little and do much, without caring to be seen. God will teach you more than all the most experienced persons or the most spiritual books can do. You already know a great deal more than you practise. You do not need the acquirement of fresh knowledge half so much as to put in practice that which you already possess.—*Selected.*

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The Living Church News Bureau  
London, May 29, 1906

THE 33rd annual report of the Council of the Guild of All Souls, which has now been presented to the members, exhibits the continued progress and development of the Guild. During the past year 405 members have been admitted, 72 have resigned, and 123 have had their names removed from the roll for non-payment of subscription, or for other reasons. The net gain is thus 210, making the total membership 5679, the total of those having departed this life being 807. Of the 4,872 members still on earth, 829 are clergy, and 4,043 laity. Six new branches have been formed, making the total number of branches 101. The number of Masses of *Requiem* on All Souls' Day, 1905, was probably larger than ever before. The arrangements detailed in the last report for the use of St. Stephen's, South Kensington (the patronage of which church now belongs to the Guild), as practically the pro-chapel of the Guild, have worked well during the year, and except for a short period in the summer, "the Holy Eucharist has been regularly offered on all permissible days for our departed members and those others for whom the prayers of the Guild are pledged." The offers made by three members to transfer the patronage of a benefice in Essex and one in Suffolk respectively in their gift to the Guild, have been gladly accepted by the Council, and the Advowsons of St. Martin's, Chipping Ongar, and of St. Mary's, Kettlebaston, are now duly vested in the trustees of the Guild. The Council has also fortunately secured for the Guild, though the price required, £1,000, was a high one, the very important Advowson of Letchworth, the new Garden City in Hertfordshire. Letchworth is described as an estate of some 3,800 acres admirably situated, within 35 miles of London, on which it is proposed to erect an industrial and residential town for some 30,000 inhabitants, and although the estate was acquired by its present owners only so recently as 1903, very considerable progress in carrying out this scheme has been already made; a population of fully 2,000 is almost immediately assured. The old Church of Letchworth, dating from 1280, has accommodation for but 150 worshippers, so it is very evident that Church extension is one of the most urgent needs of this rapidly rising place. One or more new churches (says the report) are needed before long, "and much must depend upon the rector, into whose hands the development of this most important work is entrusted." The benefice is certain to become vacant at an early date, and the selection of a new rector will then rest with the trustees of the Guild. In the last report it was mentioned that a suggestion had been made by which it was hoped that the overcrowding of the quarterly Intercession Paper might be mitigated, and the objections to the very necessary prohibition of repetitions might be removed. The suggested plan has now been adopted by the Council; and the form it has assumed has been the Anniversary Book, issued to all members at the end of last year for the year of 1906, and the Council proposes to issue a similar book each year in future.

The 33rd anniversary of the Guild of All Souls was celebrated on Thursday, the 17th inst., when the Holy Sacrifice of the Eucharist was offered on behalf of the Guild, as an Act of solemn thanksgiving, at a large number of churches in London and throughout the country. At 6:15 p. m. there was a sermon, procession and solemn *Te Deum* at St. Peter's Church, Vauxhall. The preacher was the Rev. William Scott, vicar of Cowley St. John, Oxford. The *Te Deum* was sung to the ancient Ambrosian setting. After the service, the annual meeting of the Guild was held at St. Anselm's Hall, within a short walk of St. Peter's Church. The Rev. the Hon. A. F. A. Hanbury-Tracy (vicar of St. Barnabas', Pimlico), President of the Guild, gave an address.

Last Thursday being Ascension day, there was no sitting of the House of Lords. There was no recognition of Ascension day, however, on the part of the House of Commons, and thus was conspicuously indicated the marked change that has come over that estate of the realm by reason of the new Radical and Protestant Dissenting regime. The *Standard* of the 24th inst. said: "The anniversary of our Lord's Ascension from earth to

heaven, forty days after He had risen from the dead, has always been observed by the Christian Church of Christian States as a great festival. In our own Parliament down to the present year, recognition has been made [in the House of Commons] of Ascension day by putting back the hour of committee meetings for two hours, so as to enable members so disposed to attend service. The present Prime Minister (Sir Henry Campbell-Bannerman) has not thought it expedient to put down the motion for a later sitting of committees to-day, so that, for the first time in the memory of the oldest officials of the House, Ascension day will be treated as an ordinary working day."

The programme of the next Church Congress, to be held under the presidency of the Bishop of Carlisle at Barrow-in-Furness, October 1st-5th, has now been published. The list of subjects, which is, as usual, open to adverse criticism for being so overcrowded a one, is as follows: Literary and Historical Criticism of the Old and New Testament; The Church and her Services; The Church in Town and Country; The Church in its Relation to the State; The Educational Policy of the Church; The Church and the People; The Church and Art; The Church and Politics; The Church and Parental Responsibility; The Church and the Mission Field; The Church and the Ritual Commission; The Training of the Clergy; The Church and Reform; (Devotional Meeting) The Joys of Religion. The list of suggested speakers is an exceptionally attractive one as regards some of the names. Among those to whom have been assigned the subject of Biblical Criticism are Professors Sayce, Flinders Petrie, Sanday, and Burkitt, Rev. Dr. Knowling, and Mr. Grenfell. The Church in its Relation to the State (in England and Wales, Ireland, and Scotland) will be discussed respectively by Lord Hugh Cecil, the Bishop of St. David's, the Bishop of Clogher, and the Bishop of Moray and Ross. The discussion on Church and Art, in itself such a fascinating subject, promises to be made particularly interesting. Against the first aspect of the subject, The Place and Limitations of Music in Public Worship, appear the names of Earl Beauchamp, Mr. S. H. Nicholson (Mus.Bac.), and Mr. Selwyn Image; whilst its second aspect, Symbolism in the Decoration of Churches, will be dealt with by Sir William Richmond (the designer of the splendid new mosaic work at St. Paul's) and the Rev. A. Pinchard, the well-known Catholic vicar in Birmingham. The preaching at the opening services are announced to be the Bishops of Ripon, Birmingham, and Liverpool.

It appears from the *Tablet* that Romanist Dissenters are offended because the Bishop of London spoke of them in his recent Albert Hall speech as "the Romans." The *Guardian*, commenting thereon, says: "The *Tablet* even accuses him of 'inventing a new nickname'; but if it is a nick-name, it is far from being new. Our contemporary—to whose controversial ability and literary distinction we gladly bear our testimony—asks 'whether it was wise to chose this particular moment for insulting the Catholics of England.' Really, this is very thin-skinned. The Bishop of London insulted nobody. 'Romans' and 'Romanists' are no more nick-names nor insults than 'Anglicans'—an expression which no member of the Church of England resents. The *Tablet* begins its remarks by referring to the Albert Hall meeting as a 'Protestant demonstration'; but our contemporary must surely be aware that vast numbers of Church people regard 'Protestant' as a rather offensive nickname. It is time that the members of the two great branches of the Catholic Church understood each other a little better than this. To suggest that the Bishop of London's speech has made 'coöperation with the Establishment against the Education Bill more difficult' is surely to put on the air of a tragedy Queen."

The King has appointed the Dean of Westminster to be his Majesty's High Almoner in the room of the lately deceased Bishop Lord Alwyn Compton.

On Ascension day the music for the Holy Eucharist at St. Paul's, Southwark Cathedral, and All Saints', Margaret Street, was respectively Dvorák in D, Weber in E flat, and Gounod's Mass in C.

According to the *Standard*, there is every probability that the report of a certain well-known Royal Commission will be ready for presentation to the King before the end of next month.

Through some correspondence, in the columns of the Plymouth *Western Morning News*, attention has been drawn to the existence of a desecrated altar slab in Exeter Cathedral. It has been carefully inspected by Mr. R. Medley-Fulford, Joint Hon. Secretary of the Exeter Diocesan Architectural and Archaeological Association, who writes thus: "I find it to be an old altar slab of Purbeck marble, but it has been subsequently

utilized as a memorial stone, and one can trace some portions of an inscription in 'black letter.' This would show that it was moved probably not later than towards the end of the sixteenth century, and not as late as 1643, when stone altars were ordered (by the Puritan Parliament) to be taken away. I hear on good authority that the Dean was perfectly unaware of the existence of the old altar slab, and we may rest assured that now he does know it that it will be taken from its present position and reverently treated." He remembers, he adds, being present at the discovery in the South Tower of the Cathedral of what he believes was a portion of the original slab of the High Altar, and this the late Dean Cowie at once had taken care of, and it now forms the altar slab in St. Gabriel's Chapel, on the south side of the Lady Chapel.

The *Times* states that the matrix of the monastic seal of the ancient Augustinian Priory of St. Bartholomew-the-Great, West Smithfield, E. C., used during the occupation by the Dominicans, or Black Friars, in Queen Mary's reign, has recently been acquired and presented to the parish church of St. Bartholomew-the-Great, formerly the Church of the Priory. It is in copper, in Renaissance character. It is being shown to those who visit the newly opened cloister, where impressions in red wax are sold for the benefit of the Restoration fund.

It has all along been an open secret that under the proposal of extended facilities in their so-called "Education" Bill, the Government meant to concede special treatment to the Romanist Dissenters and Jews. And this has now been authoritatively confirmed. Mr. Lloyd George, Minister of the Board of Trade, speaking at Liverpool on Thursday night, stated outright that it was to meet the case of the Romanists and Jews that Clause 4 was introduced.

At the recent annual meeting of the Association of Church School Managers and Teachers of the Maidenhead Deanery, the Headmaster of Eton College (the Rev. the Hon. E. Lyttelton) opened a discussion on the Birrell Bill. In the course of his remarks, after pointing out the great difficulties that faced the Government in dealing with this most important matter in view of the sharp cleavage of opinion thereon among Radicals, said that the bill was "the very worst thing that had come out of the walls of Parliament," because in it "the great principles of eternal justice and religious liberty were rudely violated." He moved a resolution condemning the bill, which was carried unanimously.

The Bishop of Norwich has announced his renunciation of the Radical party. His Lordship, speaking at a meeting of West Norfolk Churchmen at Lynn, said that Churchmen who are Radicals in politics must now make their choice between allegiance to the Radical party and the Church of Christ. He had been identified himself with that party, but when he found "modern Liberals" introducing a bill which "got rid of religious education," and when he found them "re-echoing the utterance of the godless Gambetta, 'Clericalism is the enemy,'" he renounced them and all their works.

The backbone of the Minister of Education's bill—viz., Clause 1, which provides for the destruction of Church schools and other "non-provided" schools, has been the subject of much spirited discussion in the House of Commons during the past week. The most important feature of the debates was the consideration of two amendments which raised directly the question of secular *versus* religious instruction. Mr. Maddison (a Radical-Labor Member) moved that no school should be recognized as a public elementary school "unless provision is made that religious instruction shall not be given therein during school hours nor at the public expense." To that amendment Mr. Joseph Chamberlain moved a further amendment permitting religious instruction to be given during school hours. Last night, the closure having been carried, both amendments were rejected, that of Mr. Chamberlain by a majority of 195, and Mr. Maddison's by a majority of 414. The total muster of the Secularists was only 63 members. Thus it is very evident that the present House of Commons does not want to banish religion altogether from the schools. The ground is now cleared for the real struggle in the committee stage of the bill—namely, on the question as to whether or no the religion of Protestant Dissent shall become the one sole established and endowed religion in the schools of the nation. Eventually last night the House came face to face with Clause 1 of the bill, and it was carried by closure. Discussion on the bill will be resumed after the Whitsuntide recess.

J. G. HALL.

PRAYER is not eloquence, but earnestness. It is the cry of faith to the ear of mercy.—E. H. Chapin.

## A NOTABLE GATHERING OF CLERGY AND LAITY

### At Corner Stone Laying

#### BISHOP AND MRS. POTTER RETURN FROM ABROAD

The Living Church News Bureau  
New York, June 11, 1906

**B**ISHOP GREER, quite recovered from his illness, laid the corner-stone of the new Church House in the Bronx on the afternoon of June 9th. The day was perfect until five minutes after the benediction was said, when rain came on and there was a scattering of the crowd. A choir of seventy voices marched in procession from the Deaconess House, not yet occupied, and behind came almost all of the clergy of the Bronx. From Manhattan there were Archdeacon Nelson, the Rev. Dr. Huntington, the Rev. Dr. Lewis Parks, the Rev. Dr. Grosvenor, and the Rev. Mr. Chalmers. Mr. William J. Gray of the Church Club of the Bronx was master of ceremonies, and Mr. Gustav Vichl, organist of St. Ann's, was musical director.

The first speaker was Hon. Chas. G. F. Wahle, president of the Board of City Magistrates, and president of the Church Club. Introduced by the Bishop, he said that the Bronx owes much to the Bishop Coadjutor, not alone because he is making the Church House possible, but because he has stimulated work throughout all of the parishes and missions. He inquired who are the governors of the city, of the state, of the nation, and answered it by saying the people themselves. Much depends, therefore, upon the character of the governors of any country. If those who wield power are lax in morals, the State cannot long endure. If this nation is to endure, its government and its governors must be clean minded, missionary in spirit, zealous in good deeds, and true to the principles taught by Jesus Christ in religion. Above all, the men must help. We are living, the speaker said, in an age of unrest. This feeling is very deep, and very widespread. Isms of all sorts find lodgment. The foundations of things are being inquired into. Cornerstones are being opened to discover what are their contents. For himself he cared little for controversy, especially if it were theological controversy. He did care a great deal, he said, for the welfare of the public conscience. Within the past few months reputations, which the public and perhaps also their owners thought to be secure, have been shattered. He thought it a hopeful sign that the public conscience is fairly true to ideals. There is some astigmatism to be gotten rid of, but righteousness is uppermost, and wrong-doers must go. A fault in the past has been that men have not been all they should have been. They have cared too little for their duty to the State and to the Church. This Church House will aim to get hold of young men, and by training them early, to make them better than their fathers. This House has an ideal location; as ideal as its plan. Yonder is a busy thoroughfare. Right here is a park. Between labor and recreation, an equipoise to both, who can predict the amount of good this House may accomplish, or the number of years it will stand here for Christ and the Church?

A brief part of the service was then read by the Rev. Gibson W. Harris of St. Ann's, and Archdeacon Nelson read a list of things put into the corner-stone. The Bishop then laid the stone, and putting down the trowel, began a description of the House. First of all he wanted it known that it is for the people of the Bronx. Then recounting the greatness of the Bronx of the future, he outlined the part the Church must play. In the main hall there are to be entertainments on week-days and nights, and on Sunday afternoons, when there can be no interference with services in parish churches, there will be religious services, conducted by Bronx rectors in turn. There will be quarters for five clergy, and the Deaconess House next door will accommodate four deaconesses, with more as soon as support can be had for more. He praised the work of the Bronx clergy, but said they have need for assistant ministers. He would undertake to supply that need in part.

The Church House will be, he said, a sort of working cathedral. It may not have a Bishop's chair in it, and may be able to do work that it could not do if it had such chair, and maintained services implied by such associations. He hoped the House would do its part to bring the parishes of the Bronx into closer union; to make them not a group of congregations, but the Church Catholic working as one strong whole in the growing part of a great city. Concluding the Bishop pleaded eloquently with the boys, with the girls, with all of the people within sound of his voice, for civic righteousness. He appealed

to men especially to follow some of their number, and give larger service to the public welfare, to the welfare of men and women of the whole world, to God. Concluding, he gave the benediction, and choir and clergy marched back to the Deaconess House singing, "Onward, Christian soldiers."

The Church House of the Bronx is located at the corner of 171st Street, fronting Crotona Park. It is half a mile below what is locally known as Tremont, and between St. Paul's and the Advocate parishes. It is not reached by the subway, or by a projected underground, and from some parts of the borough will not be easy of access. It is fairly central, however, and in the midst of a vast and growing population. Its cost is to be about \$250,000, besides a considerable endowment. It will be in a way a Young Men's Christian Association house, save that it will be broader in its plans, and have the Church behind it. The Y. M. C. A. has as yet no building of importance in the Bronx, and hardly an Association that can be called strong. The Church has, for once, taken a lead, and is to have the first and perhaps the largest for some time to come, building in a borough of 400,000 wherein centres many forms of Christian activity, and proclaims that the Church need not restrict herself to an edifice with a steeple and a bell, but can adapt herself to modern city conditions.

Bishop and Mrs. Potter arrived Sunday morning, the 10th inst., on the S.S. *Celtic*, and both are well. They had a pleasant but uneventful voyage. The Bishop heard with a great deal of pleasure of the progress making on the Cathedral in New York. He visited the American churches in Europe and found them interested and very much alive. He also spent some time in Rome and London, and expressed kind words for the English Church, but thought the education situation not clarifying. He did not care to discuss it, as it is a delicate matter for an American Churchman.

#### APPEAL IN THE CASE OF DR. CRAPSEY.

THE following legal document is printed merely as a matter for record, and not as material edifying to the readers of THE LIVING CHURCH:

In the matter of the presentment of the Rev. Algernon Sidney Crapsey for trial upon certain charges.

Please take notice, that I, Algernon S. Crapsey, hereby appeal to the Court of Review of the Second Department of the Protestant Episcopal Church in the United States of America, from the decision made at Batavia, New York, on May 9th, 1906, by the Ecclesiastical Court of the diocese of Western New York, the same being a diocesan or trial court of the said diocese, and by the Rev. W. C. Roberts, president; Rev. C. H. Boynton, clerk; Rev. G. S. Burrows, and Rev. John Mills Gilbert; upon presentment made against me by the Standing Committee of the said diocese on or about February 23, 1906. In and by said decision the said court and the said members thereof found me guilty of the charges set forth in the said presentment to the extent, according to the decision of the said court and the said members thereof, substantially and briefly as follows:

That by my writings contained in the book *Religion and Politics* I impugn, if I do not express my disbelief in and denial of certain doctrines set forth in the said decision as being doctrines of this Church; that in the said writings contained in the said book I express my disbelief in and impugn and deny certain other doctrines set forth in the said decision as being doctrines of this Church; that by the language contained in a certain sermon decided to have been delivered by me on or about December 31, 1905. I impugn, if I do not assert my disbelief in and denial of certain of the said doctrines; and that by the use of the language quoted from said sermon in the said presentment. I express my disbelief in and impugn and deny certain of the said doctrines; and that I did, by my utterances contained in said book and sermon and quoted in the presentment, violate and break certain declarations made by me at the time of my ordination. And in and by the said decision the said court and the said members thereof stated that in their opinion sentence should be pronounced as follows: That I be suspended from exercising the functions of a minister of the said Protestant Episcopal Church, until such time as I shall satisfy the ecclesiastical authority of the diocese that my belief and teaching conform to the doctrines of the Apostles' Creed and the Nicene Creed as this Church hath received the same. All of which will more fully appear by the said decision to which I hereby refer. The grounds of this appeal are:

1. That the said court was illegally and unfairly organized in that while said presentment against me to be tried by said court was made by the Standing Committee of the diocese of Western New York and was approved by the Bishop of said diocese, all the members of the said court joining in the said judgment were selected by the said Standing Committee or by the said Bishop.

2. That the said court erred in refusing to allow me a reasonable and proper time for the preparation of my defense.

3. That the said court erred in refusing to adjourn the trial of the cause until after the 15th of May, 1906, when the Convention of the diocese of Western New York was to meet and afterward did, in fact, meet, which Convention would choose a Standing Committee in lieu of the said Standing Committee which had made the said presentment, and the members of the court in lieu of the members then sitting in the said court, so that the court would not consist of members appointed by the prosecution, except or unless as said Convention should so decide.

4. That the said court in and by its said decision undertook to determine questions of doctrine, faith, and worship.

5. That it was the duty of the said court to determine whether or not I was guilty of the charges set forth in the presentment and also to state in their said decision upon the said presentment the sentence which, in their opinion, ought to be pronounced, and that the said court erred in refusing to receive evidence offered in my behalf to show that according to the doctrine of this Church, and also and separately according to the common practice and understanding of its clergy and of the Church, the statements made by me, complained of in the said presentment, were within my liberty, duty, and right to make.

6. That the court erroneously and upon insufficient and untrustworthy evidence found that I had, in a sermon delivered by me on the 31st day of December, 1905, said what in the presentment I was alleged in the said sermon to have said.

7. That the said court erroneously found and decided that I impugned doctrines of this Church.

8. That the said court erroneously found and decided that I expressed my disbelief in and denial of doctrine of this Church.

9. That the said court erroneously found and decided that I had violated and broken declarations made by me at the time of my ordination.

10. That the said decision of the said court is erroneous for other reasons appearing upon the fact of the said decision and in the record of the proceedings of the court upon the trial of the presentment.

11. That the said decision is erroneous, indefinite, uncertain and void in that it prescribes or proposes as a punishment that I be suspended from exercising the functions of a minister of this Church until such time as I shall satisfy the ecclesiastical authority of the diocese that my belief and teaching conform to the doctrines of the Apostles' Creed and the Nicene Creed as this Church hath received the same.

Dated, Rochester, N. Y., May 29, 1906. *Appellant.*

JAMES BRECK PERKINS,  
EDWARD M. SHEPARD,

*Of Counsel for the Appellant.*

To the Right Rev. William D. Walker, D.D., Bishop of the diocese of Western New York, and to the Standing Committee of said diocese.

The Right Rev. John Scarborough, D.D., Bishop of New Jersey and president of the Court of Review of the Protestant Episcopal Church of the United States of America for the Second Department.

To the Rev. W. C. Roberts, president of the said Ecclesiastical Court of the Diocese of Western New York.

The Rev. Jacob A. Register, chairman of the Standing Committee of said diocese.

The Rev. Walter North, secretary of the Standing Committee of said diocese.

#### ALL DIVINES NOT SO HONEST.

FROM THE ROCHESTER (N. Y.) "DEMOCRAT AND CHRONICLE."

THE Rev. William C. Gannett, of the Unitarian Church, preached yesterday morning on "The Ethics of Symbolism in Religion." As the speaker developed the subject, he referred to the recent trial of the Rev. Dr. A. S. Crapsey, of St. Andrew's Episcopal Church.

Dr. Gannett said he believed Dr. Crapsey was an honest man and honest in the statements which had led to his trial, but he did not believe it was correct for a man who was in fatal discord with the faith of his denomination to remain in his Church, or to try to remain and spiritualize the Creed, when this meant giving it a different meaning from that its originators intended it should have, and different from that held by the Church in which he preaches.

Dr. Gannett said he did not see how the Ecclesiastical Court could have arrived at any other decision than that which it reached. In condemning Dr. Crapsey, he said, it had acted in accordance with right and with its duty as an ecclesiastical tribunal governed by the laws of the Church.

As far as symbolism and the Creed were discovered, Dr. Gannett said, when it came to the Creed, the Creed should never be interpreted symbolically in such a way as to nullify its plain, actual meaning.

There are a great many ministers, said Dr. Gannett, whose views are in vital disagreement with the Creeds of their Churches, who, if they were to come out boldly and state their views as fearlessly and as frankly as Dr. Crapsey had done, would be in a more honorable position than they are in maintaining silence in regard to their views.



**THE LAW OF PROPORTION.**

EXTRACTS FROM THE TRIENNIAL CHARGE OF THE BISHOP OF DELAWARE.

It is by no means surprising that for one of the best definitions of Law we are indebted to a theologian. The judicious Hooker says: "Of Law, there can be no less acknowledged than that her seat is the bosom of God, her voice the harmony of the world. All things in heaven and earth do her homage—the very least as feeling her care, the greatest as not exempted from her power; both angels and men and creatures, of what condition soever, though each in different sort and manner, yet all, with uniform consent, admiring her as the mother of their peace and joy."

One of our American priests (the late Rev. Francis Wharton, LL.D.), has divided Laws after this manner:

LAWS.			
Between God and Man.		Between Man and Man	
Natural	Revealed	National or Municipal	International
Constitutional	Canon or Ecclesiastical.	Common Law.	Equity
	Public or Criminal.		Private or Civil.

I do not by any means propose to discuss in general the constituent elements of Law—a task which I may say, with no mock humility, I am utterly incompetent to fulfil. I am quite content to confine myself to the consideration of what I denominate The Law of Proportion; and this particular Law chiefly as it is related to spiritual things.

By this Law of Proportion, I simply mean the recognition of the proper relation as to magnitude, degrees, and obligations which exists between different parts of our several duties, and between these different parts and the whole of any particular duty. It is, in other words, the harmony that arises from the due balancing of all these parts, an equitable adjustment or adaptation of them all in such a manner as to satisfy an enlightened and efficient conscience.

It is a Law which in things mechanical and mathematical and in other domains that are really scientific, is allowed to be absolutely essential and obligatory, the violation of which can be attended only by confusion, unrest, disaster, if not total destruction. Even in things scenic and artistic, it is accepted as equally essential for complete enjoyment.

When we reach the highest domain of all, that of our moral and spiritual life, this same Law of Proportion attains its greatest significance, and is, of a right, the most imperious in its demands.

I venture to assert that in almost every instance of disorder, injury, and ruin as evidenced in the moral and spiritual life of the individual and, of course, of the community likewise, it may all be traced, directly or indirectly—in the main, directly—to a neglect or violation of this same fundamental and inexorable Law.

Sociologists and philanthropists may abound in theories and conclusions upon this prolific subject. But while such theorists have, undoubtedly, their place in discussions of this nature, Religion is preëminently concerned in them, and it must busy itself to fathom any mystery that may be connected with any evil that may exist.

It is indeed largely because of its concerning itself with the creed and the conduct of men that it must always command the attention of those who are really practical, shaping as it does the passions that are the strongest in governing mankind.

Religion that is true is only another name for God. The best way, therefore, to find what is True Religion, is to find out as best we can what is true concerning God. Religion in us is our resemblance to Him, who is ever best pleased with those things in His creatures which are most eminent in Himself.

Now, nothing is more eminent in God than a regard for Law; and one of the most essential elements of Law is that of Proportion. Inasmuch, therefore, as Sin is the transgression of Law, it necessarily follows that Sin is the enemy of Proportion.

Evidences of this enmity are apparent in various and diverse directions; but however diverse these directions may be, the result is always an injury to True Religion.

To proceed with a more direct application of these general remarks: Consider the brightest function of the soul, that of Love. How often even its purest form—the love which a parent and child may feel for one another, or which may exist between husband and wife—it may, it does, exist in such a degree as practically to exceed that which they ought to feel towards God. It may be said that the one kind of love is different from the other kind of love, but that seems to me like what is called begging the question. Love is love, and while I might, for the sake of argument, be willing to have my criticism confined to the question of degrees, yet practically again by going, in our love for human beings, beyond the proportion that properly belongs to them, and thus depriving God of His just proportion, we do violence to the very nature of love.

And when we consider how altogether essential it is that we

should as to our love for God be without blame, and how a transgression of Law in that relation is sure to lead to its violation in other directions, there is no room for doubt as to the grave importance of having due regard to this fundamental matter of Proportion.

We may be sure of God's delight in seeing such Family Love. But He is, in the best sense of the term, a *jealous* God; and must have that *kind* and *proportion* of our love which will free us from all charge of disobedience or of practical idolatry.

This Law of Proportion as to love is violated again where, in their love for those who are not their husbands and wives, men and women give to them that measure of it which belongs exclusively to those whom God hath joined together in holy wedlock. This violation of the law is responsible for a vast share of that baseness of passion, that impurity of conduct, that estrangement between man and wife, and all other attendant evils which constitute so large a part of the shameful side of the social history of our day.

When we reach the domain of the Mind of Intellect, we find the same violation of the Law of Proportion, and results of a most pernicious character. It is right enough that we should exercise our powers of reason and of thought, and subject to their examination the many things which so constantly come or may be brought under our observation.

But even so, there is also to be exercised our power of judgment, by which we are to discriminate between these many things, to arrange them according to the proportion of their worth and usefulness. Oftentimes, our intellectual life is frittered away or idly spent in the consideration of things which in themselves are, as to value and importance, incomparably beneath other things that we neglect, either wholly or in part. Thus even a busy life may be comparatively fruitless and useless because of spending one's time and energy upon that which is only of secondary, even tertiary worth.

It may be an irksome task thus to adjust the claims of the many things at hand. It may be a great deal easier to yield to the dictates of mere interest and convenience, or to the recommendations of others no more discriminating than ourselves. But when we come to realize how short the time is that we can devote to intellectual pursuits, and the great variety to be found in their field, and, further, the relation which they necessarily bear to our whole life, it surely is not too much to insist that, ere we determine upon an indiscriminate employment of our time in this direction, we should resolutely apply ourselves to a determination of the relative claims upon our attention of the various—if not, indeed, in many instances, adverse—competitors for that attention.

Thus only shall we be able to derive the greatest profit from our studies, and save ourselves from the vain regrets that will be sure to follow upon our too-late discovery of how we have practically wasted our time and labor in violating the Law of Proportion.

All this is the more evident and lamentable when these intellectual pursuits are concerned with things theological; especially when the intellect reaches the region of Faith, and occupies itself with questions of a doctrinal character, as enjoined by the Church of Christ.

While we may say safely enough, that there are some doctrines more important and essential than others, it is not to *their* relative claims that I am now alluding. The violation of the Law of Proportion that I have in mind in this connection, is that of which I think the mind is guilty when it fails to restrain as to essential doctrines the exercise of its functions within what I deem to be its proper restrictions.

