

The Living Church

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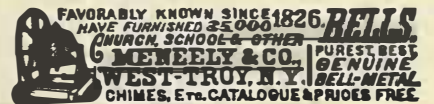
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News and Notes



NO DOUBT the panic on Wall street will lead a great many to exclaim, "It served them right!" And if it hit only, or chiefly, those foolish mortals who have of late in large numbers flocked to the "street" to dabble in stocks with moneys drawn from their necessities and those of their families, and who have no other than a gambling interest in the markets, we should heartily agree with them. But unfortunately these are not the only sufferers. So far as can be gathered, the immediate cause of this financial panic is not immediately due to speculation at all. Undoubtedly the wild speculation of the past few months, by which fictitious values were given to stocks and commodities, paved the way for it. Fortunes consisting of wind had been piled up, and artificial valuations given to them. Thus was blown a bubble which was bound to burst.

To explain the panic to the uninitiated, we must first recall that certain railroads depend for their earnings very largely upon their connections with other railroads, whereby continuous hauls of freight may be made. A certain syndicate owning, or controlling in large part, the Northern Pacific, attempted, or was supposed to be attempting, to form an alliance between the Northern Pacific and Burlington systems, which would result in a close harmony between the two. This was deemed prejudicial to the interests of the owners of the Union Pacific, who perceived that the trans-continental freight would thus be diverted from their line to the northern route. Accordingly an effort was made by the Union Pacific interests to buy up Northern Pacific stock, in order to control the votes of the stockholders against the Burlington alliance. A counter-attempt to retain and add to their holdings of stock was made by the Northern Pacific-Burlington syndicate. Here speculators stepped in and "sold short" large blocks of Northern Pacific stock which they did not possess, but bound themselves to obtain. Having sold, they must buy to fulfil their contracts. Thus the stock advanced from about 75 to 1,000 in a very few days. The higher it went, the greater the danger for the "shorts." These were obliged to sacrifice all other stocks by throwing them on the market at any price, in order to pay the margins required on Northern Pacific deals. Thus resulted the panic, in which Northern Pacific advanced as all other stocks declined. It would have been very much worse had not the two rival syndicates fixed upon a uniform price—150—at which they would permit the poor "shorts" to settle. Who is then victorious in the contest for ownership cannot be told until a count of noses can be effected. In the meantime many a speculator who "sold short" and afterward sacrificed his legitimate holdings in other stocks, retires from the pit, a sadder, and let us hope, a wiser man. Happily the general business of the country is not likely to suffer from the incident, beyond a temporary and slight money stringency; and indeed is even better off because of the downfall in inflated values. The loss, for the most part, is of wealth which was only fictitious while it lasted.

SEVERAL negro leaders are recommending the emigration of members of that race to Haiti, and the President of that republic is said to be favorable, while Bishop Holly is reported as being an enthusiastic advocate of the movement. It ought to be clear that emigration can only be a voluntary, and therefore an individual movement, and hence can never be so widespread as seriously to influence the race as a whole, in this country. Emigration to Liberia, which was once declared to be the solution of our social difficulties, was not largely successful, and it is hardly likely than any other emigration scheme will be. The

fact is, the negro is wanted in the South, can generally obtain employment if he is willing to work, and if he be industrious and honest, can make his way without difficulty in our own country. The South would be a sufferer if he should migrate on any large scale. Notwithstanding this, there may be individual instances in which Haiti would present a favorable field for the location of members of the race.

THE WISCONSIN LEGISLATURE has lately been the scene of an incident which suggests that history repeats itself and which is remarkably suggestive of another discussion elsewhere. The Governor of the state had recommended a certain elaborate system of primary election reforms. The Legislature afterward passed a Primary Election law, but on altogether different lines from that recommended by the Governor. The latter vetoed the bill in a message vigorously scoring the Legislature, and particularly the Senate, charging undue influence and various serious crimes and misdemeanors, and adding: "I cannot divest myself of the binding character of my official obligation, which forbids my sharing in the responsibility of giving a law which violates obligation and is manifestly so framed as to bring reproach upon the principle." The Senate was filled with such violent indignation against the Governor for affecting to declare members guilty of misdemeanors for which they had not been indicted, and with no pretense that the Governor was a constitutionally appointed judge of their actions, that they framed a declaration denying the right of the Governor to use such language in an official paper, saying: "We therefore claim our privilege as Senators to have it appear upon the records of our proceedings that we do not allow these statements of the Governor to pass unchallenged, and that upon any view of his constitutional prerogative we deny that he is justified in thus addressing the Legislature. We hold that no 'sense of obligation' on the part of the Governor can excuse such grave reflections upon the members of the Legislature as are contained in the portions of the message above quoted."

It is said that notwithstanding his obvious indiscretion—to use a milder term than some of the papers are using—the Governor will not be impeached.

PROFESSOR GILBERT has terminated the embarrassment caused by his peculiar beliefs by resigning the chair of New Testament Interpretation in the Chicago Theological Seminary (Cong.). Dr. Gilbert had reached that intellectual state in which he denied the divinity and virgin birth of our Lord, the vicarious atonement, the Trinity, the inspiration of Scriptures—all these, at least, in the sense given the terms by orthodox Christians—and pretty much everything else except a personal following of Jesus Christ in the way he understood Him. Now whatever may be the "liberality" which logically adheres to the Congregational system, it so happens that the Chicago Theological School requires of its professors a certain declaration of faith, which declaration had been voluntarily made by Dr. Gilbert at his election, some fifteen years ago. This declaration, as commonly interpreted, was altogether inconsistent with his present beliefs and expressions. Consequently, Dr. Gilbert found himself in the same predicament that Mark Hanna would have been in if, during the last presidential campaign, he had conceived it to be his duty to preach the doctrine of free silver; or Senator Jones if he had thought it necessary to favor the gold standard; or General Kitchener if he had thought it essential to assist the Boer cause. The strange thing

is that there should ever be any doubt as to one's duty in such an event. Robert E. Lee is universally respected because when confronted with a similar dilemma he *immediately* resigned his commission in the U. S. army. The decadence of good morals which has always been alleged to follow a surrender of the Catholic Faith, the bulwark of morality, could not be better illustrated than by this episode at Chicago. Yet Dr. Gilbert has held on to his chair and drawn a very comfortable salary for a number of years after his convictions had been reached, and did not relinquish it until it had become painfully evident that a "judicial separation" was inevitable. Dr. Gilbert's case is not at all exceptional nor unique. Will not our "liberal" friends give their attention more largely to a study of morals?

THE JACKSONVILLE FIRE burned over an area of 465 acres, which is larger in extent than was the Chicago fire, and the suffering is on a similar scale. Bishop Weed writes of many cases which appeal to him for relief beyond the immediate necessities provided by the general committee. Whole families, of social rank and unwilling to apply for assistance to the general authorities, have lost their all and are in dire necessity. These are difficult people to reach, and the ministrations of the Church can best relieve them. There are also workmen who have lost their tools, and thus their means of livelihood, who could become self-supporting if they could have enough to replace those tools. The loss to the Church includes not only the destruction of buildings, but since more than nine-tenth of St. John's parish have lost their homes, it means a loss of one-third the annual income of the Diocese, which is a calamity no less pressing than the immediate loss. "The relief committee," says Bishop Weed, "is doing noble work. New York has been most generous, and has sent an agent here to look into the condition of affairs. He speaks of the condition as being far worse than was supposed, and he claims that it is worse than the people think. We certainly have sickness to face. We have had a quantity of clothing sent us, and we are distributing this from my house. Mrs. Weed and the children are looking after it. The poor people have taken their friends into their houses, and these are being compelled to leave, because they can no longer obtain food for them. There is a problem here. You cannot turn out into the world from ten to fifteen thousand people, and not have suffering, no matter how well appointed the relief. The clergy are doing everything in their power. Every one is overworked."

We hope our appeal of last week for assistance has borne fruit, and that many have sent offerings to the Bishop. They should be addressed to the Rt. Rev. EDWIN G. WEED, D.D., Bishop of Florida, Jacksonville, Fla.

THE TENDENCY toward greater dignity in public religious worship, says the Boston *Transcript*, which has been marked during the last ten years, has attained new heights within the past few months. Central Congregational Church, Brooklyn, has a service which takes up exactly one hour before the sermon is reached. Much of it is borrowed from the old liturgies. A Baptist church in Pittsburgh confines its music wholly to English composers. Presbyterian congregations in all parts of the country are elaborating their forms, and the number of vested choirs among Lutherans is now so great as to excite no comment. In New York the third vested choir has been introduced into Methodist churches. The last one is in Calvary, the largest Methodist congregation in New York in point of membership, and one of the largest in America. The vestments worn are exactly like those worn by choristers in Episcopal churches, and there are the same processional and recessional hymns. The Fourth Presbyterian Church, New York, the Rev. Dr. J. Wilbur Chapman, the well-known evangelist pastor, is to introduce a chancel into its auditorium during the coming summer, in order to admit a boy's choir, and there is talk of putting vestments upon them. Some favor it, including, it is said, the Rev. Dr. Chapman, but as yet the vestments have not been consented to by the session.

THERE is a curious tradition connected with death on the North-east coast of New Guinea, where the Anglican Mission is working. If anyone has died during the day, the natives prefer to go to bed thirsty rather than replenish their water bottles at the spring, where, they say, the evil spirits resort at evening to wash their hands after their dark deed is done. For every death is attributed to the influence of an evil spirit.

IT IS A HIGH, solemn, almost awful thought, for every individual man, that his earthly influence, which has had a commencement, will never through all ages, were he the very meanest of us, have an end.—*Carlyle*.

SELF-CONTROL is the climax of courage.

LONDON LETTER.

LONDON, April 30, 1901.

AT ten o'clock on Monday morning, April 22nd, at the Palace in Cuddesdon, near Oxford, the Bishop of Oxford departed this life in his 76th year, having been ailing more or less since last autumn. It seems, indeed, rather striking that within so brief a period as three months the Church of England should be bereaved of her two historian-Bishops. Perhaps we are hardly in a position as yet fully to know the extent and value of the service that Dr. Stubbs rendered to the Church, though it may not be very wide of the mark to hold that, like the late Dr. Creighton, he was a distinguished prelate-Historian rather than a distinguished historian-Prelate.

William Stubbs, whose father was a solicitor, was born at

Knivesborough, in Yorkshire, on June 21, 1825, and after receiving some education both there and at Ripon, matriculated at Christ Church, Oxford, where he graduated with honors in 1848; in the same year being elected to a Fellowship at Trinity College, Oxford, in succession to the late Professor Freeman, who in late years, by-the-by, succeeded him (the two historians then being very intimate together) in the Regius Professorship of Modern History at Oxford. In 1850, however, immediately after being ordained by Bishop Wilberforce, he resigned his resident Fellowship to become the Vicar of Navestock, an obscure little village in Essex, where he



THE LATE WM. STUBBS, D.D.,
BISHOP OF OXFORD.

remained for sixteen years; also latterly becoming Librarian to Archbishop Longley at Lambeth Palace. It was during those years of his first country living, and while comparatively a young man, that the future historian-Prelate laid the foundation of his massive and scientific historical learning; and also enriched the literature both of Church and State by the production of such works of consummate critical research and scholarship as the *Hymnale Secundum Usum Sarum*; the *Registrum Sacrum Anglicanum*; and *The Chronicles and Memorials of Richard I.*, published under the patronage of the Master of the Rolls, and the first of his almost inimitable contributions to the Rolls Series of English mediæval documents; while to the same period belongs also his valuable edition of Mosheim's *Ecclesiastical History*. In 1866 he returned to Oxford as Regius Professor of Modern History, and while occupying the chair for 18 years became universally recognized as the leading authority on English constitutional history, as well as the real founder of the Oxford school of scientific historical inquiry. The literary remains of the professorial period of his life consist, amongst many other works, of *The Memorials and Lives of St. Dunstan*, wherein he triumphantly vindicated that great English statesman and Churchman from the defamatory charges preferred against him by Milman and other writers; *The Select Charters*; a volume of *Lectures*; and his *magnum opus*, the incomparable *Constitutional History of England*. In 1875 he again left Oxford to become a rural parish priest, this time in Wiltshire as the rector of Cholderton; holding the incumbency, however, only until 1879, in which year he was appointed to succeed Dr. Lightfoot in a canonry at St. Paul's. There he remained five years, and was then raised to the episcopate, upon being nominated by Mr. Gladstone to the See of Chester; while finally translated by Lord Salisbury to Oxford in 1888. Perhaps as a member of the Royal Commission on Ecclesiastical Courts, which sat in 1882, Dr. Stubbs will be even more gratefully remembered by Churchmen than as the inspirer of Archbishop Benson's decision in the Lincoln case, wherein he was an assessor. As a preacher, he could hardly be rated very high, and being no off-hand speaker, was rarely, if ever, heard in the House of Lords, seldom, indeed, even in Convocation. Theologically, he belonged, broadly speaking, to the Tractarian School, being wont to regard Dr. Pusey as his "master," but somewhat of a Gallio as regards Church cere-

monialism. Academical degrees and literary honors were, of course, fairly showered upon him, besides winning distinction in clerical circles as a racy humorist. It is understood that he really took great interest in the Sisterhoods of his Diocese, in spite of a report to the contrary in some of the public prints, and was a kind friend to, and visitor of, the Wantage community, let alone others like that of Clewer and those in Oxford. The eloquent sermon he preached before the King and Queen, and the members of the Royal Family, in St. George's Chapel, Windsor, on February 3d—the day after Queen Victoria's obsequies—was his last public utterance.

The funeral, which was very largely attended, about 200 clergy of the Diocese being present, took place at Cuddesdon on St. Mark's Day; the body being removed the night before from the palace into the adjoining parish church, where it was placed directly in front of the throne in the chancel, being covered with the pall first used at Dr. Pusey's funeral. Throughout the night, watch was kept by members of the Cuddesdon Theological College and others amongst the parishioners, there being an early Eucharist both in the palace chapel and in the parish church. The late Bishop's pastoral staff, draped in crape, was carried by his chaplain before the body, as it was borne to the grave in the churchyard.

The observance of St. George's Day (April 23d) was much more generally recognized this year, both ecclesiastically and otherwise, than in any previous year since the decay of the Catholic religion in the land of which that illustrious early martyr is the Patron Saint. In the metropolis the flag of St. George—a white banner with a red cross—was flying from many buildings, while the demand for red and white roses far exceeded the supply at Covent Garden. According to *The Rock*, the bells of St. Paul's Cathedral were rung for the first time in honor of the day. At many churches throughout the kingdom the feast was observed with more or less solemnity, but perhaps the most noteworthy service was that arranged by the President and Council of the English Church Union at St. Paul's, Knightsbridge, where there was a Choral Mass, set to Stainer in A, the celebrant being the well-known priest, Precentor of that church, the Rev. J. Baden Powell. At the imposing procession both incense and lights were used. The special preacher was the Rev. Le Breton Girdlestone, vicar of St. Andrew's, Worthing, near Brighton, who, in the course of his impressive sermon reflected quite severely upon the supineness of the Bishops in their attitude towards the present policy of the State in "trying to serve God and Mammon."

The notorious Protestant publisher and bookseller of Pater-noster Row, *alias* blasphemous brawler and agitator, surely has no one but himself to reproach for his ignominious defeat at the poll held on St. George's Day for the election of People's Warden at St. Augustine's, Kilburn; his opponent, Mr. F. C. Holiday, a leading member of the London House of Laymen, and a devout communicant at St. Augustine's will-nigh since the foundation of the church about a quarter of a century ago, who has also been parish warden there for the past nine years, being re-elected to that office by a majority of 241 votes, including those of Hebrew, Romish, and even Protestant rate payers. John Kensit had already been defeated, as a self-chosen candidate for the parish wardenship in opposition to Mr. Holiday, on a show of hands at the Easter Vestry meeting, when much to the surprise of the vicar, the Rev. Mr. Kirkpatrick, and to Augustinians generally, he suddenly turned up with a small band of followers; but having appealed, certainly with an astonishing amount of temerity, to the parochial electorate, he was obliged, of course, to submit to the castigation inflicted upon him by members thereof.

The bill to legalize in this country so-called Colonial marriages with a deceased wife's sister, the Second Reading of which was carried in the House of Commons on April 24th by a majority of 157, the largest Parliamentary vote ever recorded in favor of the main principle embodied in the measure, produced an animated though purely academical debate. For the bill, not being a government measure, has hardly the ghost of a chance of being passed by the Commons this session, let alone the Lords. Although introduced by a gentleman who was sometime private secretary to the late Mr. Gladstone, the bill is practically Lord Dunraven's of 1896, as amended at the instance of Lord Halifax by the insertion of a clause to the effect that the clergy shall remain subject to ecclesiastical pains and penalties for officiating at such alliances, or for entering upon such themselves, and that they shall be exempt from all penalties for refusing the Blessed Sacrament to persons availing themselves of the measure. Earl Percy, in a speech described by the *Daily*

Chronicle as "mediæval in the extreme," declared that the bill was a measure to "sweep away the marriage law of ages," and that Parliament should not be asked to "alter the law in the interest of those who had broken it." Lord Hugh Cecil, in a brilliant speech, also opposed the bill on the ground that it "violated the Christian law of marriage." That law, he said, was sealed with the sanction of the Christian Church, and he should "prefer to keep to its tenets, framed, as they were, by saints and divines, than to the principles of the respectable gentlemen whose names were on the back of the bill."

J. G. HALL.

[BY CABLE.]

The Archbishop of Ontario died on the Atlantic transport steamer *Menominee* en route for Liverpool, May 4th. He was seriously ill as the result of pneumonia when he embarked and had intended to stay in London for a time and afterward to proceed to Egypt. He was accompanied by his wife and a trained nurse. Dr. Lewis was consecrated Bishop of Ontario in 1862 and became Archbishop and Metropolitan in 1893. He resigned as Metropolitan last year, when his health had failed so that he was obliged also to give up the active work of his Diocese, for which latter a Coadjutor Bishop, Dr. Mills, was consecrated, while the Bishop of Montreal succeeded him as Metropolitan. The Archbishop was an Irishman by birth and a graduate of Trinity College, Dublin, but had been engaged in clerical work in Canada since 1854.

NEW YORK LETTER.

ST. THOMAS' vestry has elected the Rev. Ernest M. Stires of Grace Church, Chicago, rector, in succession to the late Rev. Dr. John W. Brown, and individual members of the vestry express the belief that he will accept. He arrived in New York on the day following the public announcement of his election, and in an interview is reported to have said that he has tried to make Grace the Trinity of Chicago, and that his work has been blessed. He will not, while here, consider the matter of the Eastern call. It is an important question, and he will not take it up till he returns home. He came here to attend the regular meeting of the Board of Managers of Missions.



REV. ERNEST M. STIRES.

Mr. Stires is a native of Norfolk, Va., and upon graduation from the Theological Seminary of Virginia he went to St. John's, West Point, Va. He was rector of the Good Shepherd, Augusta, Ga., one year, and in 1893 he went to Chicago, succeeding Dr. Locke. His selection for St. Thomas' gives unbounded satisfaction here, and hopes that he will accept are expressed on all sides.

Ascension parish (the Rev. Percy S. Grant), has entered with vigor upon the task of securing \$250,000 as an endowment fund. Its first stint is \$100,000, and it is understood to have made excellent progress upon it. A meeting has been held during the last week in its interest and others are to be held this spring. In the vestry are August Belmont, the banker who is behind the contractor for the new underground railroad in New York, and among the parish communicants the Enos, Blagdens, Howlands, and Irelands. The Ascension is at Fifth avenue and Tenth street and it has a Chapel in Horatio street, helping it to fill its field between University Place and the North river, where there is a population of 75,000. Below Fourteenth street, Manhattan, there is a population of 700,000, increasing as rapidly as private dwellings holding one family are partitioned off for several families, or make way for tenements. The big mercantile buildings do not decrease the number of dwellings or of tenements, since the latter rise among the business blocks, and those who labor for small wages must and do live in them in order to save care fares. Nineteen churches have moved from below Fourteenth street during the last fifteen years, and some others must leave soon. "Whatever view one may have of the religious questions of the day," say the Ascension Endowment Fund committee, "we must all as citizens recognize the widening influence of the mission of the Church in extending to the worthy poor of our great city the opportunity to lead cleaner, purer, and better lives. The defective conditions of home life among the poor are pieced out to-day by the Church as by no other agency. The growing girl may be taught what her mother has never learned, housekeeping in the kitchen garden, sewing

in the sewing school, cooking in the cooking school, dressmaking, and millinery, and if there was little schooling in the girl's life, she may have evening instruction in subjects which most quickly assist to broaden and cultivate the mind. The tenements are so small and the families so large among the poor that children are forced into the streets. Boys seek pool rooms."

In the last five years Ascension Church has doubled the number of its communicants, and its services on Sundays, especially the morning and afternoon ones, crowd the pews almost as never before. Other down-town churches have endowments; Grace \$450,000, St. Mark's \$200,000, St. George's \$160,000, Calvary \$125,000, and the Holy Communion \$175,000. Whatever may be thought of a church that undertakes social and institutional work, sometimes it must be admitted to the detriment of the spiritual work, it must be remembered that conditions alter cases and that what may be the right thing for a church in a midland city may be quite the wrong thing for one in down-town New York. More and more New York is unrepresentative of conditions in other cities. Ascension parish will not be permitted to move, for nobody doubts it will secure its endowment of \$250,000. Its income during the rectorate of Mr. Grant has steadily increased year by year, and the number of volunteer workers has quadrupled.

The Rev. Dr. Lindsay Parker celebrated his fifteenth anniversary as rector of St. Peter's, Brooklyn, on the Fourth Sunday after Easter. In the course of his sermon Dr. Parker said:

"There never was a time in the history of the Christian Church when the call to service was so loud and the opportunities for service were so great as to-day. And the Church is responding to that call, and is entering with eagerness and zeal into the ever widening arena of opportunity. But dare we say that her power is in proportion to her activity? Must we not acknowledge that, busying herself here and there, taking up all kinds of work in her eagerness to respond to the demands of the times, entering into the manifold life of to-day, ready for service wherever and however she may find place and sphere for her abundant activity, must we not admit, I ask, that she is in danger of forgetting the secret and sacred source of spiritual power?"

"Thank God for the abundant and really wonderful prosperity which He has vouchsafed to us during the past fifteen years. Our beautified Church, our increased and improved machinery for work, our liberal offerings, our large congregations, our impressive and attractive service in accordance with the venerable and adequate liturgy of our Church, enhanced, as it is, by the charm of well-chosen and well-rendered music. Yes, all these things we have to be thankful for and rejoice over, but we do not need to realize more and more that without the inspiration and power of the Holy Ghost we lack the grand essential of true success in our Church life and work."

An exhibition of manual work performed in the schools of Trinity parish has just been held. The Year Book of this great parish, just issued, gives the names of a few of the local objects contributed to by Trinity. They are interesting and are:

"All Saints' Church, situated at the corner of Henry and Scammel streets, in the southeastern part of the city, and in the midst of a tenement house population; St. Clement's, West Third street; St. Peter's, Twentieth street, near Ninth avenue; Holy Apostles', Ninth avenue and Twenty-eighth street; St. John the Evangelist's, West Eleventh street; St. Philip's, St. Andrew's, St. Mary's, Church of the Holy Rood, and the Church of the Holy Sepulchre. Annual allowances are also made to the Mission for Seamen in the City and Port of New York, the City Mission Society, the Church German Society, and the Church Temperance Society, in the city; to Hobart College, in the Diocese of Western New York; to St. James' Church, Hyde Park, and to the Archdeaconry of New York. St. Luke's Hospital receives \$2,000 per annum, for which five beds are at the disposal of the corporation; St. Mary's Hospital receives \$400 per annum, for two beds for children, and an allowance is made to the House of the Holy Comforter, Free Church Home for incurables; to the Episcopal Fund of the Diocese, the Diocesan Fund, the missionary committee of the Diocese, the City Mission Society, and the port chaplaincy considerable sums are annually paid."

Almost every year the rector, the Rev. Dr. Dix, finds something for a special article in the back of the Year Book; which he considerably explains that he is himself responsible for. This year he tells about his reception of a degree at Oxford last year. As is well known, the undergraduates have the full run of the Sheldonian gallery on these occasions, and usually they make the most of their opportunity. Dr. Dix tells how a Princeton professor appeared with him, wearing the black and orange, probably the first time the Nassau colors ever appeared there, for it was almost the first time an exception has ever been made to the rule that recipients of degrees must appear in the costume of the degree which they expect to receive. The undergraduates have a large liberty, and usually make the most of it. Dr. Dix relates how, when Lord Salisbury was installed as Chan-

cellor, an American lady appeared in the gallery, when the youngsters interrupted the whole proceedings by proposing three cheers for the girl in blue, which were given. Last year, however, Dr. Dix quite escaped, there being no hilarity at all.

The progress made by Christ Church, Bronxville, which has just been made a parish, is remarkable. Organized last year as a mission by Archdeacon Van Kleeck, and placed in charge of the Rev. W. W. Smith, M.D., it has already arrived to a vestry, a fine building site, the stone and lumber, and \$3,000 for building fund. Plans are making and there will be built this summer a church of neat design, the whole plant representing a value of about \$10,000. A feature of it will be a large basement to accommodate a school of handicraft. This school is unique. Bronxville is the home of a great number of clever New Yorkers. As a leader of them, Miss Burns, former Dean of the Teachers' College, organized this school in connection with the church, and got half a dozen of these clever folk to teach in it. The outcome is that all the children for miles around come on Saturdays, and are taught many useful things. All rooms in the town are filled with classes.

The Local Assembly of the Daughters of the King, Long Island Diocese, was held last week in St. Luke's Church, Sea Cliff. The morning session was of a religious character, an address being made by the rector, the Rev. W. D. Morgan. Luncheon was served at the home of Mrs. John Wood, and in the afternoon, upon roll call, twenty chapters responded. Papers were read by Mrs. W. C. Furley, St. Paul's, Flatbush, and Mrs. R. M. Edwards, Holy Comforter, Brooklyn. Evening Prayer was said by the Rev. W. H. Barnes of St. Barnabas', Brooklyn.

Zion and St. Timothy parish, Manhattan, mourns the loss by death of its senior warden and treasurer, Mr. John Jewell Smith, whose name in good works extended much beyond the parish limits. Bishop Potter, Bishop Worthington, and the full choir, assisted the rector, the Rev. Dr. Henry Lubeck, in the service of burial.

When St. Ignatius' parish had thoughts of going to Sixty-ninth street and uniting with Corpus Christi, already there, its vestry took an option on a plot of land 80 by 100 feet adjoining on the west. When it changed its mind and decided to go to Eighty-seventh street, Corpus Christi undertook to raise funds to purchase the plot. This it has succeeded in doing, and last week took title, the price being \$46,000. Corpus Christi, the Rev. L. C. Rich, already owns a fine plot, and has upon the same, at the rear, a crypt which it uses for its services. As soon as additional funds are secured it has some ambitious plans.

Mrs. Clarence H. Mackay, who was Miss Katherine Duer but married a son of the Atlantic cable projector, and a Roman Catholic, has taken marked interest in Trinity Church, Roslyn. Recently she placed a marble altar in the chancel and improved the grounds about church and parish house. In her honor the pupils of the public school, on Arbor Day, planted a tree in Trinity churchyard, which they named for her. Mrs. Mackay has also re-furnished the William Cullen Bryant library in Roslyn.

Charles M. Schwab, president of the United States Steel Corporation, who is said to receive a salary of \$800,000 a year, spoke to the St. George's Trade School boys in the Memorial House in Sixteenth Street one evening last week. He told the attentive urchins before him that, although he could ill afford to spare the time, he considered that no man's time was too valuable to be devoted to telling a boy how to succeed. Having himself risen from the position of office boy to the recipient of the largest salary ever drawn by an official in a private corporation, he told his hearers in simple language that they could understand, that the secret of success lay in performing the daily task a little better than one's fellows.

A WELL-KNOWN BISHOP was discussing evolution at a reception, much to the delight of a group of ladies who surrounded him. The current of the Bishop's remarks was broken in on by a pompous young gentleman who stood by. "It comes to this—that the only distinction I can see between a man and an ape is that the man can speak and the ape can't." The prelate looked at him a moment, and added: "Don't you think, perhaps, that there is also this distinction—that the man knows when to hold his tongue and the ape doesn't?"—*Church Life*.

"ASK not what to-morrow will be: to-morrow's need will bring with it to-morrow's God. Trust and be still."