In other words, the mind is not justified in thus exercising itself as though it were dealing with some mathematical or other scientific problems, or the *obiter dicta* of fallible men. The truly Catholic doctrines of the Church are fixed and immutable; not subject to any of the changing and evanescent spirit of the age, which arrogantly claims that they may be interpreted and reinterpreted in the light and meaning of the changing thought of the world.

Therefore, the mind must hold in due proportion the veneration or belief of doctrines which are truly Catholic—however so much beyond our power of entire comprehension some of them may be—and that liberty or independence which it may properly enough claim in regard to such as are not formally and authoritatively enjoined in the Creeds of the Church.

There are men, and not a few of them, who are ready enough to acknowledge the authority of Law as concerns their social and commercial life, and are quick to denounce any infringement of its prohibitions, who seem to consider themselves quite free to think as lawlessly as they please.

We shall never know the full extent of mischief wrought by those who arrogate to themselves the right to submit the great cardinal tenets of Christianity to their constant intellectual review. This mischief is not confined to themselves. They are misleading and bewildering and hurting others who are looking up to them for guidance and instruction, and who, in not a few instances, I fear, become in time utterly creedless and hopeless.

In thus decrying this disobedience as evinced in the undue exaltation of the right of private judgment over the inherited deliverances of the Catholic Church, I am not moved by the slightest fear as to any appreciable result of such lawlessness so far as the Church herself is concerned or her sacred deposit of unchangeable Truth, the fixity of which, amid all the assaults upon it—whether from within

or without—is one of the most comforting assurances of her continuous life in her adorable Head.

No. I have absolutely no fear for the Church and her creeds. Whatever may be their own opinion of and confidence in *their* supposed intellectual or moral superiority who are disturbing the peace of the Church by their disproportionate and, therefore, lawless treatment of doctrinal questions, they are by no means superior to many other equally lawless students who have through the centuries, been likewise disturbing, so unjustifiably, this same peace. Strong as they may be, they are not so strong as the gates of hell; and we have Christ's own promise that these gates shall not prevail against His Church. These words, however so charitably I may say them, may seem to those concerning whom they are written as wanting in charity. But, while disclaiming any such lack, may I further say that such persons seem to be utterly oblivious of the real pain and grief which they themselves are so often inflicting upon trustful and peaceful souls by their crude and ill-advised sentiments and groundless conclusions? Nay, not this only; but alas! in not a few instances they are actually bringing about, however so unconsciously and unintentionally, the total loss of their faith.

I tell you, my dear brethren, there is a clear violation of the Law of Proportion when men let loose the powers of their intellect, and attempt to bring under their sway the revealed truths of God as manifested in His Incarnate Son, without regard to their divine origin and their imperious claims upon the world's acceptance and maintenance in all their integrity. Men are not asked to abdicate their right to think and to reason; but their intellectual parts are not to usurp the functions of their consciences and souls. The observance of a due proportion will preserve the harmony of their life, and save them from anarchy and ruin.

Once more, this same violation of the Law of Proportion is very evident in the distribution by men of their time, their energy, and their substance. How little, in most instances, how *very* little of all this is devoted directly to the cause of Christ and His Church!

I recognize, unequivocally, the propriety of such claims upon them as may arise out of their relations to men's families, their business, their civic communities, and their regard for their own health and recreation.

But I just as unequivocally assert that there is, by the very laws of our creation and preservation, a proportion of all this belonging to the relations in which men stand to God and their ecclesiastical membership. But many men, alas! seem to be utterly destitute of any sense of obligation in this respect. If they give of their time and money in this direction, they are too apt to consider it a matter for congratulation on the part of those who receive it, and effusive thanks are looked upon, again, as a matter of course.

They fail to recognize the fact that Christ and His Church are not in the attitude of beggars. He is a King—nay, *the* King of all kings, and His Church is the Kingdom above all kingdoms.

All that they have which is good and valuable is through Him, and only held in trust at His will and pleasure, to be used and expended as may best promote His honor and glory, and after the manner of His own ordaining.

It is no part of this ordaining to insist upon *all* men and *all* women devoting themselves, either exclusively or chiefly, to the performance of what may be technically termed religious duties.

But when men and women, by reason of the pressure upon them of other duties, excuse themselves for neglecting or only engaging sparingly in Christian worship and work, they are virtually confessing that they are not giving to such worship and work the just proportion belonging to them. How they can thus dishonestly rob God and His Church of their share, and preserve consciences void of offense, is a problem which must be left to their own solution.

It is evident enough, as already intimated, that the measure of service and of pecuniary contributions to be rendered them must vary, according to circumstances, but that *some* proportion is required of all, admits of no controversy.

What a blessed change would be wrought in the moral and spiritual condition of the world if this Law were in universal operation; nay, even in its mental and physical condition!

Many a disordered and pernicious intellect would be restored to its healthy equilibrium, and many a jaded and disabled body would recover its vigor and soundness. And in the soul's observance of this just requirement there would be such a redistribution of her powers and opportunities, as would make almost impossible the truly *awful* abundance of evil of every sort which so disfigures and ruins the lives of so many who otherwise might be among the most honored and useful members of their several communities.

This Law of Proportion can only be recognized by the conscience, however so reasonable it may be, and however so plainly it may be revealed in God's Holy Word. It finds no place in human enactments; nor is its violation subject to human penalties.

But does not its very supernatural origin lay upon us all the greater obligations? Remove the idea of the supernatural, eliminate the idea of God, and conscience ceases to have any empire over man. The conscience would then become, insofar as it remained at all, only a superstitious and fitful prejudice, which might well further become the legitimate object of reason to sweep away.

But reason would protest against any such course. On the contrary, it would bid man to obey his conscience. And in obeying such

a mandate would necessarily acknowledge the existence of the supernatural.

Therefore, one of our greatest needs to-day is a *conscientious* regard for our obligations in this matter of Proportion. With such regard, we would divide our time, attention, and possessions not after a desultory manner, nor according to inclination and impulse, nor from allurements of personal gain and temporary advantages. But such distribution would proceed after an orderly manner, with due respect to the relative claims of the various objects before us, and to the bearing of them all upon the future and eternity.

It is really, brethren, the old question still between God and Cæsar, which our Blessed Lord discussed and settled in His interview with the Pharisees. The Kingdom of Christ is not designed to interfere with the claims and functions of any other recognized society or organization among men for objects in themselves lawful and right, except so far as they intrude upon and detract from the proportion of obligation belonging to the spiritual domain. I am only asking in all that I am saying now that, while we so readily render unto Cæsar the things which are Cæsar's, we should be at least as ready to render unto God the things that are God's.

Cæsar has no reason to fear any deprivation of just rights nor of his share of emoluments at the hands of those who are seeking to establish in a sovereign way the Law of Proportion. Indeed, for the maintenance of these very rights and emoluments, religion becomes an important and essential influence and power, supplying motives of an unselfish and ennobling character, as also the means of grace whereby alone these motives may become efficient and permanent.

In becoming and living a true Christian, a man is made a better citizen, a better neighbor, a better man of business, a better son, a better father; having furnished to him in all these relations a basis and purpose and rule more cogent, attractive, and authoritative than could otherwise be furnished. Thus religion, though working in its proper sphere, always strengthens, rather than weakens, the true and proper authority of other domains. The most that the State can do for religion is to refrain from interfering with it, and to protect it from similar interference on the part of others. In turn, religion will not meddle with things secular or political as long as they do not infringe upon or violate the laws of justice and right.

To be silent under the many infringements and violations of these laws which have been lately and are yet being revealed, would be to abdicate one of her chiefest functions, and to be a messenger of evil rather than of good.

Therefore it is that we should have as our foundation for any contemplated reform the principles of Christianity as alone directing this work in such a manner that, while not condoning the wrong, there shall be no exaggerated nor inharmonious assertion of the right.

To put briefly my whole plea: Let us live according to Law, and let Proportion be its expositor.

## DEVELOPED VIRTUES.

BY C. H. WETHERBE.

IT is a significant fact that the successful development of personal virtues which stand out conspicuously in many a life, has been attained under very adverse conditions and circumstances. It is stated by St. Paul that he had "learned," in whatsoever state he was, to be contented therein. The virtue of patient contentment did not become developed in the apostle during the days when his immediate surroundings were most pleasing to him. It required no effort for him to be happily contented at such a time. It was easy to be patient then. There was nothing in an agreeable situation to induce a development of the virtue of patience, and its attendant contentment. That development came to him when he was undergoing the stress and struggle of adverse tides, during which he was determined to be contented with his lot, to be patient with his portion, to be satisfied when it was naturally easier to be dissatisfied. And there is the virtue of self-control. It is exceedingly easy for even a quick-tempered person to be self-controlled while he is unaffected by influences of an opposing and distracting character. If one could always be entirely free from harassing conditions, both internally and externally, he never could fully develop the virtue of self-control. He must be under due testing in order to have the right opportunity to so exert himself that he will remain self-mastered amid the trial. When others of like temperament would act furious under abuse, the self-controlled man holds himself firmly in check, however meanly he may be treated. He may feel very indignant, and he has a right to feel so, but he controls himself so well that no outburst of passion proceeds from him. This is a splendid type of true temperance. But it is a virtue that is exceedingly difficult for a great many people to develop into a model example.

**LAYING OF THE CORNERSTONE OF CHRIST CATHEDRAL, SALINA, KANSAS**

**Address of the Bishop Coadjutor of Nebraska**

ON Tuesday afternoon, the 29th of May, 1906, the corner-stone of Christ Cathedral was laid by the Bishop of Salina in the presence of a large number of the clergy and laity of the District.

At three o'clock in the afternoon the clergy and members of the Cathedral Chapter marched from the old Cathedral across the street to the new building. The procession was led by the crucifer, one of the cadets of St. John's School. He was followed by the contractors, Messrs. Cuthbert and Sargent of Topeka, Mr. H. A. Macomb of Philadelphia, the architect, the lay members of the Cathedral Chapter, A. L. Sumption, Dr. J. H. Winterbotham, Charles Heyward, James Dedman, W. D. Mitchell, Geo. Perry, E. W. Ober.

Then came the clergy in order of their seniority: the Rev. Albert E. Heard (headmaster of St. John's), Rev. W. N. Colton, Rev. L. R. Benson, Rev. A. M. Griffin, Rev. Canon Belsey, Rev. Canon Lee, Very Rev. Dean W. A. Masker, Jr., the Rt. Rev. Arthur Williams, Bishop Coadjutor of Nebraska attended by his chaplain, the Ven. W. H. Moor of Omaha, the Rt. Rev. Frank Millsbaugh, Bishop of Kansas, attended by his chaplain, the Rev. R. N. Spencer of Junction City, and the Rt. Rev. S. M. Griswold, Bishop of Salina, with his chaplain, the Rev. George B. Kinkead, who carried the level, the square, the plumb, and the mallet.

As the procession started, the orchestra and the people took up the hymn, "All hail the power of Jesus' name."

Upon reaching the platform the service was begun. The 118th Psalm was read and then the Bishop Coadjutor of Nebraska read the lesson, I. Cor. iii. Prayers were then said and another hymn sung, after which the Dean read the list of articles placed in the stone.

The Bible, the Book of Common Prayer, the Church Hymnal, the private Communion set owned and used by the Rev. Thomas B. Dooley, the first rector of Christ Church (the present Cathedral); copies of the *Pathway of Life*, the *American Episcopate*, and *Vesper Bells*, books written by the Rev. Herman Griswold Batterson, D.D., to whose memory the Cathedral is being built, together with a photograph of the author, a photograph of Bishop Griswold, the first Bishop of the Missionary District of Salina, the Current numbers of the *Churchman*, *THE LIVING CHURCH*, and the *Church Standard*; the *Salina Evening Journal*, and other Salina papers, the *District of Salina Watchman* for December 1904, showing the first plan of the Cathedral, and a description of the building; sermon preached at the consecration of the Bishop of Salina, a copy of *Church Work in the State of the Three I's*, by the Rt. Rev. Sheldon M. Griswold, D.D., S.T.D.; newspaper clippings of Colonel Phillips and the founding of Salina; catalogue of St. John's Military School; history of the Church in Salina; history of the Cathedral; list of communicants of the parish; the order of the service for the laying of the corner-stone, the American flag, the symbol of patriotism, and the cross, the sign of redemption.

At the conclusion of the reading of this list, the Bishop of Salina, preceded by his crucifer and his chaplain, proceeded to the cornerstone, spread the mortar, laid the stone, and tried it with the level, plumb, and square, saying at the end: "In the Name of the Father, and of the Son, and of the Holy Ghost. Amen. We lay this cornerstone of the Cathedral Church of the Missionary District of Salina, in pious memory of the Rev. Herman Griswold Batterson, Priest and Doctor; to be known as Christ Cathedral, to the honor of our Lord and Saviour; that here true faith, with the fear of God and brotherly love may forever flourish and abound; and that this place may be a house of prayer for all time to come, to the glory and praise of the great name of our Blessed Lord and Saviour Jesus Christ, who, with the Father and the Holy Spirit, liveth and reigneth, ever one God, world without end. Amen."

The address was made by Bishop Williams. Before speaking of the great field in which the Church is working in the Middle West, and the greater needs, he related some very remarkable coincidences.

"In 1875 I first saw Salina. It was then a little town of about 500 inhabitants standing on a bare expanse of plain. It was built mostly of frame buildings and everything was plain and crude. Within ten miles of Salina I saw a herd of buffaloes. Thirty-one years later I see the plains settled up with farm houses, the valleys so thick with corn that they laugh and sing and everywhere evidences of material wealth and growth; and I must exclaim with the man of old, 'What hath God wrought!'

"Nine years after my first trip through Salina I found myself in Colorado, in the employ of the railroads. I was a skeptic, worried, and troubled. I lost my health, and was sent to Philadelphia, to buy rolling stock for the company. While there, I was passing a church one day, and for the second time in my life I entered the doors of that church in which I am now Bishop. And there I heard a sermon which stilled my doubts, a sermon preached by the man of God in whose honor this Cathedral is erected. And then and there I dedicated my life to God. I want here to pay my tribute to the life of the godly priest in whose honor this Cathedral is to be built."

"This is to be not only a parish church but the mother church of all the district. It is to be the center of missionary enterprise in the district. Here shall the Bishop gather his clergy together and

from here shall go words of counsel; here the doors will be always open and from here will go offers of a better life. Here the truths of our holy religion shall be symbolized in song and prayer and here man shall be taught that life consisteth not in the abundance of the things that he possesseth. May this holy influence radiate from this church and may God be with you."

"The Church in America is confronted with conditions which threaten the life of all supernatural Christianity. To overcome these we are trying everything but Christ. I do not discount human agencies, but they must have the blessing of God. Seriousness is not the keynote of society; commercialism is becoming our life; philanthropy is being made to take the place of righteousness; family prayers are going out of date; the study of the Bible is at a discount. Oh, if the Church would unstop her ears, for then and not till then shall ye be lifted up, oh, ye men of America!"

**THE BISHOP OF HARRISBURG SPEAKS ON TWO IMPORTANT SUBJECTS**

**The Sunday School and Parish Accounts**

NEXT year I hope to report a list of Sunday School workers. It seems to me that those who work as hard as some of our Sunday School teachers do, studying their lessons with great care and never failing to meet their class on the Lord's Day, should have diocesan recognition in some way, and be counted for what they certainly are—workers of whom the Church is proud. Perhaps the most pressing need of the diocese is greater interest in and attention to the Sunday School. Other religious bodies may place a chief reliance upon revivalism, and emotional appeals to adults, but the Church following in the old paths bids us "Train up a child in the way he should go, and when he is old he will not depart from it." She says, right formation of character is better than reformation: that the harvest of wild oats is more wild oats; that the children of the Church are her choicest possession; and that their proper religious education is her chief duty. Even the regular administration of the sacraments and the preaching of the Gospel must not by their great importance lead us to forget that religious child culture which was enjoined on the Church, when our Blessed Lord said to St. Peter, "Feed My lambs."

No sum of money is thought to be too large for the state or city to spend upon secular education. Public and private schools vie with each other in securing the best teachers, the newest books, costly furnishings and most complete apparatus. Is the soul education of our children less important than that of the intellect? Scientific information and general culture elevate and broaden the mind, but the aim of the Sunday School is to teach the child God's will, and so influence his intellect and heart, making character. The most lasting work a clergyman does is probably with and through the children of his flock.

As the Prayer Book offices are named Morning and Evening Prayer, and the early morning has its Eucharist, so the afternoon seems to be the time naturally left for the instruction of our catechumens. There may be places where the Sunday School must meet before or after Morning Prayer, because of the long distances from which parishioners come. Such cases, however, are not usual. If the clergyman feels unable to read so many services on the Lord's Day, then let him omit the evening service for adults and give his full strength to the afternoon Sunday School, closing the service with the Evening Prayer. Let him prepare to teach the lesson as he would for a sermon, and his presence and words will encourage the lay workers and teachers in their noble effort. Good Sunday School rooms, well lighted and heated, the hymns of the Church Hymnal (our only authorized hymn and tune book) sung more rapidly than in church, because little tongues move quickly—frequent catechising—a Bible, Prayer Book, and hymnal given to each scholar for his own—a monthly service in the church where with parent present the whole Catechism can be recited, and some one of its many truths explained and enforced: this I am sure will give us before long parishes of most intelligent young Churchmen and Churchwomen, thoroughly instructed in the truths of the creed, and the laws of the Church.

**PARISH RECORDS.**

A second matter of great importance is that an accurate and systematic record of all parish matters, ecclesiastical and financial, should be made and kept. At least three books should be owned and used by even the smallest mission.

First, the rector or minister in charge, if he has not already done so, should immediately secure a parish record of the proper kind and enter in it each baptism, wedding, and funeral, all who are confirmed, all received by transfer, and all dismissed to other parishes. He should also form a card list of the families of his parish, and on it mark the exact relation of each member of the family to the Church. This last record cannot probably be kept in a book, as the families are constantly leaving or coming and a card can be taken out, or added without destroying the record.

The second book, is the Vestry Minute Book in which should be recorded all resolutions or other proceedings of the vestry, all donations or memorials presented, the calling of rectors, and any paro-

chial happenings of note which may serve to indicate the history of the parish, or be of interest at some later date. The parish records of Great Britain to-day are invaluable as telling the story of the Church life in earlier centuries.

The third book, is that of the Treasurer, who should be most careful to note accurately every dime received from any source. All bills of the parish should as far as possible be paid by check, and no treasurer should ever deposit the money of the Church to his own account in the bank, but in a separate account with his name as treasurer. Once a year each treasurer should ask that his accounts be audited by a committee of the vestry. Every guild and society in the Church should also yearly make a report of all moneys received, spent, or on hand, which can be printed with the yearly report of the parish, if that is the custom—or, at least read from the chancel by the clergyman, showing what has been accomplished, how much it cost to do the work, and for what purpose the funds on hand are to be used. At the annual visitations for confirmation I will be glad to see these three books, which show the spiritual and financial condition of the work. I have been much pleased to find some clergymen and laymen keeping the Church records so beautifully and correctly.

### “REVERENCE, REALITY, AND RIGHTEOUSNESS”

#### Excerpts from Bishop Doane's Address to the Graduates of St. Agnes' School

**Y**OUTH is impatient of advice and scornful of the hardly won experience of age. And so youth has really to learn its lessons by its own trials and to win its final gains by its first failures. Even at the risk of pricked hands, it rather loves to 'pluck the flower' out of any 'nettle' that it may chance to find. I am quite sure that while this was true of me as it is of you to-day, there is, far more than in the long-ago of my youth, in the young person of to-day a self-confidence, an assurance, a recklessness of irreverence which runs riot among things, sacred and profane, and is impatient of any sort of control. It is disposed to flaunt the conventions of society, to reject the restrictions of revelation and religion, to set its individual opinion up against the concrete convictions of the centuries, and to resist authority in any direction and under any name.

#### “GRACE OF REVERENCE.

“I must at least lift up my voice of warning against this tendency and beg you to cultivate, as among the fairest graces of young womanhood the grace of reverence, which shall show itself in respectfulness and courtesy to the persons and the counsel and the character of your elders. That it shall make itself known and seen in manners goes without the saying. But deeper down than that I make my appeal for a change of heart and mind about the entire relation. The temper and the tendency of to-day are eminently critical. Nothing escapes the microscope, the dissecting knife, the chemical solvent; and the result is like to be, if it goes on, that nothing will be left, no standard of comparison, no anchorage to hold to, and no chart to guide. I have the utmost admiration for the splendid spirit of venturesomeness of to-day, its courage, its confidence, its pursuit of knowledge, but I am quite sure that life's best gain and day's best work are better done, when the fine impetuosity of youth is tempered and guided by the experience of age; and when the convictions of riper years are flushed into new life by the eager energy of young blood.

#### “THE THREE RS.

“We have need of you to make the past go on and grow into its future possibilities, and you have need of us to ballast and steady your ventures to ward attainment and success. If we may pick out three Rs to stand for the sum and substance of education, I should be disposed to call them Reverence, Reality, and Righteousness, and among the three to put to-day's emphasis, for the aim and accountability of your lives, upon Reverence.”

**THOU WILT** in time experience that thou dost belong not only to this life, but also art capable of enjoying and beholding God and eternal things, to thy perfect contentment and rest. Thou wilt then fix thine eyes, like a little innocent child, upon the face of God, steadfastly and joyfully; and He in return, like a faithful and loving mother, will keep His eyes upon thee, by which thou wilt be made holy through and through, and transformed into the same image from glory to glory. All thy delight, joy, and bliss will be in God, and God, in return, will have His joy and good pleasure in thee. He will rest and dwell in thee, as in His serene throne of peace; and thy spirit, that had so long gone astray, like a friendless child in a foreign land, will again sweetly repose in its true rest and home, in undisturbed peace. And thus thou wilt become a clear heaven of the ever-blessed God, in which He will dwell, and which He will fill with His divine light and love, and in which He will be glorified in time and in eternity.—*Gerhard Terstegen.*

### CLERICAL ERRORS.—V.

**T**HE wife of a certain Bishop has coined a word which should be useful. It is, “to mish”: a verb, active—very active; transitive—very transitive—and means, “to serve as a missionary.”

Speaking of coined words, the verb, “marify”—meaning, “to perform the marriage ceremony”—should come into general use. It was made by the late Bishop Green of Mississippi, after a painful time when all the papers in the state reported that he had married a certain wealthy widow, meaning, thereby, that he had performed the marriage ceremony, uniting her to another man. The Bishop was a widower, complications ensued, and at last, in desperation, he coined the word.

Except in a few of the Eastern dioceses, the newly-made deacon, by a sort of automatic process, finds himself at once in the diocesan mission field. It is a general rule—having many exceptions, indeed, but still a rule—that he stays in the mission field until he succeeds in building a rectory at one of his stations, thus transforming it into a potential parish. Therefore it is well to at once take steps looking to the building of a rectory. It should be built where it can be rented when not needed by the missionary. The help of all the mission stations in the field can be gotten by vesting the title—not in the station where it is situated—but in the Bishop, or diocese, in trust for the whole mission circuit. A small rectory is better than a large one, as it costs less to furnish, and is more easily rented.

The essential for the successful administration of a mission field is habitual *private prayer* on the part of the missionary. Next after this comes the rigid *keeping of appointments*. When service has been announced at a certain place and time, the missionary must be there at that time, or must have fallen by the wayside while doing all that human power permits to get there. Otherwise, his congregations cease to meet him. No excuse serves, because none is ever asked.

Congregations do not blame a missionary who fails to keep an appointment. They assume that he has done his best. They merely note that his best is not good enough to get him there, and cease to come. Cases are known where a seemingly dead mission has been revived by the mere fact that the missionary succeeded in reaching the church in such weather that none of the congregation were there. He wrote the date and hour on his card, tacked it on the locked door, and came away. He made no comment. The congregation attended to that.

Next after regularity in keeping appointments comes the making of an accurate *parish register* for each mission station. Important as is house-to-house visiting, the parish register is more important; both in its after effects, and because it includes the other. Visiting can be done without making a register, while a register cannot possibly be made without visiting every family. We say, “made,” instead of “revised,” because it is a disastrous truth that, in spite of the law requiring the making of one, and the fact that it is the duty of the Bishop to inspect the register at each visit, half the mission stations of the Church not only have no register now, but never had any.

Our clergy, while in many respects the most law-abiding in the world, have certain pet laws which they habitually break, and this of registers is one of them. The fault lies with the clergy and, back of them, with the seminaries, which provide no course of instruction in parish book-keeping. The fault does not lie with the Bishops. They almost all begin by enforcing the law. They do not continue, for the same reason which prevents a wise man from sitting twice on a hornet's nest.

### THE LIBERAL PRIEST'S “LAMENT.”

“How the big world applauds my name!  
Of yore it did not so!  
For many tongues it's music sweet  
That sounded harsh before!”

Might one, perchance, desire to learn  
The cause of all this fame?  
Just change your creed—  
But—say it all the same!

Yes, say its every word, and scoff at it;  
And draw your pay the same!  
“For honesty,” say narrow, persecuting souls,  
“Is not this liberal's forte!” but “*martyrdom*” and “*fame.*”  
X.

GOD WRITES His truths in our hearts, and by and by, when we get out into the heat of life, with its cares and temptations, God's writing comes out to the light.—*Rev. W. W. Newton.*

# Diocesan Conventions

## DELAWARE.

**T**HE annual Convention of the diocese of Delaware met in Christ Church, Dover (the Rev. George M. Bond, rector), Wednesday, June 6th. The organization of the Convention was preceded by a missionary service, Tuesday evening, at which the Ven. Charles H. B. Turner, Archdeacon of Dover, and the Rev. Albert E. Clay of Middletown were the speakers.

At the business session, Wednesday morning, the secretary, Mr. John S. Grohe, was reelected to serve; and the Standing Committee of last year was unanimously reelected as a whole. Mr. Joseph Swift was reelected treasurer.

At the celebration of Holy Communion at 10:30 o'clock, Bishop Coleman being assisted by Archdeacon Turner of Dover and Archdeacon Hall of Wilmington as epistoler and gospeller, respectively, also read his triennial charge. Just before the service the Bishop had received the affecting news of the death of his sister-in-law, Mrs. Edward G. Bradford of near Wilmington, and wife of Judge Edward G. Bradford of the Delaware District United States Court.

At the afternoon session a delegation of the Delaware Anti-Bribery League, consisting of Henry B. Thompson, senior warden of Trinity Church, Wilmington, and Thomas F. Bayard of the same city, addressed the Convention on the need of the Church's entering the cause to exterminate bribery at elections, which was a practice common to both of the great political parties, so that Delaware had gained an unenviable record and was chiefly celebrated for its political corruptness. There were 47,000 voters at the last general election, and the campaign funds aggregated \$60,000.

The Rev. Hubert W. Wells then presented suitable resolutions, expressing the Church's abhorrence and condemnation of "all such bribery and corruption," and that members of the Church and community should endeavor, by the use of every suitable means, to free the state from the same. These resolutions were adopted.

The Rev. Messrs. C. H. B. Turner and Clarence Morton Murray proposed changes to the diocesan canons governing the eligibility of wardens and vestrymen, Archdeacon Turner's object being to require a vestryman to be a communicant in addition to the existing qualifications, while Mr. Murray's object was to constitute the diocesan, with the advice and consent of the Standing Committee, a court for the lodgment of any protests against the eligibility of vestrymen. The committee on Constitutions and Canons reported adversely on these two measures, whereupon the Rev. F. A. Heisley of Wilmington moved for a vote of non-concurrence, with regard to the report on Mr. Murray's measure. The Rev. Hubert W. Wells, in seconding the motion, made such a strong plea for the measure that, although lost, the vote was close enough to necessitate polling.

The Rev. Hubert W. Wells also introduced an amendment on the canons governing the order of the Convention, by which Morning Prayer was eliminated from the first day's session, which should begin with Holy Communion and transferred to the beginning of any further day's work. This amendment was adopted.

In his Convention address, the Bishop commended the work of the Delaware State Anti-Bribery League, and added: "I venture to repeat what I said in 1903: A man must be made to feel that what he would be afraid and ashamed to do in his business and social relations, he is to be equally afraid and ashamed to do in politics. He is not to be allowed to use his Church membership as a cloak under whose protecting folds he may be guilty of all manner of deceit and fraud. A corruptionist is not really a Democrat or a Republican; but is simply a hypocritical criminal, who, in his greed and dishonesty, is grossly violating the principles which he professes to uphold."

Upon the recent introduction of Sunday trains upon the Delaware division of the Pennsylvania Railroad, he said:

"I very much regret the introduction of Sunday railway trains into our peninsula. While well aware of the specious arguments adduced in their favor, I am persuaded that they mean more of harm than of good. It was, I have always thought, an honorable distinction that, almost alone, our Delaware division, so far at least as passenger trains are concerned, observed the Lord's day.

"Of course, I may be mistaken, but I am persuaded that there was but little demand for them. And even if in this respect I am mistaken, the demand for them, however so general, was not in the interests of any need that should override the sanctity and quietude belonging to a day already in other directions and by other means so grievously disregarded.

"I add a paragraph from a Sussex county newspaper in its issue after the first Sunday trains: 'Sunday in ——— had the robe of heathenism, freight and passenger trains were run all day long, about 200 men were working on the new siding, teams were unloading ice for refrigerator cars, a great many did not know what day it was.'"