THEY stand strongest who stand in strength other than their own.

Diocesan Conventions

DIGEST OF THE CONVENTIONS.

MUCH important legislation was accomplished in last week's Diocesan Conventions reported more at length hereunder. The Diocese of MASSACHUSETTS resolved to divide the Diocese and appointed a special committee to suggest the lines of division and to report at an adjourned meeting to be held in June. The vote in favor of division was very large. PITTSBURGH also voted that division of the Diocese is desirable, as soon as sufficient endowment can be obtained, and that every effort be made to obtain such endowment so that the division might be accomplished in 1904. PENNSYLVANIA re-established the office of Archdeacon, and after many ballots for deputies to General Convention, adjourned after electing only three clerical deputies, being unable to agree on the fourth. In SOUTHERN OHIO the Bishop recommended against division of the Diocese in his annual address and no action was taken toward that end. NEW JERSEY resolved to establish a Mutual Fire Insurance Co. for churches. KENTUCKY resolved to invite the General Convention to meet in Louisville in 1904. In the other Dioceses the business was purely routine with no important features requiring enumeration.

MASSACHUSETTS.

THE 116th annual convention of the Diocese opened on Wednesday, May 8th, in Trinity Church, Boston. The Holy Communion was celebrated by the Bishop, assisted by members of the Standing Committee. The Rev. Wm. B. Frisby, D.D., rector of the Church of the Advent, preached the sermon from the text, "He that hath Son of God hath life, and he that hath not the Son of God hath not life." The sermon dealt largely with certain tendencies of the age. In one direction, there is the rise of materialism, and the denial of the supernatural. The Church has no new message, but the Gospel of Jesus Christ is the blessed message to mankind. This is made plain in the Book of Common Prayer. The spirit of restlessness pervades some quarters, and the cry goes up for a new Church and a willingness to replace historic Christianity by another religion. The Prayer Book has no sympathy with such a movement. There must be the maintenance of a definite creed, and the Nicene Creed is necessary to be believed by every communicant of this Church. We must not be led by intellect or liberality. There is one message to salvation. Applied Christianity is a subtle evil, though a popular movement. Philanthropy must not be a substitute for religion. Piety is needed, Godly piety, evangelical piety, more praying, more Bible reading, more earnest communions. The preacher then concluded with an earnest plea for contributions to the fund for the relief of aged or disabled clergymen.

ORGANIZATION.

At the business session in Trinity Chapel, the Rev. L. C. Manchester, D.D., was elected secretary and appointed as his assistant, the Rev. A. H. Amory of Lawrence. The treasurer, the Rev. C. H. Learoyd, reported that he had received during the year, the sum of \$6,702.34 and paid out \$3,836.26, leaving a balance of \$2,856.08. The report of the Standing Committee was read by the Rev. Dr. Chambre, the secretary. The Standing Committee in their report approved of the form of the parish register which was submitted to them. A number of reports were then accepted by title. The report of the committee on lay representation was postponed till next convention. The report of the committee on the Revised Version which was submitted, was considerably cut down in its details and this much of it was accepted:

"That the Convention of the Diocese of Massachusetts express its hearty satisfaction with the action of the General Convention in appointing a committee on Marginal Readings.

"That the Convention of the Diocese of Massachusetts do hereby respectfully memorialize the General Convention that the Bishops in their respective Dioceses and Missionary Jurisdictions be authorized to grant the same liberty as to the use of the revised version of the Bible that is now enjoyed in England."

The first section of the report of the committee on retiring allowances to clergymen of 25 years' service in the Diocese, and who have reached the age of 65 years was passed without much discussion. The allowance is \$500 a year.

THE BISHOP'S ADDRESS.

After recess, Bishop Lawrence read his annual address in Trinity Church. Among other things, not peculiarly diocesan, he said:

"We are often liable to make superficial judgments of our brethren; the laity sometimes thinks of the clergy simply as the clergy, men of the cloth. I want in this imperfect way to suggest to you the interesting variety and the fine features of the characters that make up the ministry in this Diocese. The Bishop has the opportunity of knowing as perhaps no other person can, the temper and

character of the different men. There are disappointments at times, of course; the ministry is not without its failings, its trivialities, its worldliness, and selfishness. But the Bishop catches glimpses which are not vouchsafed to others, of nobility of character, courage in untoward conditions, saintliness, unselfishness, and faith. There are tragedies in homes and trials such as would crush some of us, but which are borne in the rectory by wife and husband silently, while the people of the parish wonder why the rector is not always bright and keen in leadership.

"Let us, my brethren, clergy as well as laity, seek for the better qualities of our brethren, and believe them to be finer and nobler than our superficial judgment might suggest."

Proceeding, he denounced the vicious practice of gambling in card playing at home, and of betting in athletics. These had degraded the sports of men and of women, and "the athlete and the sportsman should be the first to cast their influence against the custom, for the sake of good sport." The restlessness and desire to get "something for nothing," is "one of the subtler motives in the crush of women at the bargain counter."

He then denounced the "vulgar and excessive form" in which impurity flaunts itself in some theatres, books, and newspapers, and declared:

"The real weakness in the community is that thousands of men and women who would resent the title of impure take advantage of the vagueness of the line and patronize the theatres and read the books which they know are on the border-line of evil, and which some suspect are really vicious. They go or they read because others do and that they may see and know for themselves. It is a temptation as old as man and woman, 'in the day that ye eat thereof, then your eyes shall be opened,' and they were opened. And to-day the eyes and ears of the young people are opened to temptations and vices which some of their parents little suspect."

THE ELECTIONS.

The following members of the Standing Committee were elected: Clerical—E. W. Donald, D.D.; John S. Lindsay, D.D.; Endicott Peabody; L. K. Storrs, D.D. Lay—Edward L. Davis, Francis W. Hunnewell, Charles G. Saunders, Arthur J. C. Sowdon.

The annual determination to defeat the Rev. Dr. Chambre as a member of the Standing Committee on account of his opposition to the theological teaching of the Cambridge School succeeded this year. The convention took a rising vote upon the value and appreciation of the services of this clergyman, who has served so long and so faithfully upon this committee.

The Rev. Charles H. Perry, and Mr. Harcourt Amory were elected to the Diocesan Board of Missions, and the Rev. George Alexander Strong was elected to serve one year upon the Board.

Deputies to General Convention: The Rev. Drs. E. Winchester Donald, D.D., George Hodges, D.D., John S. Lindsay, D.D., Alexander H. Vinton, D.D. Lay—Edward L. Davis (Worcester), Robert Treat Paine (6 Joy St., Boston), Charles G. Saunders (Lawrence), Arthur J. C. Sowdon (88 Beacon St., Boston).

Provisional Deputies: The Rev. Edward Abbott, D.D., Rev. Augustine H. Amory, Rev. A. St. John Chambre, D.D., Rev. Arthur Lawrence, D.D.; Messrs. Harcourt Amory, E. Pierson Beebe, Marcus Morton, George P. Gardner.

DIVISION OF THE DIOCESE.

The question of dividing the Diocese, which was presented in a minority report offered by the Rev. Dr. Frisby, was discussed on Wednesday afternoon after the Bishop's address in Trinity Church. The debate was prolonged, and continued to occupy the attention of the Convention the greater part of the second day. The question of electing a Coadjutor was ably presented by the Rev. Dr. Donald, rector of Trinity Church, and the Rev. Dr. Lindsay of St. Paul's. These clergymen believed in dividing the Diocese, but considered it inexpedient to do so at the present time. Their addresses and a few of the laity who championed their side did not affect to any extent those who advocated without any reserve the division of the Diocese. The Rev. Emelius W. Smith of Fall River gave in a clear way his reasons for this step, on the ground that division will increase the effectiveness of service. It would call into activity hundreds of men, whose services now are fairly latent, and upon the ground of economy, it must be done. The cause of the Coadjutorship received some heavy blows. The Rev. Father Osborne showed how ineffective it was in Capetown, Africa, where he had had the experience of testing the system. The Rev. Charles H. Brent illustrated the system in ancient times and showed its unpopularity. The Rev. J. C. Tebbetts of North Adams, as well as the Rev. J. A. Staunton, Jr., gave statistics about that locality, and showed how greatly it needed more episcopal oversight which the present Diocesan, on account of severe pressure of time, could not accomplish. Mr. Edward L. Davis of Worcester emphasized the spiritual needs of the Diocese, which made division an advisable step. The Rev. Messrs. R. C. Smith, Endicott Peabody, and Charles L. Hutchins, D.D., made strong pleas for division, and when the vote was taken after a somewhat prolonged de-

bate, it stood on the part of the clergy 121 in favor with 18 against it; the laity voted 48 in favor, and 10 against it.

The matter of how to divide, and upon what basis to distribute the episcopal fund, were referred to a committee of nine, who will report at an adjourned meeting of the Convention to be held during the month of June.

MISCELLANEOUS BUSINESS.

The Executive Committee appointed the Rev. W. G. Thayer as preacher for the next Convention, and the Rev. Henry Bedinger as substitute. The finance committee placed a tax of one per cent. upon the current expenses of parishes to pay for diocesan purposes pertaining to Convention. The whole report of the committee on retiring allowances was adopted. Maps of the Diocese were ordered to be placed in the Diocesan Journal. Fifty dollars were granted to the Registrar.

The Rev. George W. Shinn, D.D., and Mr. George P. Gardner were elected members of the Missionary Council. The Rev. Dr. Slaf-ter was elected Registrar. The Rev. C. H. Learoyd was elected Treasurer and the Rev. C. L. Hutchins was elected trustee of the General Theological Seminary.

The report of the Diocesan Board of Missions was read by the Rev. Dr. Howe. After the usual resolutions of gratitude to wardens and vestry of Trinity Church and its rector, for the use of the chapel, the Convention adjourned with prayer, to be called by the Bishop for reports of committees some time in June.

PENNSYLVANIA.

THE 117th annual convention of the Diocese of Pennsylvania assembled on Tuesday morning, May 7th, in the Church of St. Luke and Epiphany, Philadelphia. Bishop Whitaker was the celebrant of the Holy Communion, assisted by the Rev. Dr. Thomas A. Tidball, rector, the Rev. Leverett Bradley, associate rector of the parish, and the Rev. Joseph L. Miller, an assistant minister of St. Stephen's Church, same city. The sermon was preached by the Rev. W. M. Groton, Dean of the Divinity School, his subject being, "Nourished by Doctrine."

At the conclusion of the office, there was a brief recess, and then the Bishop called the convention to order. After the roll of delegates had been called, the Rev. H. M. G. Huff was re-elected Secretary, and the Rev. C. L. Fulforth, Assistant Secretary. Bishop Whitaker then announced the several committees; and a number of nominations were made for clerical and lay deputies to the General Convention.

BISHOP'S ADDRESS.

After the presentation of several reports Bishop Whitaker read his annual address. With much feeling, he referred to the death of seven of the clergy (same number as last year), and said that "the losses this Diocese has sustained in the decease of faithful laymen are beyond estimation: they represent almost every profession, and every kind of mental and spiritual endowment." The Bishop also mentioned the names of five eminent Churchwomen who had passed away since the convention of last year.

Throughout the Diocese, there has been a healthful growth in numbers and equipment during the past year. Referring to St. Nathanael's Mission where the priest in charge "has renounced the ministry of the Church and drew away after him into another communion a considerable part of the congregation, notwithstanding this defection, the services have been continued without interruption, the attendance at morning service has been as large as the average of the preceding year, and the Sunday School is as effective and nearly as large as ever."

The number of persons confirmed the past year exceeded by several hundred that of any preceding year. "A sure test of vitality in the Christian life is interest in the missionary work of the Church. Tried by that test, there is life in the Diocese, but it is by no means as vigorous as it ought to be." The total contributions by the Woman's Auxiliary to the Board of Missions was \$57,023.

In closing his address, the Bishop referred to the General Convention, and said: "On every account, it is to be desired that the Diocese of Pennsylvania be represented by a full delegation, and that no man will accept the honor of an election who does not intend to go."

MISSIONARY WORK.

The Diocesan Board of Missions reported that not only has the existing missionary work of the Church been steadily and efficiently maintained during the past year, but that there has been a decided advance at several points. In regard to the receipts of funds for diocesan missionary work, the Board reports that not only the sum of \$20,000, which the last convention requested the parishes to contribute during the year, has not been raised, but even all the amount apportioned by the Board among the several Convocations has not been received. The report contained a resolution recommending that the parishes of the Diocese be requested to contribute during the coming year, for diocesan missions, the aggregate sum of \$16,000, subject to the provision of Section 7 of Canon viii. After discussion, the resolution was adopted.

THE ARCHDEACON.

Lengthy discussion, extending over a portion of two days, as to the expediency of amending Canon viii., providing for the appoint-

ment of an Archdeacon was finally ended by its adoption. It was shown that the amount of funds raised each year for diocesan missions prior to the appointment of Archdeacon Brady did not much exceed \$14,000. During his first year, the amount collected was \$15,557; the second year it was \$15,781, besides an additional sum of \$6,422 raised by the Archdeacon; the total amount obtained during his third year was \$28,246. In 1900, the first year without an Archdeacon, the receipts were only \$14,683.

The amendment as adopted, grants the Bishop permission, with the concurrence of the Board of Missions, to appoint an Archdeacon, who must have been a presbyter for seven years and have held a parochial charge in the Diocese for at least two years. The yearly salary agreed upon is \$3,000.

OTHER LEGISLATION.

The committee on canons reported, recommending the following changes in Article iv. of the Constitution:

"Any church that has been admitted to the convention shall cease to have the right to send representative or representatives if—

First. It has surrendered or forfeited its charter.

Second. If it has merged in or become subjected to the control of any church.

Third. If for two consecutive years it has made no parochial report."

The report of the committee was adopted.

The convention discussed a resolution offered at the convention of 1900, by William S. Price, to amend the Constitution, Article iv., Section 2, by striking out the words "by its charter or articles of association." The portion of the section reads as follows:

"No church shall be admitted a member of the convention which does not, by its charter or articles of association, expressly accede to the constitution, canons, doctrines, discipline, and worship of the Protestant Episcopal Church in the United States, and to the constitution and canons of the Protestant Episcopal Church in this Diocese." A motion to lay on the table was lost, yeas 45, nays 149.

After a further discussion the proposed amendment was voted down almost unanimously.

For some time the Diocese had been interested in a proposed movement to sell the Bishop's residence. This matter has been disposed of by resolution, offered by Francis A. Lewis, to sell the property, which was adopted. The proceeds will be turned over to the Mission Fund.

THE ELECTIONS.

The following were elected members of the Standing Committee: Clerical—Rev. J. Andrews Harris, D.D., Rev. James Houghton, Rev. Joseph D. Newlin, D.D., Rev. J. De W. Perry, D.D., Rev. T. A. Tidball, D.D.; Messrs. John E. Baird, Richard C. Dale, George Harrison Fisher, W. W. Frazier, R. Francis Wood.

The Deputies to General Convention were then elected: Clerical—Rev. William B. Bodine, D.D., Rev. C. S. Olmsted, D.D., Rev. John Fulton, D.D., LL.D., D.C.L. [fourth not elected]. Lay—Rowland Evans, Esq. (Haverford), Francis A. Lewis, Esq. (2207 St. James' St.), J. Vaughan Merrick (Ridge Avenue near Manayunk Avenue, Wissahickon), George C. Thomas (301 South 21st St.).

Ballotings for Clerical and Lay deputies were begun towards the close of the second day's session, but the result was not announced until early the following day. On this first ballot, one clerical and four lay deputies were elected. After fifteen ballots had been cast, and only three clerical deputies chosen, the supply of printed sheets was exhausted, and the delegates resorted to paper and pencil. The number of votes cast steadily diminished; there seemed to be some powerful attraction in another locality, which drew away many of the delegates.

After the sixteenth ballot resulted in "no election" of the fourth and last clerical deputy, Bishop Whitaker ruled that there were no means of electing the remaining deputy, as it was not the case of a vacancy to be filled. On motion of Harold Goodwin, by a vote of 43 to 42, after the minutes had been read and religious services held, the Convention adjourned *sine die*.

WASHINGTON.

THE sixth annual convention of the Diocese of Washington assembled on Wednesday, May 8th, in St. Thomas' Church. The Holy Communion was celebrated by the Bishop, and the sermon was preached by the Rev. A. R. Stuart, rector of Christ Church, Georgetown, from the text: "Every one that is of the truth heareth My voice." After service the convention was organized, and the Bishop made his address.

THE BISHOP'S ADDRESS.

He spoke of the encouraging and hopeful outlook for the Diocese, in this the sixth year of its existence; one great cause of thankfulness being the harmony that exists among the clergy and people. Mention was made of the missionary work, always first in importance, and of gratifying progress in the preparation for the Cathedral. The Bishop commended the labors of the diocesan branches of general organizations, such as the Brotherhood of St. Andrew, Woman's Auxiliary, Daughters of the King, and Girls' Friendly Society, as well as those more local institutions which belong to the

Diocese. The address concluded with the summary of episcopal acts for the past year.

After luncheon the Rev. Arthur S. Johns was unanimously elected Secretary, and the Rev. Enoch M. Thompson was appointed his assistant. Routine business occupied the afternoon, and the Bishop invited the members of the convention, their families and friends, to a reception at his home from 5 to 7 o'clock.

MISSIONARY.

At 8 p. m. the convention met as the Board of Missions. After evening prayer the report of the Missionary Committee was read. It showed a gratifying increase in the gifts from parishes, several having given more than their apportionment. This fact enables the committee to enlarge the appropriation for the work of the ensuing year. Special mention was made of successful missions for the colored people, both in the city of Washington and in the other two Archdeacons. Addresses were then given by several missionaries, a hymn being sung before each address. The first speaker was the Rev. I. H. Correll of Japan, who told of the great change in Japan in regard to the Christian religion since he went to that land 28 years ago. He dwelt on the earnestness and self-sacrifice of the native Christians, refuting the slander that they become Christians "for what they can get." Japan seems to be taking the lead in the East, but if she is to hold her place she must have the firm foundation of Christianity.

The next speaker was Chaplain Pierce, whose theme was The Church's Opportunity in the Philippines. Services were first established in Manila for our soldiers, and for the English and American residents, but the natives begged so persistently for the ministrations of the Church, that they have been extended to them. The Rev. John Landon of Charlotte Hall, Md., described missionary work in the southern counties of the Diocese, and the Rev. T. R. Baker of Silver Spring gave an account of the same in his field.

On Thursday, Mr. Wm. Singleton, chairman, offered a resolution that all assessments and payments from the parishes should be forwarded to the proper officials at least fifteen days before the meeting of convention, explaining that the habit of delay in these matters made the auditing of accounts a difficult matter. In putting the resolution, which was passed, the Bishop expressed the hope that more business-like methods would prevail hereafter in all such matters. Mr. Seymour Tulloch reported from the committee of Ways and Means, granting \$50 for necessities for the diocesan library, and proposing an increase of assessment on each parish for the expenses of the clerical delegates to the General Convention. Some discussion arose, but the motion prevailed.

THE ELECTIONS AND LEGISLATION.

The election for Standing Committee resulted as follows: Rev. Messrs. John H. Elliott, D.D., R. H. McKim, D.D., Alfred Harding, Thomas J. Packard; Messrs. J. Holdsworth, Gordon Seymour Tulloch, Charles H. Stanley. While the tellers were out, the Rev. John B. Tyler of Philadelphia was introduced, and spoke in behalf of the General Clergy Relief Fund. By a rising vote a resolution of sympathy was passed with the Rev. Allen Griffith, assistant minister of the Church of the Ascension, from whom a telegram was received yesterday, asking prayers for his brother, the Rev. Charles Griffith of Baltimore, followed to-day by the news of his death.

Before the noon adjournment, the Bishop gave notice of a service on the Cathedral grounds on the afternoon of Ascension Day, when the Glastonbury *cathedra* will be unveiled, and asked the clergy to attend vested, and to invite their congregations.

After recess, the names of Deputies to the General Convention were announced: Clerical—The Rev. Drs. John H. Elliott, R. H. McKim, and Alex Mackay-Smith, and the Rev. Alfred Harding. Alternates—The Rev. Richard P. Williams, D.D., Rev. Messrs. Charles E. Buck, J. B. Perry, A. S. Johns.

Lay deputies—Messrs. Geo. A. Truesdell, Henry E. Pellew, Arthur S. Browne, Chas. H. Stanley. Alternates—Messrs. Seymour Tulloch, James Lowndes, D. C. Gordon, Frederick Sasser.

Mr. Seymour Tulloch was unanimously re-elected Treasurer of the Convention, and upon nomination by the Bishop of Mr. Charles H. Stanley and Judge Wagner, the former was elected Chancellor of the Diocese. The Missionary Committee was also re-appointed, and as trustees of the General Theological Seminary the Rev. Dr. Devries and the Rev. E. M. Thompson were elected.

MISCELLANEOUS.

The Rev. Dr. McKim for the committee on canons made a report on a number of subjects referred to them, in each case asking to be discharged from its consideration, as no action was deemed necessary. In regard to the alleged errors in canons 15 and 16, passed last year, constituting the Missionary Society, and which were brought before the committee by a resolution of Mr. Malloy, they reported that the canons were passed in correct form; but contained errors as printed in the journal, and provision was made for correcting them. Dr. McKim further stated that the committee had considered the subjects sent down from the last General Convention; but believing that this Convention did not desire to instruct its delegates upon them, had made no report.

The Rev. Dr. Williams for the committee on the State of the

Church read a very encouraging report, though he said it was incomplete for want of some parochial reports. There has been an increase of 1,100 communicants during the past year, an increase also in the number of Confirmations and Baptisms, in Sunday scholars, and in offerings, and generally a healthy growth and advancement throughout the Diocese.

The most lively discussion of the session arose on the report of the committee on parish boundaries, in regard to St. Andrew's Chapel, at College Station, between Zion parish, Beltsville, and St. Matthew's, Hyattsville. The chapel was originally built by a member of Zion parish, and the mission begun by its rector, under the impression that the location was within their parish limits; this was subsequently found to be incorrect, and for years past there has been a controversy in regard to the possession of the chapel, and ineffectual attempts have been made to settle the matter in convention. It was finally referred to this committee with power to decide, and the report stated that though the chapel is actually within St. Matthew's, the best interests of the Church will be served by a change in the boundary line so that it may belong legally, as well as in equity, to Zion. After considerable discussion participated in by both rectors, the report was adopted by a large majority.

The invitation of St. Mark's Church for the next session of the Convention was accepted.

A vote of thanks was passed for the hospitality of the rector and congregation of St. Thomas'. The new parish of the Advent, at Le Droit Park, was received into union with the Convention.

Business being completed, the Bishop spoke a few words, expressing his gratification at the harmony and expedition with which it had been accomplished, the minutes were read, and after prayers and the benediction by the Bishop, the Convention adjourned *sine die* at 6 o'clock.

SOUTHERN OHIO.

THE 27th annual convention met in St. Mary's Church, Hillsboro, on Wednesday, May 8th. It was opened with a celebration of the Holy Communion. The Rev. John H. Ely was elected Secretary.

THE BISHOP'S ADDRESS.

The Bishop's address showed that 600 had been confirmed during the past year. He called attention to "one important part of the missionary work too little appreciated, in which the individual clergy can undoubtedly do more than has been done; that is, the work among the deaf-mutes." "There is no reason why these people should not be visited by their rectors like other parishioners, brought to church, and taught to use their Prayer Books. The denominational clergy visit our people, converse in writing, or even learn the deaf-mute language, and often lead them away from us. But this need not be so, for our forms of service meet their wants as no other can, if we would only realize it."

The Bishop stated that he had received a subscription of \$10,000 to the endowment fund of the episcopate, payable next month, with a possible renewal of the subscription in the same amount during each of the next two years. Also two others of \$1,000 each and two of \$500. The Bishop took decided grounds against the division of the Diocese at this time by asking: "Is there any real need for such a division? I look forward to it of course some day, as even desirable. But has the time for it come? I do not think it has. I am not painfully conscious myself of the pressure of any of the constitutional grounds for relief, whether it be age, bodily infirmities, or extent of territory. I never felt better able to do my work, nor do I find any difficulty in visiting the entire Diocese regularly every year; for which reasons involving any such overture to this year's General Convention I must withhold my consent to this absolutely."

LEGISLATION.

The convention voted to raise \$9,000 for Diocesan Missions the coming year, and to increase the Bishop's salary to \$4,500. The Treasurer of the Diocese reported a balance of \$1,000. Mr. A. N. Whiting was re-elected Treasurer. Archdeacon Edwards was elected Secretary of the missionary committee and Mr. Edward Worthington Treasurer. The deputies to the General Convention were instructed to vote for the proposed alterations in the general Canons. A resolution was passed urging each parish and mission in the Diocese to raise as much for General Missions as they raise for Diocesan Missions. The next convention will meet in Christ Church, Cincinnati.

THE ELECTIONS.

The following is the result of the elections: Standing Committee: Rev. Peter Tinsley, D.D., Rev. C. K. Benedict, Rev. J. H. Ely; Messrs. Larz Anderson, E. Morgan Wood, and William M. Allen.

Missionary Committee: Rev. E. F. Small, Rev. John Dows Hills, Rev. J. W. Atwood; Messrs. N. B. Thompson, Frank S. Gordon, J. D. H. McKinley, Larz Anderson, A. N. Whiting, Edward Worthington.

Deputies to the General Convention: Rev. John Hewitt, Rev. J. H. Ely, Rev. Paul Matthews, Rev. John Dows Hills; Messrs. E. Morgan Wood (Dayton), Hon. John D. Van Deman (Delaware), A. N. Whiting (Columbus), C. W. Short (Fern Bank).

Alternates: Rev. E. F. Small, Rev. J. W. Atwood, Rev. S. N. Watson, D.D., Rev. Frank R. Nelson; Messrs. Tasker Bosworth

(Marietta), Judge J. C. Conner (Cincinnati), J. L. Stettinius (Cincinnati), Larz Anderson (Cincinnati).

WOMAN'S AUXILIARY.

At a meeting of the Woman's Auxiliary held preceding the meeting of the convention, the reports showed the following statistics: There are now 55 active branches in the Diocese. The Auxiliary sent out during the year 81 boxes valued at \$2,812.44. The gifts in money for the different mission fields were as follows: Foreign, \$508.43; Domestic, \$619.59; Indian, \$167.45; Freedmen, \$23.80; Diocesan, \$1,617.59. The total value of the year's work was \$7,000.

NEW JERSEY.

THE 117th annual convention which assembled in St. John's Church, Elizabeth, on Tuesday morning, May 7, was a notably large gathering of clergy and laity. The proceedings opened as usual with a celebration of Holy Communion by the Bishop, assisted by the Deans of the two convocations and the Rev. Dr. Charles W. Shields. The sermon was preached by the Rev. James Stoddard of Mount Holly, from Acts v. 20: "All the words of this life." It was an able and impressive statement of the Church's relation to the conditions of our social and national life; all human interests being included within the scope of the Church's message and the Church's function as "the Body of Christ."

At the conclusion of the service the convention was called to order by the Bishop, and the usual preliminary business was done after the calling of the roll. The Rev. Herbert S. Smith was unanimously re-elected Secretary, and the Rev. John R. Atkinson was appointed assistant. The committee on Constitution and Canons was then elected as follows: The Rev. Messrs. E. M. Rodman, J. F. Olmstead, H. M. P. Pearse, and Messrs. B. F. H. Shreve and Harry A. Smith.

THE BISHOP'S ADDRESS.

At 3 p. m. the Bishop read his annual address, and in the opening sentences referred to the lamented absence of the rector of this large and venerable parish, through severe illness, expressing the hope that at no distant period he would be fully restored to health. The origin of St. John's, Elizabeth, is far back in Colonial times. In 1704 the Society for the Propagation of the Gospel sent from England a missionary, who officiated in Elizabeth and Perth-Amboy in a private house for some time; then in a barn; and in 1706 the foundation of a church was laid on St. John Baptist's Day, the said church being described as a stone building 50 feet long, 30 broad, and 20 high, handsomely furnished.