## EASTON.

**T**HE thirty-eighth annual Convention of the diocese of Easton met in Christ Church, Easton, on June 5th and 6th, opening with a celebration of the Holy Eucharist, the Bishop officiating, assisted by the Rev. W. G. McCready, D.D., as deacon, and the Rev.

William Wallace Green, as sub-deacon; the Rev. A. J. Vanderbogart preaching the Convention sermon.

Immediately afterwards the Convention organized. The Very Rev. E. R. Rich was reelected secretary and the Rev. P. B. Adkins, assistant secretary. The committee appointed at the last Convention regarding the merging of the Diocesan Clergy Relief with the general fund made an unfavorable report, which provoked many stirring speeches, especially from the clergy. The matter was temporarily settled by continuing the same committee to report further to the next Convention.

Last year it was quite generally understood that the Convention would go to Cambridge in 1907, but the Rev. J. W. Sutton, rector of St. James', Port Deposit, presented such an appeal for the good the presence of Convention would do in his parish that, assisted by nearby parishes, his invitation was accepted by a vote of 23 to 21.

At the evening session the first day, the Bishop delivered his address, beginning with these words: "Last year I had to report loss as well as gain; this year it is all gain." The number of confirmations, 241, was the largest in many years. One parish, Berlin, the Rev. H. G. England, rector, presented the largest class ever confirmed in the diocese—29. The Bishop noted with gratification that the parishes are not content with one annual visitation, he having visited some of them as many as three times during the past year.

The cause of diocesan missions was forcibly presented by the Rev. Dr. McCready, as well as by the Bishop, and they were requested, if feasible, to repeat these addresses in every parish in the diocese; one rector said that they would be worth 50 per cent. extra on the pledge of his parish.

In the election of members of the Standing Committee, the old committee was reelected with the exception of the Rev. Algernon Batte, who is succeeded by the Rev. W. G. McCready, D.D.

The Sunday School Institute, a tentative organization of which was made a month ago in St. Paul's Church, Trappe, was endorsed by the Convention, and the same officers were reelected for the ensuing year.

The last report submitted was that of the committee on the State of the Church. It noted many evidences of progress, among them the churches in Millington and Berlin, replacing those burned, the parish building at Chestertown, the new rectory at Denton, the virtual liquidation of the debt of Christ Church, Easton, the payment of a long standing debt of \$800 at Pocomoke City, and a memorial placed in the church there to the late C. C. Lloyd. The report aroused so much interest that it was resolved to have it printed in slips and distributed throughout the various churches of the diocese.

The committee stated that a complete report was impossible with parochial reports coming in so tardily, and a resolution was adopted that all parochial reports be in the hands of the Bishop at least one week before the meeting of the Convention.

Messages of condolence were sent to the Rev. Charles S. Spencer, D.D., of Kent Island, and the Rev. C. T. Denroche of Kent County, who were unable to be present on account of sickness.

The Bishop gave a reception to the members of the Convention and Church people on Wednesday afternoon at the episcopal residence, which was thoroughly enjoyed by both host and guests.

## FOND DU LAC.

**T**HE thirty-second annual Council convened in the Cathedral at Fond du Lac on Tuesday, June 5th, at 9 A. M. Owing to the illness of the Bishop of the diocese, the Bishop Coadjutor presided over the Council. He was the celebrant of the Solemn High Mass, at which the Rev. B. T. Rogers was deacon, and the Rev. M. N. Ray, sub-deacon. The Ven. S. W. Fay, Jr., was master of ceremonies. The Plainsong Mass, the *Missa de Angelis*, was sung by a choir of men, assisted by the clergy.

The Rev. W. B. Thorn was elected Secretary, and the Rev. Doane Upjohn, his assistant. The Standing Committee for the ensuing year is as follows: the Rev. Fathers H. S. Foster, M. N. Ray, F. A. Sanborn, and S. P. Delany; and Messrs. J. B. Perry, E. R. Herren, and G. L. Field. The Ecclesiastical Court is composed of the following: The Rev. Messrs. J. G. H. Barry, D.D., B. T. Rogers, S. W. Fay, W. Dafter, D.D., and W. A. Grier.

Most of the business session was taken up with the revision of the Constitution and Canons. The proposed revisions were reported by the Rev. B. T. Rogers for the Committee on Legislation. The Constitution was adopted and most of the Canons which do not depend upon the Constitution, which cannot be ratified till next year.

The Council voted against the proposal to reduce the representation of deputies to the General Convention; also against the proposal of Suffragan Bishops for the Negro work; and in favor of legislation by the General Convention which will bring our divorce regulations into harmony with the regulations of the rest of the Western Church.

We glean the following from the address of Bishop Grafton relative to his own work for the year:

We have confirmed during the past year at the Cathedral, where we have held two confirmations; at the chapel of the Holy Ghost in

the Convent, 6 persons; at Grafton Hall, 2; at the Church of the Intercession, Stevens Point.

At the request of the Bishop of Milwaukee, we ordained two deacons and two priests, Silas Cook Walton and Simon Warren McMillan to the diaconate, and the Rev. Charles Albert Powell and Rev. Myron George Argus to the priesthood. Also we ordered to the priesthood the Rev. James Boyd Cox.

The past year has been noted by the establishment here of the Mother House of the Community of the Holy Nativity. It will bring a benediction to the diocese and has already been of much spiritual aid to the parochial clergy. During the past year, we have received six priests associate, and 17 lady associates; admitted seven postulants, given the habit to three novices and professed two sisters. We ask for the community your intelligent sympathy and coöperation in its development.

The office of visitation belongs especially to our Coadjutor, but we do not wish to deprive ourselves of the privilege and joy of meeting with our dear people. We have visited St. Michael's, North Fond du Lac, several times, been twice to All Saints', Appleton, visited the mission at Kaukauna, been twice to Christ Church, Green Bay, visited the Church of the Apostles, Oneida, also St. Mark's, Oconto, St. Paul's, Marinette, St. Agnes'-by-the-Lake, Algoma, the Church of the Precious Blood, Gardner, St. James', Manitowoc, Grace Church, Sheboygan, St. Peter's, Sheboygan Falls, Church of the Intercession, Stevens Point. We laid the corner-stone of All Saints', Appleton, and of the parish house at Oneida. This latter we would most heartily commend to the aid of Churchmen. Father Merrill has done a noble work for the Oneidas, and this most useful and necessary addition is most worthy of support.

Outside the diocese we have visited the Cathedral, Milwaukee; the Church of the Ascension, Chicago; St. Edward the Martyr's, New York; St. Stephen's, Providence; Church of the Advent and St. John Evangelist's, Boston; St. Paul's and Calvary, Philadelphia; and attended meeting of the Bishops of the Fifth Province at Indianapolis.

We have attended a large number of business meetings, delivered 101 sermons and addresses, including three retreats to the Sisters and one to the clergy, when about 34 were present. We do not know how many articles have been written for publication in Church papers, but some fifteen or more. It has been a pleasure, also, to assist in the publication of Fr. Delaney's able tract on *The Difficulties of Faith*, and coöperate with the Rev. Page-Dyer of Philadelphia, in his tract on *The Holy Eucharist*, and in bringing out, also, a new edition of Grou's *Self-Consecration*. To our clergy and for their people we are always willing to give away our tracts. And the Sisters from their Lending Library are prepared to loan books to any of the clergy and laity. It has been said the laity of our Church are not as a body as well instructed as they should be, but with books at their disposal in our diocese, there is no reason this should be the case. We have a body of learned clergy and we desire that the same may be said of the laity of Fond du Lac.

It has fallen to us to have been able with the aid of friends outside the diocese to distribute between ten and eleven thousand dollars for the building up of our work. There have been some noble gifts of late within our diocese. Mrs. Boswell, that good and noble Churchwoman, who did so much towards the building of the church at Stevens Point, left \$15,000 towards its endowment and \$4,500 to other diocesan purposes. One person gave \$10,000 to the church at Appleton, and a like or much larger sum was not long since given for the church and rectory at Ashland. The diocese needs \$40,000 for the endowment of its episcopate. Until this is raised, our diocese cannot do successfully its missionary work. If all would leave something to this purpose, or take out an insurance policy on its behalf, it would not be many years before our diocese would be on a good financial foundation. Not only our diocese, but our respective parishes all need some endowment. In this respect we are glad to mention, that my own desire of seeing rectories connected with every parish is gradually being fulfilled.

#### HARRISBURG.

THE second annual Convention of the diocese of Harrisburg convened in Christ Church, Williamsport, Pa., on June 5th and 6th. Evening Prayer was said on Tuesday by the Rev. Messrs. W. Northey Jones and Rollin A. Sawyer and the Bishop read his address.

Immediately after prayers the Bishop called the Convention to order in the church. Forty-three clergy and sixty-one lay delegates were present at the sessions. Mr. Charles M. Clement was unanimously elected secretary and appointed as his assistant, the Rev. Wm. H. Butts. The regular committees were appointed and business was referred to them. The hours of business were fixed and the time of balloting for lay members of the Standing Committee. Nominations for the various diocesan offices were made. Mr. James M. Lambertson offered the following resolution, which was adopted by a rising vote:

*Resolved*, That this Convention extends the privileges of the floor to the Rt. Rev. Dr. Paret, Bishop of Maryland, and invites him to a seat at the right of the President of the Convention. Words of kindly greeting from the diocese of Maryland were then spoken by the Bishop, who was sometime rector of Christ Church, Williamsport.

The privileges of the Democratic, Republican, and Ross Clubs,

and the Howard Club of Knights Templar were extended to the members of the Convention.

The proceedings of the second day began with a celebration of the Holy Communion at 8 A. M., by the Bishop of the diocese, assisted by the Rev. Messrs. W. N. Jones and E. N. Webber.

The Convention received subscriptions towards paying off the deficit reported by the finance committee, and \$812.05 was subscribed. The reports of diocesan officers were laid before the Convention. The Bishop appointed the following committee on the Increase of the Episcopal Endowment: the Rev. Messrs. Robert F. Gibson, Walter R. Breed, D.D., Le Roy F. Baker, George I. Browne, James W. Diggles, and Messrs. Herbert W. Hartman, Charles M. Clement, John C. Schmidt, Joseph C. Righter, and James M. Lambertson. The Convention sat as a Board of Missions and the reports of the Treasurer, Mr. George N. Reynolds, and the Secretary, Mr. W. Fred Reynolds, were received. The Rev. Robert F. Gibson presented the matter of the *Harrisburg Churchman* and the report of the treasurer of the *Harrisburg Churchman*, Mr. James M. Lambertson. It was resolved to continue the paper, which has a circulation of 5,200 copies a month and goes into every home in the diocese, and to provide means for its maintenance. Two hundred dollars was subscribed toward the support of the paper, and twenty-eight members of the Convention agreed to contribute \$10 towards the expenses of the paper and their *pro rata* share of any deficit not exceeding \$25. The Bishop appointed the following Advisory Committee of the paper: Messrs. Levi B. Alricks, W. Fred Reynolds, W. Heyward Myers, Ivanhoe S. Huber, Charles M. Clement, Mrs. J. W. B. Bausman, Mrs. Edward P. Almy, and Mrs. Jeremiah Black.

The Rev. H. R. Hulse addressed the Board of Missions on the subject of "The Men's Thank Offering for Three Hundred Years of English Christianity in America." Prayers for missions were said at noon. The following committee of nine laymen was appointed by the Bishop, to devise ways and means for the proper representation of the diocese in the Men's Thank Offering. Messrs. Richard E. Cochran, Charles M. Clement, S. Richard Peale, Benjamin F. Meyers, Charles A. Preston, Herbert W. Hartman, Hiram A. Merriman, C. J. Phillips, and T. J. Brereton. The Bishop appointed the following committee on Sunday School Instruction and a scheme of Diocesan Lessons: Rev. Messrs. William F. Shero, Frederick Gardiner, William E. Kunkel, and Messrs. W. Edwin Chipchase, Samuel Heron, E. E. Marshall, and F. K. White, M.D.

A minute regarding the approaching sixtieth anniversary of the ordination of the Rev. Francis Joseph Clerc, D.D., prepared by Archdeacon Alexander McMillan and Archdeacon Heakes was read by the Rev. Mr. McMillan, and a resolution offered in connection therewith was adopted by a rising vote. The Rev. Dr. Clerc made a feeling response.

A resolution of regret at the retirement of Mr. John G. Freeze from the office of Chancellor, he being in his eighty-first year, was adopted by a rising vote and Mr. Freeze was presented to the house and thanked the Convention for its action.

The invitation to hold the next Convention in St. Matthew's Church, Sunbury, was accepted and after prayers and the blessing by the Bishop the Convention adjourned. Among the diocesan officers elected were the following: Treasurer, Mr. William K. Alricks; Chancellor, Mr. Cyrus La Rue Munson; Registrar, the Rev. George I. Browne; Standing Committee, the Rev. Messrs. Charles Morison, William F. Shero, Le Roy F. Baker, Walter R. Breed, D.D., George I. Browne, and Messrs. Ivanhoe S. Huber, Hugh B. Meredith, M.D., Benjamin F. Meyers, Hugh M. North, LL.D., F. N. Page.

#### HONOLULU.

THE fourth annual Convocation of the missionary district opened on May 20th, by a celebration of the Holy Communion. The Bishop at this service delivered his address, in which he reviewed the peculiar moral problems and difficulties in the Islands. He asked the question whether the increase of Mormonism in Hawaii among the Hawaiians came from an appeal to that which was highest or that which was lowest in them. He spoke also in scathing terms of white men who prey upon part white girls, leading them into dissolute lives.

The business of Convocation itself was chiefly the transaction



ONE OF THE COTTAGES AT THE REST HOUSE, WAIHAOLE.

of routine business, but the conference in the interest of Christian Education and the annual meeting of the Woman's Auxiliary and guilds were largely attended and was of peculiar interest due to the fact that several Chinese workers and Mr. Fukao, the Japanese worker, made stirring addresses. A young man, Gee Ching, connected with St. Elizabeth's, made a remarkable address, telling of his conversion to Christianity. He had been the leader of a Confucian Society and had gone to St. Elizabeth's to see what religion was taught there. It had resulted in his baptism and confirmation and his giving himself up to Church work.

The reports showed a large amount of work done by the Woman's Auxiliary and the guilds.

Among the many signs of advancement, is the gift during the year of the Olivia Procter Rest House for Church workers. This property, costing \$5,000, is the gift of Mr. W. A. Procter of Cincinnati, who has done so much for the Church here.

Another advance is the lodging house connected with St. Elizabeth's. This consists of seventeen rooms occupied by young men of the mission, who pay rent as for rooms elsewhere, but are removed from the conditions existing in the Oriental quarters.

The Bishop reported that the communicants of the district had increased 85 per cent. during four years and that last year there were presented for Confirmation twice as many persons as last year and many more than ever in the history of the Islands.

### WESTERN MICHIGAN.

THE thirty-second annual Convention of the diocese of Western Michigan was held in Emmanuel Church, Petoskey, June 6th and 7th. The opening service and preliminary organization took place at 8:30 A. M. The Holy Communion was celebrated at ten o'clock, Bishop Gillespie and Bishop Coadjutor McCormick celebrants, assisted by the rector, the Rev. F. R. Godolphin, and the Rev. C. T. Stout of Traverse City.

The addresses of the Bishops took the place of the Convention sermon.

Bishop Coadjutor McCormick heartily commended the work of St. Andrew's Brotherhood, suggested the formation of a diocesan choir guild, and urged a liberal offering by the men of the Church to the Missionary Thank Offering. He closed his address with the following words:

"I have much enjoyed the Confirmation visitations this year and I consider the classes presented satisfactory in almost every instance, both as to quantity and quality. It would considerably facilitate the visitations if some of the classes might be prepared at some other period of the year than during Lent. Often a rector in the midst of special Lenten services cannot give adequate attention to the preparation of the class. If classes might be prepared in the fall or during Advent and confirmed in time for them to make their first Communion on or about Christmas, it might be both more convenient and more expedient. I shall be pleased to make dates for fall and winter visitations with any of the clergy who may be willing to try this plan.

"I cannot close without expressing my heartfelt gratitude for two things: First, for the truly remarkable affection and consideration which I received from the clergy and laity of the diocese at the time of my election and consecration and the unvarying kindness of my reception in these early visitations; secondly, for the gracious liberality of the Woman's Auxiliary in offering to raise a fund of six hundred dollars to be placed at my disposal for use at some particular point in our diocesan missions."

At the business session Wednesday afternoon, the following officers were elected: Secretary, the Rev. Charles Donahue; Assistant Secretary, the Rev. S. N. Ussher; Treasurer, Mr. E. H. Hunt; Chancellor, Mr. Jacob Kleinhaus; Registrar, the Rev. Albert E. Wells; Standing Committee—Clerical, Roger H. Peters, Wm. Galpin, Chas. Donahue, and Wm. Lucas; lay, J. Davidson Burns, Wm. J. Stuart, Jacob Kleinhaus. Board of Missions—Clerical, Wm. Lucas, Wm. Galpin, C. J. DeCoux, Chas. Donahue, R. H. Peters; Lay, Thomas Hume, E. C. Leavenworth, E. F. Sweet, Chas. R. Wilkes, Frank Clark.

At the evening service, the time was devoted to the subject of Diocesan Missions. A stirring address was made by the Bishop Coadjutor, and pledges taken for the work.

The memorial from the diocese of Indianapolis on reduced representation to the General Convention, occasioned considerable discussion, but final action was postponed till the next Convention.

A very interesting and instructive lecture, illustrated by stereopticon views, was given on Tuesday evening by the Rev. S. N. Ussher, Dean of St. Mark's Pro-Cathedral, Grand Rapids. The subject of the lecture was, "Contributions of Archæology to the Faith."

HERE (writes "Londoner" to the *Liverpool Post*) is the latest society *bonne bouche*. Mr. Winston Churchill is growing a moustache, this so-called lady's adornment being very much in the embryonic stage. A lady was being taken in to dinner by the budding politician. "Mr. Churchill," said she, "I like your politics as little as I like your moustache." A blow to paralyze the readiest tongue, you think? By no means. Rapidly came the reply, "Madam, you are not at all likely to come in contact with either." Whether they spoke again during dinner is not recorded.

### AFFECTION AND LOYALTY.

TENTH ANNIVERSARY OF THE RECTORSHIP OF THE  
REV. C. LE V. BRINE.

ON Tuesday, June 5th, occurred the 10th anniversary of the rectorship of the Rev. C. Le V. Brine, as rector of Christ Church, Portsmouth, N. H. The demonstration of affection and loyalty by the friends and parishioners of Fr. Brine, were remarkable. The wardens and vestrymen presented him with the following address: *To the Reverend Charles le Vesconte Brine, Rector of Christ Church of Portsmouth, N. H.*

YOUR REVERENCE:—As the representatives of the people of Christ Church and especially in their own behalf, the wardens and vestrymen of the parish avail themselves of this occasion, the tenth anniversary of your rectorship, to tender to you, their beloved priest, a simple acknowledgment of indebtedness for your devoted pastoral care. No adequate return can be made for that care beyond their assurance of loyal support in your work, and their heart-felt gratitude for the noble, patient, generous and incessant labor by which, under God's blessings, you have strengthened the parish and steadily increased its numbers, and its influence both in this community and in this diocese.

You have had, we know, not only the hindrances which every faithful priest encounters everywhere, but many of a purely local character to contend against; and this fact has increased alike your burdens and our indebtedness.

We can only add the expression of our hope that decade may follow decade in your stay with us, to our continued enrichment and your own ever increasing joy in the flock you have so faithfully shepherded.

Your obedient servants,

SIDNEY S. TRUEMAN,  
GEORGE H. ROCK,

*Wardens.*

THOMAS J. TRUEMAN,  
FRANK D. LEWIS,  
CHARLES T. PERKINS,  
EVERETT L. MARSTON,  
OLIVER J. GOLDSMITH,

*Vestrymen.*

The Bishop of the diocese sent a very complimentary letter, expressing his regrets at not being able to be present. Some fifteen members of the Catholic Club of Massachusetts were present at the service. The sermon was by the Rev. Brian C. Roberts of Dorchester, Mass. The following is an abstract:

"We come here to-day, upon this tenth anniversary of the institution of the rector of this parish, not only because of our personal love for the rector, not only because of his place in the diocese of New Hampshire, but preëminently because of his part in what Christ, the Living Lord, has here continued both to do and to teach in this portion of the kingdom of God on earth. We come because this is a part of Christ's Catholic Church, and we would rejoice with you in the blessings of Catholic faith and Catholic practice which have been yours here in this parish.

"And to us who know the history of New England, and have personally known her temper and illumination, who have seen the struggle of the various and varying Christian bodies that have been striving to interpret God's message to the people, we who know, as no one—save he who has from childhood been brought up in touch with the peculiar atmosphere of New England—her weakness and her strength—we naturally ask what then does the Catholic Church stand for in the New England towns and by what methods is Catholic truth best presented to the descendants of Puritans. First and foremost the Catholic Church stands for dogma. Not for man's individual dogma, even though it be the wisest of human kind, but for those dogmatic truths taught by our blessed Lord before His Ascension, and which He has continued to teach from that glorious moment even until to-day; and will continue to teach unto the end of the world.

"The Catholic Church stands for what our Blessed Lord gave us in those great forty days when He taught the truths of the kingdom, and still continues to teach by the mouths of authorized and apostolic witnesses. Those truths she cannot possibly change or minimize. The truths that the Apostle's and the Nicene Creeds proclaim; such facts that "it is evident unto all men, diligently reading Holy Scripture and ancient authors, that from the apostles' time there have been these orders—Bishops, priests, and deacons—a successive apostolic ministry endowed with sacramental power; that the Holy Eucharist is no nude memorial, but that there we receive and present in reality the most blessed Body and Blood of our Lord and Saviour; that by ordination the priest is invested with the office and work of sacerdotal activity, with power to pronounce or withhold sacramental absolution. "Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained." With these words the Church pronounces to her priests somewhat of her understanding of their work. The Catholic Church stands in New England, as everywhere else she may be, for the living voice of the living Christ, continuing both to do and to teach here in the new world, in the newer England, in the diocese of New Hampshire, here in Portsmouth, for truth received from Almighty God in the person of Christ and committed to the Catholic Church to teach with infallible certainty the wonderful dogma of heaven."

*Helps on the*  
**Sunday School Lessons**

JOINT DIOCESAN SERIES

SUBJECT—*Old Testament History. Part IV. From the Captivity of Israel to the Close of the Old Testament.*

BY THE REV. ELMER E. LOFSTROM

**ISAIAH AND THE GRACIOUS INVITATION.**

FOR THE SECOND SUNDAY AFTER TRINITY.

Catechism: IV., Obligations. Text: Rom. x. 13, 14.

Scripture: Isaiah lv. 1-13.

**W**HAT is it that is here offered so freely? It is contrasted with that for which men pay a price and yet which does not satisfy after it has been paid for. This thing that is offered is something which will truly satisfy, and yet it is offered without money and without price. How is it then that there is any need of offering it and of urging men to partake of it? Is it to be had without conditions?

These, and like questions which may occur to you, will serve to arouse interest in the lesson. Guide the discussion so as to bring out the central query, what is it that can satisfy the heart of man? If we were given a single wish, what would be the best thing to wish for? Is there any one thing which would insure true peace and happiness? Have answers volunteered. And whatever may be offered, save the one answer, will be found wanting under some condition of life. Satisfied desires still may mean leanness of soul, as in the days of the Psalmist. But there is one hunger and one thirst which may be satisfied without making the soul lean. "Blessed are they that do hunger and thirst after *righteousness*, for they shall be filled," said the great Teacher. And this righteousness, where may it be found? How may the hunger and the thirst be satisfied? Again, the same One answers, "He that cometh to Me shall not hunger, and he that believeth on Me shall never thirst."

And this answer to the great query of the ages was foreseen by the prophet Isaiah. Our lesson to-day will show us, when rightly understood, that Isaiah not only saw what was needed to satisfy the yearnings of the best that is in man, but that he saw that it could only be given to men through the Righteous Servant of whom we have already studied. This latter point comes out from fixing the connection of this chapter with what has gone before. There is a regular progress in the development of the prophecy. Isaiah saw that the inevitable result of the rejection of his warnings would be the captivity and the draining of the cup of judgment (li. 17). But he saw beyond, and knew that the restoration would also come (lii. 2). As we have seen in the last lesson, he saw that this involved the work of the Righteous Servant who would make many partake of His righteousness (liii. 10, 11). By reason of the righteousness which they should thus acquire through Him, the people themselves would also become "servants of the Lord" (liv. 17). The result of Israel's thus fulfilling her mission will be that the seed of Israel shall "inherit the nations" (liv. 3). Accordingly, she is told to enlarge herself to make room for the Gentiles (liv. 3), and the glory which will follow will make clear to them that the loving kindness of the Lord has been and will ever be constant. His covenant of peace is more lasting than earth itself (liv. 7-10). But all this depends upon something. The redemption finally comes, not because of the lapse of time, but because the Way has been found for laying the foundation upon which alone redemption can be had. This foundation is righteousness (liv. 14), and it can be had only from the Lord Himself (liv. 17). It is from this point, where he has reached the point where he has made it clear that all depends upon righteousness, and that righteousness is a gift of God, that he breaks out into this beautiful invitation, beginning, "Ho, every one that thirsteth come ye to the waters."

But this gift of righteousness so freely offered, why is it not accepted at once and by everyone? It should be made clear that while the righteousness is *freely* offered through the coming Saviour, yet its very nature implies certain conditions upon which it may alone be received. These conditions are not arbitrary, but essential. We cannot have righteousness without them, just as a thing cannot be wet and dry, black and white, at the same time. The Lord Jesus gave a revelation of righteousness, and of the results of sin, which by the coming of the Holy Spirit has convinced the world of the need and possibility

of righteousness. But to accept the righteousness involves repentance, faith, and obedience. If a man have not these he cannot be a sharer in His righteousness.

And these are the very conditions we find named here by the prophet Isaiah. He says that the wicked must forsake his way, and evil thoughts must be put away (7). What is this but true repentance which forsakes sin? He says that we must seek the Lord, and call upon Him while we may (6). What is this but to have true faith? And he says that we must "hearken," "incline our ear and come" (2, 3). What is this but the expression in obedience of the repentance and faith?

More than this, there is something else bound up with the attainment of righteousness. In one sense it is as much a condition as those already mentioned. Righteousness exalteth a nation, and to be righteous cannot but give glory to God. The righteous nation becomes a witness in the world to the beauty of holiness, and nations shall be drawn to them and through them to God (4, 5).

Verses 8-13 are a connected argument which may be called the prophet's apology for what he has declared. It seems utterly impossible that this of which he has spoken should come true. But the explanation is offered that it is God who has promised and He can and will bring it to pass. It is the fulfilment of "the sure mercies of David" (3). God's word has gone forth. As surely as His rain and dew work silently, quietly, often unseen, yet fulfil their mission, so will His word in this matter be fulfilled. And the making of the nation righteous involves its redemption and deliverance. Even the land shall bear witness to the power of righteousness.

Another important query may be raised: Did Isaiah, who had seen and foretold the coming of the suffering, righteous Servant, have any reference here to the sanctifying or righteousness-making work of the Holy Spirit, whose work follows that of the Saviour? See St. John iv. 13, 14; vii. 37-39.

**SOME THOUGHTS CONCERNING THE INCARNATION.**

BY THE REV. CHESTER WOOD.

**T**HE recent discussion concerning the Birth of Christ and His Resurrection has brought to mind some facts that are somewhat peculiar.

The idea of the Virgin Birth of Christ has attracted the most attention, for, if that is conceded or denied, then it also carries the other point of the Bodily Resurrection, or it denies it.

Is it any more difficult to say, and truly believe, that God caused Christ to be born of a Virgin—that is, with no human father—than it is to say that God made heaven and earth and all things visible and invisible?

If you deny the possibility of the Virgin Birth, then to be logical, you must say that there are some things impossible to God. This is inconceivable if you believe at all in the idea of God as held by the Church.

You cannot stop if you *limit* God at all, until you *eliminate* Him entirely.

No, if God is what we say He is, then there is no difficulty in also saying that He took substance and was born of a woman.

However, it is not so much the question of the *possibility* of God's doing this, as it is the *probability* of His doing it.

Why should Jesus be born of a virgin? Why should He not have had a human father as well as a human mother?

Surely, in God's all-power, He could have made the human fatherhood just as pure. But on the one side we are told that Mary "knew not a man." While on the other side, we are taught that a human being is never born without a father.

Again, if Jesus Christ is what the Church has believed, He is not merely a new human being, but God, the Divine Eternal taking on humanity in the form of man.

*We believe that God is the Father of all—then why should we ask that God should have a father?*

No, it may be God's law of Nature that every human being should have a father and a mother, but if Christ is God, then the Incarnation as taught is reasonable. If not, then Christ is nothing but a man, and we are mistaken, and the Unitarians and Mohammedans and Jews are right.

Are we ready to accept that? Have we become so proud in our own estimation that we are ready to set ourselves on an equality with Christ, and to say that there is nothing beyond us?

Of course, the Incarnation is a mystery. We do not like to be told that, because it means something we do not understand. Everything infinite is a mystery—time, space, God. So is our life, but if we are sane we do not cast it away, but we cherish it and make the best of it.



## 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 CRITICISM ON DR. KIEFFER'S PAMPHLET.

To the Editor of *The Living Church*:

I HAVE just received a tract, entitled "Thoughts Suggested by the late Heresy Trial," from my old friend, Dr. Kieffer of Bradford, Pa. Much as we agree on many points of spiritual interpretation, I am constrained to part company with him on the substance of this tract. There is one part of the tract, however, which ought to be preserved. It seems to me like a grain of wheat in the midst of a measure of elegant rhetoric. Dr. Kieffer deserves credit for its authorship, and for placing it in the midst of his essay; since it is a striking rationale of the Virgin Birth, and since it will go far to modify the effect of his argument.

"For all we know, 'partheno-genesis,' virgin-birth may be a law of God, through which new species have always been brought into the world. Huxley says it is common among silk worms. Maeterlinck finds it among queen bees. It may have been, in the process of evolution, that when a species developed to its fullest capacity on its plane, then some virgin of that species was chosen, by the brooding Spirit of God, as the matrix for the conception and birth of the next higher species. And that thus was the evolution of all creatures culminating in humanity. And that, then, from some chosen female of that order one was divinely chosen to start a new creation, as far above the ordinary man as the latter is above the animal ancestry."

But since the Son of Mary is to us this very thing—a "new creation" (Gal. vi. 15)—I must take issue with the writer when he asserts that we have no means of knowing whether or not this was true of our Blessed Lord. He bases this assertion upon two statements, neither of which will bear examination.

"St. Mark's Gospel is the oldest of the four and confessedly the basis of St. Matthew's and St. Luke's—and it makes no allusion to it."

I am surprised that so erudite a scholar as Dr. Kieffer should make so bold a statement. Hastings' *Dictionary of the Bible*—which is about as "broad" a dictionary as could be compiled—has this to say:

"Ancient tradition is not in favor of the priority of Mark. It generally regards Matthew as the first of the Gospels. Clement Alex. gives the tradition regarding the order of the Gospels. He reports it, according to Eusebius, as 'derived from the oldest presbyters,' and as being to the effect that the Gospels which contain the genealogies were written first. Augustine regarded Mark as dependent on Matthew."

Then the dictionary goes on to say:

"Opinion, however, has gone more and more in the other direction."

Surely if modern scholarship can find nothing more than "opinion" to offset the testimony of antiquity, it can hardly be said that St. Mark's Gospel is "confessedly the basis of St. Matthew's and St. Luke's." But even if modern "opinion" is right, and the early fathers wrong, it is strange logic to argue that St. Mark's silence sets aside the testimony both of St. Matthew and of St. Luke. And I have not heard that the higher criticism has placed the narratives of the Nativity in the same category with the narrative of the woman taken in adultery.

The second statement of the writer, with which I must take issue, is as follows:

"But one thing certain is that the earliest missionaries of the Church—its first teachers and founders, did not make the virgin-birth an essential doctrine. They may have believed in it, but they did not mention it."

It is true that it is not mentioned in the Epistles of the New Testament, but it is a fair question to ask, What need was there to mention it, if the Gospel of St. Matthew was accepted as true among the Jewish Christians, and the Gospel of St. Luke among the Greeks?

But that the Virgin Birth was considered an essential doctrine by the early Church, and that its denial is a heresy nearly as old as the Church itself, cannot be disputed. To quote first from Ignatius:

"For our God, Jesus Christ, was, according to the appointment

of God, conceived in the womb of Mary, of the seed of David, but by the Holy Ghost" (Ep. to the Ephesians, shorter form, Cap. 18).

"Mary then did truly conceive a body which had God inhabiting it. And God the Word was truly born of the Virgin, having clothed Himself with a body of like passions with our own. He who forms all men in the womb, was Himself really in the womb, and made for Himself a body of the seed of the Virgin, but without any intercourse of man" (Ep. to the Trallians, longer form, cap 10).

And then from Irenaeus:

"God, then, was made man, and the Lord did Himself save us, giving us the token of the Virgin. But not as some allege, among those now presuming to expound the Scripture (thus): 'Behold, a young woman shall conceive and bring forth a son' (Isa. vii. 14), as Theodotion the Ephesian has interpreted, and Aquila of Pontus, both Jewish proselytes. The Ebionites, following these, assert that he was begotten by Joseph; thus destroying, as far as in them lies, such a marvellous dispensation of God, and setting aside the testimony of the prophets which proceeded from God" (*Against Heresies*, Bk. III., Cap. 21, sec. 1).

And again:

"Daniel, foreseeing His advent, said that a stone, cut out without hands, came into this world. For this is what 'without hands' means, that His coming into this world was not by the operation of human hands, that is of those men who are accustomed to stone-cutting; that is, Joseph taking no part with regard to it, but Mary alone cooperating with the pre-arranged plan" (Sec. 7).

Irenaeus then goes on to show that if our Lord had been the son of Joseph, he could not, according to Jeremiah, be either king or heir, since Joseph was the descendant of Joachim and Jechoniah, and these men, as regarding the kingdom, in the twenty-second chapter of Jeremiah's prophecy, came under the curse of Jehovah. Then from this fact, Irenaeus draws this conclusion:

"Those, therefore, who say that He was begotten of Joseph, and that they have hope in Him, do cause themselves to be disinherited from the kingdom, falling under the curse and rebuke directed against Jechoniah and his seed."

Of the same character is the testimony of Methodius, who wrote in the third century, in his "Oration Concerning Simeon and Anna."

I submit, therefore, that they who deny the Virgin Birth of our Lord cannot rank with the prophets of spiritual progress, the St. Pauls and the Origenes, the Robertsons and the Farrars, whose heterodoxy of yesterday becomes the orthodoxy of to-day.

For the assertion that our Lord was the natural son of Joseph is so far from spiritual progress, that it is a falling back to the heresy of the Ebionites, a heresy that has slept in a dishonored grave now for sixteen centuries.

And it is a heresy which has seen no "third day."

Dr. Kieffer says that the Creed is "alive," but no living creed could produce such a malformation.

Dr. Kieffer does not make a logical comparison between the articles of the Creed, "Maker of heaven and earth," and "Born of the Virgin Mary." It is true that it is not stated *how* God made the universe, but it is stated *how* the Son of God was born. And a like weakness could be shown in all of his other comparisons.

But I sadly fear that there is a root heresy behind it all, and that it lurks in these words of the writer:

"For surely God is in all men and things; and in such fullness in this, His chosen Son, that looking at Him we see what God is like and what true man is like."

If that is all that there is to the Incarnation, then I can no longer pray to the Son of Mary. There was only an "iota's" difference between the Creed of Nicea and the creed which for a while supplanted it, but that iota was the difference between the infinite God and a creature of His hands.

J. D. HERRON.

All Saints' Parish, Portsmouth, Ohio.

### AS TO HISTORICAL SCHOLARSHIP.

To the Editor of *The Living Church*:

THE following answer given by a student in the DeLancey Divinity School of Western New York in an examination in New Testament Introduction makes one ask whether the attitude displayed by that student toward historical scholarship represents a type among our seminarians and clergy.

The question was: State and comment upon the Two-Document theory of the origin of the Synoptical Gospels.

The statement was wildly incorrect; but that is not the point of present interest. The interest centers in the comment, which was this: "I have read a little about so many of these

theories regarding the mode of development of the gospels, and know so little about any of them, that I do not feel competent to discuss them. I am as yet satisfied to believe. Our Saviour saw to it that we should have four records of His life agreeing in teaching; but sufficiently unlike as to force us to read of Him over and over and so become more familiar with Him and what He did for us, than if we had but one, or the four could be brought into harmony. I have not a very high respect for human theories on such subjects whether religious or scientific."

How many other students and clergy are there who are like minded in *not* "being ready always to give answer to every man that asketh a reason concerning the hope that is in them?" How many are there whose attitude toward the knowledge of historical scholarship agrees with this young man who says in substance: "I know little about matters of historical scholarship, and don't want to know anything more. I am as yet satisfied to believe."

Are we clergy under no obligations to the man who *does* want to be posted and looks to us for guidance? There may even be priests who once could say, "I am as yet satisfied to believe." In later years they studied, and being by previous neglect of seminary opportunities ungrounded in scholarship and scholarly discrimination, have been carried away by what they have mistaken for "scientific history."

I might add that this Two-Document theory is a conservative reaction of scholarship from its wild-eyed predecessors; in fact, is an attempt to work out the facts stated by Papias, Bishop of Hierapolis (1st quarter, 2nd century), with reference to the words of our Lord recorded by St. Matthew, and the Gospel of St. Mark, the interpreter of St. Peter, as the basis of our Synoptical Gospels.

I trust that the attitude toward historical scholarship here-in described will never receive encouragement in this Church.  
Buffalo, N. Y. EDWARD M. DUFF.

#### CERTAIN DISCRIMINATIONS.

To the Editor of *The Living Church*:

THE Rev. Russell J. Wilbur's letter in your issue of the 2nd of June discusses very ably the questions raised by me in your issue of the 19th of May. In it he asks me, "If I am certain that God and the human authors of the Holy Scriptures intended to communicate to us and teach us the facts and principles pertaining to the Natural and Physical Sciences?" I reply, that I think that we can all say that God and the human authors of Holy Scriptures did not so intend.

Science, I may say, was not as yet discovered. I define science as the formulated observations of human investigators into nature's phenomena, and the added guesses of such investigators as to the origin of such.

Mr. Wilbur writes: "Did they not write rather in reference to these matters, according to the conceptions commonly prevailing among those for whom in the first instance the Holy Scriptures were written?" St. Jerome wrote: "That: Many things are said in the Divine Scriptures according to the opinion of the times and not as to the truth of the matter contained in it." This was St. Jerome's fallible opinion. I do not know that St. Jerome's opinion on any subject can be received as a finality. Is the Latin *Vulgate* wholly satisfactory?

Moses wrote, as God's inspired oracle, so as to be understood by the children of Israel who could have had very crude, if any, conceptions of the origin of the world and man, and they received his statements as of actual facts all the way down through the years of their existence as a nation. Not until their scattering did any of them become affected by the philosophizing spirit of the Greeks. The days when the prophets were gone were days when the Chasidim, the Orthodox, were contending for the literal against the Hellenists (Broad Church).

If we permit the method of interpretation of scripture statements to prevail as Church teachers, which, allow that the writers, of the same wrote to suit the ignorance of their times, and not to remove it, how are we going justly to condemn those who affirm that Moses' account was a fable—St. Luke's and St. Matthew's account a conformation of the details of Christ's life to the prevailing conceptions of the people, due to Isaiah's poetical descriptions of the Messiah?

I acknowledge that if you interpret the Old and New Testament writings literally, you place the Church in antagonism to the teaching of the scientific schools, and make the propagation of the faith unsuccessful among the so-called educated.

But on the other hand how much less difficult do you make it by affirming the revelation to be morally true but actually false. If the historical books of the Bible are not in agreement with the facts of the physical world, then are they not in agreement with the facts of the spiritual world? The spiritual world and the physical world, modern thinking affirms, are but different phenomena of the one great fact of life.

Are we not come to an evil pass when in order to save the faith, we must question the inspiration of the prophets in historical matters, in order to put beyond question as residing in them and speaking through them with regard to spiritual matters?

Mr. Wilbur: "The Church of Christ guarantees for us historical truth of the Fall of Man; is Mr. Washburn sure that she guarantees for us the historical truth of the conversation between the serpent and the woman? Would he not be willing to admit that the Holy Spirit and the human author may have used a current legend in order to enforce the great doctrine of the Fall?"

Permit me to say, in reply, that the Church guarantees nothing, in my estimation, for no one has required the Church to give the guarantee of the apostles or their successors for the truthfulness of the revelations made by the Holy Ghost through their predecessors the prophets. I do not admire Mr. Wilbur's way of putting the Holy Ghost and Moses as, if they were equally responsibly engaged in concocting the narrative about the Garden of Eden. We are told that God spake face to face with Moses in the mount. The name of the Holy Ghost is not mentioned as dictator of the facts recorded in the Genesis.

As to the historical accuracy of the conversation between the serpent and the woman. Is not the evidence just as credible as that for the turning of water into wine, or the driving of the money-changers out of the Temple, or that of raising of Lazarus from the dead? If you admit the right to judge the statements of the sacred writers by the ordinary standards, and you do so judge them, you destroy the entire foundation on which our religion rests. There is no necessity in reason, it seems to me, for applying the ordinary standards to the records of the Holy Scriptures. A denial of the story of the Creation of Man does not enable us to rid the story of the origin of the human family of that which does violence to the observed phenomena of his normal propagation. The denial of the Virgin Birth, for instance, on the same grounds requires the denial of every other abnormal feature of man's history as related in the Bible, as well as the whole argument of St. Paul concerning regeneration, witness of the spirit and justification.

Lastly, Mr. Wilbur affirms: "That a Catholic Christian may well be sure that the Holy Spirit who inspired the Scriptures, divinely assists the Church of Christ to discern the inerrant sense which He Himself gave to the Scriptures and enables that Church in which he dwells progressively to discriminate the literary husks from the kernel of the divine teaching."

This affirmation of Mr. Wilbur's, it seems to me, is pure assumption, as there is no authority in the Word of God for the use of any such principle in the interpretation of the word of Holy Scriptures. Besides the General Councils alone represent the Church inspired by the Holy Ghost to interpret the sacred writings. (I am doubtful of the expression "literary husks from the kernel of the Divine teaching.")

In interpreting the sacred writings, we must confine ourselves to the rules for which Erasmus contended and employed, and accept the results—whether such seem credible or incredible to us.

None of us is inspired to do otherwise.

It is absurd to speak of the Church being inspired to this or that, except—when assembled in Councils really Ecumenical, for, no single Bishop or priest is inspired to speak contrary to such plain teaching of the word of God. Only the Bishops of the whole Church assembled in General Council, are inspired to determine the meaning of doubtful passages.

Newburgh, N. Y.

FRANCIS WASHBURN.

#### CONCURRENT VOTING.

To the Editor of *The Living Church*:

YOUR correspondent from the diocese of Los Angeles states, in your issue of June 2nd, that a "sharp tilt resulted in the decision, by a substantial majority, that a legal election could be attained only by a majority vote from each order, viz., the clergy and laity, thus establishing the concurrent vote."

This does not correctly state the question at issue. The

matter may be of little interest to your readers at large, yet an important principle is involved.

As a lone tilter on one side of the question on the occasion mentioned, allow me to say that the question at issue was an election by each order, *versus* the majority vote of each order, to constitute a concurrent vote.

The Convention decided that an election by each order should constitute a concurrent vote, and a Rule of Order was adopted to that effect.

This decision is contrary to the opinions of several of the highest authorities in the Church, and is manifestly contrary to the correct interpretation of the constitution of the diocese.

It is competent, of course, for the Convention to adopt a constitutional amendment to provide for an election by each order to constitute a concurrent vote. But with several eminent authorities in the House of Deputies I believe such a method of voting is contrary to the intention of the Church as to concurrent voting.

M. M. MOORE.

Santa Barbara, Cal.

“WHY MEN STAY HOME.”

To the Editor of *The Living Church*:

THE following is from the *Boston Journal* of the 7th inst. Is it not worth passing around? FRED C. COWPER.

WHY MEN STAY AT HOME.

The following has an extra interest in that it comes from Cincinnati:

“Why Men Stay Away From Church, As told By Themselves,” was the subject of an address delivered before a meeting of the ministers of the Presbyterian Church to-day, by the Rev. Charles E. Walker of Hartwell.

The Rev. Mr. Walker made an extensive canvass of church absentees by mail, asking why they stayed away from services. Each of those who answered, he said, gave one or more of the following excuses:

1. Work six days and reserve Sunday for recreation.
2. Church members too cold to make him feel welcome.
3. Church members do not show a willingness to pay debts.
4. Preachers' sermons are ancient and uninteresting.
5. Too many hypocrites in the Church.

The despatch does not give the answers made by the Rev. Mr. Walker to these five explanations. As a non-ecclesiastical publication, however, *The Journal* ventures the following:

1. Why not try the recreation of a service at church? There is more rest in the right kind of a church than there is in the best front porch that ever was built.
2. Why not try setting an example to the cold Church members? That's what they seem to need most.
3. Why blame the Church especially because some of its members do not pay their debts? The Church is no worse in that respect than any other human institution.
4. Why not suggest subjects to the preacher? If he is like the men who make newspapers he will welcome them as so much stock in trade. Few sermons will be dry if you suggest the text.
5. Why not swell the ranks of the non-hypocrites? It cannot possibly be that this objection is only a subterfuge.

These answers are not offered with any thought of meeting all the objections that can be made to going to church. They are designed to show merely how fatuous a thing it is to excuse your own shortcomings by the faults of other people.

THE UPLANDS.

In the valley shadows gather,  
Mists the light of heaven obscure  
On the uplands lies the sunshine—  
There the air is keen and pure.

In the valley of our doubtings  
Mists of tears shall dim the eye;  
Climb we, bravely, to the uplands,  
There to view a cloudless sky.

Let us leave the vale behind us,  
Cease to dread the steep ascent;  
Holy feet have left their imprint,  
Follow we the way they went.

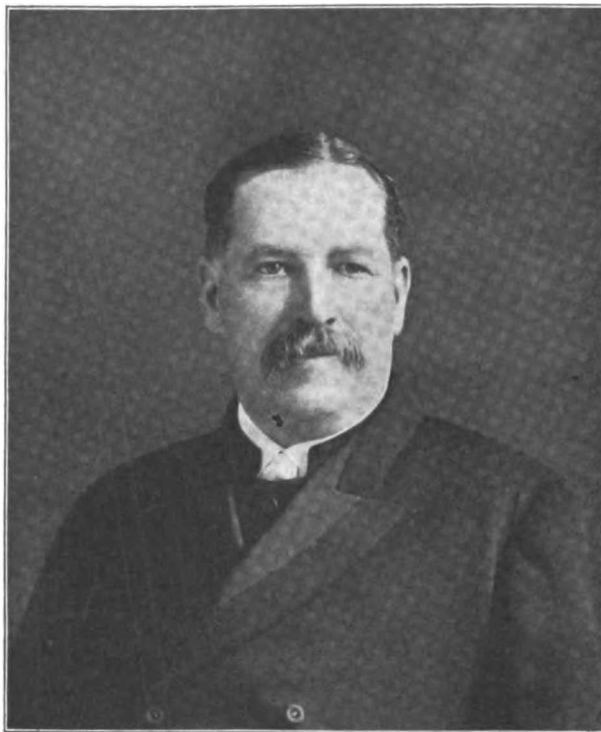
Till we, too, reach Pisgah's summit,  
Cling we to the Guiding-hand,  
For, the golden, glorious uplands  
Are, to us, a Promised Land.

HELEN ELIZABETH COOLIDGE.

THE BIBLE is like a mariner's compass at sea. It is hung, as it were, on the pivots of God's providence, and points out the way for us to sail our ship upon the sea of life.—W. W. Newton.

THE BISHOP COADJUTOR-ELECT OF SOUTHERN VIRGINIA.

DR. TUCKER has been tried in many fields of Church work, and found abundantly faithful and successful in them all. He began his ministerial career as a missionary in a country charge, devastated and crippled by the sad results of the Civil War, and with such success did he do his work there that he was called—twenty-odd years ago—to the large and important charge in which he has continued to the present day. For many years, he was examining chaplain of the undivided diocese of Virginia, and continued in that office in Southern Virginia till the pressure of many duties compelled his resignation. He was for a long time, and till its discontinuance, an influential member of the Colored Commission, and has always continued his active interest in the work among the colored people. He represented the old undivided diocese of Virginia in the General Convention, and has been a deputy from the diocese of Southern Virginia during its entire history. He has been an active leader and wise adviser in the missionary work of Southern Vir-



REV. B. D. TUCKER, D.D.,  
BISHOP COADJUTOR-ELECT OF SOUTHERN VIRGINIA.

ginia; has always been a member of the Missionary Committee of the diocese, and is the editor of the *Diocesan Journal*, the diocesan organ of the missionary work.

As a boy-soldier in the sad and heart-breaking days of the Confederacy; as a citizen in the black and stormy days of Reconstruction; as a country missionary in the pitiful days of recovery and revival; as a parish priest in a great and growing city; as the head of a “down-town church,” with all its hard work and multiplied problems; as an adviser in the organization of a new diocese, Dr. Tucker has been tried in many ways and under many differing circumstances, and in every case, has earned and received the commendation, “Well done, good and faithful servant.”

And now his diocese has given him the highest honor any man can receive, because the men among whom his entire life has been spent, and who know him best of all, have called him to the highest office in the Church's gift.

A gentleman by inheritance, nature, and training; a man of wide learning and broad and deep culture; a Churchman of profound convictions and broad charity and Catholic sympathies; an humble, kindly, loving, sympathetic, Christian man, he will adorn and beautify the office of Bishop, and commend the Church and her teaching to all with whom he comes in contact.—*Southern Churchman*.

WANTED—LIVING EPISTLES.

The late Bishop Hoare once asked a British officer who had served in China if he had ever come across any traces of the influence of Christianity among the higher classes or among the highest officials. The officer said he had once asked a high Chinese official if he had ever read the Bible. The man went into an inner room and brought out a note-book full of extracts from the New Testament, and he said that he had read the New Testament through and through, and had made extracts of all that he had admired most. Then, after he had put the book on the table, he laid his hand upon it, and said: “If only the people who profess this religion were to live in accordance with its truth and precepts, this religion would spread all over the world.”—*Selected*.

## Church Kalendar.



- June 3—Whitsunday.  
 " 4—Whitsun Monday.  
 " 5—Whitsun Tuesday.  
 " 6—Wednesday. Ember Day. Fast.  
 " 8—Friday. Ember Day. Fast.  
 " 9—Saturday. Ember Day. Fast.  
 " 10—Trinity Sunday.  
 " 11—Monday. St. Barnabas, Apostle.  
 " 17—First Sunday after Trinity.  
 " 24—Nativity St. John Baptist. Second Sunday after Trinity.  
 " 29—Friday. St. Peter, Apostle.

### CALENDAR OF COMING EVENTS.

- June 18—Montana, Convention.  
 " 20—Vermont, Convention.

## Personal Mention.

AFTER the 20th the address of the BISHOP OF ALBANY will be North East Harbor, Maine.

AFTER the 20th, the address of the BISHOP COADJUTOR OF ALBANY will be Lac La Piche, Champlain Co., P. Q., Canada.

THE Rev. ALFRED W. BELL has charge of St. Alban's Church, Spooner, Wis., and three neighboring missions.

THE address of the Rev. BENJAMIN S. BERT is Immanuel Church Rectory, Racine, Wis.

THE address of the Rev. JAMES H. BOURNE, who is in charge of the churches at Okauchee and Pine Lake, Wis., is Nashotah, Wis.

THE Rev. EDWARD C. CHORLEY has become curate to the Rev. Dr. Carey, rector of Bethesda, Saratoga Springs, N. Y.

THE Rev. A. W. COOKE of the Japan Mission, having completed a term of seven years' service, will leave Yokohama for home the end of June, and may be addressed: Care of the Board of Missions, 281 Fourth Avenue, New York City.

THE Rev. HAROLD E. FORD has resigned the parishes of Antwerp and Evans Mills, N. Y., and accepted a curacy in Christ Church, Binghamton, N. Y., of which the Rev. Harry S. Longley is rector. Mr. Ford will begin his new duties on the first Sunday in July.

THE Rev. HENRY KING HANNAH, after nine years as rector of Trinity Church, Concord, Mass., has resigned. His resignation will take effect on October 1st, 1906.

THE Rev. SAMUEL MILLS has resigned the parish of Holy Trinity, Schuyler, Neb., and accepted the mission of Goldfield, Nevada.

THE Rev. THOMAS P. NOE, for seven years rector of St. Paul's parish and Principal of St. Paul's School, Beaufort, N. C., resigned that work on June 1st, and took charge of the work at the Chapel of the Good Shepherd, Wilmington, N. C. His address for the present is 114 S. 3d Street, Wilmington, N. C.

THE Rev. TIMON E. OWENS has resigned from the Associate Mission, Trenton, N. J., to become assistant minister in Rock Creek parish, Washington, D. C. His present address is 632 Randolph Street, N. W., Washington, D. C.

THE Rev. F. N. SKINNER has resigned the charge of St. Paul's Church, Clinton, N. C., and accepted work as assistant to the rector of St. John's Church, Fayetteville, N. C. All communications for the Secretary and Registrar of the Diocese of East Carolina should be sent to the Rev. F. N. Skinner, Fayetteville, N. C., which is now his address.

THE Rev. PHILIP S. SMITH, formerly curate at St. James' Church, Philadelphia, has taken charge of St. Barnabas' Church, Burlington, N. J.

THE address of the Rev. CHARLES E. SNAVELY is changed from Blairsville, Pa., to Lock Box 1005, San Juan, Porto Rico.

THE Rev. WILLIAM WATSON of Wahpeton, N. D., missionary priest in charge of the "South Eastern field," has accepted the rectorship of St. Paul's Church, Hudson, Wis., and proposes to begin the duties thereof, St. Peter's day.

THE Rev. JOHN WHITE of Nome, Alaska, has accepted the parish of Christ Church, Delavan, Wis., and will enter into residence there about July 15th.

THE address of the Rev. EDWIN B. WOODRUFF is changed to 3228 Campbell St., Kansas City, Mo.

### ORDINATIONS.

#### DEACONS.

BOISE.—At St. Michael's Cathedral, Boise, on Whitsunday, June 3d, the Rt. Rev. James B. Funsten, Bishop of the Missionary District of Boise, ordained to the diaconate, Mr. A. CHAMBERLAIN. The candidate was presented by the Rev. E. R. Jones, Archdeacon of the Eastern Division. Mr. Chamberlain is in charge of the work at Montpelier, Idaho.

CENTRAL NEW YORK.—At Grace Church, Utica, on Sunday, June 10th, the Right Rev. Chas. Tyler Olmsted, D.D., Bishop of the diocese, ordained to the diaconate Messrs. HOWARD C. ACKERMAN and HARRISON W. FOREMAN. The candidates were presented by the Rev. John R. Harding, who also preached the sermon. Mr. Ackerman will do mission work in Syracuse during the summer, and in the fall will return to the G. T. S. Mr. Foreman has been appointed to work in the Associate Mission under the Rev. F. C. Smith of Boonville.

CONNECTICUT.—In the Church of the Holy Trinity, Middletown, on Wednesday, June 6th, the Rt. Rev. Chauncey B. Brewster, D.D., Bishop of the diocese, ordained to the diaconate the following graduates of Berkeley Divinity School: SIDNEY HARRY DIXON, M.A.; RICHARD ARTHUR EDWARDS, B.A.; CHARLES TABER HALL, B.A.; JOHN SAMUEL SIMMONS, and HERVEY BOARDMAN VANDERBOGART, B.S.; and EDWARD HAROLD FITZGERALD, B.A., a graduate of the Cambridge Theological School, Yale University. The sermon was preached by the Rev. William M. Grosvenor, D.D., the Litany was sung by the Rev. William H. Vibbert, D.D., the Epistle was read by the Bishop of Newark, and the Gospel by the Rev. Mr. Dixon. The Holy Communion was celebrated by the Bishop of the diocese, assisted by the Bishops of Newark and Kentucky, the Dean and Sub-dean of the Divinity School. The deacons have been assigned work as follows: Mr. Edwards at Grace Chapel, New York City; Mr. Hall as curate in St. John's Church, Waterbury; Mr. Simmons in North Carolina; Mr. Vanderbogat as curate of the Church of the Holy Trinity, Middletown, and tutor in Hebrew in the Berkeley school; and Mr. Fitzgerald as missionary to China.

MISSOURI.—At St. George's Church, St. Louis, on Wednesday, June 6th, the Right Rev. Daniel S. Tuttle, D.D., Bishop of the diocese, ordained to the diaconate J. D. BOND HOLLAND, son of the Rev. Dr. Robert A. Holland.

NEWARK.—In St. Peter's Church, Morristown, on Sunday, May 27th, the Rt. Rev. Edwin S. Lines, D.D., Bishop of the diocese, ordained to the diaconate, ROYAL H. BALCOM, who graduates this year from the General Seminary. The candidate was presented by the Rev. Mr. Sturges, rector of the parish, who also preached the sermon. Mr. Balcom is to serve as deacon in St. Peter's Church.

NEW JERSEY.—At Christ Church, Elizabeth, on Saturday, June 9th, the Bishop of the diocese admitted to the diaconate Messrs. CHARLES TOWNSEND, JR., and ROBERT WIGHT TRENBATH, graduates of the General Theological Seminary in this year's class. Mr. Townsend was presented by the Rev. H. H. Oberly, D.D., rector of Christ Church, Elizabeth, and Mr. Trenbath by the Rev. Charles Fiske, of St. John's Church, Somerville. The music was by the united chorals of the two churches, Dr. Oberly intoning the litany, and the sermon was by the Very Rev. Dean Robbins, of the Seminary, from the text, "Holding the mystery of the faith in a pure conscience." Both the ordinands will serve their diaconates at the Trenton Associate Mission in missionary work in the diocese. Mr. Townsend expects eventually to become a member of the Order of the Holy Cross.

NEW YORK.—At Trinity Church, New York City, on Trinity Sunday, the Rt. Rev. David H. Greer, D.D., Bishop Coadjutor of the diocese, ordained to the diaconate the following: Messrs. D. K. JOHNSTON, L. B. THOMAS and R. W. FROST. Mr. Frost was ordered permanent deacon. Archdeacon Nelson preached the sermon.