The Bishop reviewed at length the work of the past year, and pointed out the numerous signs of the steady, quiet growth which is a characteristic of the Diocese. He also spoke very earnestly of the claims and needs of the missions of the Church at home and abroad. Civilization in this and other lands is now called to face great difficulties and to solve many hard problems. At the forthcoming General Convention he hoped the vexed question of Divorce could be finally determined, so far at least as we are concerned, and that the enactment of a law covering the whole United States might be hastened by its action. With regard to recent controversy concerning Ritual, the Bishop said:

"My plea is for simple loyalty to the provisions and directions of the Prayer Book, without additions or omissions, or any strained interpretations. If one may change the established order of the Church, another may, and all may; and the result would be confusion, and as many 'Uses' as there are men of different mood. My contention is, that neither Bishop, Priest, nor Deacon, has the right, of his own will, to change or modify in any particular the established order of the Church to suit either taste or caprice. Only the General Convention with the consent of a majority of the Dioceses can do that, and it takes at least six years to do it. I am happy in the belief that in this Diocese the great bulk of the clergy and laity are loyal to the standards of the Church."

LEGISLATION.

The order of business was resumed after the episcopal address. Reports of committees and boards of trustees were received and suitable action was taken. Charles E. Merritt, Esq., was unanimously re-elected Treasurer, and the Bishop announced the appointment as Examining Chaplains of the Rev. Messrs. J. F. Fenton, Ph.D., R. B. Shepherd, J. F. Olmsted, E. B. Joyce, E. J. Knight, H. B. Wright. By unanimous vote the invitation to hold the next annual convention in St. Michael's Church, Trenton, was cordially accepted. The Bishop announced his appointment of B. A. H. Shreve, Esq., as Chancellor of the Diocese.

At the very gratifying missionary service on Tuesday evening, the reports of the Deans of the two Convocations were presented, together with the financial statements, and addresses were delivered by the Rev. Howard E. Thompson and Rev. R. Bowden Shepherd.

ELECTIONS.

On Wednesday morning the elections were the order of the day. On the first ballot the whole membership of the Standing Committee was secured by the election of the Rev. Messrs. Alfred B. Baker, C. M. Perkins, H. H. Oberly, R. G. Moses, and Messrs. J. B. Woodward, H. Richards, E. R. Shubrick, and Francis Collingwood. The balloting for clerical deputies to General Convention occupied con-

siderable time, eight ballots of the clergy and laity being necessary to complete the list, as follows: Rev. Messrs. A. B. Baker, Otis A. Glazebrook, C. M. Perkins, and H. H. Oberly. The lay deputies were all chosen on the first ballot, namely, Messrs. John N. Carpenter of New Brunswick, Richard S. Conover of South Amboy, Lewis Perrine of Trenton, Charles E. Merritt of Mount Holly. The supplementary deputies chosen are: Rev. Messrs. E. M. Rodman, W. S. Jones, J. Stoddard, J. F. Olmsted, and Messrs. J. H. Pugh, C. Townsend, F. Collingwood, and J. Parker.

FURTHER LEGISLATION.

During the morning and afternoon sessions the reports of special committees, and proposed amendments of canons, were considered and disposed of. The proposal to organize a mutual Fire Insurance company, which was presented last year, was again debated with much ability, and the resolution offered by the committee, that the Bishop appoint a board of 25 persons to organize and incorporate the proposed company, was finally adopted.

Fraternal greetings were telegraphed to the conventions of Pennsylvania and Pittsburgh, and also a message of cordial sympathy to the Rev. Dr. Glazebrook. Resolutions thanking the vestry and the ladies of the parish for their bountiful welcome, were spoken to by the Bishop and cordially adopted.

The resolutions offered by the majority of the special committee on Legislation which has been acting for two or three years past, in conjunction with a special committee of the Diocese of Newark, were, after debate, adopted, and the committee was continued for another year.

The convention then adjourned after a few apt and feeling remarks by the Bishop and with appropriate prayers.

PITTSBURGH.

THE 36th annual convention of the Diocese was held in the Church of the Ascension, Pittsburgh, on Wednesday and Thursday, May 8, 9. The opening service was a celebration of the Holy Communion. At the conclusion of the service the convention organized for business, and the Rev. T. J. Danner was elected Secretary, and appointed as his assistant the Rev. W. L. H. Benton.

During the morning session reports were read from the Standing Committee, the Finance Committee, and the treasurers of the various funds. At noon the Bishop's address was read, preceded by the noon-day prayers for Missions.

THE BISHOP'S ADDRESS.

The Bishop recounted instances of great prosperity and progress in the building and repairing of churches and the acquisition of property in the various parishes and missions of the Diocese; spoke with reverence of the Bishops and the clergy and lay members of the Convention who had passed away during the year; commended the Life Insurance endowment plan as a good means for endowing charitable and philanthropic as well as diocesan objects; bespoke for the diocesan paper a wider and more sympathetic interest; and laid great stress upon the report of the committee on the Division of the Diocese, for which he asked the earnest consideration of the convention. The Bishop ended his address as follows:

"When at the last wonderfully successful meeting of the Church Club of Pittsburgh, composed and representing, not little men, but great, I heard the proud challenge made, in that impressive presence, that in this American Church 'the Laity are sovereigns,' my heart gave a great leap; for I said, Sovereigns are of royal estate. They devise princely plans; they give with regal generosity; they uphold the weak; they are kings to serve and not despots to enslave. And so I face the new year with high hopes for the work that God has given us to do.

"Brethren of the clergy, you could have no nobler field in which to labor, and here in this goodly heritage of ours we need a straightforward, manly delivery of the message, the courage of our convictions, and an absolute confidence in successful results; never forgetting the inestimable value of the life as emphasizing the message. 'The best Christian is he who most reminds the people with whom he lives and works of the Lord Jesus Christ. He who never reminds anybody of the Lord Jesus Christ is not a Christian at all.'

"Brethren of the laity, as you are sovereigns, you must of course desire to shun those qualities which history shows have ever been the besetting faults of sovereigns—narrowness of vision, injustice, and tyranny. It must needs be that you be royal in your outlook, royal in your statesmanship, and royal in your beneficence. We of the clergy, who cannot carry on successfully our great work without you, have a right to expect from you royal help."

THE ELECTIONS.

After luncheon nominations were made, and on Thursday the following gentlemen were elected to fill the various positions:

Standing Committee: The Rev. Messrs. R. J. Coster, D.D., A. W. Arundel, D.D., Laurens McLure, D.D., and Amos Bannister; Messrs. E. M. Ferguson, H. W. Armstrong, George C. Burgwin, and W. J. Patterson.

After a continuous service of 26 years as Treasurer of the convention, Mr. H. J. Lynch positively declined to be re-elected, and Mr. W. W. McCandless was chosen for his successor. Chancellor of the Diocese, George W. Guthrie, Esq.; Registrar, the Rev. Daniel

Duroe; Treasurer of the Episcopal Fund, Mr. H. R. Scully; Treasurer of the Christmas Fund, Mr. A. H. Patterson; Examining Chaplains, for the Northern Convocation, Messrs. J. H. McCandless, F. S. Spalding, and J. H. B. Brooks; and for the Southern Convocation, Messrs. J. R. Wightman, C. M. Young, and E. H. Ward, D.D.

Deputies to the General Convention: Clerical, the Rev. Messrs. R. W. Grange, D.D., E. H. Ward, D.D., J. H. McCandless, F. S. Spalding; Lay, Messrs. J. W. Brown and George C. Burgwin (Pittsburgh), W. J. Mullins (Franklin), and J. W. Reynolds (Erie).

Mr. Turner W. Shacklett was elected Treasurer of the Board of Missions.

MISSIONARY.

At half-past three on Wednesday afternoon the convention sat as the Board of Missions, and reports were read from the Archdeacon, the Rev. L. F. Cole, the Treasurer, Mr. T. W. Shacklett, and the Bishop. The Archdeacon's report was an exhaustive one, giving details of the work in the various counties composing the Diocese, and suggesting many new fields where the work should be pushed more vigorously at once. The report was so favorably received that the convention ordered 5,000 copies of it to be printed and distributed throughout the Diocese. The report of the Treasurer was enthusiastically received, and was most encouraging in every way. The receipts for the year amounted to \$6,594.48, and the expenditures \$5,853.54, leaving a cash balance in the treasury of \$740.94, with pledges for the year that will make the total funds available \$1,010.94. The report of the Lenten missionary mite box offering showed an aggregate raised this year of almost \$3,800, which of course is not included in the above.

DIVISION OF THE DIOCESE.

Two other matters that engaged the interest and attention of the convention were the reports of the committee on the Division of the Diocese, and that of the Trustees of the St. Margaret Memorial Hospital. Concerning the former the following resolutions were adopted:

"Resolved, That this Convention regards it as advisable that the Diocese of Pittsburgh should be divided at the earliest possible moment;

"Resolved, That the line of division should coincide with the southern line of Lawrence and Butler counties, and be thence a straight line to the southern line of Clearfield county, and coincide therewith to the limits of the Diocese;

"Resolved, That suitable measures be taken immediately for securing a sufficient endowment for the episcopate in the new Diocese, looking to a division, if possible, in 1904; and that the Bishop appoint a committee for that purpose." The committee will be appointed in due course of time.

THE HOSPITAL.

Concerning the report of the Trustees of the Hospital, much dissatisfaction has been felt and expressed by the Church people and others that while it is three years since the hospital was completed, it is still unused, owing to an insufficiency of income from the sum left by Mr. Shoenberger as an endowment for the institution. Part of the sum designated for this purpose is invested in land in the West from which no income is derived, and which cannot be disposed of at any profit. The assured income from the amount of endowment secured is only \$17,000, which the Trustees deem too small to justify them in opening the hospital. After very much heated discussion of the matter, a resolution was passed to the effect that the hospital be opened by November 1st of this year, if \$20,000 annually can be raised for the next five years; and the Bishop was authorized to appoint a committee to have the raising of this amount in charge.

The convention adjourned late on Thursday afternoon, to meet on the second Wednesday in May, 1902, in Emmanuel Church, Allegheny.

WOMAN'S AUXILIARY.

In connection with the meeting of the convention was held the semi-annual meeting of the Pittsburgh branch of the Woman's Auxiliary, in Ascension Church, Bishop Whitehead presiding. Reports were read of work done by the Auxiliary and Junior Auxiliary, and addresses were made by the Rev. D. T. Huntington of China, and the Rev. W. C. Brown of Brazil; and an offering received for the treasury of the organization.

KENTUCKY.

THE 73d annual Council of the Diocese of Kentucky was held in Christ Church Cathedral, Louisville. The opening service was on Wednesday morning, May 8th, at 10 a. m. The Bishop celebrated the Holy Communion, assisted by Dean Craik. The Rev. B. E. Reed, rector of Grace Church, Paducah, preached the sermon from Judges iv. 8. The preacher paid a fitting tribute to the beneficent work of the Church as carried on by its women. It was a strong, earnest plea for work in the Lord's vineyard, with trust in the protecting power of God.

The Council assembled immediately after service. A message of sympathy was sent to the family of the Rev. Anselan Buchanan, who was lying at the point of death. The Rev. G. Grant Smith was elected Secretary of the Council, and Mr. J. B. Preston of Bowling Green was appointed Assistant Secretary. The Rev. John K. Mason,

D.D., handed in a report of a committee, recommending that the funds of the local society for the relief of disabled and infirm clergy be sent to the general Society.

THE BISHOP'S ADDRESS.

The Bishop in his address made fitting allusion to the deaths of the Rev. Dr. Fitts and the Rev. Alexander MacNeil (colored), of Sister Sarah Clayland, and of Miss Angelyn Benton, only daughter of the Archdeacon of the Diocese. Also of the Rev. Dr. Snively of the Diocese of Louisiana, and Bishops Wilmer, Hale, and Barker, and the Rev. Dr. Dyer of New York. Also of Bishops Creighton and Stubbs. He made a touching notice of the late Queen Victoria.

He exhorted greater interest in gathering money for diocesan missions; said that the young people should be enlisted in the cause. He asked consent to sell the building now used by the Church of Our Merciful Saviour (colored), so that the mission can occupy the present St. John's Church. He asked for larger interest in the work of evangelizing the colored race, and for Missions in general. He pleaded the work for Missions done by the Woman's Auxiliary; referred to the bi-centenary of the Society for the Propagation of the Gospel, where he preached one of the sermons, and to the work of the committee on Revision of Marginal Readings of Holy Scripture; again called for candidates for the sisterhood of the Diocese, and said it was but right that they should be beneficiaries of the Clergyman's Insurance Society, and urged the clergy to become members thereof. He also mentioned the work of the Norton Infirmary, and recommended this noble work to the Diocese, and that lives should be insured for the benefit of the Church, perhaps in the Church Endowment Society. The support of the episcopate, of the Cathedral, hospitals, orphanages, etc., could thus be secured.

GENERAL LEGISLATION.

The recommendation that this Diocese should coöperate with the General Clergy Relief Fund was accepted by the Council, and a motion adopted to call for offerings on Quinquagesima Sunday for this object. Resolutions of sympathy for the Rev. Dr. Perkins, so long the senior presbyter of the Diocese and President of the Standing Committee, were passed by reason of his illness which compelled him to be absent from the Council.

Canon 14, Title I., was repealed. This relates to the Board of Trustees of the fund for disabled clergy and widows and orphans of deceased clergymen. The Rev. B. E. Reed of the committee on the John Norton Memorial Infirmary reported that the improvements contemplated would cost about \$50,000, and urged the great usefulness of this Institution on the members of the Church, with the request that they contribute something toward it. The directors of the Clergyman's Life Insurance Association called attention to that work, and the motion was re-adopted that all the clergy inform the members of their parishes in regard to the association and ask them to become members thereof, thus securing their families some means in their time of need.

The committee appointed by the Bishop for the purpose of assisting the Missionary Society in its work reported that it was their intention to secure a missionary for each session of this Council, if possible. The committee on the State of the Church reported a marked increase in the amount of offerings in general, and suggested that something should be done to increase the interest felt in the work of this Council by arranging sometimes for sessions outside of the see city, and by varied and more interesting programmes. The committee on Sisterhoods reported that commendation of the work of these devoted women was entirely superfluous, as their work was known to all, and also that they should naturally be beneficiaries of the Clergyman's Life Association. This latter was found to be inexpedient and foreign to their object by the Association.

A committee was named by the Bishop in accordance with a resolution, to aid in disseminating missionary information throughout the Diocese.

ELECTIONS.

The elections on the second day resulted as follows:

Standing Committee: The Rev. Messrs. E. T. Perkins, D.D., J. G. Minnegerode, D.D., and Chas. E. Craik, D.D.; Messrs. W. A. Robinson, Chas. H. Pettet, and Alvah L. Terry.

Ecclesiastical Court: Rev. Messrs. L. W. Rose, B. E. Reed, J. K. Mason, D.D., G. C. Waller, and L. E. Johnston.

Board of Missions: The Rev. Drs. Minnegerode, Estill, and Mason, and Messrs. Chas. F. Johnson, Chas. H. Pettet, Wm. A. Robinson.

Board of Directors of Clergymen's Life Insurance Association: Messrs. Henry Burnett, S. K. Sneed, J. W. E. Bayly, Jas. E. Hardy, W. R. Noble, Worth Robinson, L. B. Temple, Chas. D. Campbell, A. W. Wood.

Representatives of the Diocese in the chapter of Christ Church Cathedral: Messrs. Jos. G. McCulloch, Cushman Quarrier, and Jno. A. Armstrong.

Sunday School Board: Rev. Messrs. G. C. Waller, J. K. Mason, D.D., Jos. Kirkpatrick, F. Fluger, C. P. Robinson, and Geo. L. Danforth.

The election of deputies for the General Convention was very hotly contested. Party lines were very strictly drawn, and it took many ballots to decide for the successful candidates. The proposed

change of name of the Church seemed to be a bugbear to the tender consciences of many brethren. As finally decided the deputies are: Clerical, The Rev. C. E. Craik, D.D., Rev. J. S. Minnegerode, D.D., Rev. J. K. Mason, D.D., and the Rev. Reverdy Estill, D.D., while the lay deputies-elect are Messrs. W. A. Robinson and Alvah L. King of Louisville, R. W. Covington of Bowling Green, and Jas. E. Rankin of Henderson. The supplementary deputies elected are the Rev. Messrs. M. C. Reed, Robt. Carter, M. M. Benton, and L. W. Rose, and Messrs. A. E. Richards (Louisville), Hunter Wood (Hopkinsville), Jos. J. McCulloch (Louisville), and Henry Burnett (Paducah).

Judge Richards of Louisville offered a resolution inviting the General Convention to meet in this city in 1904, which was unanimously and with considerable enthusiasm adopted.

The convention adjourned to meet in St. Paul's Church, Henderson, May 11th, 1902. At the urgent request of the rector of that parish the opening session of the Council will be held on Sunday, that thereby greater interest may be aroused and larger attendance secured at the various meetings of the Council.

There was a closing service at the Cathedral, when the Bishop preached a sermon to the Council, exhorting them to work on while it is still called day.

MISSIONARY MEETING.

In addition to the business sessions of the Council there were two general meetings of a missionary character which aroused considerable interest to the Church people of the city. The first was the missionary meeting on Thursday evening in the Cathedral. Evening prayer was said by the Rev. Dr. Minnegerode assisted by the Bishop. Dr. Minnegerode read the annual report of the diocesan Board of Missions. He said that \$4,325 had been appropriated and expended by the Board, and that the work of spreading the Gospel had been done thoroughly but quietly and unostentatiously by all the missionaries of the Diocese, and exhorted all present to make offerings for Missions their foremost thought in the coming year.

WOMAN'S AUXILIARY.

The annual meeting of the Woman's Auxiliary was held in the chapel of the Cathedral on Friday at 4 p. m., Mrs. T. U. Dudley, President, in the chair. Twelve reports were received which showed contributions of 14 boxes, valued at \$899.31, and gifts of money at \$800.95, and also various special offerings. Very interesting were the accounts from the girls of the Junior branches. Officers were elected as follows: President, Mrs. T. U. Dudley; Vice President, Mrs. Lewis Morton; Recording Secretary, Miss Sallie Booth; Treasurer, Miss Fannie Anderson; Corresponding Secretary, Miss Susetta Stewart. Executive Committee: Mrs. J. B. Bangs, Mrs. S. G. Hamilton, Mrs. R. Estill, Mrs. Henry Chambers, Miss L. L. Robinson, Sister Mary Hamilton, Miss Ashly Edmunds, Mrs. M. Burnett, Mrs. Robt. C. Loper, Mrs. E. Rusk, and Mrs. T. J. Howe.

Miss S. Gozlay Hamilton spoke on behalf of the Church Periodical Club, giving its most salient points. Miss Irene P. Mann, a missionary from Japan, then addressed the meeting. She spoke of her work in Aomori, in the Diocese of Tokyo, giving a most excellent account of the customs, manner of life, and difficulties in prosecuting the work. The large assembly of women present together with the Bishop and most of the clergy were given a most accurate and telling bird's-eye view of this interesting people.

TENNESSEE.

THE 69th annual convention of the Church in the Diocese of Tennessee met in Christ Church, Nashville (the Rev. W. T. Manning, rector), on May 8th and 9th, with the usual full attendance of clerical and lay delegates. The opening sermon was by the Rev. Samuel Ringgold, D.D., of St. John's Church, Knoxville, from II. Tim. iv. 1, 2. The offerings at the opening service were sent with a telegram of sympathy to Bishop Weed, for the aid of the sufferers by the Jacksonville fire. The Convention organized by the election of the Rev. Arthur Howard Noll of South Pittsburg, as Secretary. The report of the Treasurer was the most encouraging ever offered to the Convention, and the fact that the Diocese is out of debt for the first time in many years, gave a cheerful tone to all the proceedings.

Mr. George M. Darrow was re-elected Treasurer with the thanks of the Diocese for his efficient services. B. L. Wiggins, LL.D., of Sewanee, was re-appointed Registrar; A. T. McNeal, of Bolivar, Chancellor; and the Rev. A. H. Noll, Historiographer.

The following elections were made: Standing Committee—The Rev. F. P. Davenport, D.D., the Rev. S. H. Green, the Rev. George Patterson, D.D., Messrs. M. B. Trezevant, and J. A. Austin (all of Memphis). Trustees for University of the South—The Rev. W. T. Manning, H. H. Ingersoll, and A. T. McNeal. Deputies to the General Convention—The Rev. W. T. Manning, Rev. F. P. Davenport, D.D., Rev. Samuel Ringgold, D.D., Rev. R. H. Starr, D.D., B. L. Wiggins, LL.D., Messrs. George M. Darrow, W. D. Gale, and W. E. Norvell. Alternate Deputies—The Rev. Henry Easter, the Rev. E. A. Bazett-Jones, the Rev. T. F. Martin, the Rev. George Patterson, D.D., Messrs. H. H. Ingersoll, W. S. Meade, Charles B. Castner, and W. B. Rogers, M.D.

The Convention gave considerable attention to the discussion of Sunday School work and a committee was appointed to arrange for holding a Diocesan Sunday School Convention in the present year.

The Committee on the State of the Church reported among many other signs of progress, a sum of money on hand contributed by citizens of Memphis for the erection of a new episcopal residence in Memphis, and the organization of Christ Church parish, Chattanooga.

The closing service of the Convention was a missionary meeting of unusual interest, at which pledges were made for contributions for the support of Diocesan Missions for the coming year.

The Woman's Auxiliary for Tennessee was in session at Christ Church, Nashville, on May 7th, 8th, and 9th. The following officers were appointed for the coming year: President, Mrs. John Shortridge, of Memphis; Vice-President, Mrs. P. A. Fitts, of Franklin; Secretary, Mrs. W. H. DuBose, of Sewanee; Treasurer, Mrs. K. P. Gale, of Nashville; President of the Junior Branch, Mrs. W. C. Robertson, of Chattanooga.

The concurrence of these two conventions in Christ Church, Nashville, with the charming hospitality extended to the delegates of each by the Churchmen and citizens of the city, made these days memorable in the annals of the Diocese of Tennessee.

MISSISSIPPI.

THE 74th annual council of the Church in the Diocese of Mississippi met in St. Andrew's Church, Jackson, Tuesday, May 7th, 1901. There was a full attendance of the clergy and lay delegates. At the opening services, the Bishop and clergy with the lay delegates, preceded by the vestry and choir of St. Andrew's parish, entered the church in procession. Morning Prayer was read by the Rev. Charles L. Hoffmann and the Rev. William Mercer Green. The Bishop celebrated the Holy Communion, assisted by the Rev. Geo. C. Harris, D.D., and the Council sermon was preached by the Rev. DeB. Waddell.

At the close of these services, the Council was organized and proceeded to business.

THE BISHOP'S ADDRESS.

In his address to the Council, after speaking of matters of local interest, the Bishop said:

"You may not all be aware that our Board of Missions during the year made an abatement of twenty per cent. on the small allowances made to its beneficiaries in organized Dioceses, and announced its policy of continuing until all was withdrawn, which would be the case, of course, in five years. It seemed to me a very good way of converting a number of organized Dioceses into Missionary Jurisdictions and delaying as long as possible the organization of any existing Missionary Jurisdictions into Dioceses. The avowed object was, no doubt, to press upon congregations, for years receiving missionary aid, to exert themselves to become independent or to close them out altogether as fruitless fields. And there is something to be said for that view of the case.

"To Mississippi this abatement has worked evil, and if carried out as contemplated, will work disaster. For new fields are opening up to us numerously. In the business and economical changes of the State, places which have good churches and perhaps rectories and once had considerable congregations and are points yet of importance have so decayed as to be unable to provide services. And meanwhile places which were "in the woods" only a while back are rapidly coming to the front as important. The outlook is for a great increase in this in the near future.

"The trouble, you see, is the old trouble—to do a large and increasing work with small means and few men. It is the trouble that lies upon nearly all Bishops in this country and upon the Bishop of Mississippi in special. It is the trouble that wears so many of us out before our time, the trouble we go to sleep with and wake up with in the morning. It is a trouble for which, after eighteen years of struggle, I have found no cure, and with my best efforts, but small amelioration. It is the old Egyptian slavery—the order for the bricks and the workman must find the straw. When men and women rise to the height of seeing that their religion is a thing to be sustained in this evil world by work and money, when they see the fraud and dishonesty of their lives as Christians unless they make their professions real and not shams, and cease muttering grand words with their lips and doing small things with their hands, when they learn the law that a man must give according to what is given to him, when they cease dicker with Almighty God for Paradise at the smallest entrance-fee, and come to equal even heathen men in their tribute to the Almighty, Bishops may have their loads lightened and the Lord's cause prospering in their hands.

"The tithe of income is the least that can be considered fitting. That is a debt never remitted. "Iberality" begins beyond that. I state the law for myself and for you. Measured by that law, it is ridiculous, pitiful, and pathetic to see the way in which we throw up our hands, praise and glorify some absurdly and preposterously rich men for the few pennies—"few pennies" compared to their incomes—they drop into some charity-box, expecting the world's praise therefor. It is just as hard now as it was of old for a rich man to enter into the kingdom of heaven. And as far as I can make it out, the rich men of the Church are frantically struggling to get in with the bags attached, while their intellects are so befogged that they imagine that the dropping of some very small bags, filled with nickels at that, will cheat the Keeper of the Gate!

"I have a conviction which I will utter here and now, a conviction

tion grown by long experience to certain form, that the greatest burden of failure and shame which the Church carries to-day is the burden of her rich men. She is reported to be the Church of the rich. Where has one of them endowed an episcopate, established a University for her, put any decent amount, according to ability, into any work of hers? Nay, a poor beggarly gift of a few thousand dollars for some work appealing to affection, sentiment, or pride, has been published far and wide, and chants of praise sung as if some hitherto unheard-of thing were now done upon the earth! The Church once allied herself to the kings of this world, lost her spiritual grip, and 'stepped down and out' into the care of Kaisers and Popes, instead of that of Jesus Christ. She suffered a number of very curious, interesting, and even diabolic experiences in consequence. But these Kaisers were at all events real Kaisers with crowns, swords, and armor. And some of the Popes were tolerably decent, as Popes went in those days. The Kaisers were all 'sons of the Church,' of course.

"The American Church is in danger of allying herself with those dreary gentlemen dubbed 'Kings,' in mine and mart, and crowning them with galvanized crowns of royalhood at the gift of what the tin-crowned 'King' would pay for a buggy horse if the whim took him! Nay, the Church's millionaires are the Church's disreputable and forlorn folk as things are now. They are trying to cheat their own small souls, the innocent chanting choir of thin parsons—which anybody can easily cheat—and even Almighty God—whom nobody, not even a 'multi-millionaire,' can cheat—into allowing them, on the dropping of less than one day's profit into some small charity, to believe that they are conspicuous Christian gentlemen.

"In the Middle Ages, when a robber baron had lived his earthly life, collected much gold and silver, even Church chalices, plate, and vestments, into his castle, and was dying, his Confessor was not afraid to tell him that he must make atonement. So he left the money to build a Cathedral, found a Monastery, build at least a 'Chapel of Expiation,' to keep his soul in good state when his earthly armor was of no further use. It was a superstition—do you say? Well, suppose it was! It kept alive the conviction that a man is going out into the great dark, where his titles, rank, fame, name, or riches are of no value, and that if he is to be tolerated there at all, he must do or leave something behind him here. Our ten-times richer, and sometimes more robber *untitled* 'barons,' our 'dreary kings,' pass away with no one to warn, with no arrangement for the distribution of wolf-or-fox-gathered hoards, and the poor, peeping Church gives him—not Purgatory, with several thousand years of hot 'Standard Oil' product and 'Fuel Oil from Beaumont,' with masses for his soul to damp the heat a few minutes—but Paradise, eternal peace, the companionship of saints and angels, because he once, after a successful 'deal' by which he gained five millions, gave fifty thousand to some undertaking of the P. E. Church!"

ELECTIONS.

The following officers were elected: Secretary and Registrar of the Diocese, Rev. P. G. Sears, Jackson; Ass't Secretary, Rev. Albert Martin; Treasurer of the Diocese, Mr. A. C. Jones, Jackson; Standing Committee—Rev. Geo. C. Harris, D.D. (Pres.), Rev. Nowell Logan, D.D., Rev. P. G. Sears, Rev. DeB. Waddell, Messrs. G. W. Howard (Secy.), W. W. Moore, L. Brame, and Marcellus Green. Deputies to the General Convention—Rev. Geo. C. Harris, D.D., Rev. Nowell Logan, D.D., Rev. W. R. Dye, Rev. H. H. Messenger, Messrs. Geo. F. Green, W. W. Moore, A. C. Leigh, and J. C. Purnell. Alternate Deputies—Rev. David E. Holt, Rev. Charles L. Hoffmann, Rev. DeB. Waddell, Rev. P. G. Sears, Messrs. G. W. Howard, H. F. Simrall, N. R. Sledge, and C. C. Wyatt. Trustee of the University of the South, to serve three years, Dr. E. F. Howard.