### PRIESTS.

BOISE.—At St. Michael's Cathedral, Boise, Idaho, on Whitsunday, June 3d, the Rt. Rev. James B. Funsten, Bishop of the missionary district of Boise, advanced to the priesthood, the Rev. S. W. CREASY. The candidate was presented by the Very Rev. S. J. Jennings, Archdeacon of the western division of the missionary district. The sermon was preached by the Rev. Howard Stoy, rector of Emmanuel Church, Halley, Idaho. The Rev. Mr. Creasy is in charge of the mission of the Church of the Redeemer, Salmon City, Idaho.

CENTRAL NEW YORK.—At Grace Church, Utica, on Sunday, June 10th, the Right Rev. Charles Tyler Olmsted, D.D., Bishop of the diocese, advanced to the priesthood the Rev. Messrs. EDWARD W. PARMELEE and ARTHUR J. SCHRADER. Mr. Parmelee was presented by the Rev. Francis C. Smith, and Mr. Schrader was presented by the Rev. John R. Harding, who also preached the sermon. Mr. Parmelee has accepted a position as curate under the Rev. W. D. Maxson, D.D., Detroit, Mich., and Mr. Schrader will continue his work at Slaterville Springs and Speedsville.

LOS ANGELES.—At St. Paul's Pro-Cathedral, Los Angeles, on Sunday, May 27th, the Right Rev. Joseph H. Johnson, D.D., Bishop of the diocese, advanced to the priesthood the Rev. ALFRED M. SMITH. The Rev. Charles T. Murphy of Long Branch presented the candidate. Assisting in the service and uniting with the Bishop in the laying-on-of-hands were Dean Wilkins, Archdeacon A. G. L. Trew, Rev. Henderson Judd, Rev. Charles T. Murphy, Rev. E. W. Meany, Rev. W. H. Dyer, and Rev. W. F. Hubbard. The Rev. Mr. Smith is a graduate of the University of Pennsylvania and of the Divinity School at Philadelphia. He has been assigned the mission of St. Andrew's-by-the-Sea, Alamitos, Calif.

MINNESOTA.—On Trinity Sunday, in the Cathedral of Our Most Merciful Saviour, Faribault, the Bishop of the diocese advanced to the priesthood the Rev. ALFRED REED HILL. The candidate was presented by the Rev. C. L. Slatery, Dean of the Cathedral. The Bishop was the preacher. Mr. Hill will continue in his present work as assistant at the Cathedral and as chaplain at one of the State institutions located in the See city.

MISSOURI.—The Bishop of the diocese advanced to the priesthood the Rev. Messrs. LOARING CLARK, rector of St. Paul's, St. Louis, and LINCOLN VERCOE, assistant at the Church of the Holy Communion, St. Louis. The Very Rev. Carroll M. Davis and the Rev. John A. Dooris presented the candidates. The Rev. E. Duckworth preached the sermon.

NEW YORK.—At Trinity Church, New York City, on Trinity Sunday, the Right Rev. David H. Greer, D.D., Bishop Coadjutor of the diocese, advanced to the priesthood the following: The Rev. Messrs. HERBERT H. HOPKINS, A. S. WINSLOW, JAMES BANCROFT, G. D. HADLEY, GEORGE A. OLDHAM, and C. K. GILBERT. Archdeacon Nelson preached the sermon.

### DEGREES CONFERRED.

WESTERN THEOLOGICAL SEMINARY.—Doctor of Divinity upon the Rev. PETER CLARK WOLCOTT, M.A., Highland Park, Ill., and Rev. ARTHUR LOWNDES, D.D., New York City. Both *honoris causa*.

NASHOTAH.—Doctor of Divinity upon the Rev. JOSEPH G. H. BARRY, Fond du Lac, Wis.

### DIED.

FISKE.—On May 29, 1906, at Saratoga Springs, N. Y., SUSANNA BRADLEY FISKE, widow of the late Rev. Dr. Wm. Allen Fiske, rector of St. Andrew's Church, Brooklyn, N. Y., and daughter of the late Col. John Bradley, of the U. S. Army, aged 75 years, 11 days. Interment at Auburn, N. Y.

"Sweet is the calm of Paradise the blessed.  
 Alleluia."

### 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, choirmaster, 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.**

**WANTED AT WATERMAN HALL**, a teacher of vocal music, capable of training the choir, and understanding the organ, and a communicant of the Church. Address Rev. B. F. FLEETWOOD, D.D., Sycamore, Ill

**WANTED.**—Curate for a suburban parish for six months during Rector's leave of absence. Address, N. B. H., LIVING CHURCH, New York Office.

**CLERGYMAN** living seventy miles from New York, would be willing to give use of his rectory, to another with small family, in return for officiating six weeks during August and September. Healthful locality, near river and ocean. Address: S. A. B., LIVING CHURCH, Milwaukee.

**YOUNG MEN** of education and refinement to do mission work and study for Holy Orders. Poor pay and hard work. Apply: ARCHDEACON LLOYD, Little Rock, Ark.

**POSITIONS WANTED.**

**YOUNG WOMAN** desires position (out of the city) as companion to elderly lady for the summer. Pleasant disposition. Willing to travel. Address: C., LIVING CHURCH, Milwaukee.

**THE REV. E. CAMPION ACHESON** desires to recommend a young lady—a Churchwoman and graduate of Wesleyan University—as a teacher in the departments of Mathematics, Chemistry, and Physics. HOLY TRINITY RECTORY, Middletown, Conn.

**THE position of *Locum Tenens*** desired for some months in the East. Address: SERVICE, LIVING CHURCH, Milwaukee.

**CATHOLIC-MINDED PRIEST**, married, rector of Eastern city parish, wishes to make a change. Address: "PASTOR," care LIVING CHURCH.

**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.

**CHURCH JOURNALS FOR SALE.**

**COMPLETE SET** of General Convention—1785 to 1901—except of 1786. Journal of 1785 Jenkins' reprint. Others are originals. All prior to 1889 but those of 1789 (adjourned Convention), 1792, 1795, 1799, and 1820 are strongly and neatly bound, in thirteen volumes; and those five can be inserted in Volume I. Price, \$150. Address: "PRIEST," care of THE LIVING CHURCH, Milwaukee. tf

**SUMMER RESORTS.**

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

**CLERICAL RETREAT.**

HOLY CROSS, WEST PARK, N. Y.

We hope to have a Retreat for the clergy here, beginning on Monday evening, September 3, and ending with a corporate Communion on Friday morning, September 7th. The Bishop Coadjutor of Milwaukee, the Right Rev. W. W. Webb, has promised to conduct the Retreat. All will be welcome who can attend the Retreat in full, and who are willing to observe the rule of silence. No charge will be made or collections taken. Gifts for the Order may be placed in the

alms-box in the front hall. JAMES O. S. HUNTINGTON, Superior O.H.C.

**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.

**POSITIONS** for young, unmarried priests in city Churches. Salaries, \$1,500, \$800 with rooms, \$720, and \$500 with board, rooms, etc. CLERICAL REGISTRY, 136 Fifth Ave., New York.

**CHOIR EXCHANGE.**

**CHURCHES** requiring Organists and Choirmasters of the highest type of character and efficiency can have their wants readily supplied at salaries up to \$2,500, by writing to the JOHN E. WEBSTER CO., CHOIR EXCHANGE, 136 Fifth Avenue, New York. Candidates available in all parts of the country and Great Britain. Terms on application.

**PARISH AND CHURCH.**

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

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

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

**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.

**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.

**ACKNOWLEDGMENTS.**

Please acknowledge in THE LIVING CHURCH as follows:  
For Alexandria Seminary ..... \$50.00  
For Missions in Virginia..... 50.00  
From a friend in New York, "R. I. M."  
Received by Bishop Gibson.

**BISHOP OF CALIFORNIA FUND.**

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

M. D. Fisher, Prattville, Ala.....	\$ 10.00
Mrs. M. T. Holly, Asbury Park, N. J....	5.00
C. G. F., Jordan, N. Y.....	1.00
St. Thomas' Church, Thomasville, Ga....	16.00
"Brooklyn" .....	3.00
St. Peter's Church, North Lake, Wis....	3.50
Mrs. W. I. Childress, New Decatur, Ala.	5.00

Total .....	\$ 43.50
Previously reported .....	811.22
Grand Total .....	\$854.72

**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 offerings of its members.

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

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

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

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

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

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

A. S. LLOYD, *General Secretary.*

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

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

**BUT THERE IS A WAY OUT.**

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

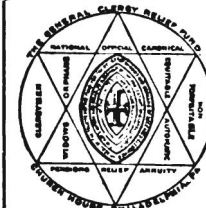
The young disabled clergyman, the old, the widow, the orphan are eligible without dues or fees or diocesan requirements.

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

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

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

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



**BOOKS RECEIVED.**

**FLEMING H. REVELL CO.** Chicago.  
*The Duty of Imperial Thinking.* And Other Chapters on Themes Worth While. By William L. Watkinson, D.D., LL.D., author of *The Blind Spot, The Bane and the Antidote*, etc., etc. Price, \$1.00 net.  
*Living in the Sunshine.* By Hannah Whitall Smith, author of *The Christian's Secret of a Happy Life, My Spiritual Autobiography*, etc. Price, \$1.00 net.  
*The Double Doctrine of the Church of Rome.* By Baroness Von Zedtwitz. Price, 35 cents, net.  
*Raising the Average.* By Don O. Shelton. Price, 50 cts. net.  
**THOMAS WHITTAKER.** New York.  
*The Gospel in Action.* By the Right Rev. Arthur F. Winnington Ingram, D.D., Lord Bishop of London. Price, \$1.40 net.  
**THE SUNDAY SCHOOL TIMES CO.** Philadelphia.  
*Off the Rocks.* Stories of the Deep-Sea Fishermen of Labrador. By Wilfred T. Grenfell, Member of Royal College of Surgeons, England; Master Mariner; Justice of the Peace; Agent for Lloyds, Underwriters. With an Introduction by Henry Van Dyke. Price, \$1.00, postage prepaid.  
**CHARLES SCRIBNER'S SONS.** New York.  
*The Law-Breakers and Other Stories.* By Robert Grant. Price, \$1.25.  
*Lucy of the Stars.* By Frederick Palmer. Illustrated by Alonzo Kimball. Price, \$1.50.  
*The Pink Typhoon.* By Harrison Robertson.  
*The Page Story Book.* Edited by Frank E. Spaulding, Superintendent of Schools, and Catherine T. Bryce, Supervisor of Primary Schools, Newton, Mass. Illustrated. Price, 50 cts. net.

*Robert Louis Stevenson Reader.* By Catherine T. Bryce, Supervisor of Primary Schools. Introduction by F. E. Spaulding, Superintendent of Schools, Newton, Mass. Price, 40 cents net.  
*Camp Kits and Camp Life.* By Charles Stedman Hanks, "Niblick," author of *Hints to Golfers.* Price, \$1.50 net.  
*The Authority of Christ.* By David W. Forrest, D.D., Edinburgh. Price, \$2.00 net.  
*The Seasons in a Flower Garden.* A Handbook of Information and Instruction for the Amateur. By Louise Shelton. Illustrated. Price, \$1.00 net.  
*Leo Tolstoy, His Life and Work.* Autobiographical Memoirs, Letters, and Biographical Material, Compiled by Paul Birukoff, and Revised by Leo Tolstoy. Translated from the Russian. Volume I, Childhood and Early Manhood. Illustrated. Price, \$1.50 net.  
*The Apostolic Age.* In the Light of Modern Criticism. By James Hardy Ropes, Bussey Professor of New Testament Criticism and Interpretation in Harvard University. Price, \$1.50 net.  
*The Origin and Permanent Value of the Old Testament.* By Charles Foster Kent, Ph.D., Woolsey Professor of Biblical Literature in Yale University. Price, \$1.00 net.  
**J. B. LIPPINCOTT.** Philadelphia.  
*Breakers Ahead.* By Maynard Barbour, author of *That Mainwaring Affair, At the Time Appointed*, etc. With Frontispiece by James L. Wood.  
**MACMILLAN & CO.** New York.  
*An Enquiry Into the Evidential Value of Prophecy.* Being the Hulsean Prize Essay for 1904. By E. A. Edghill, M.A., Some-

time Scholar of King's College, Cambridge University Bell Scholar, and Crosse Scholar. With Preface by the Rt. Rev. H. E. Ryle, D.D., Lord Bishop of Winchester. Price, \$2.00.  
*The Garden, You, and I.* By Barbara, author of *The Garden of a Commuter's Wife, People of the Whirlpool*, etc. Price, \$1.50.  
*First Steps in Mental Growth.* A Series of Studies in the Psychology of Infancy. By David R. Major, Ph.D., Professor of Education in the Ohio State University. Price, \$1.25 net.

**PAMPHLETS.**

*Two Sermons on the Resurrection of Christ Our Lord.* Preached in Trinity Church, New York, April 29th and May 6th, 1906, Being the Second and Third Sundays after Easter, by Morgan Dix, S.T.D. Printed by Request. Edwin S. Gorham, Publisher, New York.  
*Sunday School Commission, Diocese of Chicago.* Fourth Annual Report to the Diocesan Convention, May 1906.  
*A Plea for the Heroic in Christian Discipleship.* A Sermon Preached at the Convention of the diocese of New Jersey, in St. James' Church, Atlantic City, N. J. On Tuesday, May 8th, 1906. By the Rev. Hamilton Schuyler, rector of Trinity Church, Trenton, N. J.  
*Souvenir of the Semi-Centennial Celebration of the Organization of Trinity Parish, Omaha.* By Clement Chase.  
*The Bishop's Address to the Thirty-fifth Class Graduated from St. Agnes' School.* June 7, A. D. 1906. Albany, N. Y.

**THE CHURCH AT WORK**



REV. J. G. H. BARRY, D.D.,  
DEAN OF NASHOTAH HOUSE.

**THE PAN-ANGLICAN CONGRESS OF 1908.**

The committee has commenced to make arrangements for the Congress itself. The Albert Hall has been taken for the evening meetings, which are to be of a popular character. They have also engaged all the halls and committee rooms at the Church House for meetings in the mornings and afternoons. These are to be occasions when experts and others will meet to discuss the problems which will afterwards be ventilated at the great evening meetings. It has been also determined to print at once an eight-page leaflet for free distribution everywhere, setting forth the aims and ideals of the Congress as well as its details. A list of books is soon to

be published dealing with the subjects to be discussed. A revised edition of the Pan-Anglican pamphlet (S. P. C. K.) has also been published containing all information up to the present time. Much time has also been devoted to a draft of the subjects actually to be discussed at the Congress. It is hoped that the draft may be ready within a month when it will be sent to all parts of the world for the opinions of Churchmen before the programme is finally drawn up.

**MEMORIAL WINDOW.**

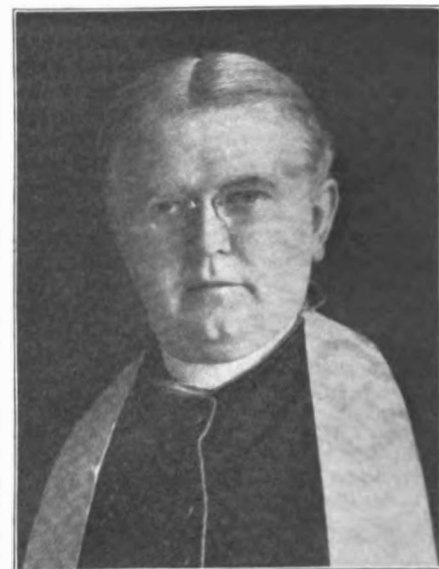
ON ASCENSION DAY, a window was unveiled in Trinity Church, Brooklyn, Conn., by the rector, the Rev. Samuel F. Jarvis. It is the gift of Mr. and Mrs. H. S. Marlow, and is in memory of Miss Fannie A. Fielder. Miss Fielder was for many years a summer resident of Brooklyn. A devoted Churchwoman, she was held in high esteem, ever patient and cheerful, though in feeble health.

The top of the window shows a charming blue sky lightly flecked with fleecy clouds, which grow denser as they near the horizon and conceal the sun, whose rays stream with brilliancy below their edges. An Italian landscape fills the upper center with a lofty mountain, on which are tall trees, of a variety peculiar to Lombardy, and near the foot of the mountain is shrubbery of variegated foliage, and near the bottom a large azalea in full bloom fills a broad space with graceful, drooping clusters of those charming flowers. Beneath appears, in Old English text, "Joy Cometh in the Morning."

At the base is a plain tablet inscribed, "In Memory of Fannie Amelia Fielder  
1859 1905."

**CONSECRATION OF MEMORIAL CHURCH.**

SUNDAY, May 20th, was a memorable day for St. John's Mission, Ramsey, N. J., in that because of the consecration of the beautiful memorial church given by Mr. George Crocker



REV. SIGOURNEY W. FAY,  
ELECTED TO THE CHAIR, NASHOTAH HOUSE, OF  
"THE WILLIAM ADAMS DOGMATIC AND  
PASTORAL THEOLOGY."

in memory of his wife. The story of the mission work in that part of the diocese under the Rev. J. William Jackson during the last four years is instructive. The villages of Ramsey and Allendale, three miles apart, are on the main line of the Erie R. R. at the very northern edge of the diocese. While in the seminary, Mr. Jackson went to Allendale and read service in the little chapel, which seats about sixty people. On his ordination in 1902 he went there to work as a missionary. The following year a parish house costing \$3,700, was built beside the little chapel and the people have been paying for it since. The next year services were begun in a hall

in Ramsey and a little company of Church people gathered together. They began to collect money to build a parish house which might be used for services also. The efforts of the people came to the attention of Mr. George Crocker, who has a large estate in the neighborhood—and he gave \$10,000 for the building of a church which should be a memorial of his wife. Additional gifts make the cost of the church as it was consecrated \$13,000. It is built of field-stone and everything is most substantial. It stands upon land given by Mr. Carpenter. Now the people will go on and build a parish house beside the church. Meanwhile, the Allendale people have raised \$1,000, and hope this summer to enlarge their little chapel, making the existing building the chancel and connecting it with the parish house.

So Mr. Jackson sees the results of quiet and faithful work in his missionary field.

**CHAPLAIN MIEL, N.G.C.**

IN THE REPORT of Lieut.-Colonel Ogden, *aide de camp* to the Governor of California, on the distribution of supplies to the suffering people of San Francisco, occurs the following reference to one of our clergy, who was chaplain to the regiment:

"Chaplain Charles L. Miel of the Second Infantry, N. G. C. (and his name should be written in letters of gold), came to me for service in the relief work. The chaplain adopted all the babies in the Park, and personal investigations were made in every direction by him and the commissioned, non-commissioned officers, and privates through the entire district to ascertain those who were in acute destitution."

**"AND THE LIGHTS WENT OUT."**

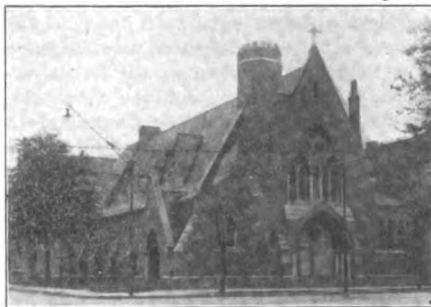
ON MAY 29TH the Bishop of the diocese made his visitation to St. James', Eureka Springs, Ark. A large congregation listened to a powerful sermon on "Jesus, a Light for all Men." During the service the electric lights in the church went out, and the service was finished by lamp light. The incident gave a wonderful illustration to the discourse. The Baptists kindly postponed a concert, in aid of their building fund, in the Bishop's honor, and at a reception after service the Bishop met a large number of people in a social at the Crescent Hotel.

**FORTIETH ANNIVERSARY OF ST. PAUL'S CHURCH, INDIANAPOLIS.**

THE fortieth anniversary of the founding of St. Paul's Church, Indianapolis, was observed with marked solemnities, Whitsunday and Whitsun-Monday, June 3rd and 4th. The Rt. Rev. John H. White, D.D., the beloved Bishop of Michigan City, came to preach the anniversary sermon. He was consecrated in this church, May 7th, 1895, as fourth Bishop of Indiana, and has ever manifested the deepest regard for its welfare. His sermon, from Acts i. 8, upon "Power From On High," was a masterly production. Magnificent in conception, apt in simile, fervent in delivery, it delighted and edified the vast congregation, which filled the building to the doors. In the afternoon, the fifth anniversary of St. Philip's Mission was observed with reports and addresses. In the evening, the Rt. Rev. J. M. Francis, D.D., presented most gracefully the felicitations of the diocese, and spoke in a tender and sympathetic way of the work of the congregation. The music was superb throughout the day, the vested choir of fifty voices being augmented by a quartette of horns. The offerings were applied upon the Church indebtedness, which now is entirely extinguished. Upon Whitsun-Monday a Founders' Memorial meeting was held, with addressed by Mr. A. Q. Jones, and by Judges J. M. Winters and T. L. Sullivan. Recollections and greetings were sent by most of the former rectors and assistant ministers.

The clergy of Indianapolis were present, vested, and voiced congratulations. A most delightful paper by Mrs. W. F. Winchester was read, upon "The Mothers of St. Paul." The rector, the Rev. Lewis Brown, Ph.D., presided, and introduced the various speakers. The Sisters of Bethany served a collation at the close.

St. Paul's Church was organized in June, 1866, by the Rev. Horace Stringfellow. Meetings were held in Military Hall until the chapel was completed, and opened December 25th, in the same year. The corner-stone of the church was laid June 3d, 1867, and it was completed and dedicated Whitsunday, 1868. It became the Cathedral of the diocese and was consecrated in 1875. The funeral services of all the former Bishops of Indiana, Upfold, Talbott, and Knickerbacker, were held here. The obsequies of Vice-President Hendricks, a devoted senior warden of



ST. PAUL'S CHURCH, INDIANAPOLIS.

the church, brought together a great congregation of public officials in 1885. The church was damaged by a cyclone in 1882, and the chapel destroyed by fire in 1889. The present parish house was built in 1895-1896. The rectors have been the Rev. Messrs. Stringfellow, Walden, Bird, Fulton, D.D., Reed, D.D., Taylor, D.D., Jenckes, LL.D., Carstensen, Ph.D., and Lewis Brown, Ph.D. The parish has never been in better condition than to-day. The membership is 611 in the church and 120 in the mission. The total amount raised during the forty years of existence is upwards of \$600,000. The organization has been a tower of strength to the community, state, and diocese.

**BERKELEY ALUMNI MEETING.**

THE annual service of the alumni of the Berkeley Divinity School was held in the Chapel of St. Luke on Tuesday evening, June 5th. The sermon was preached by the Very Rev. Chas. Ewell Craik, D.D., of the class of 1877, from St. Matthew v. 14.

After the sermon, Dean Binney presented certificates of graduation to the eight members of the graduating class: Ora Winfred Craig, B.A. Trinity College, New Hampshire; Sidney Harry Dixon, M.A. Columbia University, Connecticut; Richard Arthur Edwards, B.A. Trinity College, Connecticut; Clarke Taber Hall, B.A. Dartmouth College, Connecticut; Floyd Steele Kenyon, Albany; John Samuel Simmons, Connecticut; Edmund Crawford Thomas, B.S. Trinity College, Central Pennsylvania; Hervey Boardman Vanderbogart, B.A. Trinity College, transferred from Albany to Connecticut.

Bishop Brewster, as president of the school, then announced the degree of Doctor of Divinity conferred in February last on the Rt. Rev. Frederick Foote Johnson, of the class of 1897, Missionary Bishop, assistant to the Bishop of South Dakota, and on the Rev. Edward Melville Parker, now Bishop Coadjutor of New Hampshire. An offering was then received for the fraternal fund of the Alumni Association, which is applied for the relief of graduates of the school in special need; and the Bishop gave the benediction, having first read the necrology of the past year, as follows:

The Rt. Rev. Thomas Frederick Davies, of

the class of 1856, Bishop of Michigan, sometime professor in this school, died November 9th, 1905.

The Rev. John Townsend, of the class of 1856, trustee of this school, died June 13, 1905.

The Rev. Dr. Edward Goodridge, of the class of 1864, died January 7, 1906.

The Rev. Herbert Munson Jarvis, of the class of 1869, died December 12, 1905.

The Rev. Dr. William Short, of the class of 1872, died October 28, 1905.

The Rev. Edward William Worthington, of the class of 1878, died April 15, 1906.

At the annual meeting, the Bishop of the diocese presided. The Rt. Rev. Dr. Charles Tyler Olmsted, Bishop of Central New York, sometime a member of the class of 1868, was chosen an honorary member. The following named officers were elected for the ensuing year: President, Bishop Brewster of Connecticut; honorary vice-presidents, Bishop Niles of New Hampshire, Vincent of Southern Ohio, Nichols of California, Nelson of Georgia, Wells of Spokane, White of Michigan City, Moreland of Sacramento, Partridge of Kyoto, Van Buren of Porto Rico, Olmsted of Central New York, Beckwith of Alabama, Lines of Newark, Nelson of Albany (Coadjutor), Strange of East Carolina, Woodcock of Kentucky, and Johnson of South Dakota (assistant); vice-presidents, Rev. Dr. Samuel Hart, Middletown, and Rev. Dr. William H. Vibbert, New York; secretary, Rev. Samuel R. Colladay, Middletown; treasurer, Rev. Peter L. Shepard, Clinton.

The Rev. Ernest deF. Miel, of Hartford, of the class of 1891, was elected preacher for next year, and the Rt. Rev. Dr. Robert Strange, Bishop of East Carolina, of the class of 1883, substitute.

The Rev. William A. Beardsley, of New Haven, reported that the alumni library fund had been completed to its full amount of \$10,000. This was first started in 1898 under the care of the late Rev. C. G. Bristol, of Hartford; \$4,000 has already been paid into the treasury of the school and the whole amount now becomes available, the interest to be used for the increase of the library.

**NATIONAL CONVENTION BROTHERHOOD OF ST. ANDREW.**

THE selection of Memphis, Tenn., for the 21st Annual Convention of the Brotherhood of St. Andrew, gives the Cotton Belt of the South the honor of having this organization meet for the first time within its borders.

This is the strongest organization of laymen of the American Church, and its membership numbers some 15,000. Conventions are held annually in principal cities of the Union. This year the Central South was selected as proper place to hold the Convention, with the express object of strengthening the Brotherhood in that section, where it is comparatively not so strong as in the North and East.

The Memphis Local Assembly, alive to the opportunity which is presented them, are working hard in their preparations for the Convention and for the growth of the organization in their section. They are sending out a great number of letters, circulars and literature in their endeavor to bring the coming Convention to the notice of Churchmen and to attract a large attendance. Churchmen are invited to attend whether belonging to the Brotherhood or not. The programme will be sufficiently attractive to warrant the time and expense of the trip, as many eminent and able Churchmen will address the Convention. Such a large body of earnest and zealous laymen gathering together for discussion and worship, makes the Brotherhood Conventions extremely impressive, helpful, and stimulating, and affords a lasting inspiration to those participating.

The 74th annual Convention of the Church in the diocese of Tennessee, held in Sewanee

May 9, 10, 11, 1906, appreciating the importance of the occasion and the opportunity presented for the strengthening of not only the Brotherhood but the Church in that state, adopted the following:

"WHEREAS, The Brotherhood of St. Andrew has selected Memphis as the next place for the meeting of its annual Convention; and

"WHEREAS, We feel that a great blessing is in store for this diocese from said Brotherhood Convention meeting within its borders;

"Resolved, That we extend a hearty welcome to the members of the Brotherhood Convention to this diocese.

"Resolved, That it is the sense of this Convention that every parish and mission should strive to be represented at the meeting of the Brotherhood Convention."

#### MEMORIAL TO MR. CHARLES S. TUCKERMAN.

A BEAUTIFUL window, a memorial to Mr. Charles S. Tuckerman, was unveiled in the Church of the Ascension, Ipswich, Mass., on the morning of Sunday, May 27. The window was designed and made by Harry Eldridge Goodhue of Cambridge, and is a gift of Mrs. Tuckerman of Boston. It occupies a position in the chancel above the altar, and is divided into three Gothic lancets with tracery above, which has given the artist a good opportunity to work out the subject of the Ascension. In the upper portion of the



TUCKERMAN MEMORIAL WINDOW,  
CHURCH OF THE ASCENSION, IPSWICH, MASS.

central opening is the figure of Christ, and two adoring angels fill the tops of the sides. Below are grouped the disciples with the Virgin. The scene is conventionalized into an ecclesiastical decoration and there is no attempt at realism.

The figure of Christ is set off by a vesica-shaped glory surmounted by a crown. The Alpha and Omega are also introduced into the top of the opening. St. Peter is shown kneeling at the feet of the Master; in the left-hand lancet are St. John, St. Matthew, St. James the lesser, St. Philip, St. Thaddeus, and St. Simon; in the right are the Virgin, with St. James the major, St. Andrew, St. Bartholomew, and St. Thomas. In each case the foremost figures are kneeling with those in the background standing. A feature often found in Italian art is intro-

duced, namely, that of putting the names of the saints upon the halos. At the sides, behind the apostles, are grape and pomegranate vines running up into the tracery, thus connecting the lower lancets with the strictly conventionalized floral treatment above. The central opening of the rose-like tracery is filled by the *Agnus Dei*, encircled by the crown of thorns.

The coloring employed is nearly all in deep rich tones. The figure of Christ is in creamy ivory tints, the flanking angels in violet with crimson wings, the Virgin in blue and rose, and St. John in red. As far as possible the figures have been given their traditional colorings. The background shades from twilight in the lower portion to deepest blues and violets in the tracery. This is the inscription: "This window erected to the glory of God and in loving thought of Charles Sanders Tuckerman. MDCCCLI. MCMIV. Beloved thou doest faithfully whatsoever thou doest."

The service of dedication was conducted by the Rev. Reginald Pearce, the rector, who preached the sermon; and the Rev. John McGaw Foster, rector of the Church of the Messiah, Boston, of which the late Mr. Tuckerman was a member.

#### PROVINCIAL SYNOD OF ILLINOIS.

THE PROVINCIAL SYNOD of Illinois held a meeting in the clergy house of the Cathedral, Chicago, on June 8th, the Bishop of Chicago, as Primus, presiding, and being celebrant. Other Bishops present were the Bishop of Quincy and the Bishop Coadjutor of Springfield. The diocese of Chicago was represented by four delegates, the diocese of Springfield by four delegates, and the diocese of Quincy by one delegate. The Rev. Dr. Leffingwell was chosen secretary, the former secretary, Mr. H. H. Candee, being deceased. The object of the meeting, as stated by the Primus, being to keep alive the idea of the Province and to continue the close relations of the dioceses within the bounds of the old diocese of Illinois. The Primus expressed the hope that the dioceses which constitute what is now known as the Fifth Department, might some day be drawn together more closely in a fully organized and recognized provincial relation. By invitation of the Primus, Bishop Seymour stated the further business of the meeting to be the election of trustees for the orphanage of the Holy Child, Springfield, and to receive the treasurer's report on that and other funds in his charge. The board of trustees, as reconstituted, consists of Messrs. Geo. H. Webster, A. W. Cowan, and Emory Cobb of the diocese of Chicago; C. E. Chandler, Edward McClure, and Alexander King of the diocese of Quincy; Frank Howe, James F. Jones, and Chas. E. Hay, of the diocese of Springfield. The treasurer reported the orphanage fund, \$7,275, mostly invested in good mortgages. The orphanage property is valued at \$20,000. Eighteen orphans are cared for at the home, and some others are placed in families. The Clergy Relief Fund, amounting to \$956, was transferred entirely to the diocese of Springfield. The members of the Synod were entertained at luncheon in the clergy house.

#### REOPENING OF ST. LUKE'S, CAMBRIDGE, N. Y.

THE REOPENING of St. Luke's Church at Cambridge, N. Y., on Monday in Whitsun week, was attended by a score or more of the clergy of the diocese of Albany. Whitsunday marked the 40th anniversary of the parish. The services were inaugurated Sunday morning with a high celebration of Holy Communion, the rector, Rev. Dr. Calbraith B. Perry, being the celebrant. Evensong at 5 o'clock consisted of a full choral service.

On Monday the music of the preceding

day was repeated, and the sermon was by the Bishop. The appropriateness of the month of June to Whitsuntide was the Bishop's theme, and he eloquently uncovered thoughts presenting reasons why the Church as a body should realize the joys of the season. He spoke of heresies in a convincing argument to prove that new heresies were only old-time fallacies revived to fall again to the earth. He spoke of the beauty of the Church and the joy that should be felt by the members having a structure of such magnificence designed for the worship of God.

At the conclusion of the service, Bishop Doane offered heartfelt congratulations to Rev. Dr. Perry and the vestry of the church on the general healthy condition of the parish.

St. Luke's Church has always been considered one of the most attractive churches in the diocese, but a glance into the edifice since its completion suggests nothing short of elegance. The alterations increased the seating of the church, the woodwork throughout being stained oak, most of which has been beautifully carved. The walls above the wainscoting have been tinted to a subdued bronze, the windows being surrounded by artistic stencil decorations. Immense carved oak choir stalls have replaced the chairs and kneeling bench formerly used; a handsome morocco covered Bible has been placed on the lectern, and the door leading to the sacristy has been moved, the purpose in view being to achieve an invisible effect to the entrance. The sanctuary decorations are of old gold and velour above the altar; new immense oak chairs have been placed in this part of the church, and a new set of brass candlesticks were in use.

#### EPISCOPAL THEOLOGICAL SEMINARY COMMENCEMENT.

ANNUAL commencement exercises at the Episcopal Theological School at Cambridge brought together a large number of the alumni and members of the families and friends of the young men who had finished their last year in the seminary and were about to be launched forth on careers of usefulness in the Christian ministry. The exercises as usual took place in St. John's chapel on the grounds of the school. The procession into the chapel was made up of the undergraduates, members of the senior class, board of trustees, members of the faculty, the Rev. Dr. Langdon C. Stewardson of Geneva, N. Y., president of Hobart College, who was the preacher of the occasion, and Dean Hodges of the school. As the procession filed to the front of the chapel, the hymn "All hail the power of Jesus' Name" was sung. A prayer by Dean Hodges was followed by an address by Mr. Robert Treat Paine, president of the board of trustees, who, as he concluded, handed the diplomas into the hands of the Dean to be given the graduates. Those who received degrees were the following, many of whom, it will be noticed, already have been assigned charges: Charles Frederick Edwards, Northampton, rector Emmanuel Church, Winchenden, Mass.; Edward Harold Fitzgerald, Hebron, Conn. (B.A. Yale, 1903), missionary to China; Donald Kent Johnston, New York, N. Y. (B.A., Yale, 1903), St. John's Church, Logan, Utah; Paul Jones, Wilkesbarre, Pa. (B.A., Yale, 1902), St. John's Church, Logan, Utah; Alexander Howard Kennedy, Bath, Ontario, Canada (B.A., Queen's University, 1903), curate Ann Arbor, Mich.; Harry Eugene Pike, Boston, curate Tuxedo Park, N. Y.; Maxwell Ware Rice, Williamstown, Pa. (B.A., Williams, 1903), curate St. George's, New York City; Jesse Asa Ryan, Lock Haven, Pa. (Ph.B., Hobart, 1903), diocese of Harrisburg, Pa.; and Lloyd Brant Thomas, New York, N. Y. (B.A., College of the City of New York, 1902; Columbia, 1903),



Elko, Nev.; Henry Erskine Kelley, Albert W. H. Thompson, and Henry Hanna.

In addressing the graduates, Dean Hodges said that in surveying the clerical field to-day we see the clergy resolve themselves into two classes, namely, priests and prophets. The priest is the one who lays particular stress upon the institutions of the Church as such; the prophet is he who comes into closer contact with his congregation as individuals. Those before him, he continued, would find themselves, according to their temperament, drawn into the one class or into the other. The Christian Church has room for both, and both are essential to its welfare.

The Rev. Dr. Stewardson, in the course of his sermon, warned his hearers against the modern tendency toward taking religious opinions ready made, citing for example the Israelites who said: "Let the priests go up and hear the Word of God and, coming down, we will hearken unto them." In an eloquent appeal he bade the senior class to combat with all their energies this tendency not only in their people, but in themselves. "Let no human power, no institution, no formula deter you," he said, "from the free exercise of your intelligence in interpreting the word of God according to your best individual ability."

**DEATH OF MR. FRANK H. DUDLEY.**

THE DIOCESE of Lexington has met with a sad loss in the death of Mr. Frank H. Dudley of Winchester, Ky., who died on Tuesday morning, June 5th, after an illness of a few hours' duration, at the ripe age of 76 years. He was present at the recent Council of the diocese on May 15th, and took an active part in it as usual. He had, however, been evidently failing for the past year or more, although always ready to be at his post when called upon to attend committee meetings or perform other duties for the welfare of the Church. He was a member of the Standing Committee of the diocese, a deputy to General Convention, a member of the Cathedral chapter, and of the minor chapter, a trustee for the University of the South, as well as being on various lesser committees. But the work most dear to his heart was the cause of Emmanuel Church, Winchester, originally organized mainly by his determined efforts, and sustained to a considerable extent by his liberal gifts.

The funeral was admirably arranged by the rector, the Rev. F. B. Wentworth; and was held at Emmanuel Church, on Wednesday, June 6th, the vested choir and organist of the church being present and taking their part. The Bishop and rector conducted the service, and the funeral cortege then proceeded in two special cars on the C. & O. R. R. twenty miles to Lexington cemetery, where the body was laid in the family burial lot in the very loveliest portion of this lovely cemetery.

Mr. Dudley leaves a widow and five children to mourn his loss. Most of the latter live in various parts of the country, and some were unable to be present at the funeral, owing to distance.

May he rest in peace!

**PHILADELPHIA DIVINITY SCHOOL.**

COMMENCEMENT week at the Divinity School was observed during Whitsuntide. On Wednesday the corner-stone of the new library building, a memorial of the Rt. Rev. Wm. Bacon Stevens, D.D., LL.D., was laid. The commencement exercises were held in the Church of the Advocate (the Rev. Henry Martin Medary, rector), when Bishop Whitaker awarded diplomas to the following students: Franklin Jones Clark, Edward Farnen Hayward, Fred Ingley, Frederick Ernest Seymour, Linden Harris White, and Henry Allen Yost. The degree of B.D. was conferred on the Rev. Francis Buskner Boyer,

the Rev. Burton Scott Easton, the Rev. Norman Van Pelt Levis, the Rev. William Curtis White, and the Rev. Royden Keith Yerkes. The sermon was preached by the Rev. Edward M. Jeffreys, rector of old St. Peter's Church, Philadelphia. The Bishop also presided at the reunion of the alumni, later in the day.

**DEATH OF THE BISHOP OF SELKIRK.**

THE Right Rev. William Bompas, Bishop of Selkirk, died at his home at Carabou Crossing, Alaska, aged 78 years, on the 11th inst. Bishop Bompas was ordained to the diaconate in 1859. In 1865 he offered himself to the C. M. S. for missionary work in North America and was then advanced to the priesthood by the Bishop of Rupert's Land, acting for the Bishop of London. He was sent to the Mackenzie River in the Yukon district. He remained at Ft. Simpson studying the native languages until Easter 1866, when he went to Great Bear Lake and devoted himself to the Indians, living in their tents as one of themselves. In two years he had travelled 1,300 miles on foot. In 1870 he went and preached to the Eskimo, living in their disgusting ice houses until 1874, when he was called to England to be consecrated Bishop of Athabasca. On this visit to England he was married to Miss Charlotte Selina Cox, to whom he had been attached for many years. Mrs. Bompas, however, owing to the Bishop's hazardous mode of living, had generally to live in England. He returned to his diocese immediately and in thirteen months had travelled 2,000 miles within it. In 1884 his vast diocese was divided and he chose the more difficult half, becoming Bishop of Mackenzie River, and then again in 1891 the diocese was divided and he took the lonely Yukon territory, becoming Bishop of Selkirk. His diocese even after this division covered an area of 200,000 square miles. This jurisdiction is from the basins of the Porcupine and Upper Yukon Rivers, including the Yukon Territory, Canada from the Rocky Mountains to Alaska, and from the Arctic Ocean to British Columbia. In 1894, owing to advanced age, the Bishop resigned his See, but did not cease his active work.

Bishop Bompas' place in history will be as one of the greatest heroes of our missionary life of the great Northwest Territory of Canada. He endured hardships such as priests of to-day would scarcely endure. Our own Bishop Rowe has had to endure similar hardships, but he was able to get to civilization oftener than could Bishop Bompas. That he lived to a good old age shows that he must have been of a vigorous constitution, and that the life in that northern country must be a healthful one.

All honor to his memory, and may light perpetual shine upon him in the Paradise of God.

**ST. PAUL'S SCHOOL HONORS ITS HEROES.**

AT THE 50th anniversary of St. Paul's School, held June 5th and 6th, there were present over 300 alumni and many friends of the school.

A bronze statue of a young volunteer officer, the work of Bela Pratt, the sculptor, was unveiled with speeches of presentation for the alumni and acceptance for the trustees, by Mr. J. C. Knox and Gen. Francis Appleton, respectively. Professor Garfield of Princeton made the principal address.

This statue is erected by the alumni in honor of the 120 St. Paul's boys who served in the Spanish-American War, and in particular remembrance of the seven who died in service.

The Bishop Coadjutor of Pennsylvania at the chapel service preached the sermon, his text being, "Thou, Lord, in the beginning hast laid the foundation."

**AN INTERESTING EVENT.**

AN EVENT of unusual interest to the parish of St. Paul's, Paris Hill, N. Y., the oldest parish in the diocese, occurred on Saturday, June 9th, it being the 70th birthday of the rector, the Rev. John B. Wicks. Mr. Wicks was born in the parish, and, except for a few years in the Indian Territory, and in Massachusetts, has spent his whole lifetime there. A large number of people were present, including many of the clergy. The Bishop of the diocese made an address, referring to Mr. Wicks' long and faithful service, at the close of which he was presented by his friends and parishioners with a purse containing \$200.

**DEATH OF THE REV. THOMAS K. ALLEN.**

ON TRINITY SUNDAY, at his home in La Crosse, Wis., there died the Rev. Thos. K. Allen, a priest of the diocese of Minnesota, at the age of 94 years. Mr. Allen came into the Church rather late in life, having been ordained to the diaconate in 1880 by Bishop Whipple. All of his ministrations have been in Dakota and Minnesota. For a number of years he made his residence in La Crosse, Wis., the missions he served being, however, across the Mississippi River in the diocese of Minnesota. Including his ministry in the denomination from which he came to the Church, he had served sixty-seven years. He was a man of piety, quiet and gentlemanly in his manner, and well beloved by the people to whom he ministered. R. I. P.

**LOVING CUP TO THE REV. BYRON HOLLEY.**

JUST BEFORE the departure of the Rev. Byron Holley for his new charge at Chattanooga, Tenn., the ladies of Grace Church, New Orleans, surprised him by the presentation of a loving cup. The cup is of silver, beautifully designed, and engraved with an appropriate inscription. The cup was presented with remarks testifying to the affection of the people of Grace Church for their former rector. To this address Mr. Holley made a fitting and a tender response.

**DEATH OF MRS. WHIPPLE'S MOTHER.**

MRS. JANE V. P. MARRS entered into rest at the home of her daughter, Mrs. Henry Benjamin Whipple, in Faribault, Minn., on Wednesday, June 6th. Mrs. Marrs has for the last five years spent her summers in Minnesota, and has been a gracious patron of diocesan and educational work. The burial office was said in the Cathedral, Friday afternoon, by the Bishop and Dean, and the interment was in the Faribault cemetery as the evening shadows were lengthening.

**ALBANY.**

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

**Archdeaconry of Troy—Other Notes from the Diocese.**

THE 90TH REGULAR meeting of the Archdeaconry of Troy was held in the beautiful St. Luke's Church, Cambridge, on Monday and Tuesday, June 4th and 5th, the Ven. Archdeacon Carey presiding. At the evening service (which was Gregorian, sung by a choir composed entirely of priests, under direction of the organist, Dr. Schaible) the speakers were the Rev. Messrs. Smith of Fort Edward, and Elliott of Whitehall. The congregation was large and all enjoyed the interesting addresses. The singing was especially pleasing.

Tuesday morning at 7:30 there was a celebration of the Holy Communion, the Ven. Archdeacon being celebrant. At the close of the celebration, the Very Rev. W. L. Robbins, Dean of the General Theological Seminary,

made a devotional address, beautiful in its eloquence and strong in its depth of character. At 10 A. M. a business meeting was held and missionary reports made. The Rev. J. N. Marvin, secretary of the Missionary Thank Offering committee read a letter from the Bishop on the subject, and urged the clergy to activity in the matter of the organization of this work. After the appointment of committees, there was an adjournment till after luncheon. At 2 P. M. the clergy reassembled. Missionary reports of great interest were continued, and many resolutions were adopted. Among them a minute on the death of one of our senior priests, the Rev. Joseph W. McIlvaine, was adopted, also the following:

"We recognize with peculiar pride at this favored meeting of the Archdeaconry of Troy, the completing of 40 years of parochial life of this parish of St. Luke's, Cambridge, and for all the ingathering of the fruits thereof. We are favored in the privilege of rejoicing with the parish in all the abundance of its work, the abounding of its faith, and the affluence of its worship. We note with additional pride the choice enrichment and the noble embellishment of the church building. Be it

*Resolved*, That we present our earnest felicitations and hearty congratulations to our esteemed brother, the rector of the parish, and to the people whom he so devotedly serves, for so finished a result in the completing of the church edifice in all beauty and nobleness and for all the evidence of spiritual power witnessed to-day, and will cherish as a holy inheritance of the many years of faithful service of this well loved parish.

*Resolved*, We desire to express to the rector and the members of his family, and of his parish, our heartfelt appreciation of their generous and kindly entertainment of the Archdeaconry at its ninetieth regular meeting.

"The genial greetings which have met us on our arrival in this beautiful village have been but the welcome to that fullest measure of hospitality which permits us to feel that we are taken first into the heart and afterwards into the house.

"The infection of that brotherly kindness of which the rector always set so shining an example, cannot fail to spread among our numbers until we bear away its mark upon our characters, and, in some means at least, by reflection in our lives, its power for help in our own work for the Master.

"The bounty and gracious courtesy of the provision made for our bodily comfort have been evidences of the care and the kindness of those whom, for these and many things besides, we shall always hold in grateful memory."

Hereafter, by resolution, the missionaries are to report in writing. The topic for discussion was the religious awakening in the life of the age and the duty of the Church in connection with it. The Rev. James Caird was the principal speaker, and in a most vigorous and convincing way outlined our work. Canon Schluetter and many of the clergy, in well chosen words gave interest to the occasion as also did the rector, who presided, owing to the necessary departure of the Archdeacon on an early train.

There were many things about the meeting which made it of unusual interest. There is no more beautiful village in the state, at this season, than Cambridge; the hospitality here is proverbial, and at this time it was overflowing. The presence of the Bishop and some forty or more clergymen from this and other dioceses made the occasion one to be remembered. Among the guests were the Rev. Dr. Paine of Baltimore and the Very Rev. W. L. Robbins of New York, also clergymen representing all parts of the diocese.

After saying God-speed to the Rev. Dr.

and Mrs. Enos and the Rev. Dr. and Mrs. Nickerson on their vacation abroad, the meeting came to a close, all returning to their homes refreshed and blessed.

MANY Roman Catholics have been received into the Church this year. Bishop Nelson received eight persons on his visitation at Brushton and one at Lake Placid, in May.

MANY OF the parishes, missions, and individuals in the diocese have sent generous offerings to Bishops Nichols and Moreland for the earthquake and fire sufferers.

THE REV. FRANK KIRWAN has resigned the missions at Fort Plain and Canajoharie.

THE REV. DR. RILEY, rector of Christ Church, Hudson, has been appointed one of the examining chaplains of the diocese by the Bishop.

THE BISHOP will consecrate St. Anne's Church, Amsterdam, on October 9th. The Bishop Coadjutor will preach the sermon.

THE COWLEY FATHERS will conduct a mission in St. Andrew's Church, Albany, in October.

THE ANNUAL service and supper of the Girls' Friendly Society of the diocese of Albany was held at St. Paul's, Troy, recently. About 250 members and associates were present, the Albany, Troy, and Cohoes branches being well represented. The preacher was the Rev. Mr. Little of Christ Church, Troy, who spoke of the duty of friendliness. He said, in part: "In a world where there is so much selfishness and hypocrisy, friendship means something more than loving our friends and those who are good to us. It means caring for the unlovely and helping those who may prove unfriendly. This should be the keynote of this organization, that each recognize the sister in need. It stands also for improvement and the union of duty and service. God sees every act of sympathy and love, every sacrifice for another. These little things count largely with God who takes note of them." He also spoke of the commendable work of the society, and told of a poor sick girl who, going to San Francisco, a stranger, found friends in her hour of need through her connection with the Girls' Friendly Society.

ON SUNDAY after Ascension, the young people of Christ Church, Deposit, formed a Junior Guild, which meets for instructions in Missions every Sunday afternoon at 4 o'clock. The officers are elected from among the older children. The average attendance is about twenty.

CALVARY CHURCH, Cairo (the Rev. C. Thatcher Pfeiffer, rector), has just been presented with a pair of three-branch brass vesper lights for the altar, which are very beautiful and chaste and quite appropriate for the small altar; they were given as a thank offering from Mr. and Mrs. Gaston Wynkoop, who were confirmed last year. The congregation has raised the mortgage of \$600 on the rectory, and now are quite out of debt. This has been hanging for the past twelve years, and is a cause of rejoicing that it is done for.

#### CENTRAL NEW YORK.

CHAS. T. OLMIESTED, D.D., Bishop.

##### A Memorial Pulpit.

A NEW MEMORIAL PULPIT has been placed in St. Luke's Church, Utica (the Rev. E. F. H. J. Masse, rector). It commemorates the work of the late Rev. E. M. VanDuesen, D.D., as rector of Grace Church, Utica, and St. Luke's, and of St. Luke's Home and Hospital, it being largely through his efforts that St. Luke's parish was built, and St. Luke's Home and Hospital founded. A service of dedication was held Saturday, June 9th, by the Rev. Mr. Masse. Five carved oak figures represent the five works which the Rev. Dr. Van Duesen performed in Utica, figures of

faith, hope, and charity represent his three institutions, which he originated, and there are figures of St. Mary and St. Luke. The work is in ancient cathedral oak, and was made at Winchester, England, by Kitchin, the architect, and from designs made by the Rev. Mr. Masse.

#### CHICAGO.

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

##### Waterman Hall—Epiphany Church Anniversary.

WATERMAN HALL, the diocesan school for girls, ended its seventeenth academic year on June 5th, Bishop Anderson, president of the Board of Trustees, presiding at the graduating exercises and conferring the diplomas of the institution upon the class. An admirable address was delivered by the Rev. John Henry Hopkins, D.D. The Rev. Dr. Fleetwood, rector and treasurer, reported a successful year and excellent prospects for the coming one.

THE TWENTY-FIRST anniversary of the laying of the corner-stone of the present church and parish house of the Epiphany, Chicago, was celebrated on Whitsunday, June 3d, though the actual date in 1885 was June 7th, then the first Sunday in June and the First Sunday after Trinity. There were four services during the morning, namely, the Holy Communion at 7:15 A. M., 8, and 10:30 A. M., and Morning Prayer at 10 A. M. The parish clergy, the Rev. Dr. John Henry Hopkins and the Rev. E. H. Merriman, celebrated at the earlier hours, and Bishop Anderson was the celebrant at 10:30 A. M. There were in all more than 500 communicants at these three celebrations and large numbers of the former parishioners assembled from nearly every suburb and section of Chicago, in response to the invitations sent out by the "Reunion Committee," Mr. J. H. Williams chairman. Ever since last January this committee has been gathering the names and addresses of former parishioners of Epiphany Church. Bishop Morrison of Iowa, who was the rector when the corner-stone was laid, preached the sermon, which was in part historical, and in part a strong plea for the endowment fund of the parish. The rector announced that this "re-union" Sunday would henceforth be an annual event in the life of the parish, on the first Sunday in every June, with the offerings for the Endowment Fund of the parish. The music was very beautiful, being from Gounod, Foster, and Eyre, and some of the hymns were those sung when Bishop McLaren laid the corner-stone of these buildings in 1885. The property is now valued at about \$160,000. The parish paper for June gives some statistics which show the growth of the parish since 1855. There were then 150 families, and there are now about 800 families; souls, then 900, and now about 3,000; Baptisms, that year 39, and this year 76; Confirmation candidates, then 39, and this year 101; communicants, then 371, and now 1,178; Sunday School and Bible Class enrollment, then 333, and now 489; Holy Communion celebrations, then 101 for the year, and this year 235; total services for that year 341, and for this year 819; total money raised, that year \$11,056.60, and this year \$19,250. There are now 37 departments of parochial activity.

#### CONNECTICUT.

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

##### News from the Diocese.

THE Inter-Parochial Missions Study Conference of the New London archdeaconry, held its last meeting at Calvary Church, Colchester. The Holy Communion was celebrated by Archdeacon Hardy, who gave a brief address. The Archdeacon introduced the Rev. William Morral of Stafford Springs, who spoke of the work among the Mormons. He was followed by the Rev. John W. Walker, of Putnam, who has been, for several months, engaged in missionary work in Southern

Florida. At the afternoon session, the rector, the Rev. John H. Fitzgerald, who is also rector of the venerable St. Peter's, Hebron, told of his own labors in adjacent towns, where there are no regular services of the Church. The last address was given by the Rev. Charles S. Champlin of Yantic, who spoke of the general work among the colored race.

At St. PAUL'S Church, Huntington, a serviceable and attractive change has recently been effected in the church by the aid of friends outside the parish. The chancel platform on both sides of the main steps has been extended and four choir stalls put in place on the right side. A long-felt need is thus supplied with telling Churchly effect. At Easter a handsome memorial window, the gift of the children of the parish, was unveiled. It was designed and executed by Chas. F. Hageman, New York, at a cost of \$100. Embracing many striking features, the main design is an *Agnus Dei* set in a central circle. Beneath the *Agnus Dei* is the motto, "He shall gather the lambs with His arms and carry them in His bosom." At the bottom of the window is the inscription, "In loving memory of our children in Paradise, by the children of St. Paul's parish. Easter, 1906."

THE fifteenth anniversary of the rectorship of the Rev. Kenneth Mackenzie, Jr. was celebrated at Holy Trinity Church, Westport, by a series of gatherings beginning Friday evening, June 1st. On this occasion, the Bishop of the diocese visited the parish, confirming twenty-four persons; after which a reception was tendered the Bishop and Mr. and Mrs. Mackenzie in the parish room. On Sunday, the rector preached the anniversary sermon at the morning service, and in the evening, addressed a large congregation on matters pertaining to the betterment of the town, at which time as well as on Friday evening, a number of the representative citizens of the town were present. On Monday, the Fairfield County Clerical Association met in the parish, having as guests the Westport Clerical Union. At the lunch table most cordial sentiments were expressed reciprocating the spirit of Holy Trinity Church and its rector, to whom good wishes were generously extended.

**GEORGIA.**

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

**Memorial Window Unveiled—Daughters of the King.**

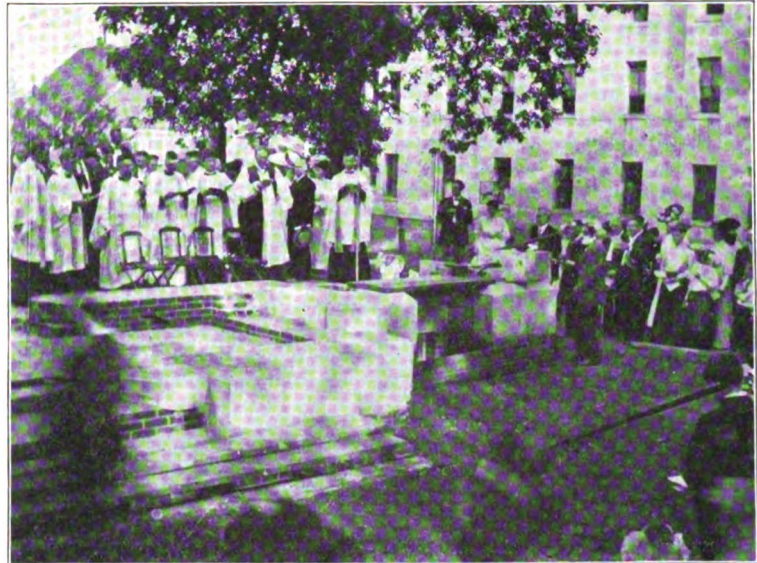
ON WHITSUNDAY a very handsome window was unveiled and blessed in Grace Church, Waycross. The window is a beautiful representation of the Ascension of our Lord, and was given by Messrs. George Dole Wadley and John E. Wadley, as a memorial of their mother, the late Mrs. Rebecca B. Wadley, of Bolingbroke. Grace parish, Waycross, which is the youngest parish in Georgia, having been admitted to union with the diocese at the recent Convention, is rejoicing in a steady and permanent growth in things material and spiritual.

THE St. PHILIP'S chapter of the Daughters of the King celebrated their eighth anniversary on Monday in Whitsun week. A business meeting was held at 4:30 P.M. in the Cathedral church house, presided over by the Very Rev. Dean Pise, at which officers for the year were elected. At 5 P.M. the members attended Evensong in the Cathedral. The service was said by the Rev. Gilbert Higgs, D.D., and addresses on the rule of service were made by the Dean and the Rev. J. J. P. Perry. All the chapters in Atlanta are in a very flourishing condition and doing active work.