The Bishop announced the following appointments: Chancellor, the Hon. H. F. Simrall; Examining Chaplains, Rev. Geo. C. Harris, D.D., Rev. Nowell Logan, D.D., Rev. P. G. Sears, Rev. DeB. Waddell; Deans of Convocations, Rev. J. B. Fitzpatrick, D.D., of Oxford; Rev. P. G. Sears, of Jackson; Rev. W. R. Nye, of Columbus; Rev. Charles L. Hoffmann, of Natchez; Rev. Nowell Logan, D.D., of Pass Christian. Preacher to the next Council, Rev. William T. Capers; Alternate, the Rev. Charles L. Hoffmann.

MISSIONARY MATTERS.

One of the most gratifying announcements was the reception into union with the Council as regularly and fully organized missions of four new congregations, viz., St. John's Mission, Flora; St. John's Mission, Laurel; St. John's Mission, Ocean Springs; and Christ Church Mission, Bay St. Louis. There are church buildings, small but entirely adequate, in all of these mission-stations. It is a fact that should be noted that the Church has been for several years and is going steadily into new fields in the Diocese, pressing forward vigorously to secure every new opportunity that opens, and is building chapels and establishing missions in a most gratifying way. Never before has the interest in diocesan missionary work been more general and aggressive. New fields are opening up every week, and if the Bishop could only secure the men—the right sort of men—good, strong congregations could be built up in these places.

The meeting of the Council in the interest of Diocesan Missions was held on the evening of the second day, the Bishop presiding. Splendid addresses were made by the Rev. Charles L. Hoffmann, Rev. W. T. Capers, Rev. Irenæus Trout, and Rev. Charles Morris, and great interest was manifested. The subscriptions made for the sup-

port of the work for the coming year were largely increased over those of last year.

The financial reports showed all obligations discharged in full, and all funds carry forward good balances to credit.

The next Council was appointed to meet in Yazoo City, Tuesday, April 22nd, 1902.

ALABAMA.

THE 70th annual Council of the Diocese of Alabama met in St. John's Church, Montgomery, Wednesday, May 8th, 1901. Beyond all doubt, in point of attendance, it was the largest Council in many years; and the interest manifested has never been greater.

At 11 a. m., the Bishop, his chaplain, the Rev. R. H. Cobbs, D.D., and the clergy, preceded by the vested choir of St. John's, entered the church in solemn procession, singing a hymn. The sermon was by the Rev. Matthew Brewster of Christ Church, Mobile; the preacher taking for his text Exodus xiv. 15, "Speak unto Israel, that they go forward." He delivered a very able, eloquent, and interesting discourse; urging the Diocese and members of the Church, to go on with the work God has committed unto them, until they shall find the light of divine power is with them, and all their fond hopes shall end in a grand and perfect fruition. The offering was for Diocesan Missions, and quite a large sum was presented. The Bishop was celebrant, and the Rev. Edgar G. Murphy, rector of the parish, sub-deacon. A large number of clergy and laymen received the Holy Communion. Immediately after the service, the Council was called to order by the Bishop, all the clergy, except two, and lay delegates from more than twenty parishes and missions, being present.

The Rev. R. H. Cobbs, D.D., was unanimously re-elected Secretary; and the Rev. W. C. Whitaker was appointed Assistant Secretary.

THE BISHOP'S ADDRESS.

At the afternoon session, the Bishop read his address, which was listened to with interest and attention. It was brief and to the point. Very carefully he placed before the Council the circumstances, needs, and outlook of the Diocese. With tender feeling he alluded to the sadness with which he began his episcopate, less than a year ago, and paid a loving tribute to the Bishops, his predecessors. He felt, when he accepted his position, that he had ventured on a task that would demand for its performance, the loyal and sympathetic support of the clergy and laity in the Diocese; that support, he could thank God, had been given him. Whatever the darkness of the future be, or whatever clouds may gather, he would always remember the first year of his episcopate as one that was bright and happy beyond expectation. He spoke of the importance of having the educational centres properly looked after, and suggested that a resident minister be placed at Auburn; commended the mission work of the Diocese, and stated that exactly one-half of the candidates confirmed by him were from the missionary stations. He urged that the Noble Institute be properly patronized, and said that a plan was being considered that would bring this property to the Diocese again. With much love he alluded to the death of Bishop Wilmer. He mentioned with pleasure and enthusiasm his visit to the University of the South, and urged its claim on the loyal Churchmen of Alabama. He called attention to the colored work of the Diocese, showed that it had passed beyond the experimental stage, said he was deeply interested in the same, and bespoke for it the cordial support and good will of the Diocese. He showed that there had been confirmed since the last Council by neighboring Bishops 111 persons; and by himself, 503; making a total of 614, the largest in the history of the Church in our State.

MISCELLANEOUS BUSINESS.

That part of the Bishop's address relating to Bishop Wilmer was referred to a special committee with instruction to report as early as possible.

At 8 p. m. there was a service in the interests of the Society for the relief of disabled clergymen, and the widows and orphans of deceased clergy. The sermon was by the Rev. Mr. Clare, who has recently come to the Diocese. The offering was a liberal one.

Considerable business was transacted on the second day. The salary of the Bishop was increased to \$3,600. The Rev. W. C. Whitaker was elected Assistant Secretary and \$100 appropriated for his salary.

ELECTIONS.

The following officers were elected: Mr. R. H. Cochrane, of Tuscaloosa, Treasurer of the Diocese; Dr. B. J. Baldwin, of Montgomery, Registrar; Mr. R. P. Wetmore, of Birmingham, Chancellor; Trustees of Bishop's Fund, J. H. Fitts (Treasurer), Thos. G. Jones, R. H. Stickney. Mr. C. C. Cobbs of Montgomery was elected Treasurer of the University of the South for Alabama. The Rev. Stewart McQueen was elected Treasurer of the Diocesan Missionary Society. A vote of thanks was extended to Mr. Chas. E. Waller, the retiring Treasurer, for his long and faithful services in that capacity.

The following were elected as the Standing Committee of the Diocese: Rev. Messrs. J. G. Murray, W. C. Whitaker, D. C. Peabody; Messrs. O. J. Semmes, W. W. Screws, and A. H. Sheppard.

At 4 p. m. there was an interesting meeting of the Woman's Auxiliary.

From 5 to 7 p. m. there was, at the residence of Mr. and Mrs.

John Louis Farley, an elegant reception, tendered Bishop and Mrs. Barnwell and the members of the Council, by the Guild of Christian Service, of St. John's Church.

MISSIONARY WORK.

At 8 p. m. there was held in St. John's Church a missionary meeting, in the interest of the Mission Work of the Diocese. After evening prayer, the Rev. J. G. Murray delivered an able and earnest address, which breathed the spirit of missions, and all present felt the power of his words, as he presented in such a forcible manner the need of the field and the effort that must be made. On the call of parishes and missions, pledges were made amounting to \$4,435.

Arrangements were made for placing a suitable monument over the grave of Bishop Wilmer, and a committee was appointed to see to the same.

DEPUTIES TO GENERAL CONVENTION.

The third day opened with a large attendance. After devotions conducted by the Bishop, the following were declared elected deputies to the General Convention: Rev. J. G. Murray, Rev. E. W. Spalding, D.D., Rev. T. J. Beard, D.D., and Rev. W. C. Whitaker; Messrs. J. H. Fitts, J. F. Johnston, R. H. Pearson, and J. E. Mitchell. Alternates—Rev. D. C. Peabody, Rev. I. O. Adams, Rev. Stewart McQueen, and Rev. Matthew Brewster; Messrs. A. L. Tyler, J. O. Banks, C. E. Waller, and R. H. Stickney.

MISCELLANEOUS.

A telegram from the 27th annual convocation of the Missionary Jurisdiction of Western Texas, assembled in San Antonio, was read, as follows: "Grace to you and peace, from God our Father, and the Lord Jesus Christ."

The committee to whom was referred the death of Bishop Wilmer, presented a memorial statement reciting the Bishop's services and high character, which by a rising vote, was adopted by the Council.

At 8 p. m., there was, in St. John's Church, a Sewanee meeting. After evening prayer had been said, three of Sewanee's sons delivered excellent addresses: Rev. Stewart McQueen, on the history and progress of the University of the South; Rev. Mr. Coyle, on the University as an Educator of Young Men; Rev. Richard Hogue, on the Theological Department. Quite a nice offering was presented, to go to the Theological Department.

On Saturday, the fourth day, the Council adjourned, to meet in St. Mary's Church, Birmingham, on the 21st day of May, 1902.

THE PRIEST AS A PREACHER.

BY THE REV. T. A. WATERMAN.

THE influence of the three great revivals of Anglican Church life has been nowhere more marked than in its pulpit. The first great movement had its Whitfield and the Wesleys; what is known as the Evangelical revival produced its Cecil, Newton, and Simeon, who was even accustomed to "preach the prayers," while the sermons of "the great preacher of the High Church party," as Mrs. Humphrey Ward calls him, are among the choicest memories of the leader in the later Oxford movement.

Attention more particularly of late has been drawn to preaching in both its nature and its effect. It has been called "the great sectarian sacrament," owing to its prominence in Protestant communions. Churchmen cannot admit it as a sacrament, either in the sense of those generally necessary to salvation or among those "commonly called sacraments," though it may with more reason be conceded as prophetic in nature than sacramental in character.

While the written sermon was almost the rule in Church pulpits as the extemporaneous one was among others, until within comparatively few years ago, this custom is now becoming largely reversed; the sermon in the wealthier parishes of the latter class at least very often giving way to the moral essay, where the purely sensational is not the rule. The general custom of written sermons years ago among the clergy, was not based on their inability for the extemporaneous method, their readiness in convention speaking and debate being always well known, but rather thus to carry out the desire for exactness and refinement in preaching as in worship; and yet as Dr. Broadus, a Baptist authority, in his work on preaching about thirty years ago said: "The few Episcopal clergymen who extemporize are surprisingly popular."

Any comparison of the two methods must take into consideration the great object of preaching. A former rector, afterwards a Bishop, in his young days was esteemed as a very spiritual, humble-minded man. A young Dutch Reformed minister, gifted but inclined to the sensational, was an intimate friend. The former having heard one of his pulpit efforts, asked:

"What did you think of my sermon, Sam?"

The clergyman replied:

"It was an eloquent one, but, George, such preaching will never save souls."

The minister then and ever afterwards profited, it is believed, by the advice of the priest.

The character of sermons now more generally employed by the Church clergy, aims not at popularity, it is believed, but in the winning and upbuilding of souls. The extemporaneous method was unquestionably that of Christ and the Apostles, as of the prophets and priests before them. It is the only one to employ in preaching a mission or a revival, and in this materialistic, mammon-loving age there must of necessity be more preaching of the mission, in the fields and streets, after the manner of the Wesleys; a going into the highways and byways and compelling men to come in.

It seems to be generally ignored, that the Bishops have not laid down any requirement as to worship among the conditions of re-union. They may in time receive congregations into union, with perhaps a minimum of liturgical worship. Clergy will have to be placed over these who can employ to a great extent the extemporaneous method in preaching, though apart from any reasons of this kind more attention will have to be paid to it. And yet in regular parish work, the written sermon will continue to have its use, it being very general now to employ this method at one service, and the extemporaneous one at the other. Some preachers have acquired the practice of reading a sermon in a manner such that no one can tell that it is being read. As a noted professor of homiletics once naively put it, "There is a trick about it, but it can be done." The ideal preaching would seem to be to write a sermon, study it, and then deliver it "extemporaneously"; but this would call for more labor than the ordinary parish priest amidst a multiplicity of other duties and cares could well give.

As to illustrations: "Without a parable spake He not unto them." This may seem the warrant for illustrations being used, but it may be taken as well for the character of those employed. Scripture certainly gives no warrant for the "funny" or vulgar stories told in some pulpits; these sometimes to the detriment of true religion, getting into print. If employed in extemporaneous preaching, illustrations should be noted in some way so as not to be used over again in the same place, especially by those in the work of general missionaries, or mission preachers.

The greatness of a sermon, like its power, is very often in simplicity. A noted clergyman in England was sent for to preach before the sovereign. He seemed nonplussed; and asking some one what he should do, the reply was, "Preach so that the kitchenmaids will understand you, and you will be sure to please royalty." He acted upon the advice, in the plainness and directness of his sermon, with the same satisfactory result as his mentor had indicated. In the mere preparation and delivery of sermons, as has been truly said in another connection, no hard and fast law as to method can be laid down; the man back of the message having also to be taken into account. Some clergymen cling almost entirely to the written sermon, and yet it seems, probably from the force of their spiritual nature, that every word is inspired by the Spirit of God. Newman's Oxford sermons, whose power was testified to, even after the lapse of half a century, by those who had followed him into the Roman obedience, were, it is said, written; while those of the "advanced" school in both the Church of England and the Church of the United States have since then been generally extemporaneous. Evangelical and sacramental views are now being harmonized, rather than, as formerly, antagonized; but it is in preaching that this is the most noticeable. How could this be otherwise when it is the aim of both to exalt Jesus as the only Saviour of mankind, the only hope for a lost world?

In preaching as in everything else, evolution's great law of the Survival of the Fittest will continue to have full play. The Church may thus incorporate what is best in the preaching of those in separatist relations, while they follow our methods very largely in this as in worship, and to some extent in government, until the final consummation.

Ever timely then are the words of the Puritan Baxter in an account of a sermon in his day:

"I preached as I might never preach again
And as a dying man to dying men."

"TO SUPPRESS the truth may now and then be our duty to others; not to utter a falsehood must always be our duty to ourselves."

IN THE MAN whose childhood has known caresses there lies a fiber of memory which can be touched to noble issues.—George Eliot.

WHITE LILIES.

To what shall I liken my lilies, my fragrant, beautiful lilies?
 As pure as the dream of Heaven that illumines the sleep of a child;
 In the hearts of their chalices creamy the sunshine has poured its kisses,
 Till they broke into tender gold, into radiance mellow and mild.
 When Christ went away through the azure from the ken of his watching
 disciples,
 He left them a kingly bequest in the thoughts of his soul sublime;
 In the loyal hearts that adored Him they budded and bloomed like lilies,
 And their fragrance shall circle and float to the uttermost limits of time.
 To the limits of time and beyond, through eternity's limitless ages,
 Like a wonderful psalm of love will they bless every raptured ear,
 While angels with folded wings will pause in the anthem to listen,
 And saints lean hushed on their harps the message immortal to hear.
 I will liken my spotless lilies to the smile of my gracious Redeemer,
 So chaste they are and pure, unsullied by touch of blight;
 Out there in the summer sunshine, to the greeting of softest zephyrs
 They gracefully beckon and bend, a vision of dear delight.
 Lilies, oh my white lilies, may my life be as fair as you are,
 As free from the taint of earth, as fragrant, tender, and sweet;
 Then shall I not fear to lay it with reverence humble but loving,
 An offering lowly but clean down close to my Master's feet.

FANNIE FOOTE SEELEY.

Helps on the Sunday School Lessons

JOINT DIOCESAN SERIES.

SUBJECT.—The words of the Lord Jesus as found in the Gospels of
 St. Matthew and St. John.

By the Rev. EDW. WM. WORTHINGTON, Rector of Grace Church, Cleveland.

THE LORD JESUS PROMISES THE HOLY SPIRIT.

FOR WHITSUNDAY.

Catechism: Rubrics at end, Page 226. Text: St. John xiv. 26. Scripture:
 St. John xvi. 4-15.

THE Christian festival of Whitsunday corresponds to the Jewish festival of Pentecost, as the Christian Easter corresponds to the Passover. As Pentecost was instituted to commemorate the giving of the Law on Mount Sinai and a day of thanksgiving for harvest, so Whitsuntide commemorates the outpouring of the Holy Spirit and the ingathering of the first-fruits of the Church of Christ. Further, as the giving of the Law converted the Jewish people into a nation, so the gift of the Holy Spirit converted the disciples into a Church. In the early English Church, the festival of Whitsunday is invariably spoken of under the Greek name Pentecost, which means fiftieth, Pentecost being the fiftieth day from the morrow of the Sabbath following the Passover."

Of the derivation of the name Whitsunday, two explanations are given: one, that it is identical with the word Pentecost, through the German *Pfingsten*; the other, that the original was Wit Sunday (in Old English, "wit" the same as "wisdom"), thus reminding us of the gift of wisdom bestowed upon the Church through the coming of the Holy Ghost. There is little to be said in favor of the idea that Whitsunday is another form of White Sunday. The name White Sunday was originally given to the octave of Easter, and not to the Christian Pentecost.

The important bearing of these Scriptures (St. John xvi. 4-15), upon the festival of Whitsunday, lies in the fact that they are words uttered by our Lord in direct preparation for the coming of the Holy Ghost.

Christ speaks to His Apostles, first, of their own sorrow at His departure. He conceals not from them the certainty that a storm of persecution awaits them (St. John xvi. 2, 3). That they may not be surprised and overwhelmed, He tells them of this plainly, reminding them that He has not disclosed this fact before, because the trouble will come, not while He is still with them, but after His departure (verse 4).

Jesus has told His disciples that He will leave them. Yet they think not of Him or of His glory, but, naturally perhaps, of their own bereavement only. There is a tone of tender reproach in their Master's remonstrance: "None of you asketh Me, Whither goest Thou?" (verse 5). No thought of compensation or of consolation has penetrated thus far the gloomy minds of the Apostles. The Master will go away, but the cloud that conceals Him will have for His followers a silver lining. The time has come when He may tell of the Ascension, in its full and complete bearing. Jesus proceeds to unveil the Whitsunfact, prefacing its revelation with the words: "I tell you the

truth; it is expedient for you that I go away" (verse 7). The Apostles, then, must regard their Lord's Ascension, not as a bearable sorrow, but as a gain—a gain, not for Him alone, but for themselves as well. The Holy Ghost, the Comforter, the Advocate, will come (verse 7).

"The departure of Christ was in itself a necessary condition for the coming of the Spirit to men. The withdrawal of His limited bodily presence necessarily prepared the way for the recognition of a universal Presence (St. John vii. 39). Again, the presence of Christ with the Father, the consummation of His union as God and Man with the Father, was the preliminary to the Mission of the Spirit. He sent the Spirit in virtue of His ascended Manhood."

The promise of the Comforter is now followed by description of what is to be the nature of His work. "He will reprove" (convince) "the world of sin, and of righteousness, and of judgment" (verse 8). The whole work of the Spirit, in all Christian ages, may be gathered under these three heads. Christ explains more fully.

"Of sin, because they believe not on Me" (verse 9). The world, men in general, sinned grievously in rejection of the Son of God. "He came unto His own, and His own received Him not" (St. John i. 11). This is the great and central sin of humanity. But this sin, in large measure, will be done away, unbelief will be changed to belief, when the Spirit comes. Such is the pledge of Christ, and history reveals its fulfilment. On the very day of Pentecost the little band of one hundred and twenty believers (Acts i. 15), is enlarged by the addition of "three thousand souls" (Ib. ii. 41).

"Of righteousness, because I go to the Father, and ye see Me no more" (verse 10). The Resurrection and the Ascension of Christ will place righteousness in a new light; its true appreciation will follow upon the coming of the Advocate, who will persuade men to receive, and will bestow, the gift of heavenly grace. Thus by Pentecost the frontier line of the Kingdom of righteousness will be advanced. The Son will depart, but the Holy Ghost will come. On the birth of the Church, the Christian Sacraments will become operative, and "the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Is. xi. 9).

"Of judgment, because the prince of this world is judged" (verse 11). It is by the death of Christ, and by His going to the Father, that the prince of this world will be judged and his power over the hearts of men destroyed. To convince men of the reality of this overthrow, and of the certain condemnation of all who do unrighteously, will be the work of the Spirit, speaking through the Scriptures and through the Apostolic Ministry; both of which are monuments to His presence in the world.

Let us not forget, for us, as well as for the world, these are the purposes of God in the sending of the Holy Ghost: to convince us of the sinfulness of unbelief, to persuade us to a just appreciation of righteousness, and to win us to such a belief in judgment as will separate us forever from the condemnation which has passed upon Satan and all who serve him.

Jesus now reminds His Apostles that there are other things besides persecution (vv. 3, 4), which will be hard for them to bear (verse 12). He refers probably to His impending rejection, His Passion and Death. Where will His followers find strength for such sorrow, and light amid such utter darkness? They must wait for His Resurrection and for the gift of Pentecost. The Holy Ghost will come and will reveal to them the meaning of all sorrowful mysteries.

Now, at the close, the promise broadens out, and takes in the great theme of the Spirit's work in the Church. "He will guide you into all truth" (verse 13); because of which promise we believe in the inerrancy of the New Testament, and of the Catholic Creeds as well. "He will show you things to come" (the things that are coming): the setting up of the Christian Church to be the divine order in place of the Jewish Church (verse 13). He shall glorify the Son (verse 14). He shall take the things of the Son, which things are His in joint possession with the Father, and shall show them unto the Church (vv. 14, 15). Thus the Pentecostal promise merges into that which stands next in the Christian Year, the central doctrine of the Catholic Faith, "One God in Trinity, and Trinity in Unity." "That which the Son doth hear of the Father, and which the Spirit doth receive of the Father and the Son, we have at the hands of the Spirit as being the last, and therefore nearest unto us in order, although in power the same with the second and the first" (Hooker).

Correspondence

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

THE EUCHARISTIC SACRIFICE AND THE ATONEMENT.

To the Editor of *The Living Church*:

I HAVE been deeply pained at two book reviews which have appeared recently in your columns in both of which there is an apparent acceptance, or at least condoning, of views which to me seem radically erroneous. I am far from attributing to the writers of these papers the holding of the views which they seem to me to favor, but I cannot help fearing that others besides myself may have misunderstood their words in the same way which I have done.

I. There seems to be an opinion that we are saved and redeemed by some supposed sacrifice which our Lord is now offering in heaven. This may be a very good religion (with this point I am not at present concerned); but one thing is certain, it is not the Christian Religion as that religion has been and is accepted by the whole Catholic world, nor is it the religion of that particular part of the Church to which we belong, which prays, "O Saviour of the world, who by Thy Cross and precious Blood hast redeemed us; save us, and help us, we humbly beseech Thee, O Lord" (P. B., p. 286).

II. The second view to which I refer is that the celebration of the Holy Eucharist is to be related to some imagined sacrifice now taking place in heaven in which we have a share. Again I say, this may be an excellent religious rite, but it is not the "unbloody sacrifice" as understood from the beginning by the Church of Christ, nor is it "the Sacrament of the Lord's Supper" as understood by this Church, which in its Catechism answers the question:

"Why was the Sacrament of the Lord's Supper ordained?"

"For the continual remembrance of the Sacrifice of the death of Christ and of the benefits which we receive thereby."

Some people may hold that they are redeemed and saved by a sacrifice which Christ is now offering in heaven, and they may hold religious ceremonies "in union" with that supposed sacrifice, but such people are not Christians as this Church understands Christianity; for to us Christianity is that "Jesus Christ suffered death upon the Cross for our redemption, and made there (by His one oblation of Himself once offered), a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world"; nor are we left in any doubt as to what the celebration of the Holy Mysteries is, for the Church continues: "And did institute and in His holy Gospel command us to continue a perpetual memory of that His precious death and sacrifice until His coming again."

This is certainly the teaching of this Church, and this is the Faith which I consider it my duty to defend whenever it even seems to be assailed.

HENRY R. PERCIVAL.

Philadelphia, May 6, 1901.

To the Editor of *The Living Church*:

THE Rev. Darwell Stone's criticism of Dr. Mortimer's *Eucharistic Sacrifice* proves conclusively that affection may warp judgment. Indeed, Mr. Stone has not written a review at all, but rather a warm defense of two personal friends who live near him, I believe, in or about Oxford. It is conceivable that Mr. Stone might have refused to review a book which attacked opinions held by those dear to him; but one is astonished that he should have given the American public a quixotic bit of special pleading instead of a sound and definite criticism of the book in question. Yet he is obliged to admit that "Mr. Brightman has not sufficiently emphasized some parts of the truth and may have pressed some considerations rather far," and that "Father Puller's words need guarding," and that "he may under-estimate the priestly character of the incarnate life of our Lord as a whole." Mr. Stone insists, however, that the views of his friends differ *entirely* from those of Socinus.

In regard to our Lord's sacrifice, Socinus taught that the essentially sacrificial act took place in heaven after the Ascension, and not upon the Cross, on which our Lord was not a Priest, though He was a victim. Therefore, although Christ's death was a necessary part of the sacrifice, since without it the

blood that was to be offered in heaven could not be separated from the body, yet it was only the *initial act*, or the preparation for the sacrifice, like the slaying of the Jewish victims, which was performed by a layman, and was not a sacerdotal function.

Compare with this Father Puller's teaching as given in the Reports of the Oxford Conference: "I am accustomed to regard our Lord when He was dying on the Cross as a victim rather than as a priest"; and again, "While our Lord's death on the Cross is a most essential and fundamental element in His sacrifice, His priestly work is to be especially connected with His life in glory" (*Eucharistic Sacrifice*, p. 530).

Mr. Brightman is even more explicit:

"The slaying of the Victim is but the *initial act* and one moment in a process which included many subsequent acts. . . . That act [the slaying of the Victim] in our Lord's Sacrifice, was fulfilled when He died once for all upon the Cross. He has passed into the Heavens . . . to fulfil perpetually the other acts of His Sacrifice, which the slaying of the Victim made possible" (p. 84).

Now the Prayer Book says that *on the Cross* our Lord made "a full, perfect, and sufficient sacrifice." Mr. Brightman's teaching would characterize this as an exaggeration, if not a positive error, since he says that only the *initial act* of the sacrifice was fulfilled upon the Cross, while the other acts necessary to a full and perfect sacrifice, took place in heaven after the Ascension.

Can Mr. Stone, then, be justified in saying that his friends differ entirely from Socinus? Is not rather their teaching fundamentally Socinian and opposed to the plain language of the Prayer Book?

Mr. Stone is at pains to insist on the learning and loyalty of Mr. Brightman. But a knowledge of liturgics does not necessarily superinduce a sound theology, nor even accuracy of statement. Dr. Mortimer has pointed out two errors made by Mr. Brightman which are interesting. First, Mr. Brightman's mistranslation and misquotation of an important passage of St. Ambrose (pp. 249-255), in which he actually omits an all important clause without indicating any lacuna. Secondly, the mis-handling of the Latin of St. Ivo of Chartres (pp. 286-306) by the mistranslation of the tenses of verbs, so as to make St. Ivo say exactly what he never meant. Two such inaccuracies do not deepen one's confidence in Mr. Brightman's methods.

Dr. Stone refers to the commixture of the consecrated elements as symbolizing the Resurrection, and refuting Dr. Mortimer's statement that "in what our Lord commanded us *to do* in the Eucharist there is clearly no act which can be shown to be an objective memorial or counterpart of His Resurrection and Ascension" (p. 153). But surely Mr. Stone does not consider that the commixture after consecration was done by our Lord's command, and is an essential element of the Eucharistic Sacrifice! If so, the Church of England since the Reformation has never, unless perhaps in late years, offered any sacrifice at all, and at best only a sacrifice maimed by an omission of an essential element which was included in our Lord's command, "Do this in remembrance of Me."

One may further note that Mr. Stone does not point out a single distinct mis-statement or error in Mr. Brightman's book, except by his implication that Dr. Mortimer is wrong in maintaining that the Greek and Latin fathers do not admit the offering of a sacrifice in heaven. Unfortunately for Mr. Stone, Dr. Mortimer has strong authority behind him on this point, that of Dr. Westcott, whose reputation for book knowledge and accuracy will not be questioned. Both in his work on the Hebrews and in his letter to Dr. Mortimer (p. 552), he distinctly says that "the modern conception of Christ pleading His Passion in heaven . . . is not found in the Fathers."

Mr. Stone finds the chapter on Anglican divines most unsatisfactory. He must have found it so, for out of some 116 passages given by Dr. Mortimer he only cites one from Cosin, the wording of which he can claim as bearing out Mr. Brightman's views. But even in this passage, Mr. Stone has suppressed part of the words quoted, a mode of controversial writing rather Latin than English. The words which he omits make the passage read:

"As Christ Himself, now in heaven, does appear in the presence of God for us and does present and offer Himself and His death to God: so also the Church upon earth, when it beseeches God for His sake and His death, does also represent and offer Him and *His death*, and consequently that sacrifice which was performed upon the Cross."