ON THURSDAY, June 8th, at 5 P.M., the corner-stone of the new church for St. Luke's parish, on Peachtree Street, Atlanta, was laid by the Rt. Rev. C. K. Nelson, Bishop of

the diocese, assisted by the Rev. C. B. Wilmer, rector of the parish, the Very Rev. C. T. A. Pise, and the Rev. Messrs. Z. S. Farland, J. J. P. Perry, Gilbert Higgs, D.D., J. J. Lanier, T. M. George, C. A. Langston, and W. J. Moody. Colonel Z. Harrison read a list of the papers and other objects to be deposited in the stone, including those taken from the old stone, amongst which were portraits of Bishops Elliot, Beckwith, and Nel-

as their tones and power thereby were never properly brought out, no wonder that interest in them ceased. Bells to do their duty and give their melodies truly, require to be swung, for the clapper gives a vibration that action by a hammer never can. The Cathedral requires a good clock—a dial is unnecessary, with proper mechanical works to strike the hours and as well ring the quarters upon the Cambridge scale, regardless of St. Paul's



LAYING THE CORNER-STONE, ST. LUKE'S CHURCH, ATLANTA.

son, the first, second, and third Bishops of Georgia, the congregation having been organized, the former church built, and the foundation of the new building laid during their respective episcopates. After the laying of the stone, short addresses were made by the Bishop, the rector, and others.

It is expected that the new church, which will be a handsome structure of brick, about 200 feet in length, and will be completed by the fall.

**KANSAS.**

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

**The Bishop at Emporia.**

THE BISHOP of the diocese visited Emporia on Whitsunday, to deliver the baccalaureate sermon at the State Normal School. The day commenced with the Holy Communion in St. Andrew's Church, the Bishop celebrating, assisted by the Rev. Canon Nye, who is in temporary charge of the parish. There were thirty-five communicants. At 11 o'clock a congregation of at least 1,000 persons assembled in the Albert Taylor Hall of the Normal School to hear the Bishop's charge to the graduating class of that institution. His subject was the Teacher's Responsibility, and the main idea, that a teacher's work is not so much to impart knowledge as to form character. Bishop Millspaugh is a logical and eloquent speaker, and his forcible address was listened to with rapt attention. It can hardly fail to produce good fruit.

**LONG ISLAND.**

FREDERICK BURGESS, D.D., Bishop.

**Cathedral Chimes—Death of Miss Burgess—Archdeaconry Meeting.**

THE CATHEDRAL of Long Island possesses in its tower, as those competent to judge say, a very fine "ring of bells." These, for some reason, were allowed to fall into a condition of disrepair and have long been silent. That there should have been locally or throughout the diocese such a lack of interest in these bells as to have allowed them to remain in silence seems surprising. Companologists would say that the method of sounding these bells was at the outset an imperfect one, and

School and its clock, which under such circumstances, as to striking, could be dispensed with. The sound of these lovely bells chiming forth from the Cathedral tower, ever and anon, wafting their harmonious melodies for miles over the Hempstead plains, would serve not only as a monitor, but create a delight to many ears, affording pleasure that would be unceasing. These bells we presume were accepted with the fabric of the Cathedral, and is there not an obligation as their proper use? While the swinging of bells by hand in this land is at present unpracticable, or until someone creates the machinery to do so, yet these bells, put in order, permitted to sound forth their praises to the Almighty, would be an inspiration to the locality that cannot be measured.

BECAUSE of the death, at Burlington, N. J., of his sister Miss Elizabeth Burgess, from pneumonia, Bishop Burgess has cancelled all appointments for the summer save those necessary ones within the diocese, and will devote himself to his children's care. The sister had long been a member of his household, and her death was sudden. The funeral took place last week. Many expressions of sympathy have been extended.

A JOINT meeting of the Northern and Southern Archdeaconries was held at the diocesan house on the evening of June 5th, when a further step was taken toward consolidation. The Rev. J. Townsend Russell was chosen Archdeacon of Brooklyn by ratification of the Bishop's nomination, and the Rev. E. J. Burlingham, formerly of St. Mark's, Manhattan, was made secretary of both Archdeaconries and also of the new organization. Owing to legal requirements, the Archdeacons of the former bodies remain in office another year at least. It was announced that the Rev. Mr. Burlingham would enter upon active work as assistant to the Archdeacon of Brooklyn. Reports of treasurers indicated larger interest and larger contributions. An effort was set on foot to raise more money for clergy stipends. A constitution and by-laws were adopted. In spite of a hot night the attendance was encouraging.

ST. AUGUSTINE'S CHURCH for colored people is being repaired. Some time ago it was condemned as unsafe by the city and its use given up. Steps were taken to acquire a site and build elsewhere, but after some slight progress that was given up, a long and unequal struggle being involved. About \$8,000 will be expended in repairs.

#### LOS ANGELES.

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

#### The Bishop Goes East—Woman's Auxiliary Meeting,

THE RT. REV. DR. JOHNSON, Bishop of the diocese of Los Angeles, left on the 28th ult. for a trip to the Atlantic coast. Matters of a personal nature will require his presence in New York, Boston, and adjacent points for a period of a month or more.

AMONG recent notable gatherings was the decennial of the Woman's Auxiliary, held in the guild hall of St. Paul's pro-Cathedral, and largely attended by women from all portions of the diocese. From the comprehensive report of the diocesan president, Mrs. Philip G. Hubert, the following facts were gleaned: On May 25, 1896, Bishop Johnson effected a diocesan organization of missionary workers composed of 23 parish branches and 10 junior branches. At this time there are 45 active working parish branches and 22 junior organizations. In addition to missionary work of a general nature, this society responds constantly to the natural claims of the missionaries of our own diocese, meeting many special demands, and it also supports the Bishop's auxiliary fund. At Christmas time the juniors supply the Indians at La Jolla, Mesa Grande, and Kincon with Christmas cheer. The Auxiliary of this diocese also supplies entirely the needs of the growing mission at Tanana, Alaska, having just shipped fourteen bales and five large boxes of clothing, medicine, and other necessities. Immediately after the earthquake, \$100 was sent to Bishop Nichols to be used for the special needs of Churchwomen. The cash total for the year was \$3,174.41.

The exhibit of the Junior Auxiliary, held at Christ Church (Rev. Baker P. Lee, rector), was of unusual interest. Different epochs in the history of the Church were illustrated by the junior branches of the city and near-by parishes, the costumes, settings, songs and stories showing what the Church stood for at different periods. This entertainment was conceded by the large crowd in attendance to be something unique as well as highly instructive.

#### LOUISIANA.

DAVIS SESSUMS, D.D., Bishop.

#### Consecration of a Church.

THE CHURCH of the Good Shepherd, Lake Charles, was consecrated by the Rt. Rev. Davis Sessums, D.D., on Sunday, May 27th. The present structure is the development of a work begun several years ago by the Rev. E. W. Hunter, then diocesan missionary. Services were first held in a hall. Later on, under the leadership of the diocesan missionary, land was secured and a neat frame church was built, a lady in New York assisting generously with money and with many gifts, notably a handsome eucharistic service. A rector was secured and the work prospered. The parish has had several rectors. Under the Rev. Jos. H. Spearing's rectorship the parish made great progress and the present beautiful church was erected. The Rev. Jos. H. Spearing was called to and accepted the rectorship of St. Mark's, Shreveport, and the vacancy was filled by the Rev. A. R. Edbrooke. Under the Rev. A. R. Edbrooke's rectorship the parish was freed from debt and the church consecrated on the 27th of May. The Rev. A. R. Edbrooke has been called to Grace Church, New Orleans, made

vacant by the resignation of the Rev. Byron Holley, who has gone to St. Paul's, Chattanooga, Tenn.

#### MAINE.

ROBT. CODMAN, D.D., Bishop.

#### New Rectory—Work at Huntoon—Personal.

A NEW rectory has been acquired by Grace Church parish (the Rev. E. A. Edwards, rector). The property, which consists of a well-built, commodious house, with a large lawn near the church, was purchased for \$4,000, and has been repaired at a cost of \$2,200. Of this total of \$6,200, \$2,500 was given as a memorial to Miss Madelyn Hyde by members of her immediate family. The rectory, which is equipped with a bathroom with all modern lavatory conveniences, has hardwood floors throughout and is heated with hot water. In addition to this, the parish house has been re-roofed and repainted, while the interior has been improved with steel ceilings and walls. At Easter a handsome alms basin was given as a memorial to Miss Gladys Mallette. Furthermore, the rector's salary has been increased \$250.

A WORK little short of remarkable has been quietly going on at Huntoon, a hamlet in the neighborhood of Wiscasset. The parish register of St. Philip's in the latter place, shows that, years ago, a former rector was in the habit of visiting many of the farm-houses round about Huntoon, and baptizing children who could not be brought to his parish church. Becoming acquainted with this fact, the lay reader at St. Philip's, Mr. H. V. B. Nash of North Newcastle, one of the most energetic laymen in the diocese, began to make calls in the neighborhood, to be received with a hearty welcome. Soon the Grange at Huntoon invited Mr. Nash to make use of its hall for religious services, and the result was the gathering of a congregation averaging forty-five, old and young. Evening Prayer leaflets were used at first, and then prayer books and hymnals were provided through the kindness of the Bishop. The work was begun in the autumn of 1905, and since then forty-two have been baptized; while at the Bishop's recent visitation to Wiscasset four persons from Huntoon were confirmed. A Sunday School has been organized, and the children and most of the adults have contributed to missions through the Lenten boxes. The congregation thus gathered, which will probably soon be organized into a regular mission, is full of enthusiasm. During the past winter many walked two and three miles to attend the services, and recently a request was made for a monthly address on Missions. While Methodist and Congregational services have been occasionally held in the hamlet, there is no house of worship of any kind, and it is hoped that in the near future a chapel will be provided for Mr. Nash's growing and exceedingly interesting work, which is an illustration of what can be done through true consecration and wise effort in many a rural community in Maine.

THE REV. W. K. BERRY, D.D., who for some months past, has been priest in charge of St. Andrew's Church, Newcastle, has accepted an election to the rectorship of the parish.

#### MARYLAND.

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

#### New Brass Pulpit—Notes from the Diocese.

A HANDSOME brass pulpit has just been presented to St. Mary's, Roland Avenue, Baltimore, by the Ladies' Aid Society of that church. It is octagonal in shape and about six feet in diameter, with an antique oak rail and base. The sides are filled with different designs of gracefully wrought brass, and the whole has a rich and beautiful effect. This

is the second valuable gift to be presented to this church during the last two months.

AT THE annual meeting of the Woman's Auxiliary, held in the Church of the Ascension, Baltimore, recently, the same officers were reelected for the ensuing year. Miss Julia C. Emery of New York City gave a most helpful talk on the true spirit of missionary work and Miss Hayashi of Japan spoke, pleasingly of her work among her own people.

THE SPRING meeting of the Archdeaconry of Baltimore met June 7th in Grace Church, Baltimore, the Bishop of Maryland presiding. The same officers were reappointed. Archdeacon John Gardner Murray asked that the apportionment for missions be accepted and that certain churches not self-supporting be provided for by the Archdeaconry.

THE REV. HUGH MCD. MARTIN of the Chapel of the Redemption stated that he was considering calls from several parishes, and that his resignation of his present work would soon be in the hands of the Bishop.

#### MASSACHUSETTS.

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

#### Preparing for the Advent Mission—City Mission Work.

ALREADY preparations are being made at St. Stephen's Church, Boston, for the mission of Bishop Weller, to begin early in the Advent season. While the Bishop will conduct that for grown people, the Rev. Fr. Frederick H. Sill, O.H.C., will conduct a mission for children. The priests of the church are endeavoring to acquaint the Bishop with the exact needs of the parish so that he may the better be able to cope with conditions. It is announced by the rector, the Rev. Ellis Bishop, that on the first Sunday of each month from now until the first of December, the celebrations of the Holy Eucharist will have the special intention of the mission in mind. Immediate preparation will begin about six weeks in advance of the mission.

THE EPISCOPAL City Mission, which each year does such an immense amount of good for the poor of the crowded section of the city through furnishing them with an outing, has this season provided not only the usual "Mothers' Rest" at Revere, but will maintain eight playgrounds as well. These will be at St. Andrew's Church in the West End of Boston; St. Stephen's Church at the South End; St. Matthew's Day Nursery at South Boston; Lincoln House at the South End; Emmanuel House in Roxbury; a playground for Negro children at the South End, and a place for outings at the Sailors' Haven at Charlestown. In all about 33 teachers will be employed. Through the kindness of the missionary society connected with Groton School, about 80 boys will enjoy a pleasant vacation at what is known as Groton Camp, situated on an island in Lake Asquam, Holderness, N. H. As Superintendent Frederick B. Allen of the City Mission has a home near the lake, he will have personal supervision over the boys at the camp.

#### MILWAUKEE.

I. L. NICHOLSON, D.D., Bishop.  
WM. WALTER WEBB, D.D., Bp. Coadj.

#### Celebration at Mineral Point.

TRINITY CHURCH, Mineral Point, on Monday, June 4th, celebrated the 25th year of the rectorship of the Rev. Mr. Chase. The usual services were held. In the evening there was a reception at the parish house, beautifully arranged and decorated for the occasion. Speeches of congratulation were made by some of the vestry, the Rev. Mr. Poissier, and Bishop Webb. Mr. and Mrs. Chase were recipients of many beautiful

gifts, besides \$200 in cash, from the parish.

The next day the Madison Convocation opened in due form. The usual programme for such meetings was carried out. One afternoon was given to the Woman's Auxiliary, at which time Mrs. W. S. Ross, one of the diocesan vice-presidents, gave an outline of the work.

During the sessions of the Convocation very interesting papers were read, and speeches were made by the Rev. Mr. Boissier of Janesville, Rev. J. Carden of Beloit, Rev. A. A. Ewing of Madison, and Rev. Mr. Manro of Lancaster. All these services and sessions were well attended by the parish in general. The two choirs (the morning and evening) alternately sang.

**MINNESOTA.**

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

**Items of Interest.**

THE STATE Assembly of the Daughters of the King met in St. Andrew's Church, Minneapolis (Rev. R. Benedict, rector), June 1st and 2nd. Addresses were made by the Rev. C. L. Slattery and the Rev. F. D. Budlong. Much interest was added to the meeting by the presence of Miss Ryerson, general secretary, from New York.

**MISSOURI.**

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

**Personal—Local B. S. A.**

THE REV. B. T. KEMMERER, missionary to city institutions, read a very interesting paper before the Clericus on Monday last, on "The Work of the Church in the City Jail."

AT A MEETING of the Missionary Board on the 7th inst. the Bishop appointed the Rev. Edmund Duckworth, rector of St. James', as Archdeacon of the diocese.

THE LOCAL Chapters of the Brotherhood of St. Andrew met at Oakland, the country home of George R. Robinson, near Kirkwood, on Saturday. The guests, including a number of the clergy, were entertained at a luncheon on the lawns of Mr. Robinson's home, which was formerly the Nevada State building at the World's Fair. The speakers were the Rev. D. C. Garrett, rector of St. Peter's Church; Major Alex. M. Davis, U. S. A.; and Mr. George Hess of Kirkwood.

**NEWARK.**

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

**Personal and Diocesan.**

ON SUNDAY afternoon, May 27th, the first service was held in All Saints' Church, Millington. The church is not fully furnished nor entirely paid for, but it is hoped that the consecration may not be long deferred. It is a very satisfactory stone church—built for about \$5,200. The Rev. Dr. Shinn, who comes to make his home at Summit, is to take charge of the mission from June 10th.

THE REV. J. WOODS ELLIOT was instituted by the Bishop as rector of All Saints', Orange, on May 30th. The Rev. John S. Miller preached the sermon, and several of the neighboring clergy were in attendance.

THE BISHOP made an address to the Grand Army of the Republic at Morristown on the evening of Memorial Day; and presented the diplomas to the graduating class of Brantwood School in St. Andrew's Church, South Orange, on the evening of May 31st. He was to preach the anniversary sermon at William and Mary College on Trinity Sunday.

THE REV. EUGENE N. CURTIS has accepted a call to become an assistant minister in Calvary Church, Summit, to begin his work in the early autumn.

THE ELECTION of the Rev. Charles C. Edmunds, D.D., as professor in the General Seminary will take from the parish work of

the diocese one of its most useful and influential presbyters, as he has held many offices in the gift of the diocesan Convention.

THE Woman's Auxiliary of the diocese of Newark is one of the oldest and best organized and most useful branches of the national organization. On account of the compactness of the diocese it is possible to hold a well attended meeting every month in Trinity Chapel, Newark, to which representatives of all the parochial branches come to make and hear reports, and to discuss and transact business. The work is under the charge of very capable women.

The United Offering for the year now closing was made at a service of Holy Communion in Trinity Church, Newark, June 1st. The offering amounted to \$1,675, as against less than \$500 last year. Brief addresses were made by the Bishop and Mr. J. H. Wood, with a brief address of welcome by the rector of the parish.

**NEW JERSEY.**

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

**Clericus—B. S. A. Meeting.**

AT A MEETING of the Plainfield, N. J., Clericus on June 5th, the Rev. J. R. Atkinson, of Trinity Church, Elizabeth, read a paper on "The Limits of Personal Judgment Consistent with Loyalty to the Catholic Creeds." The paper, in view of its timeliness, led to a general discussion. The Clericus has re-organized for the year by the election of the Rev. E. M. Rodman, of Plainfield, as president, and the Rev. A. S. Phelps, of Bound Brook, as secretary.

ST. ANDREW'S Chapter of the Brotherhood of St. Andrew, at Mt. Holly, N. J., recently celebrated its 21st anniversary. Representatives were present from almost all of the chapters of the South Jersey Local Assembly, and at the annual dinner which preceded a service in church, ninety men sat down as guests of the Chapter. Addresses were made by the Rev. James Stoddard, the rector, and by B. F. Hayward Shreve, by the Rev. Dr. Robert McKay, chaplain of the Local Assembly, and Mr. John M. Locke, a member of the National Council. At the last meeting of the South Jersey Local Assembly, held at Florence, the subject discussed was, "How Can a Suburban or Country Chapter Keep the Rule of Service?" Among those who took part in the discussion were the Rev. E. J. Wright of Trenton, and Messrs. Grumbrecht, Eckman, Longshore, Hutcheson, and Gravenor.

**PENNSYLVANIA.**

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

**Burglar at St. Clement's Church—B. S. A. Local Assembly.**

THE UNPROTECTED condition of St. Clement's Church, Philadelphia, because of the demolition of the parish house, gave opportunity for thieves to enter the church and rifle the alms chests and to attempt other robberies. Fortunately very little was taken.

A WELL-ATTENDED meeting of the Philadelphia Local Assembly was held at the Church of Our Saviour, Jenkintown (the Rev. Roberts Coles, rector). A most helpful sermon was preached by the Rev. Charles S. Hutchinson, rector of St. Clement's Church, Philadelphia. When one bears in mind the persecution through which St. Clement's has passed in years that are gone, to have Fr. Hutchinson as the preacher, was significant of the great change that is coming over the Church.

**PITTSBURGH.**

CORTLANDT WHITEHEAD, D.D., Bishop.

**Notes of Interest.**

THE REV. G. A. M. DYESS, Ph.D., rector of the Church of the Epiphany, Bellevue,

has been elected professor of History at the University of Western Pennsylvania.

AT TRINITY CHURCH, Pittsburgh, on the afternoon of Whitsunday, there was a grand rally of Sunday School children, under the auspices of the diocesan Sunday School Institute. Nearly all of the schools of Pittsburgh and Allegheny were represented, and delegations were also on hand from Bellevue, Homestead, McKee's Rocks, Wilkinsburg, and Oakmont. The Bishop of the diocese was present, and with him in the chancel were the rector, the Rev. Dr. Arundel, and the president of the Sunday School Institute, the Rev. E. M. Paddock of Allegheny. The church was filled with children, their teachers, rectors and superintendents, and the singing of the missionary hymns was spirited and hearty. The principal address was made by Bishop Whitehead, who had for his theme the Office and Work of the Holy Spirit. He was followed by an address along the same lines by the Rev. Dr. Arundel. Whitsunday was chosen by the institute as its anniversary day, and the attendance at the service, and the enthusiasm manifested in the occasion were very encouraging.

ON TUESDAY evening, June 5th, there was a joint meeting of the Pittsburgh Local Assemblies, senior and junior, of the Brotherhood of St. Andrew at St. Stephen's Church, Sewickley, when an address was delivered by Mr. H. D. W. English, formerly president of the National Brotherhood.

ON THURSDAY, June 7th, the Pittsburgh branch of the Woman's Auxiliary held its closing meeting for the season of 1905-6 at its rooms in Trinity parish house. The work for the year in the Auxiliary and in the Junior Auxiliary has been more than ordinarily successful, and the reports show \$3,081 contributed by the Auxiliary in money, and \$4,466 given as the value of boxes sent during the season. The figures for the Juniors are \$733 in money, and \$854 value of boxes, making a grand total of \$9,134.

ON TUESDAY, June 5th, there was a celebration of a triple anniversary at St. Luke's Church, Woodville, one of the oldest parishes in the diocese, having been organized in 1765. The events commemorated were the 54th anniversary of the consecration of the present edifice; the seventh of the reopening of the church, after having been unused for several years; and the 25th anniversary of the ordination to the priesthood of the clergyman in charge, the Rev. W. E. Allen. An address of congratulation was delivered by the Bishop of the diocese, and the sermon was preached by the Rev. Dr. Bragdon of Homestead.

THE CHURCH of the Atonement, Carnegie, has lately been enlarged and renovated. The building was raised, so as to provide underneath a good-sized Sunday School room with a ten-foot ceiling, and well lighted; and a smaller room which on social occasions serves as a kitchen, and on Sundays for an infant class room. The Men's Club has furnished money for an organ, which is now in place, and adds materially to the improvement of the services. All these repairs have been paid for, and the congregation is now rejoicing in their added accommodations. The Rev. W. E. Allen is the priest in charge at this point as well as at Woodville.

THE CHURCH CLUB of the diocese of Pittsburgh held its annual meeting at Trinity parish house, Pittsburgh, on Monday evening June 4th. Mr. W. E. Von Bonnhorst acted as chairman of the meeting. Reports were heard from the delegates (Dr. Francis Henry Wade, Edwin Z. Smith, and T. Sidney White) who represented the club at the 14th National Conference of Church Clubs of the United States, recently held at Rochester, N. Y. Mr. E. Z. Smith gave his personal observations of the Crapsey heresy trial at

Batavia, N. Y., which he attended en route from the Conference of Church Clubs. The retiring president, Mr. C. E. Childers, presented a report, showing that a net gain of 30 members had been made during the year, the total membership of the Club now being 341. The following officers and trustees were elected for the year 1906-1907: President, Mr. C. E. Childers; first vice-president, Mr. Robert Garland, second vice-president, Mr. Geo. M. T. Taylor; secretary, Mr. Frank R. Fortune; assistant secretary, Mr. H. Wilfred Du Puy; treasurer, Mr. Chas. S. Shoemaker; historian, Mr. H. R. Scully; lay chaplain, Mr. John Proven. Trustees for three years: H. W. Armstrong, J. H. B. Phillips, W. A. Cornelius.

ON THE evening of the Sunday after Ascension, the graduates of the High School attended St. John's Church, Sharon, when the rector, Rev. Dr. Mallett, preached the annual sermon. There was a large congregation present, the pulpit and lectern were tastefully decorated with the national colors, and the congregational singing was a marked feature of a most inspiring service. The parish is looking forward to a fitting observance of the 40th anniversary of its founding, which occurs in the latter part of June.

### QUINCY.

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

#### Affairs at Jubilee.

THE REOPENED school at Jubilee completed its first academic year on May 29th, and has successfully passed from the experimental era into an assured success. Eighty-one pupils have been enrolled during the year, and the satisfaction of parents and guardians with the results obtained by the headmaster, Mr. Raymond Riordan and his faculty, are manifest in enthusiastic commendations. The closing exercises were held on the college campus under the shadow of the great trees which perhaps were in existence when Bishop Chase laid the college foundations in 1837. Addresses were made by the Rev. Dr. Percival and by the Bishop of the diocese. Many of the pupils will return to the school June 15th for the summer session, and more than half of them have been thus early registered for the coming academic year.

At a recent meeting of the board of trustees, the thanks of the board was tendered to the Rev. Dr. Leffingwell for a gift of \$500, and for his valued services as treasurer.

### RHODE ISLAND.

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

#### ▲ Correction—20th Anniversary of the Rev. Dr. Bassett.

THROUGH an error, the year 1907 is reported in THE LIVING CHURCH as the 20th anniversary of St. Paul's Church, Wickford. This should have been the 200th, St. Paul's being one of the historic churches, not only of Rhode Island, but in the United States.

THE CHURCH of the Redeemer, Providence, on Friday evening, May 18th, held a reception in honor of the Rev. Dr. Frederick J. Bassett, whose 20th anniversary of rectorship was celebrated on that day. A large number of parishioners attended and congratulated the doctor, to whom they presented, through Professor Winslow Upton, the senior warden, a purse containing \$140. Dr. Bassett, in response, feelingly spoke of the kindly support and loyalty to the church and himself during his term of ministry. On Sunday morning, the anniversary of his first service, Dr. Bassett preached a sermon in which he briefly alluded to the main events in the history of the church, first reading a telegram received by him from Bishop McVickar, "Heartfelt congratulations on twenty years of noble work."

The church was built in 1859, through the efforts of and with means provided by

the generosity of several prominent Churchmen, including Messrs. Robert H. Ives, Robert H. I. Goddard, Moses B. I. Goddard, William Goddard, Frank E. Richmond, Judge Stiness, and others.

Mr. Chas. Hatham Wheeler was its first rector, whose term of office extended over a period of 26 years. The property was deeded to the parish by the trustees who had controlled it until that time, on Christmas Eve, 1885. In 1894, the late Mr. Edwin G. Angell presented the parish with a handsome and convenient parish house, which he partially endowed at his decease by a bequest of \$5,000. Shortly after the parish had become self-governing, the Rev. C. H. Wheeler tendered his resignation, and the present rector was called in May, 1886. During his rectorship the list of communicants has increased from 200 to 350.

THE REV. THOS. COSTELLO JOHNSON, rector of Phoenix, has tendered his resignation to the vestry, to take effect August 1st.

### SALT LAKE.

FRANKLIN S. SPALDING, Miss. Bp.

#### Dean Brewster in Residence—Bishop Spalding's Work—Personals.

THE VERY REV. BENJAMIN BREWSTER, recently elected Dean of St. Mark's Cathedral, arrived in Salt Lake City, May 31st, and with his family went into residence at the deanery. He formally entered upon his new charge on Whitsunday, celebrating the Holy Communion twice and preaching morning and evening to large congregations. With the experience of a score of years in the sacred ministry, divided nearly equally between the East and the West, Dean Brewster is well equipped to meet the complex problems of Church life in a far Western jurisdiction. It is the purpose of the Dean to have more frequent week-day services in addition to the usual saints' day observances.

BISHOP SPALDING is busy carrying out important plans looking to the development and strengthening of Church influence in the important mining camps of Nevada, to which capitalists and prospectors have been flocking in great numbers. In order that this work may be accomplished with that attention to small detail so necessary to success, and leave the Bishop free to attend to the onerous duties of the episcopate, he has secured the services of the Rev. Wm. L. Bull, formerly of Spokane, as general missionary, who comes to this district during the present month.

THE BISHOP spent a few days at the Church Divinity School, San Mateo, Calif., where he preached the sermon at the ordination of Mr. J. Knox Bodel, for the past few years candidate for orders from Salt Lake district.

THE REV. ALFRED GEORGE of St. James', Church, Meeker, Colo., served very acceptably as priest in charge of St. Mark's Cathedral during the month of May.

MISS EVELYN WILE, deaconess, working under the Bishop of Honolulu, spent a few days in Salt Lake and gave an interesting talk on her work before the monthly meeting of the Woman's Auxiliary.

### SOUTHERN OHIO.

BOYD VINCENT, D.D., Bishop.

ON TRINITY SUNDAY, the rector of St. Luke's, Marietta, Ohio, consecrated a complete set of Communion vessels and linens, to be used in administering to the sick. The set is a solid silver one, lined with gold. On the paten are engraved the words, "And on earth peace"; and on the chalice, "In memoriam, David B. Anderson." It was presented as a personal gift to the rector by Miss Elizabeth Anderson, sister of the deceased David B. Anderson, who for many years was a

faithful and devoted vestryman of St. Luke's parish. "Blessed are the dead who die in the Lord; even so saith the Spirit: for they rest from their labors."

### SPRINGFIELD.

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

#### Laying of a Cornerstone—Gifts to St. Paul's, Alton—Episcopal Endowment—Osborne Hall.

THE BISHOP COADJUTOR of Springfield spent Whitsunday in Granite City. He took one of the early celebrations of the Holy Eucharist, and addressed the Sunday School in the morning. In the afternoon, at 4 P. M., he laid the foundation stone of the new St. Barnabas mission room, which will cost \$2,500, and will be a brick and stone erection. There was a large attendance at the ceremony, over 200 people being present. The choir sang the Psalms and hymns. In the evening over 100 people went down to St. Simon's, Venice, by car, and the Bishop administered the sacrament of Confirmation to nine candidates from Granite City.

THE BISHOP of the diocese made his annual visitation of St. Paul's Church, Alton, on the Sunday after Ascension and consecrated a very handsome altar and reredos, the gift of Misses Willis and Gertrude Mitchell of St. Louis, in memory of their father and mother, Mr. and Mrs. John J. Mitchell, who were former parishioners of St. Paul's. A baptismal font, the gift of Mr. C. F. Sparks of Alton was also consecrated by the Bishop. The interior of the church has been remodeled and it is now one of the most attractive in the city. Beautiful memorial windows have been presented and will be put in later. The Bishop confirmed a class of 26 at the evening service and preached both morning and evening. The rector, the Ven. H. M. Chittenden, has not been in very good health and collapsed at a recent service.

A COMMUNICANT of the Church in southern Illinois has donated \$500 towards the endowment of the episcopate, and pledges amounting to \$1,150 have been received by the Bishop Coadjutor for the "Ten-year Endowment Fund" which he has recently

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started. This makes nearly \$1,800 now in the fund.

THE HOUSE for girl students at the Illinois State University, known as "Osborne Hall," will be open for the reception of women attending the summer school at the University. The clergy who may have members of their congregation attending the school, are asked to call their attention to this house. Deaconess Sloane will be absent for a rest of two months, but the house will be under the care of Miss Olden, to whom application for rooms may be made. A larger house will be taken in the fall, that more girls may be received in the next year.

AN "unknown friend of the parish" has announced to the rector of St. Matthew's Church, Bloomington, that he will meet all the expenses incurred in the erection of a choir robing room and guild hall, the cost not to exceed \$2,500. When everything is completed all bills are to be paid out of the money which has already been placed in the bank to the credit of St. Matthew's Church. The addition will be built on the north end of the church at once.

THE BISHOP COADJUTOR has removed his residence from 211 East Jackson Street, Springfield, to 131 South Second Street, where he has taken a house in conjunction with the Synod committee on a diocesan house. The house is large, and plans are being made for the setting apart of the whole ground floor for the purposes of the diocese.

**TENNESSEE.**

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

**Meeting of Woman's Auxiliary.**

ON MAY 24th a meeting was held in St. Ann's Church, Nashville, of all the local branches of the Woman's Auxiliary. The object of the meeting was to hear from the delegates what had been done at the diocesan Convention. This of course includes a synopsis of the year's work of the Auxiliary in the diocese. The attendance was very good and the proceedings of a most interesting nature.

**VIRGINIA.**

ROBT. A. GIBSON, D.D., Bishop.

**Personals—New Parish House, Christ Church, Richmond.**

THE REV. E. H. DICKERSON, the new rector of St. James' Church, Ashland, was given a large reception by that congregation on June 5th, at which most of the Randolph-Macer College faculty (Methodist) attended, including Bishop Granberry.

THE REV. JNO. G. SCOTT of Hot Springs was operated on for appendicitis on June 1st, by Dr. Stuart McGuire, in St. Luke's Hospital, Richmond. He is reported as doing very well.

WORK HAS started on Christ Church parish house, Richmond, and plans are now on foot to get a secretary for the institutional work that the Rev. Geo. Mead has planned. The new building will cost \$10,000 and will be equipped with gymnasium, baths, etc. It will be a blessing to the neighborhood.

**WEST VIRGINIA.**

Geo. W. PETERKIN, D.D., LL.D., Bishop.  
Wm. L. GRAYATT, Bp. Coadj.

**Twenty-fifth Anniversary of St. Luke's Parish High Honors to a Student—Rectory Improvements—Chapel Consecrated.**

JUNE 2nd was the 25th anniversary of the admission of St. Luke's, Wheeling, as a parish into the diocese of West Virginia, and on the evening of that day a reception was held in the parish house, to the Rev. Charles N. Spalding, the founder and first rector, at which there were present between

three and four hundred people. A paper was read by Mr. W. Alfred Wilson, registrar, giving some very interesting facts concerning the history of St. Luke's:

"On the Fifth Sunday after Trinity, 1869, there was organized, in an upstairs room, on the island, a Sunday School with about 27 scholars, with Mr. R. B. McLain as superintendent, and this was the beginning of St. Luke's parish.

"In 1873 a small frame chapel was built and this became the home of the Sunday School for a number of years, during which time occasional services were held by the rectors of St. Matthew's and others who visited from time to time.

"On March 28, 1880, the island was canonically set apart as St. Luke's mission, with the Rev. C. N. Spalding in charge. The little mission grew, its influence and membership increased, and on June 2, 1881, it was admitted into the diocese as St. Luke's Church, Island, parish.

"Through the generosity of Captain McLure a lot was donated for the erection of a new church. A building fund was started and shortly after the admission of the parish into the diocese, work on the new church began, and on December 17, 1882, it was consecrated by Bishop Peterkin.

"In the memorable flood of 1884, the church suffered much, and at this time all the parish records were lost, but it was decided to repair the damage done, and a fund was raised for the purpose. In 1889 a rectory was built, and in 1893 the present parish house, a memorial to Mrs. Florence V. Brittingham.

"Soon after the organization of the parish, Dr. Spalding left, and the next year the Rev. C. C. Pearson of Oakland, Md., took up the work and remained until 1885, when he was succeeded by the Rev. J. Gibson Gantt, who remained until October 1, 1888, when he resigned and was succeeded by the Rev. H. H. Morell, who died in the work on January 2, 1889, being found dead in his room with an unfinished sermon before him.

"On March 3, 1889, the Rev. J. Brittingham became rector, and has been in charge of the work since that time."

On Sunday, June 3d, there was a celebration of the Holy Communion, at which the Rev. Dr. Spalding was celebrant. Just before the celebration he asked that those persons instrumental in starting and maintaining the first Sunday School be remembered in the prayers of the congregation at the Holy Communion.

MR. EDMUND PENDLETON DANDRIDGE of Jefferson County, W. Va., a graduate this year of the Virginia Theological Seminary, was awarded the "Sparrow Fellowship," entitling him to two years' study in a foreign University. Mr. Dandridge will be ordained deacon this month, when he will leave for Oxford University. Mr. Dandridge has received the Master of Arts degree from the University of Virginia and Bachelor of Divinity from the Virginia Theological Seminary.

THE RECTORY of Trinity Church, Huntington (Rev. J. S. Gibson, rector), picturesque with its ivy-clad walls, has been thoroughly repaired and painted throughout and beautifully papered. Mr. Albertin, the new organist and choirmaster of Trinity Church, has a boy choir in process of training.

ON MAY 29th the Bishop, board of trustees of the Sheltering Arms Hospital, Paint Creek, and a number of friends from Charleston and other nearby points, enjoyed the annual picnic on the hospital grounds. In the morning the chapel of the Good Shepherd, just completed, was consecrated by the Bishop. A new rectory adjoins the chapel. In the evening the graduation of nurses took place at the hospital, and diplomas were given to Misses Bowles, Bonham, Pusy,

Brightwell, Echols, and Grishaber. Following the graduation exercises, a reception was held at 8 o'clock.

**WESTERN MICHIGAN.**

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

**Woman's Auxiliary Annual.**

THE ANNUAL meeting of the Woman's Auxiliary was recently held in Trinity Church, Marshall. Opening on Wednesday morning with the administration of the Holy Communion, and sermon by the Bishop Coadjutor. After the president's address, reports of secretary, treasurer, treasurer of the United Offering, Junior Auxiliary, and Babies' branch, and reports from branches. The session closed with noonday prayer for Missions. An excellent lunch was served in the large room of the beautiful parish house.

At 2 P. M. an address was delivered on diocesan missions by Bishop McCormick, illustrated by a large map of the diocese, fol-

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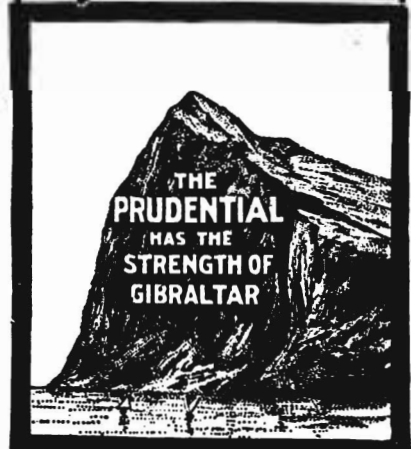
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lowed by remarks by Bishop Gillespie and others. The president of the Junior work addressed the Juniors. The pledges and appropriations were made.

In the evening a stereopticon lecture on India, by Dean Ussher, was a brilliant description of that country, especially of its idolatry. The Dean's references to his own experiences in that land gave the greater interest.

On Thursday morning the session was continued till the necessity of leaving closed it at half-past ten. Most important action was a resolution passed to raise \$500 for a clergyman to be placed in some important spot, for which \$300 was secured.

#### WESTERN NEW YORK.

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

**Mosaic Pavement for St. Mary's—Baccalaureate Sermon—Dr. Crapsey's twenty-seventh Anniversary.**

ON WHITSUNDAY, Bishop Walker visited St. Mary's Church, Buffalo, confirming a large class presented by the rector, Rev. G. G. Merrill. The Bishop also set apart the beautiful new mosaic pavement in the chancel, presented by Mr. Wm. Humbert, and congratulated the vestry on the Easter offering of over \$4,000 made by the parishioners. Three years ago there was an indebtedness of more than \$12,000 on the parish, which has since been reduced to \$4,400. It is expected that the church will be consecrated next year. As a token of appreciation, the wardens and vestrymen sent the rector a very handsome floral tribute.

AT THE 81st annual commencement of Hobart College, the sermon before the religious societies of the college will be preached on Sunday morning, June 17th, in Trinity Church, by the Rev. P. F. Sturges, rector of St. Paul's, Morristown, N. J.; and the same evening, in Trinity Church, the Rev. F. H. Nelson, rector of Christ Church, Cincinnati, will preach the baccalaureate sermon. The commencement exercise and conferring of degrees will take place on Wednesday, June 20.

THE 27TH ANNIVERSARY of the rectorship of Dr. Crapsey was observed in the parish house of St. Andrew's, Rochester, Friday night, in an informal reception.

#### WASHINGTON.

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

**Missionary Service for Children.**

THE NINTH annual missionary service for the children of the diocese of Washington, under the auspices of the Sunday School Institute, was held in the Church of the Epiphany on the Sunday after Ascension day, at 3 in the afternoon. Although the day was showery, the large church was filled with children, and presented a beautiful scene as the various processions entered with their banners. The service was a shortened Evensong with many hymns, which were heartily sung. In the absence of the Bishop on a visitation in southern Maryland, the Rev. Dr. Harding, vice-president of the Sunday School Institute, gave a greeting, and the rector of the parish, Rev. Dr. McKim, said a few words appreciative of the work of the Institute. The principal address was given by the Rev. S. Harrington Littell of Hankow, China, who kept the children interested while he told them of the boys and girls in China, and of some of his own mission boys, who have suffered and given up much to become Christians. The offering was for the Bell Home for Children.

#### CANADA.

**News from the Dioceses.**

*Diocese of Fredericton.*

MUCH anxiety is felt at the illness of Bishop Kingdon, of heart trouble. Though

seriously ill, there was not, it is thought, any immediate danger.—THE REV. T. W. STREET, sub-dean of Christ Church Cathedral, Fredericton, celebrated his 50th anniversary of ordination to the priesthood in May. The chapter of the rural deanery of Fredericton presented him and Mrs. Street with an address on the occasion.—THE various parishes in the deanery are to have missionary addresses during the month of June, given by the Rev. Canon Richardson, rector of Trinity Church; St. John.

*Diocese of Ontario.*

BISHOP MILLS consecrated St. Alban's Church, Odessa, June 2nd, the building being now free from debt.—THE resignation of the Rev. R. S. Forneri of his position as Bishop's chaplain, published June 5th, has caused some comment. The Rev. Mr. Forneri is rector of St. Luke's Church, Kingston, and his resignation is caused by his indignation at the action of the Bishop's committee in regard to the sale of part of the church property.

*Diocese of Ottawa.*

AT THE meeting of the executive committee of the diocese, in Lauder Hall, Ottawa, May 31st, Bishop Hamilton in the chair, part of the business which was brought forward was the division of the missionary assessment between the six deaneries of the diocese. It is hoped to raise over \$10,000 this year.—AT THE corporate communion of the Woman's Auxiliary, at the opening of the annual meeting for the diocesan W. A., May 30th and June 1st, nearly 150 women were present to partake. Archdeacon Ker of Montreal preached. Bishop Hamilton was unable to be present, owing to his being detained at the Synod committee meetings in the Lauder Hall. The service was held in St. John's Church, Ottawa.

*Diocese of Quebec.*

THERE WAS a very large attendance at the funeral of the late Principal Waitt, at Lennoxville, May 30th. The body had been conveyed to the college chapel on the previous evening. It was borne by six students in cassocks and surplices, and was met at the

## DOCTOR EXPLAINS

THIS ARTICLE IN THE MEDICAL MAGAZINE ABOUT COFFEE.

One of the most famous medical publications in the United States is the "Alkaloidal Clinic," in a recent number of which an entertaining article on coffee by a progressive physician and surgeon, was published. In explaining his position in the matter, this physician recently said:

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4th. Five pages for "Congratulations of Guests," also ornamented in gold and colors. For signatures of friends present at the wedding.

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entrance by the college clergy, who preceded the body to the chancel, reciting the opening sentences of the burial office. The coffin was covered with beautiful floral tributes, and was reverently placed on a bier just outside the chancel and facing the altar. The office of Compline was said by the Rev. Professor Dunn, the office hymn being "The radiant morn has passed away." Relays of students took charge of the solemn watch, which was observed throughout the night and until the hour of the funeral the following afternoon. Representatives were present from a large number of associations, from the dioceses of Quebec and Montreal and from the college and school. The chief mourners were Principal Waitt's brother and sister.

*Diocese of Niagara.*

THE NEW organ for St. Paul's Church, Dunnville, will be in place by the middle of June. The new Sunday School building for the parish is to cost \$4,500 and will be begun immediately.—THE clergy of the deanery of Lincoln and Welland presented a gold signet ring and a walking-stick to the Rev. Canon Gribble on the occasion of the 50th anniversary of his ordination, in May.

*Diocese of Huron.*

CHRIST CHURCH, Petrolia, was consecrated on Ascension day by Bishop Williams.—A JUNIOR clergy association, to be called the "Huron Diocesan Junior Clergy Union," has been formed and will hold the first meeting in London during Synod week.

*Diocese of Rupert's Land.*

IT IS understood that Archbishop Matheson will be back in time for the diocesan Synod, June 26th.—BISHOP LOFTHOUSE of Keewatin has been holding confirmations in the diocese in the Archbishop's absence.—A VERY fine pulpit has been presented to Christ Church, Belmont.

*Diocese of Montreal.*

ARCHBISHOP BOND is much better after his recent illness and was out driving in the first days of June.

*Diocese of Toronto.*

AT THE adjourned meeting of the vestry of St. George's Church, Montreal, May 14th, the Bishop Coadjutor presiding, the report showed that the sum given for missions was the largest ever contributed in the history of the church, being nearly \$9,000. At the May meeting of the executive committee, the report recommending a grant to newly ordained clergy for outfit, was not approved.—AT A Confirmation in St. Paul's Church, Lachine, May 11th, two of the candidates were adults who had been brought up in the Presbyterian Church.—THE adjourned vestry meeting of Christ Church Cathedral, May 11th, received a very satisfactory report, the past year having been the most prosperous in the history of the Cathedral. The vicar, the Rev. Dr. Symonds, presided.

**THE PROMISED GIFT OF THE HOLY GHOST.**

If the apostles had been altogether left to their own resources by their ascending Lord, could they have formed so true, so wonderful an estimate of the bearings and proportions of His life, as by their writings to rule the thought and kindle the enthusiasm of all the ages Christendom? Are the Epistles of St. Paul, or is the character of St. John to be explained by any searching analysis of their natural gifts, of their educational antecedents, of their external contact with the manifested Redeemer, of the successive circumstances and directions of their lives? Surely not. Even though the Pentecostal miracle had not been recorded, some supernatural interference must have been assumed, in order seriously to account for the moral transformation of the apostolical character, and for the intellectual range of the apos-

tolical writings. *Of itself* the departure of our Risen Lord would neither have permanently illuminated the reflections of the Church, nor yet have quickened the graces of its separate members. But He left this earth in His bodily form, to return as a quickening Spirit, present in force and virtue, before He comes to be present in judgment. He ascended up on high to obtain gifts for men, and having received of the Father, as the bounteous first-fruits of His opening and omnipotent intercession, the promise of the Holy Ghost, He shed upon the earth those wondrous gifts which the first Christians saw and heard. With the apostles we must wait until Pentecost if we would enter into the full expediency of the Ascension.—*H. P. Liddon.*

IF HE CALLS you to a kind of service which is according to His will but not according to your taste, you must not go to it with less, rather with more courage and energy than if your taste coincided with His will. The less of self and self-will there is in anything we do, the better. You must not amuse yourself with going from side to side, when duty calls you straight on; nor make difficulties, when the real thing is to get over them. Let your heart be full of courage, and then say, "I shall succeed. Not I, but the grace of God which is with me."—*St. Francis de Sales.*

A CHRISTIAN man does not need a convent's wall and discipline to help him against sin and to perform those pledges which he owes to God.—*Rev. J. de Soyres.*

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## Educational

THE ANNUAL commencement of St. Mary's Hall, Faribault, was held Tuesday, June 5th. The graduating class consisted of seventeen members. It was also the 40th anniversary of the founding of the school. Bishop Edsall read the address delivered by Bishop Whipple at the opening of the school forty years ago. St. Mary's has never enjoyed a more prosperous year, and its present standing in the diocese and the general Church has never been excelled. Much credit is justly due to Miss Eells, the highly esteemed principal.

THE GRADUATING exercises of Shattuck School commenced Sunday with a sermon by the Rev. W. W. Love, Dean of the Cathedral at Davenport, Iowa. The prize speaking contest was held in Shumway Hall. Wednesday the competitive drill was held, and in the evening the rector's reception was held in the armory. The following morning the graduating exercises were held in Shumway Hall, the address being delivered by the Rev. J. P. D. Llwyd of Seattle.

ST. MARY'S SCHOOL, Memphis, under the care of the Sisters of St. Mary, closed a most successful year, Thursday, May 31st. The religious service in the chapel, a characteristic feature of the commencement exercises of the schools of this Community, was followed by a brief musical programme, the awarding of honors, an address by the Bishop of the diocese, and the singing of the *Magnificat* by the school. Of the six graduates, three expect to enter Vassar College in the autumn. One hundred and twenty-five pupils have been enrolled during the past year, about two-thirds of whom are members of the different parishes of the city.

THE CLOSING days of the sixth year of the National Cathedral School, Washington, were marked by many interesting, and, in some cases, unique observances. On the Sunday after Ascension day the school attended the early celebration at St. Alban's, and its many communicants, with their teachers and principal, received their corporate Communion. On the evening of Whitsunday the baccalaureate sermon to the graduating class was delivered by Bishop Satterlee at a special service in St. Alban's. The procession of girls in white, with bright and reverent looks, who entered slowly, two by two, was a beautiful sight, and the whole service full of interest to the large congregation present. Evensong was said by the Rev. G. C. Bratenahl, the Rev. W. R. Turner reading the lessons, and Chaplain Pierce also being in the chancel. The music was rendered by the Cathedral School choir, all the girls joining heartily in the hymns. The subject of the Bishop's impressive sermon was "The Power of Eternal Life." It was full of beautiful and inspiring thoughts. The recessional, "Saviour, again to Thy dear Name we raise With one accord our parting hymn of praise," was especially appropriate and impressive. Monday in Whitsun week was observed in the afternoon as the annual Flag day; one of the original and beautiful features of commencement week. A procession, formed of the pupils, faculty, alumnae, guests, trustees, and clergy, approached the open space where the flagstaff rises, singing "Rejoice, ye pure in heart," and formed in an immense circle around it. The invocation and the benediction of the new flag were pronounced by the Rev. Mr. Bratenahl, and the hymn, "Now the day is over," was sung. Then the old flag which has waved over the trees of the Cathedral close for the past year was lowered by Miss Beatty, president of the alumnae association, and it was presented by the principal, Miss Bangs, as the highest school honor to Miss Margaret Warren of the senior class.

Miss Bangs described how it had been won by months of able and faithful work, and is the crowning honor not only of the senior year, but of the whole school career. After the presentation, Miss Warren raised the new flag; and the whole school, with right hands raised, pledged allegiance to it and the country for which it stands, and all sang "The Star-Spangled Banner," accompanied by a band. Then, while the flag floated out, Admiral Chester presented medals, won on field day, May 19th, in athletic contests. The singing of "America" followed, and the benediction was given by the chaplain, Rev. G. C. Bratenahl. On Tuesday afternoon the art students' reception was held in the studio at 2:30, and at 4 the students' musicale in St. Hilda's Hall.

Wednesday was commencement day proper, and St. Hilda's Hall was beautifully decorated for the occasion. On the platform were seated the board of trustees, among whom were the Bishop of the diocese and Bishop Mackay-Smith. The school entered, singing the processional, "I heard the sound of voices," which was followed by a brief devotional service. The commencement address was by President Roosevelt, its keynote being, "Live up to a high ideal. Have ideals that you can reach; keep your eyes on the stars; but your feet on the ground." "The Star-Spangled Banner" was then sung, after which Miss Bangs spoke of the work and growth of the school, and presented certificates of graduation to nine students, reading first the honor roll and the privileged roll in the entire school. The programme was inter-

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THE 18TH YEAR of St. John's School, Salina, Kansas, came to a close on the 29th of May. On Monday the afternoon was given up to a series of exhibition drills, in marching order, tens drills, extended order, and competitive drills in the manual of arms, a sham battle, and closing with dress parade and retreat. In the evening, a banquet and reunion of the "Old Boys" took place.

On Tuesday morning the commencement exercises took place, the speaker of the day being the Rev. Francis White of Atchison, who spoke on the subject, "The Spirit of the Hireling." Certificates of the completion of the course were given to seven boys, all of whom expect to take a collegiate course.

This has been the best year that the school has ever had. With this commencement, the rector, the Rev. Robert H. Mize, leaves the school after eight years of devoted work. He will be succeeded by the Rev. Albert E. Heard, who will act as headmaster.

AT ST. MARY'S HALL, Faribault, Minn., on Monday evening, June 4th, a recital by the music department was listened to by a large and appreciative audience. Numbers faultlessly rendered show the splendid work done during the past year.

Tuesday, June 5th, Morning Prayer was sung at 10:30 in the chapel, followed by the commencement exercises in the auditorium. The graduating class entered to the strains of "Lohengrin," carrying white roses. After a musical programme, the valedictory was given by Miss Bertha Kleckner.

Reading of Bishop Whipple's address at the opening of St. Mary's Hall, All Saints' day, 1866.

Memories. Rev. George C. Tanner, D.D. Remarks. Very Rev. C. L. Slattery, Dean of the Cathedral.

Presentation of medals and diplomas. "America."

Diplomas were given to seventeen young ladies, being the largest class in the history of the school. "Nellie Dearborn" medal for excellent reading, Beatrice Hills; "Bishop Whipple" medal for progress in studies, Lois Mayo; Valedictory, Bertha Kleckner; Second Honors, "W. W. Corcoran," Agnes Hillebrecht; Scholarship, University of Chicago, Bernice Burt, '05.

Wednesday was alumnae day. The banquet commemorating the 40th anniversary of the founding of the school was held in the guild house. Seventy-five representatives of the thirty-six classes sent out were present. New members of the association were greeted and received, being given positions of honor. Speeches were given by a member of each class represented, showing the progress and growth of the school, pledging the utmost support to Faribault and her triad of Church schools.

ST. MARY'S SCHOOL, Knoxville, Ill., closed its 38th year on the 6th of June, with a graduating class of sixteen, Bishop Seymour bestowing the diplomas and making the address. The Bishop of Quincy was also present during most of the events of commencement week, and made response for the trustees, on presentation by the class of a sun-dial, with stone pedestal, for the lawn. At the meeting of the board of trustees, the rector announced the gift of \$500 to the Bishop Whitehouse scholarship fund by Mr. Francis M. Whitehouse, as a memorial to Captain Edward Norman Whitehouse, U. S. N., recently deceased. The Rev. William Mitchell of Jacksonville, Ill., was elected a trustee. The degree of B.A. was conferred on the sixteen graduates, and A.M. (*causa honoris*) upon Miss Sarah L. Montgomery of Springfield, Ill. At the alumnae luncheon there were nearly fifty "Old Girls" present, one being from the Atlantic coast, and one from the Pacific. One of the events of the week was

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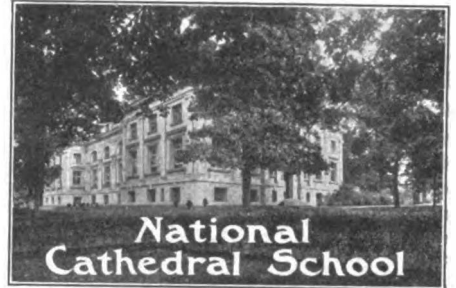
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SAINT KATHARINE'S, Davenport, Iowa

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.

the address of the Rev. Dr. H. Atwood Percival, before the Current Events Club. Another evening was given to the recital of Mr. Wm. H. Sherwood. The exhibit of work, both in cooking and sewing, by the students of Domestic Science, was extremely interesting. Seven students received diplomas in this department.

ST. ALBAN'S SCHOOL, Knoxville, Ill., closed its year on June 5th with graduation exercises and the bestowal of prizes, the Bishop of Quincy distributing the same, and making a beautiful address. Mr. Lucien F. Sennett, the capable headmaster, will continue as the executive head, and Dr. Leffingwell will give the school his personal care and counsel as rector.

THE CHURCH SCHOOL for Girls, Margaret Hall, Versailles, Ky., held its annual commencement exercises on Tuesday, June 5th, at the hall—the commencement sermon having been preached by the Bishop the previous Sunday at St. John's Church; and the annual concert having been held the previous Saturday.

The exercises on Tuesday were of an exceptionally high character, and were attended by a large number of friends of the school, who with the pupils filled the large gymnasium or auditorium to overflowing. The address was made by Dean William T. Capers of the Cathedral, Lexington.

Bishop Burton presented the diploma to the only graduate this year, Miss Dulce Holloway Brutton of Cincinnati, and gave the medal for general good conduct, and the Bishop's prize for Scripture knowledge. Miss Hogeboom, the principal, read the annual report, which showed that this had been the most successful year since the school was organized. There have been 67 pupils, of whom 20 have been boarders, coming from various states—one comes all the way from Hawaii.

There were present on the platform with the Bishop, Dean Capers, the Rev. A. B. Chinn of Frankfort, Archdeacon Caswall of Lexington, Rev. Alex. C. Hensley of Versailles, and Rev. A. Patterson of Beattyville.

The following are the honor-pupils of the Upper School: Misses Dulce Brutton of Cincinnati, Ruth Dabney of Virginia, Virginia Greenhow of Frankfort, Gertrude Jones, Caroline Nash, Mattie Carey, and Sarah Johnstone of Woodford county. In the Lower School: Eloise Bowmar, Darnaby Henton, and Jeannette Thornton.

It was a happy day throughout, the weather being glorious, not excepting even the violent thunderstorm with high wind, which had the good grace to come while all were at lunch, and cooled the air for them when they were ready to start for home by the new interurban electric line recently opened to Lexington.

THE COMMENCEMENT EXERCISES of St. Mary's Hall, Burlington, N. J., were of an unusually interesting character this year, drawing together three of the Bishops of the Church as participants. The baccalaureate sermon was by Bishop Talbot of Central Pennsylvania, whose text was I. Thess. v. 23, and his theme the threefold sanctification of the woman for her life in the home. At the commencement day exercises the orator was Bishop Darlington, of Harrisburg, who spoke on Christian Idealism; and the diplomas to the class of 13 graduates (the 68th class sent out from the school), were presented by Bishop Scarborough, of New Jersey, with a short address of fatherly advice. The valedictory was by Miss Emma G. Pattison, of Granville, N. Y. A feature of commencement week was the performance on Class Day of scenes from Shakespeare's "Tempest," by the pupils of the school, under the direction of Mrs. Fearnly, the principal.

THE Christian's life is victory all along the line.—*Bishop Brent.*

IF ANY MAN compares his own soul with the picture drawn in the New Testament of what a Christian ought to be; if any man fixes his eye on the pattern of self-sacrifice, of purity, of truth, of tenderness, and measures his own distance from that standard, he might be ready to despair. But fear not, because you are far from being like the pattern set before you; fear not because your faults are painful to think of: continue the battle and fear not. If, indeed, you are content with yourself, and are making no endeavor to rise above the poor level at which you now stand, then there is reason to fear. But if you are fighting with all your might, fear not, however often you may have fallen, however deeply, however ungratefully, however inexcusably. This one thing we can give, and this is what He asks, hearts that shall never cease from this day forward, till we reach the grave, to strive to be more like Him; to come nearer to Him; to root out from within us the sin that keeps us from Him. To such a battle, brethren, I call you in His name.—*Archbishop Temple.*

WOULDEST thou feel thy soul's rest in Christ? Thou must know His voice, hear it, learn daily of Him, become His disciple; take up, from His nature, what is contrary to thy nature. And then, as thy nature is worn out, and His nature comes up in thee, thou wilt find all easy; all that is of life easy, and transgression hard—unbelief hard: yea, thou wilt find it very hard and unnatural, when His nature is grown up in thee, either to distrust the Lord or hearken to His enemy.—*Isaac Penington.*

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# MOUNTAIN LAKES

"I have seen nothing in the Alps or the mountain regions of the Old World to compare with these scenes," writes a noted European traveler.

In raising up the great mountains of Colorado, Nature provided with a lavish and artistic hand for the necessities and pleasures of man. In the midst of their most rugged configurations are to be found some of the most charming and restful spots on earth.

The popular route to

## COLORADO

is via

# UNION PACIFIC

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