This passage, as well as five others from Cosin, show plainly that he cannot be cited to support the idea of Mr. Stone's friends.

More ought to be said as to Mr. Stone's remarks on Dr.

Mortimer's "inconsistent admissions," which are, in reality, only the attempts of a fair-minded theologian to grant, as far as truth will allow him, whatever value there may be in views which he is compelled to denounce as erroneous in their ultimate development.

One cannot but feel that Mr. Stone has not been successful either in discrediting Dr. Mortimer's latest contribution to theological learning, or in advancing the dangerous views of his friends at Oxford.

Philadelphia.

Yours truly,

JOHN RATHBONE OLIVER.

THE JACKSONVILLE FIRE.

To the Editor of The Living Church:

IN the vast fire which swept away all but twelve blocks of the old city of Jacksonville the property of St. John's parish, consisting of the church, parish house, and rectory, all handsome brick structures, occupying a block at the highest point in the city, was destroyed in thirty minutes; not an article from church or parish house was saved but the silver alms basin and communion service. The parish records were sent to a supposed place of safety half a mile away, where later they were burned. At the rectory a few pieces of silver and a few articles of clothing were saved. The homes of nine-tenths of the members of the parish have a similar history, and of the people of the entire burnt district covering an area two miles long, and, at some points, one mile wide, thousands had to flee by way of the river, the marshes, the suburbs, and the open country, saving nothing. No one who did not see Chicago can imagine the scene at that fire and the present Pompeiian aspect of the city. Many gentle, good Church people, of slender means, are in dire straits, and need immediate help, which, if sent to me or to Bishop Weed, will, if you will permit us, be gratefully acknowledged in THE LIVING CHURCH.

V. W. SHIELDS.

Rector of St. John's Parish.

THE NAME OF THE CHURCH.

To the Editor of The Living Church:

ANENT the correction of the name of the American Church, I see no good reason why decisive action should not be taken at the next General Convention.

The correction should not be merely discussed, proposed, and considered, and then left another three years before being made. I doubt if some realize the strength and extent of the sentiment which favors the dropping of our present unfortunate title.

And again, it will not do (although it be a step in the right direction), to drop the word "Protestant" and leave the word "Episcopal" in the title of the Church. Methodists already use the word "Episcopal"; therefore, if we continue to be known as Episcopalians, I cannot but believe that our Catholic character will be obscured.

Let us rather be straightforward and outspoken, and declare ourselves to be Catholic, and members of the One Holy, Catholic and Apostolic Church, outside of which there is no Church whatsoever.

And let no one think for a single moment that such a declaration of the truth will lessen the number of those who turn to the American Church to find therein the rest they seek. Much more probable is it, that when we boldly hang our Catholic banner on the walls, thousands will turn to us, both from the Roman Communion and from our Protestant brethren, who would not seek us if we continued to exist under the cloud of "Protestant Episcopal."

Sincerely yours,

Brooklyn, May 9, 1901.

CLARENCE M. LINDSAY.

"THE LORD WILL PROVIDE," but He will not provide everything. He gives a man brains, but He does not supply a willingness to use them. He puts the raw materials of manufacture in the way of humanity, but He does not present ready made the finished products of the loom or lathe. There is no beatitude for the lazy, and even heaven provides small comfort for the stupid. What God blesses is faith, vigor, alertness, and patient perseverance. God works with those who are willingly workers together with Him.—*Church Work*, W. N. Y.

LITTLE self-denials, little honesties, little passing words of sympathy, little nameless acts of kindness, little silent victories over favorite temptations—these are the silent threads of gold which, when woven together, gleam out so brightly in the pattern of life which God approves.—*F. W. Farrar*.

DISTRIBUTE THE PRAYER BOOK.

By G.

LAST summer I found myself in a quiet country village of Cape Cod. One of my objects in choosing such a place was to get familiar with a typical New England village. The people were agreeable, chatty, and social in the best sense. Their religious principles were strong, and they had much of the old Puritan atmosphere about them. This was in no degree offensive, while it was unduly prominent at times.

The postoffice linked with the store which sells everything, is a splendid place to read, mark, and inwardly digest this type of human nature. Here men, women, and the small boy congregate, sometimes an hour before the arrival of the mail, and confer with one another about the town and neighbors.

Religion was often discussed with as much freedom as politics is upon other occasions. The meeting-house is still an attraction, and in a social way, it is the greatest magnet of the place. The old-timed religious devotion is on the wane, judging from the small attendance on Sundays. The parson preached well, but there was an apparent lack of interest in Divine worship. The people, however, were always glad to discuss religion. In fact, it was a hobby to do this.

The Episcopal Church once in a while came up for discussion in one or more of these social gatherings. The usual objections were raised against it, but no one, as far as I could learn, had ever seen a Prayer Book.

Here was an opportunity. The coming of the stranger meant, as it did in several instances, the coming of the Churchman. A Prayer Book fell into the hands of one of these inquiring minds.

"Here's what I have been lookin' for for years," said an old man, who was a recognized authority upon Calvinism, and knew the Scriptures from beginning to end. "Why this is not bad! Look here, see this, Tom; here's a prayer for everything. This is a pretty good thing. The Episcopalians believe in system, don't they?" pointing to the different Sundays, with their selections from the Scripture. "This is a sort of calendar; you don't have to think of what's coming. They have everything set down."

These remarks made their impression. But the best verification of the hidden power of the Prayer Book was seen in another instance.

Away off, about two miles from the center of the town, lived a man in a poor dwelling with his wife, a cultivated woman. Both had seen better days, and were obliged to be reconciled to their lot, which at its best was sad and disappointing.

The man had been an invalid for years. When I saw him, he was propped up in an old arm chair, reading an old novel, and talked for a time of his past. The subject of Religion was bound to come up. Praying was discussed. He said he "couldn't pray, and never had much of a desire to do what those religious folks did up in the town."

I gave him a clean copy of the Prayer Book, and told him to read it. The several times I called upon him, I found him eager to know more about the history of the book and its use in public.

He gradually came to make these inquiries with a feeling that there was something in these prayers. No minister ever called upon him. The particulars of his growing admiration for this book need not be mentioned.

My last call made evident the fact that the constant reading had produced its effect. "I see," he says, "this book is like any tool. It stands for something; it stands for Divine worship."

My object was completed. When my friend had got as far as that, I felt he had solved the whole mystery.

At last accounts, the man in his loneliness still clings to the Prayer Book. He observes every Sunday, goes through the morning service, finds an interest in the daily Psalter, and has realized the power of prayer, and the need of Divine worship.

If there is a moral to this incident, it is simply this. The Prayer Book is the best tract about the Church and its teachings. Distribute it. It stands for Divine worship. Put it anywhere, and that is the wholesome teaching of its existence.

It must get into the homes of people. We are likely to keep it for a purpose in church. A colporteur with the Prayer Book in many small country towns would certainly do inestimable good. I once thought this; now I know it.

IT IS BETTER to aim high and often come short of the mark, than it is to aim at nothing and hit it every time.

Editorials and Comments

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A READJUSTMENT OF OUR ECCLESIASTICAL ORGANIZATION.

IT IS NOT OFTEN that one simple specific can be found which will cure all the ailments to which a body is subject. We confess to a degree of incredulity when occasionally such specifics are alleged to have been discovered.

Yet there is a very simple readjustment of the organization of this American Church, which, had it been in operation during the year just past, would have made impossible *the three distinct and serious controversies* which have in that time agitated this Church. It would seem to us that this is a recommendation which should commend the plan we have to suggest, to all those Churchmen who deplore controversy over matters of policy, which may easily degenerate into partisan contests.

We shall proceed, then, to outline the plan, not in technical, legislative language, but as describing what would be its effect in action, if our plan could be realized, and having done so, we trust it will appear how it would have affected and actually have prevented the three controversies of the year 1900-01 which have to some extent disturbed our peace.

LET US SUPPOSE that the geographical area of this country were divided into certain sections, somewhat as follows:

- (A) New England and New York—11 Dioceses.
- (B) Pennsylvania, New Jersey, Delaware, Maryland, District of Columbia—9 Dioceses.
- (C) Virginia, West Virginia, North and South Carolina, Georgia, Florida—8 Dioceses and 2 Missionary Districts
- (D) Alabama, Mississippi, Louisiana, Texas, Oklahoma, Arkansas, Tennessee, and Kentucky—9 Dioceses and 2 Missionary Districts.
- (E) Ohio, Indiana, Illinois, Michigan, and Wisconsin—12 Dioceses.
- (F) Minnesota, Iowa, Missouri, Kansas, Nebraska (including that portion of Wyoming lying in the District of Laramie), North and South Dakota—6 Dioceses and 4 Missionary Districts.
- (G) Montana, Idaho, Washington, Oregon, California, Nevada, Utah, Colorado, Arizona, New Mexico, and Alaska—4 Dioceses and 9 Missionary Districts.

About the exact grouping there would be some question, and very likely some changes might be made. The question is unimportant at this stage.

Let us suppose that each of these sections was organized with very simple rules, and held annually a session in which there would be gathered the Bishops and elected delegates from each Diocese and Missionary District in the section. This

gathering would be somewhat after the order of the Missionary Council, but with added legislative powers. A presiding officer would be elected from among the Bishops. The main work of the session would be two-fold: (a) to arouse interest in missionary work by addresses, reports, etc., the speakers being chosen in advance, often from other sections in the mission field, foreign and domestic; and (b) to divide among the Dioceses and Missionary Districts the amounts appropriated by the general Board of Managers for such section. The Board of Managers would then appropriate to *sections* in bulk, instead of to Dioceses and Missionary Districts separately. If, then, Southern Florida should believe herself entitled to funds now going to the Diocese of Florida or of Georgia—we are purposely taking a hypothetical case which does not exist—the matter would be settled locally by a body large enough to be free alike from local influence and from partisan control, and small enough so that each member would be presumed to have a general knowledge of the field and its requirements. There would thus be no opportunity for an unseemly scramble in the country at large over the distribution of missionary funds, there would be no possibility of unfairness or of partisanship in their appropriation. Smaller sections would be liable to divide into "cliques," and the minority clique would at least believe themselves discriminated against. Larger sections would sacrifice the important consideration that all members of the body should be roughly acquainted with the whole section, and also, by adding to the expense of attendance, would lessen the representation at the annual gatherings.

Each of these bodies would also elect members of the Board of Managers of the general Missionary Society. These elected members would not supersede the present membership, appointed by General Convention. Such general membership at large, chosen for the most part from the Dioceses contiguous to the Missions House, and representing in a general way the *contributors*, would of necessity remain the more important factors in the Board. The expense would prevent members attending largely from a great distance. But when occasionally there were matters of exceptional importance to a section to be considered, the elected delegates from the latter would have the opportunity of being present and taking part in the action. The general Board would perform its present duties, save that its appropriations for the domestic field would be in bulk to the several sections only. And it is noteworthy that some part of *every one* of the sections here outlined is at the present time receiving assistance from the Board.

At the annual gatherings of the sectional conventions, there would be every effort made toward stimulating interest in missionary work. The well digested and replete information of the secretaries in the Missions House would be frequently drawn upon. Their presence and that of visiting missionaries from the field would invariably be welcomed. There would be a close harmony between the Missions House and the sectional managers for any session, in order to secure forcible speakers and fresh information. All offerings would be for general—not for sectional—work. We should still have *diocesan* missions and *general* missions, and should not wish to have a third kind to intervene and to further divide our offerings. The *only* funds which the sectional officials would administer would be those appropriated by the general Board. All offerings (except for diocesan missions as now understood), raised or stimulated would go to the general fund, to be disbursed by the Board of Managers.

In each section, and particularly in the distinctly missionary sections, where large amounts would be appropriated at these meetings, there would be stirring efforts made to induce local contributions for general work. We do not to-day make any united effort to arouse and interest in general missions the Churchmen of Milwaukee, or of Minneapolis, or of Denver, or of Salt Lake City, or of Seattle, or of Omaha, or of Galveston. Under our present system we have no way of doing this. Only our wealthy communities are thoroughly "worked," and the smaller and more remote cities and towns are not trained to give to general missions. These sectional gatherings would *force* the subject upon their consideration,

and the fact that the funds raised would invariably be for general work, would lift them out of their local selfishness. Yet it would not detract from diocesan missions, partly because these annual gatherings would meet in any one Diocese only once in eight or twelve years on an average, and partly because increased and vigorous missionary effort invariably means increased funds. We should by this plan have *seven* Missionary Councils every year, instead of one. Yet each one of these would be charged with such important work that it would stimulate a representative attendance far more than does our present single attempt; while the expense of attendance on the part of delegates would be largely reduced. The disposition of funds and election of members of the Board of Managers would not be allowed to go by default.

IF THUS FAR our plan strikes any reader as favorable, we should hope that its favor might not be lost if at this stage we commence to use ecclesiastical language. Let us call the sections, *Provinces*; their gatherings, *Synods*; their presiding officer, an *Archbishop*. Yet if these names are likely to affright any, let us have the things without the names. We should hope, however, that the appropriate names might well be affixed at the outset to the things. Let it be understood, however, that no Province, Synod, or Archbishop should be created as an ornament, or a useless appendage, or for any purpose except that of increasing the efficiency of our work.

We have hastily outlined the relation of the plan to our missionary work—its greatest utility. What other functions would it have?

In case of a vacancy in the episcopate of any Diocese, the Province alone would act on the confirmation of a Bishop-elect chosen by the bereaved Diocese—or possibly, if the Bishop-elect should be chosen from another Province, both Provinces would act. If the election were a short time before the provincial synod, the Bishops and delegates would pass on the papers in open session. If not, the Bishops and Standing Committees of the Province would act individually. Here would be a far greater safeguard than under our present system; for at present, in any election, a majority both of Bishops and of Standing Committees are almost certain to have no information about the elected Bishop, and hence the present unwieldy system defeats the end intended. By this new plan there would thus be greater security and far greater speed.

If rumors should be circulated against any Bishop, his brethren immediately contiguous, who would be near and able to investigate, would have the opportunity of making such an investigation by authority, with a minimum of publicity and of delay; and such an investigation would not be resented as an interference from outside, for it would be conducted by those closest to the Bishop in question.

In the case of the trial of a priest in any Diocese, an obvious opportunity for a provincial court of appeals would exist, thus giving an opportunity for annulling of any unjust or partisan sentence which might be pronounced in any Diocese.

In case of the consecration of a Bishop, the normal and usual method would be for the Archbishop of the Province to preside in person. Here would be a check which would prevent any exaggerated diocesanism that might anywhere be feared, while it would also prevent any suspicion of responsibility from attaching to any far distant prelate from outside the Province, and would leave no excuse for any outside interference.

If a Missionary Bishop should die, the Archbishop of the Province would at once take the Mission under his care; and by reason of his comparative closeness to it, and his knowledge of its affairs, he would be able to administer it until provision might be made for the consecration of a successor. We should hold that election of Missionary Bishops should remain the sole province of General Convention.

The Archbishop would always present a tangible head in every section; but his powers, prerogatives, and duties would be definitely set forth both by canon law and by long precedent in the Church at large, and in particular, in other branches of the Anglican Communion, so that there would be no danger of an Archbishop usurping authority that would not pertain to him.

One Archbishop would be chosen by General Convention as Metropolitan for the whole American Church; and his duties would be to serve as President of the House of Bishops, and as giving a constitutional leader to the national Church. The need of such a leader was forcibly stated by the Rev. Percy S. Grant of New York shortly after his recent return from the

Philippines; and it is a very real want, unprovided for by our present constitution, and which ought to be supplied. We should hope that the present Presiding Bishop might be the first occupant of this high office, but yet that a distinct declaration should be made that it was not thereby intended to establish a precedent of assigning the senior Bishop of the Church to that post. It would rather take the form of elevating the present position of *Chairman* of the House of Bishops to the Metropolitanate, and of adding the duties of the present Presiding Bishop, with others distinctly stated, to the duties now pertaining to such Chairmanship.

All this would require no changes whatever in the composition of General Convention or of our Diocesan bodies. General Convention would still be our legislative body, and the Dioceses—not the Provinces—would be represented, as at present. The Board of Missions, however, which at present takes up much of the time of the legislative session, would be superseded. The canonical legislation for missionary work would, as now, pertain to General Convention. The *executive* work would be divided between the enlarged Board of Managers and the Provincial Synods. In effect, the Board of Missions and the Board of Managers would be consolidated, and the several Provincial Synods would give occasion for the missionary addresses now made at General Convention—and now singularly ineffective, since the session is called for other purposes altogether. The Board of Managers would, however, present its report to General Convention.

The organization of the Provincial Synods should be by one uniform canon of General Convention. There would of course be local by-laws as to meetings, etc., but care should be taken that the Provincial Synods do not pass their time in that cardinal American vice—law-making. We do not require, we do not want, a third code of elaborate canons, nor do we desire to come between the Diocesan Convention and General Convention to formulate and discuss, and afterward annually to amend, a constitution. The sole object of this third body should be to help forward the spread of Christ's Kingdom among the American people. The missionary cause should be supreme in its thoughts. It should shun law-making and law tinkering. Even the plan by which Provincial courts of appeals shall be erected should be formulated in General Convention—else each of the Provincial Synods will discuss the subject annually for the next quarter century. Let the skeleton of the courts be created by general canon, with permission to such courts to formulate the details of their work when they shall be summoned for any specific case. We shall then have courts of appeal *in embryo*, ready to do their work if occasion shall arise—perhaps once in two generations—and without multiplication of unnecessary and unwieldy machinery. Such courts of appeal will, like a standing army, be preventive. The mere fact of their existence will make it generally unnecessary to utilize them, for it will effectually prevent partisan decisions in diocesan courts. But at long intervals occasion may arise for their use, and then the simple machinery for clothing them with life should be all ready, without requiring Provincial legislation.

WE HAVE very hastily indicated the lines upon which an intelligent Provincial system might be arranged so that friction in our organic life would be avoided. It could be done if the whole Church would set to work in earnest to adjust our system to modern conditions. We have a striking example at present of its working in the Church Commission for Work among the Colored People, which is in effect a Province for colored work. Precisely as that work is carried on and as its funds are administered, would be the general missionary work of each section of the country. This reform has thus already been tested by experience, and has given singular satisfaction. Let us apply it to all our work. It cannot be, will not be done as a partisan movement. We do not wish play Provinces nor pretend Archbishops. The need for some change in our system is very widely felt. Those who defend the Presiding Bishop in the late unpleasantness do so on the ground that an executive officer in this Church is required. Let us then all agree in constitutionally creating one.

And it must be evident to every one, that the proposed Constitution, which comes up this year for final action in General Convention, cannot be ratified. To suppose after all that has happened that an office called "Presiding Bishop of the Church" will be created without careful limitations, is to suppose that this American Church has totally forgotten its past, and the past of the whole Catholic Church for nineteen cen-

turies. We have moved a considerable distance since those words, repealed in 1868, were re-framed in 1898.

A new constitution should re-organize our whole working system, and adapt it better to the requirements of to-day. The permissive clause in the proposed document to enable Provinces to be voluntarily formed, is wholly inadequate. Provinces must be an integral part of our machinery, or they had better be relegated to the laboratories of visionaries.

We commend these thoughts to those who have at heart the real good of the American Church. Let us meet conditions as they are, adjust our ecclesiastical machinery to them, and with one heart and mind leave unprofitable questions one side, and in earnest labor to extend the influence and work of this American Church.

OUR excellent friends of the New York *Tribune* gently take us to task for a remark in our issue of May 4th: "if the people . . . would seek the truth in regard to ecclesiastical events they must disregard the greater part of the information conveyed in (at least) the secular papers."

This was not intended as a "hit" at the *Tribune*, which is generally very reliable in ecclesiastical matters. There are a very few such papers among our American dailies—it would be difficult to count a dozen. No doubt there are some which do not come to our attention; but—what are they among so many?

We have a drawer into which we have thrown clippings from secular papers in regard to recent ecclesiastical events; and it is safe to say that not one in a dozen shows any adequate, intelligent understanding of matters at issue. This we say with regret, for we should like to have it otherwise; but such are really the facts.

We were obliged last week to call attention to the falsity of a report published by the *Tribune*, as a "special" from Milwaukee. That report erred in many essential particulars, and if it was telegraphed from Milwaukee it certainly did not issue from any responsible source in this city. There have been no "secret conferences" of the seven Bishops, or any of them. They have had no thought of placing the Presiding Bishop "on trial." Any correspondent who sent such information must simply have manufactured it. Bishop Nicholson advises us that he received no interviewer, and was not approached by a *Tribune* representative. The false report circulated has been harmful in that it has given the little yellow journals (among which the *Tribune* is happily never included) an opportunity to throw mud again.

But we fully appreciate notwithstanding that the *Tribune* did not intentionally misrepresent the case, and that the secular papers generally have no such desire. A newspaper of any character is liable to be misled in its news reports. This liability is intensified in the case of ecclesiastical reports in secular papers, because very few of such papers have facilities for gathering such news. There are one or two reliable news agencies for the dissemination of Church news. We know of one such in New York. We doubt whether there is another on any considerable scale in this whole country. This makes such news less liable to credence, than press reports on other subjects.

And this was all we had in mind in the warning which the *Tribune* criticises.

ANSWERS TO CORRESPONDENTS.

L. W. S. S.—It is the necessity of consecrating the elements to become the Body and Blood of Christ and the Church's Sacrifice before God that makes a Priest necessary in the Eucharist, although not so in Baptism. This act of consecration is both sacrificial and corporate. No private person can perform it. But, in necessity, others can administer the consecrated Sacrament to individuals, although, as in Baptism, the Priest is the proper one to do so. The reserved Sacrament for the sick would meet many an exigency such as you describe. The necessity of the Eucharist, too, is often satisfied by previous habits of Communion and by sequent disposition to receive. Physical impossibility removes responsibility.

F. S. F.—The *Magnificat* and *Nunc Dimittis* are appropriate to all seasons of the year. From very early times they have been the usual canticles of the chief evening service of the Church. The fact that they were dropped from the American Prayer Book at the Revolution and only restored at the late revision has somewhat obscured that fact in this country, but there is no reason why they should not now resume their ancient place in evening worship.

"SUDDEN RESOLUTIONS, like the sudden rise in the mercury in the barometer, indicate little else than the changeableness of the weather."



Literary



Reconstruction in Theology. By Henry Churchill King. New York: The Macmillan Co., 1901.

The main conclusions at which Prof. King arrives seem to us very onesided and unsound. But his book is none the less an important one, as affording insight into a certain type of thought and temper which is widely prevalent—one which it is important for our clergy to understand. They will have to deal with it at every turn, and must construct their apologetics with reference to it. The book is written in admirable tone, and with an earnest desire to further the interests of truth and the spiritual life.

The main contention is that theology needs reconstruction in such wise as to secure an "interpretation of all strictly theological problems in terms of personal relations." The fallacy lies in the assumption that any interpretation of Divine truths can escape one-sidedness and disproportion which seeks to disregard in its terminology all but one class of relations. It has not remained for modern times, however, to discover that the personal and ethical relations of Divine truth are vital and central. Perhaps the largeness with which the traditional systems of Protestantism, especially the Calvinistic, loom up before Prof. King's vision, hinders him from perceiving how much justice is done to personal relations in the ancient Creeds and other formularies of the Church universal. The very forms of these Creeds compel those who accept them to sum up their faith in terms which express belief in Divine *Persons* and in the facts which above all others determine our relations to these Persons.

But there are other relations as well, to sacrifice or obscure which means ultimately to distort the very personal and ethical relations which our author seeks to emphasize. These personal relations require for their protection an insistence upon certain other truths which require terms borrowed from metaphysics for their accurate statement and apprehension. The *δμοούσιος* is an instance in point. The adoption of that term did not drag in a passing philosophy, as some think, but crystalized in a sense borrowed from *revelation* a term which philosophy had made suitable for such use. Its *theological* meaning was fixed forever to signify that which the Father and the Son have in common. Although not itself a personal term, it protects our belief in personal relation existing between the Divine Persons. It also bears upon our own personal relations to God, for if the Divine Persons are not so related as to possess a real community of being and essence, our relations to each of them must undergo a profound modification. In that case they cannot all be God, unless tri-theism is true. The personal bearing of this should be obvious. St. Athanasius contended for the *δμοούσιος* because of His personal loyalty to Christ. This was the main-spring of his life. We *worship* One God in Trinity.

Prof. King is apparently in sympathy with Ritschlianism, and has imbibed the idea of dogma which Sabatier supports—i.e., that it consists of expressions of truth which must grow in meaning, and consequently must undergo verbal reconstructions so as more adequately to exhibit what they have come to mean. This is not dogma at all, which is the authoritative definition of the Church's necessary faith. It can never change in meaning or need reconstruction.

What does require reconstruction in each new age is apologetical and speculative theology—also the onesided theological systems of those who have forsaken the sure premises of the Catholic faith.

This book contains many thoughtful and suggestive passages. Also many which are radically at fault, and betray a failure to understand the ancient dogmas of the Church. The Trinity seems to be held by our author in a Sabellian sense. The Church, considered as an institution, and the Sacraments, are mistakenly treated as mechanical and non-ethical, and are rejected accordingly. An unusually strong plea is made for the higher criticism, as distinguished from the vagaries of particular critical schools, but biblical inspiration is reduced to the idea of mere preëminence in God-consciousness—i.e., it differs in degree rather than in kind from the inspiration of sages like Socrates. The very idea of authority seems to have been lost by many Protestants. That Scripture should have Divine authority, whether it "finds us" or not, escapes their comprehension.

FRANCIS J. HALL.

Making a Life. By Rev. Cortland Myers, D.D. New York: The Baker & Taylor Co.

This book is like a great many others that deal with practical Christian ethics; it is better than many and about as good as the best. "The Secret of Christianity is that love is the maker of character." "Commerce and Christianity both are thrusting responsibility on every man, and the law of life compels him to carry it." "Character is contagious." The book abounds with like apothegms, and is certainly a good book. Incidentally, it is easy to read.

Evening Thoughts. Being Notes of a Three-fold Pastorate. By the Rev. Paton J. Gloag, D.D., LL.D. Edinburgh, Imported by Charles Scribner's Sons, New York. Price, \$1.50.

When one gets hold of a book like this, he seems to be transported into a religious country where people like to hear about God and His Word. The titles of the chapters are just like those in a hundred other books of the same kind, and yet different. One would think that it had never occurred to the author to be "up-to-date" in his expressions—like, for instance, the author's compatriot who wrote, "Man is for quantity but God is for quality" (we quote from memory). Turning to the chapter headed *The Mystery of the Incarnation*, we read that by this "we mean that God took upon Himself human nature, and manifested Himself in the Person of Jesus Christ; that Jesus Christ is the Son of God, 'God manifest in the flesh,' and that He united in His own incomprehensible Person the natures of God and Man." We think this is as good a statement as many from Patristic sources, and it is a relief to think that there are still to be found people who love to hear plain, simple, and affecting statements of God and His august concerns. The chapter goes on to discuss in a refreshingly lucid way the whole, or practically the whole, of the Scriptures bearing on the Incarnation.

One can see also that the book has the true sermonic intention—the will to edify—and there is also the power in the author's ability. There is an entire absence of paradoxical display and "snap," the author being strong enough and full enough of his subject to make his writing forcible without any of the modern meretricious methods so much in vogue in "people's churches" and "popular" pulpits. One's suspicious might be excited at the titles of some of the chapters such as "The Insight of Love," "Heaven a State of Friendship," "Religious Despondency," "Memory and its Resuscitation," but the matter in each of these chapters is eminently sane, sound, edifying, and all drawn from the Scriptures.

Many think that there is going to be a great "reversion to the primitive type" of preaching, *i. e.*, preaching the Gospel as contained in the sacred Scriptures; and such a book as this raises hopes that it may be so. C. E. R.

East London. By Walter Besant, Author of *London, South London, Westminster*, etc. With Illustrations by Phil. May, Joseph Pennell, and L. Raven-Hill. New York: The Century Co. Price, \$3.50.

Given a great subject, a master builder, opportunity, and tools, there follows a splendid structure of some sort. "East London," with its two millions of souls, its factories, its workshops, its shipping, its river, its streets, its sea wall (built *some* time, no one knows just when), is a subject which requires and has been treated by a master hand. Walter Besant has done for East London what he did for Westminster and for London Town itself. It seems an impossibility for one to make a great city of manufactures an interesting subject for a book. But Sir Walter has woven, of the material which he knows so intimately, a glamor of romance. One walks with him on the great "Bridge," looks through his keen and kindly eyes, down upon the forest of masts, into the hearts of men; hears with his sympathetic ear the murmurs of the humble, and listens for the note of contentment, which sounds clear above the din and clatter of ten thousand spindles. East London has no history, for it has no past. It has not studied for monuments, churches, cathedrals, libraries, or public buildings. Yet this book is absorbingly interesting. The magic of the author's style creates interest, not in architecture, but in the soul of humanity that inhabits the mean houses and better houses and still better habitations of his London, as the panorama unfolds to the eye. The magic of his pen, driven by the kindly heart, makes the hurly-burly of toil, the common emotions of this working people, their coarse pleasure-taking, their constant hunt for bread—all these assume a romance which they do not suggest to less gifted inquisitors. The book is a revelation and an inspiration. The author and the publishers have succeeded in making a book attractive and good all through. B.

The Human Nature Club. An Introduction to the Study of Mental Life. By Edward Thorndike, Ph.D. New York: Longmans, Green & Co. Price, \$1.25.

We have here in very readable shape a series of studies in psychology which is intended by the author, and may very well be, a foundation for more extended research in that most fascinating subject. The form in which the subject is presented is rather unusual for a study of this kind, but, considering that the book is meant for beginners who might be repelled by a more technical and learned presentation of it, seems well fitted for its purpose. A number of characters are introduced in the first chapter who get together and form a club—the "Human Nature Club"—for the study of facts connected with their own mental life and that of others, the idea being suggested by one of the parties having his attention particularly drawn to the fact that a great many of the things we do are done automatically, without thinking of them. This matter of automatic action forms the first subject of discussion, and is succeeded, at subject meetings of the party, by discussions on such matters as the emotions, memory, attention, etc., etc.; in fact, all the leading phenomena of our mental life, with the physiological facts accompanying them, leading up to some of the graver and deeper aspects of the science, such as free will, immortality, etc., though these are but lightly touched on.

It is to the treatment of such subjects as these last mentioned that one turns, in examining a book on psychology, to decide how to judge of it in relation to the Christian faith, and we may say that in this little treatise the reader will find nothing that will enter into conflict with that faith. There is no exhaustive treatment of any of the subjects brought up, and indeed the author disclaims the intention of such treatment or of being original, his aim being to present, under the guise of discoveries or observations made by his fictitious characters, and in simple language, some results arrived at by trained thinkers in this department of science, with the view of interesting those who have no previous knowledge of it and waking them up to the possibility of a scientific study of human nature. Our author draws heavily upon Professor James, though never without acknowledging the indebtedness. A short summary at the end of each chapter sums up, in convenient shape, the matters treated of therein. We should think the book very well adapted for the purpose it aims to serve.

Graustark; the Story of a Love Behind a Throne. By George Barr McCutcheon. Chicago: Herbert S. Stone & Co. Price, \$1.50.

This clever young Westerner has written a very creditable romance, in which the reader is reminded of *The Prisoner of Zenda* somewhat, but not to the extent of any possible imitation. The story is full of excitement and adventure from cover to cover. The reader never becomes weary. Its plot is skillfully developed and the climaxes are well wrought. The love story is exceptionally clean and wholesome and it is a love story that every lover will follow with breathless speed. The ending will set one thinking whether, after all, "Rupert" the "Red Head" might not have been as fairly served by a different taking off than Mr. Hope so tragically selected for his great hero. Everyone should read *Graustark* for this reason and also for its dramatic excellence in construction and style, and its literary quality.

Lysbeth. By Rider Haggard. New York: Longmans, Green & Co. Price, \$1.50.

Here is a really strong piece of work, and one in which Rider Haggard appears on altogether new ground. The scene is laid in Holland in those troublous times when the Duke of Alba made the attempt to repress the new learning and the new religion, and met in doing so the determined resistance of the Hollanders. The historical background is sufficient in itself to make a story of entrancing interest, and the two or three romances which have been interwoven with it make the book one of the most notable even amongst the many excellent works of recent historical fiction. The Spanish and Dutch types are both true to life, and the historical setting is remarkably accurate and true. Rider Haggard will indeed win more lasting renown by his work on *Lysbeth* than by his weird tales which were the talk of a day and then forgotten.

"LUX MUNDI," the famous symposium on the Religion of the Incarnation, edited by Canon Gore, which stirred theologians so deeply a few years ago, will be published in a new edition with appendix, by Mr. Thomas Whittaker.

ASCENSION-TIDE.

LORD, to Thee we rise in song,
Triumphantly our notes prolong
In gladsome praises to Thy Name,
Heaven and earth Thy ransom claim
From the woes of sin and shame.

Alleluia!

Join the chorus one and all;
Death no longer can enthrall.
Thrill the heights, O joyous strain!
Awake, ye depths, to life again!
Christ redeems from sin and pain.

Alleluia!

Sweetest song, O angels sing,
"Christ hath risen!" Christ our King
To the Father's side draws near,
Pleading for His children here,
And the wounds for each appear.

Alleluia!

Glorious Light from heaven descending,
All our wants and woes defending
By the pierced and riven side,
Cleansing with its crimson tide
Where in Him we may abide.

Alleluia!

Omaha, Neb.

MINERVA SCOTT SHILL.

A WONDERFUL CHANGE.

IN my college days, more than fifty years ago, a society was formed by a number of ungodly students entitled the "Hell Fire Club," the Presidency of which was assigned to the member who could invent the most original and blasphemous oath. I well remember the tall, gaunt, hard-faced youth who qualified himself for the office by the hideous form of words which I am not willing to suggest to the mind of the reader, and which I should be glad, if I could, to blot from my own memory. Before he graduated, however, a wonderful change had come over this young man. The Spirit of God moved upon his soul and he became an earnest, devout believer, determining, so far as it could be done, to atone for his past wickedness by consecrating his life to the most self-denying Christian work that could be found.

At that time the inhabitants of the Fiji Islands were regarded as one of the fiercest cannibal tribes on the face of the earth, and it was considered perilous even to venture to land upon their shores. It was to this region that the penitent youth determined to carry the Gospel of Christ which he had so bitterly scorned. After laboring for a time with these bloodthirsty savages, they rose in their wrath and murdered him, devouring his body, as was their custom; and thus the Christian martyr expiated the sins and blasphemies of his youthful days.

I have been led to revert to this reminiscence by the appearance of the following paragraph in the last number of the Church Calendar issued by our Board of Missions:

"Not long ago a party of twenty-eight Fiji Christians left their homes for Missionary work in New Guinea and New Britain. At a farewell service some of the young men spoke words which for their simplicity and devotion should inspire their fellow Christians throughout the world. James said: 'I am greatly glad to be here with you all, and I am thankful to go in this work. I came this far in the strength of Jesus Christ. As He came to this world to suffer, so He will make us strong to suffer if necessary: I came with this message, Whatever God calls upon me to do, He will help me to do it, and so I fear not.' John said: 'I stand before you a young man to say a few words to you my elders. While in Fiji I heard word from New Guinea calling for help, and I said, let me give it. I was told that they might kill and eat us there, but I was not afraid to meet that. It is gladness to me to take the Gospel of Christ to those in darkness.'"

Not long before the time when the young student of whom I have spoken determined to consecrate himself to the service of Christ, there were a number of missionaries who embarked for the Fiji Islands with the hope of bringing the blood-thirsty savages resident there under the influences of the Gospel. The captain of the ship in which they were to sail was told that there would be nothing for him to do but to bring the good men back at once—it being understood that there was no prospect of their being allowed to land on the Fiji shores. And now we read of a band of twenty-eight men about to enter upon a mission to heathen lands, who are descendants of the cannibals who murdered the men who came to them on the same errand. The Fiji have become a civilized, prosperous, Christian people—the voice of prayer is heard daily in their habitations, and on the

Lord's Day they assemble in the sacred temple to offer up their supplications to their Father in Heaven, who sent His Son into the world to redeem their souls. What hath God wrought?

"The morning light is breaking,
The darkness disappears;
The sons of earth are waking
To penitential tears;
Each breeze that sweeps the ocean
Brings tidings from afar,
Of nations in commotion
Prepared for Zion's war.

"See heathen nations bending
Before the God we love,
And thousand hearts ascending
In gratitude above;
While sinners now confessing
The Gospel call obey,
And seek the Saviour's blessing,
A nation in a day."

THE BISHOP OF RHODE ISLAND, in *The Record*.

ECCLESIASTICAL MEDDLING.

THERE is something suggestive and instructive in the fact that we translate *ἀλλοτριεπίσκοπος* I. St. Peter iv. 16, "A busybody in other men's matters." The revisers say "a meddler," which does not better the meaning much. The curious part of it is that the use of the word *ἐπίσκοπος* has, it seems to me, by implication and indirectly, to have some teaching in it apropos of certain modern conditions of ecclesiastical propriety. I do not trace the Bishop part of it, because of course the New Testament "episcopus" was not necessarily a Bishop. But I have steadily kept from intruding my advice into other people's Dioceses about filling vacant parishes in them. There is a phase of it, so far as my relation to the parishes in this Diocese goes, about which other people are not so careful. A parish becomes vacant. Who is to fill it? Naturally, the vestry, but not necessarily the vestry alone. The congregations of a Diocese are committed to "the charge of the Bishop and other clergy." It is quite as wrong, quite as mutual a piece of one-sidedness, and to say the least of it, as unchurchly for a vestry to force a clergyman on a Bishop, as it would be for a Bishop to force a clergyman upon a parish. There ought to be consultation and cooperation. Often there is. But vestries find self-constituted advisers, who, because they are irresponsible, are prompt and ready to advise. The members of the vestry are beset by applications, they are beguiled by that idlest and most undignified and unintelligent resort of trial sermons, candidates willing to come and offer the brick which the Greek simpleton showed as a specimen of a house he had to sell. And then, they are besieged by clergymen who want to do a kind thing for a friend and so nominate him, not to the Bishop, but to the vestry. This is the *ἀλλοτριεπίσκοπος* "the busy-body," the "meddler" in matters that belong to the Bishop and the vestry. On the whole, it is the next worst phase of our present semi-congregational system, candidating being the worst. It might sound more polite to put the advice in Greek, but it is clearer to say in plain English that I wish the clergy in this Diocese would learn, and so perhaps teach other people not to meddle with other men's matters.

—BISHOP DOANE, in *The Diocese of Albany*.

THE FOOD OF PRE-HISTORIC MAN.

OUR ATTENTION has recently been called to some curious experiments conducted some time ago by Mr. Charters White, M.R.C.S., lately the president of the royal odontological society of Great Britain. Upon examining some skulls dating back from the stone age, he noted that several of the teeth, although quite free from caries, were thickly coated with tartar. It occurred to him that it would be possible by a rough analysis to identify any particles of food that might be embodied in this natural concrete, and so reveal the character of the aliment partaken of by prehistoric man. Dissolving the tartar in weak acid, a residue was left which, under the microscope, was found to consist of corn-husk particles, hairs from the outside of the husks, spiral vessels from vegetables, particles of starch, the point of a fish tooth, a conglomeration of oval cells probably of fruit, the barblets of down, and portions of wool. In addition to this varied list were some round, red bodies, the origin of which defied detection, and many sandy particles, some relating to quartz and some to flint. These mineral fragments were very likely attributable to the rough stones used in grinding the corn. This inquiry into the food of men who lived not less than 4,000 years ago is a matter of great archaeological interest.—*Chambers' Journal*.

"THERE ARE PERSONS who would lie prostrate on the ground, if their vanity or their pride did not hold them up."

The ROMANCE OF KATE WINTHROPE.

By M. E. R.

CHAPTER IV.

THE year had gone and another Easter Even was at hand. Kate, giving the last touches to the arrangement of the beautiful white azaleas and Easter lilies, placed the pure white cloth upon the altar and everything was in readiness for the early celebration the next morning. The Altar Guild had finished their work, and Kate, though tired, told the sexton she would lock the church door for him and he could go.

After a little quiet time alone, as the sun was sinking to its rest, she arose from her knees, and opening the organ, began to play. She poured into her music a heart full of sorrow and longing. So absorbed in her thoughts, Kate did not hear a man enter and quietly seat himself on the front bench, intently watching her. Suddenly she seemed to realize that it was late and almost dark, and quietly closing the instrument, turned to go down the chancel steps. Even then she did not see Frank Sterne, who had risen and was waiting for her. As she reached the aisle, he called gently:

"Don't be startled, Kate, but you shall not leave this church until you hear me."

Taking her hand firmly in his, he continued:

"Why will you never see me alone these days, Kate? Why do you treat me so like a stranger? What have I ever done? I have loved you with all my heart, and though you have never allowed me to tell you, you have known it from childhood. You always did care more for Harold than for me. Don't think I have forgotten how as a child you would go to him, instead of to me, in your troubles; but where is Harold now?"

"Silence, Frank Sterne! This is no place for such talk. But let me tell you first, at this solemn time and in this sacred spot, that I do not, and never will love, or marry you."

Frank was quiet a minute and then answered:

"You may say that now, but you will live to take those words back some day, Kate Winthrope; and I never give up a thing when my heart is once set upon gaining it."

"You had better mend your life, then, before you break your father's heart and others."

Frank started.

"What do you mean?"

"I mean, unless you give up some of your companions and stop your gambling, that you will have more sins for which to answer than you have now."

"Who dared tell you anything about me? Did Harold?"

"There, Frank, never mention his name to me again as long as you live! It was not from him I learned of your evil doings. My love you will never have; but if you desire my respect, you must lead a better and nobler life than you are doing now. Good-bye! You can lock the church door and leave the key with the sexton."

Frank remained some time in the darkening church, then slowly locked the door, and with bowed head went out into the gathering gloom. All the brightness had gone from his life. Reared in luxury, the only child, always allowed to have his own way, it was a bitter experience that in this, the greatest desire of his life, he had to acknowledge defeat.

On, on he walked in the darkness, battling with his wounded feelings and fully realizing that Kate had meant every word she had uttered. For the last few months nothing, nothing had moved smoothly for him; and he was now convinced that the one thing for which he had lived, would never be his. His two natures battled with each other—the good and the bad; but he knew it would now be impossible to remain at home, where he would see Kate every day.

Suddenly fresh life and ambition stirred his veins. He would go back into the army again, and there win laurels for bravery, and live to make her take back those stinging words even if it took years to accomplish. Brighter hopes filled him and he determined to start out afresh.

He hurried home, but would not tell his father of his decision that night, so waited until the morning.

Poor Mr. Sterne! To lose Harold under such a cloud, and now to give up his son. But as he had never said "No" to him in his life, he could not remonstrate now.

As soon as the appointment could be obtained, Frank returned to the army. There had been much trouble in the West, among the Indians; more men were needed, and through Mr. Sterne's influence, Frank was admitted into a regiment starting out at once. After Frank left him, Mr. Sterne aged rapidly, but always spoke proudly of his "soldier boy," once saying to a friend, "We can't make our children do just as we wish, you know, and we must not expect it; I will yet live to call him *Captain* some day."

But all realized that in his heart he was hiding one of the bitterest disappointments of his life.

CHAPTER V.

TWELVE years have passed since Harold Priestly's disappearance. The man Reeves, who exerted such a bad influence in town, had left, and no one grieved at his departure. Had he remained he would have been arrested for debt, as he owed money to every tradesman in town.

There were changes, too, in Mr. Sterne's bank. A cousin of Kate's had taken Harold's position, and Maud Reynolds brother had taken one of the men's places who had been advanced, after Frank left the bank.

During the past years, Kate and Frank rarely saw each other. When home upon a short leave of absence he seldom went among his friends, making the excuse, he must give all his time to his parents. Once they met alone at the church door, and as he passed her he stopped a minute to say these words:

"I have never forgotten what you said to me here that Easter Even a long time ago. Good-bye, Kate!"

"Good-bye, Frank! Be true."

He started, for those were Harold's pet words when a child, and he could hear him say, "My mudder said I must be true." It seemed as if his old friend had spoken, and with bowed head he left her.

In a small mining town in Colorado, a man of about thirty-five years of age was hastening through the streets toward his lodgings. He was young-looking, in spite of his grey hairs; for though his face was sad and the heavy lines around his mouth told of suffering of some kind, his eyes were bright, and when he spoke, his whole face seemed so cheerful that it made one turn to take another look at him in passing and wonder why they had thought him sad-looking with such a merry laugh or smile.

Running quickly up the steps, he opened the door, and going to his landlady, requested that she would send at once to his room a cup of tea, with bread and butter, and not to let him be disturbed again that evening.

"Mr. Page, you will kill yourself if you keep up this night writing. You are looking so tired. Excuse me, but I really think you are doing wrong to work so hard."

"Never mind, Mrs. Radkin; thank you for your interest. You have always been good and kind to me. I appreciate it, but this won't last much longer; then I will run off somewhere for a vacation."

The night lamp burned far into the early hours of the morning, before Henry Page put away his papers to throw himself down for a few hours' rest.

The town of F—, like other Western towns, was of mushroom growth, quickly springing into existence. In place of the shanties first erected, one now saw many well-built frame houses, and it boasted of a bank, post office, and a very large sign on a very small building, which read, "Real Estate Office." Shops, etc., showed thrift and enterprise. Then the Army Post, not far away, gave another source of revenue to the inhabitants. Lager beer saloons and gambling halls held full sway, many in the business reaping a rich harvest, and more than one pioneer missionary was needed in that mining region. Ambitious young lawyers had come from other towns and cities, hoping to make a bright beginning for themselves—Henry Page among the number. He had passed his examinations in Chicago, where he practised for a year with one of its best lawyers.

When the town of F— began to boom he had gone there, expecting to start at once for himself; but until recently no important case had fallen into his hands. A good knowledge of bookkeeping and banking had found him plenty of occupation, and his bright and hopeful disposition had won for him many friends.

The town had become very much excited over a most mysterious bank robbery, which so far had baffled everyone. A young man by the name of Sam Miller, the son of a highly respected business man, was suspected. Though he insisted upon his innocence, everything seemed to prove him as one of the

culprits. None of the money had been found upon him, but from his coat pocket one day he unconsciously had dropped a bank paper which was in the safe at the time of the robbery, for which he could in no way account. He had often met Page, and when arrested, urged his father to place his case at once in his hands.

In spite of the evidence of young Miller's being implicated, Henry Page felt, after an interview with him, that he was innocent, and had been the victim of some malicious plot. Young Miller's father had begged him to spare no expense in exonerating his son.

For days he had been working upon the case. Sending for one of the best detectives in Chicago, they both had made a careful study of the bank and surroundings. The robbery was one of the most mysterious and boldest of adventures, and seemed unfathomable.

The day of the trial at last came. The court-room was packed, people even standing outside on boxes at the windows in hopes of being able to hear.

(To be continued).

The Family Fireside

ASCENSION.

O CHRIST, the King of Glory,
Clothed on with fadeless light,
We rapturously adore Thee,
We sing Thy matchless might;
With psalms of exultation
And songs of victory,
O Captain of Salvation,
We laud and honor Thee.

On rugged paths and dreary
Thy bleeding feet were pressed,
That we, astray and weary,
Might find the way to rest—
Through scorn to fame eternal,
To perfect peace through pain,
Through grief to joy supernal,
Through sacrifice to gain.

Though Thy fierce foes had slain Thee
By cruel, lawless hands.
The tomb might not retain Thee,
Nor Death's corrupting bands;
Arrayed in strength immortal,
The Spoiler of the Grave,
Forth from its riven portal
Thou camest, strong to save.

Thou sittest now forever
Enthroned the King of Peace;
Thy Kingdom henceforth never
Shall 'minish nor decrease;
In heart and mind ascending
Where Thou art gone before,
May we, in joy unending,
Dwell with Thee evermore.

St. Mark's Church, Hastings, Neb.

REV. JOHN POWER.

"HE ASCENDED INTO HEAVEN."

By T. M. B.

THE wonderful last scene in our Saviour's life on earth should appeal most strongly to the imagination as well as to the heart of every Christian. And yet how little heed is taken of its commemoration in the Christian world of to-day outside the Liturgical communions.

On Ascension Day it is a very general practice in Germany for families or groups of families or friends to go together to the top of a mountain or hill or to the highest place within reach, and there happily to celebrate the festival. It is one of the brightest days in the year, for old as well as young, and as full of delightful suggestiveness as Christmas or Easter. I have seen among the beautiful wooded mountain ranges of Würtemberg, bands of happy pilgrims from the different villages or towns, passing up the winding mountain paths to the different summits, and have thought that as the Jewish children of old asked their elders the meaning of the Passover ceremonial, so the German children ask *their* elders the meaning of this cus-

tom and would be told of that day when the Risen Lord, the conqueror of sin and death, having accomplished His great work for man, led the little band of His faithful ones as far as to Bethany, and while blessing them was parted from them and received by a cloud out of their sight. The purely religious observance of the day should of course come first, but this custom to which I refer seems to contain a germ of living faith and strongly touches the imagination and the heart.

But here in this busy land, so engrossed with schemes of amassing wealth, with ambitions and struggles for greatness, so eager in its buying and selling, its planting and building, "its marrying and giving in marriage," there seems to be no time to pause and remember, no breathing space in which the soul may rise to the higher things of God.

"Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors, and the King of glory shall come in.

"Who is the King of glory? Even the Lord of Hosts, He is the King of glory."

Surely no words that have ever been uttered are so full of mysterious majesty and awful joy. We seem to catch a glimpse of the dazzling glory, to hear a strain of the angels' ineffable rejoicing when the God-Man entered those uplifted gates.

Have these wonderful words no meaning to the ears of this generation? Have we, as a nation, lost sight of the fact that this earth is but the foot-stool of the King of kings?

We of the Church in America may well be thankful that Ascension Day is duly honored in our calendar, and it should be our earnest effort to make it more and more recognized and reverently observed. May God hasten the time when this American people, as a nation, shall acknowledge the supremacy of that King who, for our sakes and for our salvation, laid aside His glory, took upon Him our flesh, died and rose again and, as on this Ascension Day, returned to the "Glory which He had with the Father before the world was." The thought of Christ's intercession for us at the right hand of the Father is the culmination of our Christian faith and consolation, without which we must be overwhelmed with the sense of our unworthiness. What then should be our rejoicing when we commemorate His final triumphant return to Heaven, having accomplished the redemption of His people, and ready to plead for us, in our sins and weakness, the all-sufficient sacrifice of His soul.

THE QUAKER POET.

By FRANK H. SWEET.

IN the pleasant old New England town of Haverhill, in 1808, was born a poet with whose ballads most readers of the English-speaking world are familiar. He was a descendant of an old Quaker family, which settled along the banks of the Merrimack when Haverhill was a frontier settlement, and the Indians burned its houses and carried unhappy Hannah Duston into a long captivity. The colonial Whittiers, refusing the protection of the garrison, relied upon just and kind treatment of the Indians for defense. They found their peace principles, and their habit of dealing justly with all men, a more sure defense than muskets or stockades. The family used to hear the Indians at the windows on the still winter nights, and occasionally would see a red face and fierce eyes at the window pane. But though their neighbors were murdered, and their property destroyed, the Quakers were never molested.

The poet's early home was an ample old farmhouse in East Haverhill. As you may read about it in *Snow Bound* it need not be described here. In recent years it has fallen somewhat into decay, though its grand old trees and primitive expression have been partially preserved.

The young poet had few books, especially of poetry, in his early years; but nature was to him a continual poem. The warm grasp of friendship, the blue sky of spring, and the changing splendors of all—these were to him sources of inspiration. He was a mere boy when he began to express the glowing feelings of his soul in verse. One day he ventured to send a poem, which he had copied in blue ink on some coarse paper, to an anti-slavery journal, called the *Free Press*, published in Newburyport. The editor of the paper, William Lloyd Garrison, found the poem on the floor of his office, it having been tucked under the door by the postman. His first impulse was to throw the manuscript into the waste basket, but, being a conscientious man, he gave it a reading. He had not read far before he discovered in the lines evidence that they were written by a true poet. The poem appeared in the *Free Press*. Other poems from the same writer came to the office, and they impressed

Mr. Garrison so favorably that he made inquiries of the postman whence they came. He was told that they probably had been sent by a farmer's son in East Haverhill.

Mr. Garrison, thinking that he ought to encourage so promising a writer, rode over to East Haverhill to call on his new contributor. He found him at work with his father on the farm. The young man acknowledged the authorship of the poems. The visit of the editor must have been a happy surprise to him, for appreciation is never more stimulating than in youth.

Mr. Whittier began life as a teacher. He came to Boston when about twenty-one years of age, where he was employed editorially on the *New England Weekly*. Returning to Haverhill he was elected to the Massachusetts Legislature, and afterwards went to Philadelphia as editor of *The Freeman*. But his love of a quiet life led him again to the Merrimack—and he settled in the rural town of Amesbury, where the moral, political, and pastoral poems, by which he is best known to the world, were mostly written. His home was a plain, neat house, in the most quiet part of the town. At a little distance the open country stretched in front of its windows. Near it stood a Quaker meeting-house, on the border of a growth of birch and pine, around which a shady road went winding through the light sandy soil. Not far behind it rolled the Merrimack through hill-slopes variegated with glossy birches, billowy oaks, and dark clusters of laurels and pines.

The associations of Whittier's poetry are almost everywhere to be found in the country in which he lived. The Merrimack, which clasps many boisterous towns in its arms, on its circuitous way to the sea, was his river of song. Marblehead, perhaps the quaintest town in America, with its sea-worn rocks and its light-houses flaming at evening above the silvery reaches of the ocean, is the scene of Skipper Ireson's punishment. Newburyport, where Whitefield's coffin may still be seen,

"Under the church on Federal Street"

is the scene of "The Preacher." The curving beaches that sweep away from the old coast-towns of Gloucester, Ipswich, and Marblehead, are accurately described in "The Tent on the Beach," and in other poems. "The Shoemakers," "The Huskers," "The Drovers," and "The Fishermen," are subjects of poems that but figure familiar scenes in Amesbury, and in the neighboring towns.

Most of his historical ballads are associated with places which the old inhabitants still point out to the stranger who visits Essex County, and the incidents of many of them were told at the farmers' firesides a hundred years ago. Like the brothers Grimm in Germany, the poet collected these old tales, and gave them enduring fame by clothing them in the choicest language.

WEBSTER'S SHARP LESSON.

By ROLAND RINGWALT.

ONE of the best things any child of Adam can do for another, is to reduce his self-conceit. Many a strong, active boy begins his school days with the idea that he can master all his playmates, and his eyes are not opened until they are closed. Great mental power is like great physical power, the power comes first, the knowledge how to use it afterwards. It is by no means a rare occurrence to meet with a strong, clear intellect joined with a bullying tone and a tyrannical manner. In the debating school, the court-room, the halls of Congress, men have their conceit lessened, and the process is sometimes more painful than the black eye received on the playground.

When Daniel Webster was a young lawyer, he felt the greatness of his mind. He liked (if the humble phrase be pardoned) to tread on other people's toes. He was bent on having his own way and cared little for the feelings of others. He was rude, not only to other lawyers, but even at times to the bench. In later years, friend and foe admired his courtesy, but that courtesy was not learned until he had been taught a sharp lesson. While the story has been told repeatedly, it will bear to be told again.

William Plumer, a much older man than Webster, was opposed to him in court. Plumer had served many years in law and politics; and his experience had taught him to weigh men as a grocer weighs his goods. Discerning Webster's great abilities, Plumer also noted his self-conceit and boastfulness. There was no doubt that young Webster had read a great deal, that he had thought deeply, that he had a fine command of language; but Plumer waited, knowing that the young man's vanity and rudeness would give him an opening. The time came, and

Plumer seized his chance as quickly as a champion pugilist would have done.

During a contested case Mr. Plumer quoted from Peake's *Law of Evidence*. Webster was in a bad temper and disposed to sneer, which, alas for him, he proceeded to do. He said that Peake's *Law of Evidence* was a wretched two-penny volume; then grasped the book, held it in view of the court, flung it down and said, "So much for Mr. Thomas Peake's compendium of the *Law of Evidence*." This was done with the air of an actor who is sure that boxes, pit, and gallery will burst out in loud applause. Most of the people present were deeply impressed by Webster's lofty scorn, and some of the lawyers were ashamed of themselves for ever having heard of Peake's volume. But William Plumer had waited for his opportunity and he had it to perfection. He arose and informed the court that the passage he had quoted, though contained in Peake, was not written by Peake, but by Lord Mansfield.

One can scarcely estimate Webster's mortification and chagrin. Lord Mansfield was perhaps the greatest legal mind the English speaking world has known. It was bad enough to confess that he had not read one of Mansfield's decisions, but to have sneered at it was far worse. Suppose that a would-be dramatic critic should sneer at a passage which had been translated from Æschylus; or suppose that one should find fault with a passage in a sermon, and then learn that it was a quotation from St. Augustine's *Confessions*. This comparison will scarcely do justice to Webster's feelings. A moment before he had been sneering at Thomas Peake, and now the tables were turned; from the judge to the tipstiffs, every one was staring at the young lawyer who had scoffed at Lord Mansfield.

It was a bitter lesson, but a wholesome one. Holy Writ tells us that, "Though thou shouldst bray a fool in a mortar among wheat with a pestle, yet will not his foolishness depart from him." Webster did not need many lessons of this sort; his manner soon changed and for the better. When his regal dignity impressed two continents, it is likely that he remembered the day when he suffered at the hands of William Plumer.

TRAGICALLY HUMOROUS.

A PECULIAR telegraphic correspondence was carried on between the capitals of Saxony, Bohemia, and Russia. Some one in Dresden had a maiden aunt who was taken sick and died in a hospital at Prague while on her way to Vienna.

The nephew was notified, and he telegraphed to the Prague hospital authorities to send the body to Dresden, for entombment in the family vault.

When the coffin arrived and was opened, it was found to contain, not the body of the aunt, but that of a uniformed and bedizened Russian general. Immediately the nephew telegraphed to Prague:

"No dead aunt, but Russian general. Where dead aunt?"

From Prague came the reply: "If dead aunt not arrived, then Petersburg."

The next telegram went to the railway authorities at St. Petersburg, and read:

"What do with Russian general? Where is dead aunt?"

And from St. Petersburg was received the reply:

"Bury general in all silence. Aunt just buried here with highest military honors."—*Chicago Record*.

THROAT TROUBLE.

FOR A TROUBLESOME throat irritation or cough, result of a cold, take one-quarter of a pound of the best gum arabic and pour over it half a pint of hot water; cover and leave it until the gum is dissolved; then add one-quarter of a pound of pure white sugar and a generous half gill of strained lemon juice. Place these ingredients over the fire and let them simmer about ten minutes; then pour the mixtures into a bottle, and cork. When taking this syrup a little water may be added.

A DESCRIPTION of the ravages of white ants, or termites, in Rhodesia is furnished by the Rev. A. Lebœuf to *The Zambesi Mission Record*, January. It is no uncommon thing, says the writer, for the colonist, on returning from his day's labor, to find the coat he left hanging on a nail of his cottage wall and the books on the table absolutely destroyed by these tiny marauders. Nor is this all. "On awaking next morning," writes Mr. Lebœuf, "you are astonished to see in the dim light a cone-shaped object rising from the brick floor a short distance from your bed, with two holes on the top like the crater of a miniature volcano. Upon closer examination you discover that the holes have just the size and shape of the inside of your boots, which you incautiously left on the brick floor the night before. They have given form and proportion to an ant heap, and nothing is left of them except the nails, eyelets, and maybe part of the heels."

Church Calendar.



May 1—Wednesday. SS. Philip and James. (Red.)
 " 2—Thursday. (White.)
 " 3—Friday. Fast.
 " 5—Fourth Sunday after Easter. (White.)
 " 10—Friday. Fast.
 " 12—Fifth Sunday (Rogation) after Easter. (White.)
 " 13—Monday. Rogation Day. Fast. (Violet.)
 " 14—Tuesday. Rogation Day. Fast. (Violet.)
 " 15—Wednesday. Rogation Day. Fast. (Violet.) (White at Evensong.)
 " 16—Thursday. Ascension Day. (White.)
 " 17—Friday. Fast.
 " 19—Sunday after Ascension. (White.)
 " 24—Friday. Fast.
 " 26—Whitsunday. (Red.)
 " 27—Whitsun Monday. (Red.)
 " 28—Whitsun Tuesday. (Red.)
 " 29—Wednesday. Ember Day. (Red.) Fast.
 " 30—Thursday. (Red.)
 " 31—Friday. Ember Day. (Red.) Fast.

CALENDAR OF COMING EVENTS.

May 21—Guild of All Souls' Milwaukee; Dioc. Conv., Central Pennsylvania, Iowa, Long Island, Missouri, Newark, Ohio, Quincy, West Missouri.
 " 22—Dioc. Conv., East Carolina, Los Angeles, Maine, North Carolina.
 " 28—Dioc. Conv., Chicago.
 " 29—Dioc. Conv., Maryland; Convocation, New Mexico.
 July 24-28—Brotherhood of St. Andrew, Detroit.

Personal Mention.

THE address of the Rt. Rev. C. P. ANDERSON, D.D., Bishop Coadjutor of Chicago, is now 1825 Roscoe St., Chicago.

THE Rev. R. M. W. BLACK of Flat Rock, N. C., is serving the mission of the Nativity, Union, S. C., and will continue to do so till the end of May.

THE Rev. J. B. BLANCHET, D.D., has retired from the rectorship of Zion Church, Douglaston, N. Y., to become headmaster of Fair Oaks Hall, Scotch Plains, N. J.

THE Rev. W. H. CAVANAGH is in charge of the Collegiate Church of the Transfiguration, West Philadelphia, Pa.

THE Rev. J. N. CHESNUTT of Henrietta, Mich., has not accepted St. Paul's Church, Fort Jones, Diocese of Sacramento.

THE Rev. R. R. DIGGS of Atchison, Kans., has entered upon his duties as assistant to Archdeacon Mackinnon in Trinity Church, Independence, and St. John's, Kansas City, Mo.

THE Rev. J. H. DODSHON of Douglas, Wyo., has removed to Deadwood, S. D., and will have charge of the church there, and also in Lead City, during the absence of Archdeacon Ware in Europe.

THE Rev. J. O. DRUMM has changed his address from Albany to 2677 Creston Ave., Fordham, New York.

THE Rev. M. E. FAWCETT, Ph.D., has been called to the rectorship of St. Bartholomew's, Englewood, Chicago. The Rev. T. D. PHILLIPS is in charge of the parish during the vacancy.

THE Rev. A. N. GEORGE will be in charge of the Cathedral parish, Laramie, Wyo., during the first half of Dean Cope's absence in Europe.

THE address of the Rev. A. V. GORRELL is changed from Creston, Iowa, to 473 Oakley Boulevard, Chicago.

THE Rev. E. LASCELLES JENNER of Bayonne, N. J., has accepted the rectorship of Christ Church, Chippewa Falls, Wis.

THE Rev. C. O. S. KEARTON, assistant minister in Trinity Church, Geneva, N. Y., was on April 29th elected to a Fellowship in the Royal Geographical Society, London, England.

THE address of the Rev. C. H. KIDDER has been changed from Holy Cross Rectory, Perth Amboy, N. J., to 512 Summerfield Ave., Asbury Park, N. J.

THE Rev. CHAS. D. LAFFERTY has resigned the rectorship of Grace Church, Gallion, Ohio, and accepted that of St. Paul's, Newport, Ark.

THE Rev. THOMAS G. LOSEE, late of Albion, Neb., is now rector of St. Alban's Church, Canarsie, L. I., N. Y.

THE Rev. W. A. MASKER, Jr., late rector of Trinity Church, Athens, N. Y., has become rector of St. Mary's, Springfield Centre, N. Y., Diocese of Albany.

THE Rev. T. F. MARTIN has resigned the rectorship of St. Anne's Church, Nashville, Tenn.

THE Rt. Rev. Dr. MILLS, Bishop Suffragan of Ontario, had the honorary degree of LL.D. conferred upon him by the Senate of Queen's University, on May 1st.

THE Rev. GEO. C. MOORE has resigned the rectorship of St. Luke's Church, Chester, Pa., which he has held for more than 25 years.

THE Rev. W. H. ROBINSON of St. Luke's Church, Fair Haven, Vermont, has accepted the rector's appointment as assistant at St. Peter's Church, Baltimore, and will enter upon his duties on June 1st.

THE Rev. F. A. SANBORN has resigned the rectorship of St. John's Church, Newark, N. J.

THE Rev. EDMUND BANKS SMITH sails for Europe May 22nd, on the *Oceanic*. Address, care of J. S. Morgan & Co., London, Eng.

THE Rev. FRANK B. TICKNOR is rector of St. Mary's Church, Columbus, Ga., and not of Trinity Church, as stated in our issue of May 4.

THE Rev. W. H. TOMLINS of Fayetteville, N. C., has declined a call to Hyde Co., N. C.

THE Rev. G. TUCKERMAN, having resigned the charge of St. Stephen's Mission, St. Louis, Mo., has accepted the charge of St. Stephen's Church, Port Washington, L. I., N. Y., for a period of five months.

MARRIAGES.

SNIFFEN-WELLINGTON. On Thursday, the 25th of April, 1901, at the residence of the bride's parents, 183 Gerrard St. East, Toronto, Canada, by the Rev. G. A. Kuhring, rector of Church of the Ascension, Toronto, assisted by the Rev. A. J. Nock, rector of St. James' Church, Titusville, Penn., the Rev. CHARLES J. SNIFFEN, B.A., rector of Grace Church, Carthage, Missouri, and BLANCHE NORINE WELLINGTON.

DIED.

HARRIS.—Suddenly in Philadelphia, April 21st, 1901, WILLIAM ZEILIN STOCKTON, wife of William P. HARRIS, and daughter of Annie V. and the late Robert Y. Stockton of Trenton, N. J.

MARSHALL.—At Falkland, Delaware, May 3d, 1901, the Rev. WILLIAM MARSHALL, aged 81 years.

RITCHIE.—Suddenly at her home in Chicago, April 18th, MARY F. RITCHIE, daughter of the late Dr. Henry Ritchie of Beloit, Wis.

OFFICIAL.

GENERAL THEOLOGICAL SEMINARY.

COMMENCEMENT WEEK.
1901.

Monday, May 20.

8 P. M. The Baccalaureate Sermon, by the Rt. Rev. A. C. A. Hall, D.D., Bishop of Vermont, in the Chapel.

Tuesday, May 21.

10:30 A. M. Business Meeting of the Associate Alumni in Sherred Hall.

12 M. Essay by the Rev. Wm. M. Hughes, D.D., of Morristown, N. J., before the Associate Alumni, in the Chapel.

2 P. M. Alumni Luncheon at Flouret's Cafe, 18th St. and Fifth Ave.

2 P. M. Annual Meeting of the Trustees of the Seminary.

8 P. M. Reception by Dean and Mrs. Hoffman in the Deanery.

Wednesday, May 22.

7:30 A. M. Holy Communion.

9 A. M. Morning Prayer.

11 A. M. Commencement Exercises in the Chapel.*

*The Bishops, Trustees and Clergy will kindly meet in the Library at 10:30, with their robes.

EUGENE AUGS. HOFFMAN,
May 18th, A. D. 1901. Dean.

G. T. S. ALUMNI.

THE SEVENTIETH Annual Meeting of the Associate Alumni of the General Theological Seminary will be held in Sherred Hall, Chelsea Square, New York City, on Tuesday, May 21st, at 10:30 a. m. The annual Essay will be delivered by the Rev. W. M. Hughes, D.D., in the Seminary Chapel at noon. Luncheon will be served at 2 p. m.

JOHN KELLER,
Secretary.

WANTED.

POSITIONS WANTED.

PARISH.—By experienced priest, parish with opening for school. Also temporary charge, June, July, August. Address B., care THE LIVING CHURCH, Milwaukee.

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ORGANIST AND CHOIRMASTER in an Episcopal church. Salary, One Thousand Dollars. Address, Rev. C. N. MOLLER, La Crosse, Wis.

ORGANIST, to work with Choirmaster. Must be able to play the most difficult music. Salary \$40.00 per month. Good opportunity for pupils. Address ORGAN, care THE LIVING CHURCH, Milwaukee.

PAN AMERICAN EXPOSITION.

[A select list of parties desirous of receiving guests at Buffalo during the Exposition. No names received for this list without reference to one of the clergy or to some other person of prominence.]

LODGING \$1.00, breakfast .50. Fifteen minutes' ride to Exposition. Mrs. G. F. KIMBALL, 121 Park St., Buffalo. Refer to Rev. H. Ransom.

LODGING with breakfast \$1.25 per day. Lodging only, \$1.00 per day. Refer to Rev. T. B. Berry. References exchanged. Address Mrs. A. C. C. POLLARD, 1034 Lafayette Ave., Buffalo.

Room with breakfast, \$1.50 per day (two in room), \$2.00 singly. Refer to Editor LIVING CHURCH and to Rev. G. G. Ballard. Mrs. C. F. HARTWELL, 500 Ashland Ave.

Rooms with or without breakfast. Rev. C. M. PULLEN, 192 Summit Ave., Buffalo. Ten minutes walk to Exposition.

THE CHURCH ENDOWMENT SOCIETY.

This Society is prepared to labor in every Diocese and Mission, at no expense to either, for any Endowment desired.

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APPEALS.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

Includes all the members of this Church, and is its agency for the conduct of general missions. This Society maintains work in forty-three Dioceses and seventeen Missionary Jurisdictions in this country (including Colored and Indian Missions); in Africa, China, Japan, Haiti, Mexico, Porto Rico, and the Philippines. The Society pays the salaries and expenses of twenty-three Missionary Bishops and the Bishop of Haiti, and provides entire or partial support for sixteen hundred and thirty other missionaries, besides maintaining many schools, orphanages, and hospitals.

Six hundred and thirty thousand dollars are required for this work to the end of the fiscal year, Sept. 1st, 1901. Additional workers, both men and women, are constantly needed. All possible information will be furnished on application.

Monthly Magazine, *The Spirit of Missions*, \$1.00 a year.

Remittances to GEORGE C. THOMAS, Treasurer.

All other official communications should be addressed to THE BOARD OF MANAGERS, Church

Missions House, 281 Fourth Avenue, New York. Legal Title (for use in making wills): THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

BOOKS RECEIVED.

HOUGHTON, MIFFLIN & CO. (Through DesForges & Co.)

Everyday Birds. Elementary Studies. By Bradford Torrey. With twelve illustrations in colors after Audubon, and two from photographs. Price, \$1.00.

RIVERSIDE BIOGRAPHICAL SERIES:—

John Marshall. By James Bradley Thayer. *Ulysses S. Grant*. By Walter Allen.

Lewis and Clark. By William R. Lighton. Price, 75 cents each.

LONGMANS, GREEN & CO.

Christ and Human Life. Lectures delivered in St. Paul's Cathedral, in January 1901. Together with a Sermon on *The Fatherhood of God*. By Darwell Stone, M.A., Principal of Dornester Missionary College. Price, \$1.00.

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

A New History of the Book of Common Prayer. With a Rationale of Its Offices. On the Basis of the former work by Francis Crocker, M.A., Vicar of Witton, Norfolk. Revised and Re-written by Walter Howard Frere, M.A., Priest of the Community of the Resurrection. Price, \$3.00.

THE BAKER & TAYLOR CO.

Mr. Chupes and Miss Jenny. The Life Story

of Two Robins. By Emie Bignell. Illustrated from Photographs. Price, \$1.00.

The Creed of Presbyterians. By Rev. Egbert Watson Smith, D.D. Price, 60 cents.

My Master. Vendānta Philosophy. By the Swāmi Vivekānanda. With an Appended Extract from the *Theistic Quarterly Review*.

With the Wild Flowers. From Pussy-Willow to Thistle-down. A Rural Chronicle of our Flower Friends and Foes, describing them under their familiar English Names. By Maud Goings (E. M. Hardinge). Revised Edition. Illustrated with many line and half-tone engravings. Price, \$1.00.

First Years in Handicraft. By Walter J. Kenyon, State Normal School, San Francisco, Calif. Price, \$1.00.

PAMPHLETS.

The General Convention, 1901 (From the Secretary, Concord, Mass.). Reports to the General Convention of 1901 of: I. The Joint Commission on the Revision of the Canons. II. The Committee on Marriage and Divorce. III. The Committee to Prepare a Body of Canons establishing Courts of Appeal.

Letter from Grateful India to Her American Benefactors. With General Report of the Americo-India Famine Relief Committee, Bombay. From the Corresponding Secretary, Rev. J. L. Abbott, D.D., Bombay.

Prayers. John Worcester. Price, 25 cents. Boston: The Mass. New-Church Union, 16 Arlington St.



The Church at Work



ALBANY.

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

The Bishop's Staff—Reredos at St. Paul's.

A SUMPTUOUS VOLUME has been issued as a memorial of the presentation of the Pastoral Staff to the Bishop of the Diocese in 1897. The staff presented to the Bishop in that year is of magnificent workmanship, the design being largely derived from examples of ecclesiastical art in South Kensington Museum, London. It is of aluminum, ornamented with bands of gold, silver gilt, platinum, and enamel, tipped with an ivory ferrule. The decorations form a series of representations in relief of subjects from the Scriptures. The staff was between three and four years in making, no fewer than 39 workmen being employed upon it. The Bishop received and blessed the pastoral staff, accepting it for the perpetual use of the Bishops of the Diocese, on the eve of All Saints' Day, 1897.

A HANDSOME REREDOS, given by members of the family, in memory of the late Rev. John Livingston Reese, D.D., formerly rector of the parish, was unveiled at St. Paul's Church, Albany, on Sunday, May 5th. The reredos is erected of English oak, carved, and touched with gold. There are three panels, the subject of the centre being Christ Judging the World. Our Lord is seated on the great white Throne, with the globe in His left hand and a branch of Annunciation lilies in His right. There are conventional designs on the two side panels. The whole piece, which is very elaborate and very fine, being wrought in glass mosaic, was erected by Messrs. J. & R. Lamb of New York. Owing to the regretted absence of the Bishop, the service of benediction was conducted by the rector, the Rev. Dr. Wm. Prall.

ARIZONA.

JOHN MILLS KENDRICK, D.D., Miss. Bp.

The Convocation.

THE CONVOCATION of the District met at Trinity Church, Phoenix, on St. Mark's Day, the Bishop celebrating the Holy Communion and the Rev. F. S. Eastman preaching the sermon. The Bishop named as members of the Standing Committee, the Rev. Edwin A. Penick, Rev. Fred. T. Bennett, Hon. I. I. Hawkins, and Hon. N. A. Morford. Mr. Penick and Judge Hawkins were elected as delegates to General Convention, with the Rev. B. G. Lee and Mr. J. Elliott Walker as alternates.

CALIFORNIA.

WM. F. NICHOLS, D.D., Bishop.

Illness of Dr. Spalding.

THE REV. DR. E. B. SPALDING has again been ill in Christ's Hospital, Topeka, Kansas. He had been temporarily in charge of the mission work at Ottawa in that state, but was unable to continue it and was taken to the hospital, as stated. It is expected that he will soon return to his home in San Francisco.

CENTRAL PENNSYLVANIA.

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

Death of Rev. Wm. Marshall.

THE DEATH of the Rev. Wm. Marshall occurred at his home in Falkland, Del., on May 3d. Mr. Marshall, who was 81 years of age at the time of his death, was rector of Christ Church, Coudersport, until a short time since, and after retiring from that post by reason of advancing age, has lived a retired life, freed from clerical responsibilities. He was ordained to the diaconate in 1856 and to the priesthood in 1859, both by Bishop Lee

of Delaware, and from 1857 to 1872 was rector of St. James', Stanton, in that Diocese. After giving up that work, he was successively rector of St. Paul's, Philipsburg, Pa., and of Mansfield, Md., entering upon his rectorship at Coudersport in 1880.

CHICAGO.

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

Mr. Stires' Call to New York—Northeastern Deanery—Board of Missions—St. Clement's—Notes.

THE REV. E. M. STIRES has been notified by telegram that the vestry of St. Thomas' Church, New York, had unanimously elected him rector of that parish. St. Thomas' is counted as one of the most important churches in America; with a broad field for work, with wealthy parishioners and a large remuneration, the call is a most tempting one. Mr. Stires has not as yet accepted, however, and has done what he could to discountenance any action being taken by the vestry in his favor. Since Mr. Stires' ordination, he has only had the charge of two parishes. His first was that of the Good Shepherd, Augusta, Ga., from which he came as assistant to Grace Church in 1893. Upon the resignation of Dr. Locke, Mr. Stires was elected to succeed him as rector of the parish, and from that time he has worked enthusiastically, conscientiously, and devotedly, to carry on the work so nobly begun by Dr. Locke.

THE G. F. S. Office of Institution was read at the Church of the Mediator, Morgan Park, on May 5th. This new branch of the G. F. S. has started with one associate and eight members. The Rev. George D. Wright of St. Luke's Hospital addressed the members, starting them out in their new work with many

very helpful suggestions. During the absence of Mrs. Rudolph Williams, Diocesan Secretary, all communications should be addressed to Miss Groesbeck, Hotel Metropole, Chicago.

THE NORTHEASTERN DEANERY was made welcome by the members of Trinity Parish, Highland Park, at its spring meeting held Tuesday, the 7th. After the celebration, with the Rev. H. C. Kinney as celebrant, the business meeting was held. The Rev. Charles Scadding of LaGrange, announced the topic for discussion to be "The Best Method of Developing the Missionary Spirit," elaborating the subject by a description of the work in his Sunday School. A general discussion of the topic followed. The Committee on Lenten Noon-Day Meetings made a report on this year's services, and formulated an improved scheme for next year. After the lunch, which was served in the Club House, all gathered to congratulate the Rev. H. C. Kinney on the 40th anniversary of his ordination to the priesthood. Dr. Locke, as Dean, called upon the Bishop, who spoke most highly of Mr. Kinney's long and faithful service. The Rev. Mr. Toll's talk was of a reminiscent character and full of interest. Mr. Kinney, in a few words, thanked all heartily for this recognition of his anniversary. It fell to Mr. Edwards to extend the congratulations of the Deanery to Mr. Wolcott and his congregation upon the completion of the church, Dr. Little following with an instructive and humorous address on the difficulties and obstacles to be overcome in church building.

AT A MEETING of the Board of Missions of the Diocese, held on April 25th, the Treasurer reported that for the first time in many years the pledges made by the parishes, missions, and individual subscribers had been so promptly paid that no funds had been borrowed by the Board during the past year, and that no necessity for borrowing was apprehended through the remainder of the fiscal year. This statement was received with especial gratification by all present, as it seemed to show that the fear entertained by some of decrease in mission funds by reason of the increase in the diocesan assessment made necessary by the election of a Bishop Coadjutor, was unjustified. In addition to this fact, the Bishop reported the condition of the missions in the Diocese to be most encouraging, almost without exception. In several fields new life was manifest, while some missions given up as dead were being revived. In closing the session of the Board, Bishop McLaren referred to the injustice done to the Diocese of Chicago and other Dioceses, by the published reports of the Board of Managers of the General Board of Missions, which reports take into consideration only contributions through the general Board. Bishop McLaren stated that in one instance he was able to show to the Board of Managers, that for every \$2.00 credited to the Diocese of Chicago on the report of that body, the Diocese had actually given \$5.00; and that for every dollar given for diocesan missions, the Diocese had given \$3.00 for the general missions of the Church. Before the meeting adjourned, the Committee on Report of Treasurer stated that they had examined the Treasurer's financial statement and found the same correct and recommended that a vote of thanks be given to the Treasurer for the careful manner in which all the business had been transacted. The motion was accepted, and unanimously adopted by the Board.

THE CHURCH PROPERTY on the corner of 19th and State streets, formerly known as St. Clement's Church, and which for the past few years has served as a warehouse, will soon be restored to its original purpose. It has been leased by the owner, Mrs. John Cudahy, for the Italian mission founded by her and which

has outgrown its present quarters at the corner of 18th and Clark streets.

THE REV. DR. RUSHTON with his wife will shortly take a ten weeks' trip to England.

THE "ROUND TABLE" gathering of the clergy discussed "How can we have a uniform method of recording and transferring communicants?" and "What constitutes a communicant in good standing?" at its session last Monday.

COLORADO.

JOHN FRANKLIN SPALDING, D.D., Bishop.

Improvements for the Cathedral.

DEAN HART has asked for subscriptions to the amount of \$12,000 to be used for the improvement of St. John's Cathedral, Denver, both inside and outside. Among the desired improvements are the re-coloring of the interior and also new windows throughout the edifice. A reredos is to be erected of carved oak with figures of the saints in the niches, the latter to be carved by the peasants of Ober Ammergau. The exterior will be painted. The Dean asks subscriptions in money and also hopes to receive offers to place memorial windows and will himself give one in memory of his wife, lately deceased. It is hoped that the improvements may be made during the summer.

CONNECTICUT.

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

S. P. G. Anniversary—Daughters of the King—Church Consecrated at Colchester—Berkeley Alumni.

A WEEK of services commemorative of the 200th anniversary of the venerable Society of the Propagation of the Gospel, will be held, under the direction of the Bishop, beginning May 22nd. The opening service will be held in Trinity Church, New Haven, at 8 p. m. The Rev. Storrs O. Seymour, D.D., will preside, and the address will be given by the Rev. Dr. Lloyd, Secretary of the Board of Missions.

Thursday, May 23d, the Woman's Auxiliary, including the Junior Branch, will meet in Christ Church, Bridgeport, at 11 a. m. The colonial parishes of the Diocese, 42 in number, will be represented; quaint articles in use in colonial days will be exhibited, and short papers giving historical facts will be read by members of the Auxiliary.

Friday, May 24th, the Daughters of the King and the Girls' Friendly Societies will convene in Christ Church, Hartford, at 3 p. m. Addresses will be delivered by the Rev. Messrs. Bodley and Bristol.

Saturday, May 25th, the Sunday School Auxiliary will meet in Christ Church, Hartford, at 3 p. m. At 8 p. m. the Brotherhood of St. Andrew in Trinity Church, New Haven, will begin its annual session.

Whitsunday, three of the New Haven churches will hold special services for St. Andrew's Brotherhood.

Whitsun-Monday, May 27th, a memorable event in connection with this octave of commemorations will be the function at St. James' Church, New London. The Bishop will be present, and all the Archdeacons of the Diocese. After divine service at 11 a. m. a pilgrimage will be made to the tomb of Bishop Seabury, and to other points associated with his connection with this historic spot.

Whitsun-Tuesday, May 28th, the Church Club of Connecticut will meet in New Haven.

Wednesday, May 29th, the whole series will close with a Quiet Day in St. Andrew's Church, Meriden. The Rev. Theodore M. Riley, D.D., of the General Theological Seminary, New York, will preside.

THE ANNUAL MEETING of the Daughters of the King was held in Christ Church, West Haven, Thursday, May 2d. The Holy Communion was celebrated, and the sermon (text,

Psalms cxviii. 17), preached by the Bishop of Delaware. There was a large attendance of the Daughters, and of the clergy also. After divine service the business meeting was held, when reports from the different chapters in the Diocese were received. Mrs. Fannie Peck was chosen to represent the Diocese at the triennial meeting to be held at San Francisco during the coming General Convention. Meriden was selected for the annual meeting in 1902. At the afternoon session, stirring addresses were delivered by the Rev. Dr. Lord and the Rev. Messrs. O. H. Raftery, Anson P. Stokes, and Geo. H. Buck.

THE CONSECRATION of Calvary Church, Colchester, took place on St. Mark's Day. Among the clergy present was Bishop Worthington of Nebraska. The sermon was delivered by the Rev. H. M. Sherman of Bridgeport, a former rector of the parish.

THE ANNUAL service of the alumni of the Berkeley Divinity School will be held on the evening of Tuesday, June 4th, at St. Luke's Chapel, the sermon being preached by the Rev. C. G. Bristol, of the Class of 1889. After the service, the alumni will meet socially in the chapel. Next day, after an early celebration followed by morning prayer, the Association will hold its annual session; at 11 o'clock, the Ordination service will be held at the Church of the Holy Trinity, the sermon to be preached by the Rev. George McClellan Fiske, D.D., rector of St. Stephen's Church, Providence. The Bishop and Mrs. Brewster will hold a reception for the alumni and other visitors in the afternoon.

DELAWARE.

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

Sunday School Institute—Woman's Auxiliary—Clerical Brotherhood.

THE ANNUAL Sunday School Institute of the Diocese was held at St. Andrew's Church, Wilmington, on Monday, May 6th. After a celebration of the Holy Eucharist with an address by the Bishop, the following topics were discussed in sessions extending through the day: The Purpose of the Sunday School, by the Rev. Llewellyn Caley of Philadelphia and the Rev. M. B. Dunlap; The Teacher's Peculiar Responsibility, by W. R. Butler, Esq., of Mauch Chunk, Pa., and the Rev. M. L. Poffenberger; The Effective Equipment of a Sunday School, by the Rev. H. W. Wells and Chas. B. Palmer; The Sunday School Everybody's Business, by the Rev. Wylls Rede, D.D., and the Rev. C. H. B. Turner. The attendance was better and the interest greater than heretofore, and some of the speeches were most suggestive and helpful.

THE QUARTERLY meeting of the Delaware Branch of the Woman's Auxiliary was held in St. James' Church, Stanton (Rev. Wylls Rede, D.D., rector), on Thursday, May 9th. The old colonial church with its spacious and beautiful churchyard formed an ideal place for a spring meeting. The attendance was good, numbering about 75 ladies representing many parishes. Miss Emery was present from the Missions House in New York and was listened to with the keenest interest as she told the latest news from the Missionary Fields of the Church.

THE ELEVENTH annual meeting of the Junior Department of the Woman's Auxiliary will be held at Calvary Church, Wilmington, on Saturday, May 18th, at 2:30 p. m., following a conference of the officers to be held earlier in the day.

THE DIOCESAN CONVENTION will meet at Rehoboth, June 5th. The clergy and delegates will not be entertained, as the Church population at this seaside resort is small, but will arrange accommodations for themselves at hotels and cottages.

THE MONTHLY meeting of the Clerical Brotherhood was held at Bishopstead on

Tuesday, May 7th, with a good attendance. The paper, which awakened general interest and led to a full discussion of the subject, was read by the Rev. Hubert W. Wells, rector of St. Andrew's, Wilmington, on Some Neglected History and What Follows. He maintained that in view of the failure of the Church to provide a properly authenticated Standard Bible the clergy are at liberty to use the Revised Version in Church and Sunday School; but this view did not find much favor.

DULUTH.

J. D. MORRISON, D.D., LL.D., Miss. Bp.

CONTRACTS have been let for the erection of the new church at Lakeside, which is to cost \$2,500, and is to be ready about October 1st.

EASTON.

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

Death of Mrs. Alexander—Northern Convocation.

THE NORTHERN CONVOCATION was in session at Christ Church, Kent County, on Wednesday and Thursday, May 8th and 9th. The programme included a sermon at the opening by the Rev. Wm. A. Coale, and addresses in the afternoon by the Rev. Messrs. Sam'l Edson and Wm. Schouler, and R. C. Mackall, M.D. On the second day there was a morning service at which the sermon was to be preached by the Rev. W. F. Venables, while in the afternoon addresses were expected from the Rev. Wm. A. Coale, the Rev. Albert Ware, and Dr. H. B. Martin.

THE REV. C. T. DENROCHE two weeks ago received the distressing intelligence that his daughter Annie, who was married to Mr. Samuel Alexander, of Dallas, Texas, had been burned to death while trying to rescue her child. The child's clothing took fire from an exploding can of gasoline and her injuries proved fatal. Mother and child died within a few hours after the terrible accident.

FOND DU LAC.

CHAS. C. GRAFTON, D.D., Bishop.
R. H. WELLER, Jr., Bp. Coadj.

ON THE DAY following the Diocesan Council, being Wednesday, June 5th, there will be a conference of the clergy of the Diocese on the subject, "Best Modes of Parish Work, and How to Extend the Church in the Diocese."

GEORGIA.

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

Mission Work at Columbus—Brotherhood of St. Andrew—Woman's Auxiliary.

THE BEAUTIFUL Church of St. Mary-the-Virgin, Columbus was erected some ten years ago as a memorial church, and made a mission of Trinity parish. Services were held more or less frequently by the rector of the parish and his assistants and at one time there was a good congregation and a very fine Sunday School. For some time past, owing to the illness of the late rector of Trinity and the lack of other workers, services became infrequent and for ten months none were held. The Bishop of the Diocese then caused it to be separated from Trinity parish and made an independent mission, under his own care. He has placed the Rev. F. B. Ticknor as his vicar in charge. The church was re-opened and congregation organized on the first Sunday in May. The attendance was encouraging both in church and Sunday School. Full services will be maintained from now on. Two and three services on Sundays, celebration every Sunday and holyday, week-day services, guild meetings, and all the work of an active parish, will be put into operation, and there is every reason to believe that it will develop into a strong parish. The location is very advantageous, a mile from the mother church, with three im-

portant and growing suburbs reaching out beyond.

THE EIGHTH annual Council of the Brotherhood of St. Andrew in the Diocese of Georgia, met in the chapel of Emmanuel Church, Athens, Ga., on the afternoon of Tuesday, May 7th, Mr. Edward S. Elliott of Savannah, President, in the chair. The meeting was a most interesting one in many ways. Some of the speakers appointed for this meeting were not present, but the various subjects for discussion were most ably presented by those who were there, the general work and aim of the Brotherhood being enthusiastically presented. At 7:45 p. m., the Brotherhood held a devotional meeting, presided over by the Bishop of Georgia. At the conclusion of evening prayer, Prof. Henry C. White, of the University of Georgia, delivered the address of welcome. It was a short but beautiful address, couched in words that carried to every one present an assurance of warm-hearted hospitality and sincere Christian interest in the Brotherhood work.

The several addresses were well worth setting before the general public. The Rev. C. B. Wilmer, of St. Luke's Church, Atlanta, spoke from the words, "Be of good courage, and let us play the men for our people, and for the cities of our God." Mr. Edward S. Elliott, President of the Georgia Council, made a strong address based on the text, "Forasmuch as ye are zealous of spiritual gifts, seek that you may excel to the edifying of the Church." The Rev. F. F. Reese, D.D., rector of Christ Church, Macon, followed with an address whose inspiration was from the words, "Building up yourselves on your most holy faith, praying in the Holy Ghost." The address of Dr. Reese was, in every way, most helpful.

A large congregation was present at this service, and it is believed that these meetings will mean the large increase of Brotherhood work in Georgia.

Mr. Edward S. Elliott, of Savannah, was re-elected President of the Georgia Council.

THE EIGHTH annual meeting of the Georgia Branch of the Woman's Auxiliary was held in the chapel of Emmanuel Church, Athens, Ga., on the 9th day of May at 9:30 a. m., Mrs. H. C. White presiding. Reports from the secretaries of the several convocation branches were read and in every case indicated growing interest in the work as well as showing increased offerings. Miss Paddock, representing the Girls' Friendly Society, was present, and gave a very fine statement of the work of the G. F. S. Mrs. H. C. White, the Secretary of the Georgia branch of the W. A., made a brief report, but one which showed the advance the Woman's Auxiliary of Georgia has made in the past year in a most effectual way. During the past year the Georgia branch has shown an increase in its offerings for the several objects for which it works, of about \$1,000. The United Offering, that helpful aid to the Board of Missions, is being largely increased in Georgia. New branches of the W. A. are being organized in many places and the outlook is in every way most encouraging. The work in Georgia is largely of a missionary character, but here, as elsewhere, the women of the Church are coming bravely forward to the help of missionary work. The report of the Treasurer showed over \$18,000 raised by the Woman's Auxiliary of Georgia for the several objects for which it works. Mrs. H. C. White of Athens, Ga., was appointed Diocesan Secretary, and Mrs. H. B. Alexander of Augusta was elected Treasurer of all the funds of the W. A. in Georgia.

IOWA.

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

Memorial Chancel at Waterloo—Work at Creston.

A MEMORIAL CHANCEL will shortly be erected at Christ Church, Waterloo, in mem-

ory of the late Rev. Dr. Lloyd, a former rector of the parish. The plans call for a chancel 30 by 36 feet, of Early English Gothic and in harmony with the present building. The basement will also be arranged with suitable rooms for Church work.

MR. T. W. C. CHESSMAN, late from the Congregationalist society, has been appointed missionary at Creston, Iowa, and will take up his duties there May 19. The Rev. A. V. Gorrell, who has been temporarily in St. Paul's, returns to his home in Chicago. During Mr. Gorrell's incumbency of St. Paul's, he celebrated the Holy Communion weekly, and he leaves the mission in excellent condition.

KENTUCKY.

T. U. DUDLEY, D.D., LL.D., D.C.L., Bishop.

Endowment Association.

THE TUESDAY afternoon before the meeting of the Council, May 7th, the Woman's Endowment Association met for its annual business session. Palms and spring flowers made the room a scene of beauty, and after the usual routine business there was an address by the Bishop; then a "Social Hour." All delegates to the Convention and their wives had been invited, and there were many present.

The Cathedral Endowment Association has a membership of 617. Although started by women of the Cathedral, it has members throughout the Diocese and there are 250 members divided into circles, who devise various methods for raising funds. The endowment now amounts to \$27,000. The amount turned in for the year was \$1,100, which with liberal contributions added, was laid on the altar as an offering on Endowment Sunday, May 12th. The church was elaborately decorated with flowers and greens, and there was special music. "Endowment Sunday" is becoming a great day with us, and occurring during the time of the Council, is of unusual interest.

LOS ANGELES.

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

Parish House for The Epiphany.

MARKED INDICATIONS of growing strength have been apparent for some time in the Church of the Epiphany, Los Angeles (Rev. Dr. Trew, rector), and striking evidence of it is seen in a building just erected. The parish was organized in 1887 under the ministry of the Rev. Henry Scott Jefferys, a rented house being temporarily fitted up for services. Early in 1888 a lot was purchased, and a chapel was built across the rear of it, leaving the front for the future church. In the following December Mr. Jefferys went to Japan as a missionary, and under successive ministrations the chapel has remained the place of worship for the parish. It contained but one room, having neither vestibule nor vestry. There now stands before it a large part of a handsome church. In 1898 the present rector, Archdeacon Trew, knowing that enlarged accommodation was a necessary condition of entering upon more fruitful life, secured the support of the vestry, and undertook the building of the church. Designs were drawn by Mr. Arthur B. Benton of Los Angeles, for a church to seat 400 persons at a cost of about \$8,000. The plans were so arranged that, if money to pay for the whole building at once could not be raised, it might be built and used in successive sections, as it could be paid for.

The east end, or rear section, is now completed. It is about one third of the whole building; and its cost, \$3,075.00, has been entirely paid for. The building of a further section will wait until the money for it is in hand. The parish does not go into debt.

For the present, and until a portion of the nave can be paid for, the new building will be used as a parish house. It has a good

basement with several rooms for various useful purposes. Above, there is a lofty hall seating nearly 200 persons, and also a convenient choir vestry, and a beautiful room, 20 by 12, for the use of the women workers of the parish. The hall occupies the space which in the final completion of the church will be divided into a spacious sanctuary, a commodious choir, a good-sized organ loft, a sacristy, and a clergy vestry room.

On Monday evening, April 29th, the parish house was thrown open, and the Rev. Dr. Trew and the people of Epiphany parish were the hosts of a house-warming reception, the guests being the Bishop, the clergy, and the Church people of the other parishes of Los Angeles.

MARYLAND.

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

Death of Rev. C. C. Griffith—Notes.

THE REV. CHARLES C. GRIFFITH, rector of Ascension Church, Baltimore, died Wednesday afternoon, May 8, at 1:15 o'clock, at the Union Protestant Infirmary in that city. Mr. Griffith had been at the Infirmary about ten days suffering from blood poisoning. An operation was performed from which it was thought he had rallied. Later, his fever increased, and early Wednesday morning it was seen that he was sinking, and members of his family having been summoned, were at his bedside. He was then conscious, but shortly afterwards passed into unconsciousness and died at the time stated. Mr. Griffith was a man of noble character and of a sociable nature. His death will be keenly felt by his congregation and a large number of his friends. He was a son of the Rev. Samuel Griffith and was born in Franklin county, W. Va. At the time of his death about 44 years of age. He was a graduate of the Philadelphia Divinity School in 1885. Following that he was assistant at Epiphany Church, Washington, D. C., of which Bishop Paret, then the Rev. Dr. Paret, was rector. Mr. Griffith has been at the Ascension Church for 14 years, first as assistant and then successor of the Rev. Dr. Campbell Fair, as rector. He leaves a widow who was Miss Clara Greble of West Point, daughter of the late General John Greble, who was the first Union officer killed in the Civil War; and six children—four sons and two daughters. He is also survived by one sister, Miss Leonora Griffith, and two brothers, the Rev. G. Berkley Griffith, assistant at Holy Trinity Church, Philadelphia, and the Rev. H. Allen Griffith, assistant at Ascension Church, Washington, D. C., and chaplain at the Soldiers' Home, Washington.

His funeral took place from Ascension Church at 11 o'clock Friday morning, May 10. The body, which was lying on a bier in the chancel, surrounded by beautiful flowers, was viewed by hundreds of persons. The funeral services were conducted by Bishop Paret. The full vested choir of the church sung appropriate hymns. The honorary pallbearers were the Rev. W. H. Falkner, the Rev. Edwin B. Niver, the Rev. Dr. J. H. Eccleston, the Rev. Percy Foster Hall, the Rev. Henry T. Sharp, the Rev. Arthur C. Powell, the Rev. William M. Dame, and the Rev. Peregrine Wroth. The active pallbearers were the vestrymen of the church, Messrs. John Black, John T. Mason, George H. Evans, William S. Dubel, Charles J. B. Swindell, Claude Worthington, Henry Neeson, and William C. Burgess. Interment was in Mount Olivet Cemetery.

THE BISHOP'S GUILD held its last meeting of the year at the parish house of St. Paul's Church, Friday morning, May 3. The Bishop attended and made a brief address. Annual reports were read, showing that \$900 had been collected for church purposes.

THE REV. WILLIAM HOWARD FALKNER, rector of St. Peter's Church, Baltimore, an-

nounced at the morning service, Sunday, May 5th, that he had appointed the Rev. W. H. Robinson as assistant, to succeed the Rev. William W. Brander, who recently resigned to accept an appointment in the United States Army. The Rev. Mr. Robinson is now rector of St. Luke's Church at Fairhaven, Vt., and is expected to arrive in Baltimore June 1. His letter accepting the appointment has been received by the Rev. Mr. Falkner. Mr. Robinson is 30 years old, unmarried, and is a graduate of the Berkeley Divinity School at Middletown, Conn. He has been in the ministry about five years. He is well known in Annapolis, as he was acting rector of St. Anne's Church there last summer during the absence of the rector, the Rev. J. P. McComas.

ST. THOMAS' CHURCH, Garrison Forest, Baltimore county, has sent \$61.06, the offering made Sunday, May 5, for the relief of the sufferers in the Jacksonville fire, to the Bishop of Florida, to be distributed by him. The Rev. Hobart Smith is rector of the church.

MASSACHUSETTS.

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

Patronal Festival at St. John the Evangelist—Death of Mrs. Marcy.

IN CONNECTION with the patronal festival of the Church of St. John the Evangelist, Boston, which was kept during the week beginning May 6th, the feast of St. John Port. Lat., there was a service at which the Rev. Chas. S. Hutchinson was the preacher; and other special services during the week, including one for men on Tuesday night, at which the Rev. John Sword of the Holy Cross, New York, was the preacher, and on Wednesday a service for women only, the address being delivered by the Rev. Dr. Vinton of Worcester. There was a social gathering on Thursday evening, and on the Sunday following the Rev. Father Osborne preached in the morning, and the Rev. Sam'l Snelling of West Roxbury in the evening.

DURING the service at St. Mark's Church, Leominster, on Sunday, May 5th, the organist, Mrs. Genifred J. Marcy, while playing a particularly difficult piece of music, fell unconscious from her stool, and being taken by an ambulance to her home, died early on the morning of the 8th inst., never having recovered consciousness. She was a woman of rare musical talent, who had given her life to the perfection of her talents, and was both an accomplished instrumental musician and also an excellent singer. Mrs. Marcy was not the regular organist of the parish, but was supplying for the evening in place of the regular organist, though she has given recitals at the church one Sunday evening during each month for some time, and has had charge of the training of the boys of the choir at St. Mark's Church.

MICHIGAN.

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

Convocation at Brooklyn—Woman's Auxiliary.

THE SOUTHERN CONVOCATION met in All Saints' Church, Brooklyn (Rev. J. H. Eichbaum, rector), on the 9th inst. Of the fourteen clerical members entitled to seats, eight were present. After the celebration the Rev. Alsop Leffingwell of Toledo read a paper entitled "Authority." It was well received. The Rev. George Vernor also read a paper on Loyalty. The reports from the missionaries showed the Church was making headway in this Convocation, notwithstanding there was an apparent decrease this year in the Diocese for the first time in its history, owing to the dead timber being stricken from parochial registers.

At evensong, Rev. Messrs. Sayres and Gardam made effective, helpful addresses. The vested choir rendered the music admirably. The processional cross was presented by Rev.

Mr. Eichbaum in memory of his only son, who was deceased last year. A reception was tendered to the Convocation and parishioners by Mr. Wm. Parker, the Convocational Treasurer.

THE ANNUAL meeting of the diocesan branch of the Woman's Auxiliary was held in Christ Church school house, Detroit, on the 7th inst., the attendance being very satisfactory. It was reported by Mrs. J. G. Johnson, the secretary and treasurer, that \$1,500 had been raised for missionary purposes during the year. Mrs. Johnson's resignation of that office was announced and the Bishop appointed in her place Mrs. James Austin. The President is Miss Adams.

MILWAUKEE.

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

Progress at Elkhorn.

LAST SUNDAY the rector of St. John's, Elkhorn (Rev. J. W. Areson), reviewed the work of his short rectorate, and the result was very encouraging. In improvements on interior over \$2,200 has been expended, including the purchase of a Hook & Hastings pipe organ, which was used on that Sunday for the first time. The debt of \$600 has been reduced to \$150, and all running expenses met promptly, the Easter offering being over \$200. Nine families, representing forty persons, have been added to the church this year, and this old, historic parish, which struggled feebly so long, is now in position to do its proper work in this little city.

MINNESOTA.

H. B. WHIPPLE, D.D., LL.D., Bishop.

Convocation at Janesville.

THE SPRING MEETING of the Faribault Convocation was held at St. John's Church, Janesville (the Rev. James Cornell, rector), on April 30 and May 1st. The attendance was good, the weather perfect, the congregations large, the hospitality most bountiful, and altogether the meeting was one of the most successful held for several years. The Convocation sermon was preached by the Rev. U. H. Gibbs, and was a most thoughtful and helpful presentation of the subject of Prayer and its Answer. Dean Butler read a paper the next morning on Ten Years' Growth in the Faribault Convocation. It bristled with figures of interest to Convocation members, and showed that the only country Convocation of the Diocese was growing with remarkable rapidity. The discussion, reports of missionaries, and missionary conference which followed, filled the whole forenoon.

The afternoon opened with a book review. The volume was *The Principles of Religious Education*, being a series of ten lectures delivered before the Sunday School Commission of the Diocese of New York. It is a remarkably helpful book for the clergy, and also for Sunday School teachers, as was made plain by the clear, concise, and admirable review by the Rev. E. E. Lofstrom of Windom. The Pastoral Relation in the Prayer Book, was presented by the Rev. Mr. Somerville of Austin, in a brief but most helpful paper. Prof. Camp of Seabury, Faribault, spoke on the same subject, and the general discussion which followed showed that the topic was one of interest to the good congregation present. The Question Box, as usual, excited a large amount of attention, and many of the clergy present assisted the Dean in answering the numerous questions.

The Church Extension meeting in the evening filled the neat little church to the very doors. The subject of the address was What are the Conditions of Parish Growth? The Rev. G. H. Davis of Mankato answered, "The giving of ourselves to God," Dean Slatery of Faribault answered, "The giving of our money to God," and Rev. O. F. Jones of Le Sueur closed the address by replying, "The giving of our time and strength to God."

The addresses were excellent, each speaker bringing out clearly his own truth, and the congregation showed its interest by the closest attention.

NEW YORK.

HENRY C. POTTER, D.D., LL.D., D.C.L., Bishop.
Sunday School Commission.

THE SUNDAY SCHOOL COMMISSION has arranged for a Conference, to be held in the crypt of the Cathedral on May 20th when there will be an exhibition of Sunday School materials of all kinds, and it is hoped that afterward a permanent exhibit of such materials may be arranged at the office of the Commission.

OHIO.

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

Progress in Toledo.

ST. JOHN'S CHURCH, Toledo (Rev. W. C. Clapp, rector), held its annual parish festival last week and with a degree of interest quite unprecedented. Frequent services and celebrations were well attended through the week, and at the parish supper plates were ready for the 100 happy guests. The reports for the year were very cheering, and showed an amount of work and devotion hard to match anywhere. The rector had 429 celebrations of the Holy Eucharist and 1,087 services in his church during the year. The parish has raised \$2,058.58, of which \$144.60 were for outside missionary objects. A material reduction on the debt has been made, largely through the Young Ladies' Sewing Society and St. Agnes' Guild. The nest-egg of a building fund is in the bank. Several beautiful and substantial gifts for the altar have been lately received, including a heavy silver box for Altar Breads, given in memory of Mrs. Eliza Ann r'armelee; a solid silver ablution cup, in memory of a little girl, Mary Pond Jones of New York City; a solid silver lavabo bowl in memory of a sister of Mr. J. H. T. Mackenzie, one of the active men in the church; and a pair of cut-glass cruets given by Mrs. M. P. Hubbell. The latest addition to the gifts is a massive and ornate marble font, purchased from the birthday offerings during two years. The font is of Berea stone, in four sections, with proper drawings. Toledo has long proved to be a discouraging place for this parish with full ritual, but of late there are signs of increasing appreciation of the extraordinary zeal and spirituality of which the Church is capable when quietly at work on strictly Catholic lines. The rector, Rev. W. C. Clapp, is a living embodiment of the system for which he stands. Universally respected and loved for what he is in himself, he is gradually winning believers in the sort of religion he represents; a sort generally misunderstood and ignored because not understood. Mr. Clapp's lectures on The Story of the Church, illustrated by over 160 beautiful pictures thrown on the screen, are worth of being heard in every parish in the land. As lately given by him in St. Paul's Church, Toledo, they were very deeply appreciated, and show immense research.

PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop.

Greek Church—Death of Rev. B. J. Douglass.

ON SUNDAY EVENING, 5th inst., the Rev. R. A. Mayo, who has been in charge of Holy Trinity Memorial Chapel, Philadelphia, for ten years past, preached his farewell sermon.

BISHOP TIKHON of San Francisco, whose Diocese not only includes Alaska, but the rest of North America, accompanied by Archimandrite Raphael, of the Syro-Arabian Mission of the United States and Canada, the Rev. Messrs. Hotovitzky and Zotikoff, of the New York Holy Orthodox Church, paid an official visit to the little Greek Church in Philadelphia, on Sunday evening, 5th inst., where

vespers were sung. The choir, which was made up largely of sailors of the Russian battleship *Retvizan*, was led by the Rev. Fr. Zotikoff. On Monday morning the Bishop celebrated Mass in the chapel. Bishop Tikhon is now visiting the churches of his Communion in the cities of the East. The Philadelphia church has sprung into life since the work of construction began on the Russian war ship *Retvizan* and *Variag*. Russians of the Greek Communion wanted previously an edifice in Philadelphia; but with the advent of the Russian sailors the matter was taken up officially.

AT THE WEEKLY meeting of the Methodist preachers on Monday, 6th inst., in Wesley Hall, Philadelphia, the Rev. Dr. F. W. Tomkins, rector of Holy Trinity Church, preached a sermon before that body.

IT IS UNDERSTOOD that a handsome parish house is to be built for old St. Peter's Church, Philadelphia. The work is in the hands of the rector, the Rev. R. H. Nelson.

THE CORPORATION of the Church of the Redeemer, Bryn Mawr (Rev. James Haughton, rector), has decided to expend more money than had been originally intended in improvements to the church and the erection of a new parish house; consequently the architect who designed the work originally, has since been directed to prepare new plans.

PLANS are under way for a handsome parish house to be built for St. John's Church, Northern Liberties, Philadelphia (Rev. O. S. Michael, rector). It will be a two-story structure, of stone, Colonial style of architecture, measuring 87x37 feet, and will cost about \$12,000.

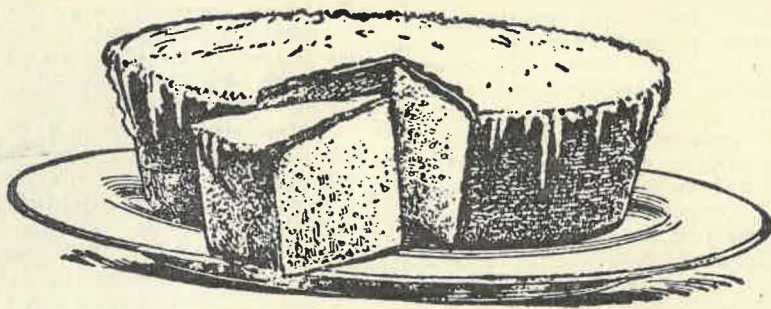
THE REV. DR. WILLIAM R. HUNTINGTON, rector of Grace Church, New York City, will preach the baccalaureate sermon before the graduating classes of the University of Penn-

sylvania, on Sunday, June 9th, at Holy Trinity Church, Philadelphia.

BECAUSE of nervous prostration and the press of literary labors, the Rev. Cyrus T. Brady, formerly Archdeacon of Pennsylvania, on Sunday, 5th inst., tendered his resignation as rector of St. Paul's Memorial Church, Overbrook, Philadelphia, to take effect at once. His resignation caused such a general feeling of regret in the congregation, that the vestry refused to accept it without a reconsideration; and a committee was appointed to induce Mr. Brady to recall his decision.

ON WEDNESDAY, 8th inst., the Philadelphia Flower, Fruit, and Ice Mission entered upon its 27th year of active work in the basement of St. Luke's-Epiphaney Church, where flowers sent in by various branch missions were delivered by express and railroad companies, free of charge. The yearly report showed that during 1900, this mission had distributed more than 21,000 bouquets and a number of plants; 4,000 books, papers, and periodicals; 329 jars of jellies; and much fresh fruit, vegetables, etc., among the hospitals, homes, and missions of Philadelphia. It received and expended for ice over \$1,600. The expenses were less than \$70. The organization will work this year with the National Plant, Fruit, and Flower Guild.

THE REV. BENJAMIN JOHNSON DOUGLASS, until very recently rector of St. Paul's Memorial Church, Upper Providence (Oaks), entered into life eternal on Wednesday, 8th inst., at his residence in West Philadelphia, in the 76th year of his age. Mr. Douglass, who was born in Delaware county, Pa., in 1825, was a graduate of the University of Pennsylvania, class of 1845, receiving the degree of M.A. three years later. In 1848 he was ordained to the diaconate, and advanced to the priesthood in 1850, while he was as-



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sistant minister of St. Matthew's Church, Philadelphia. In the same year he became rector of Christ Church, Towanda, Pa., where he remained 20 years. In 1871 he went to St. Paul's Church, Georgetown, Del., of which he was in charge until 1884. He was one of the clerical deputies from the Diocese of Delaware to the General Convention in 1877, 1880, and 1883. In 1892, he accepted a call to St. Paul's Memorial Church, Upper Providence, Pa., and remained in charge until stricken with nervous prostration, about the middle of March last. Several weeks later he resigned his charge. He is survived by a widow and one daughter.

ON WEDNESDAY EVENING, 8th inst., Bishop Whitaker and Mrs. Whitaker tendered a reception at the Church House, Philadelphia, to the deputies of the diocesan convention, then in session, and also to their wives. About 1,400 invitations were issued. The assembly room was decorated with cherry blossoms and wistaria; the refreshment room with apple blossoms. Mrs. Whitaker was assisted in receiving the guests by a number of prominent Churchwomen. The reception lasted from 8 to 11 o'clock.

RHODE ISLAND.

THOS. M. CLARK, D.D., LL.D., Bishop.

WM. N. McVICKAR, D.D., Bp. Coadj.

Divorce Legislation—Church Consecrated at Pascoag.

A NUMBER of notable addresses on the subject of Divorce, which is being agitated in Rhode Island with a view toward correction of the very lax law of that state, were delivered at a dinner of the Unitarian Club recently, at which, in addition to other influential citizens, including a Roman priest, Bishop McVickar and Chief Justice Stiness, bore witness to the necessity of radical improvements in the law.

ON WEDNESDAY, May 8th, the consecration of Calvary Church, Pascoag, occurred, the Bishop officiating and delivering an address. The church is one that was built by another religious body, and was purchased by our mission a few months ago, since which time it has been entirely remodeled. Church work in that village began in 1892, when Dean Tucker held a service. An organization was effected the same year, but it has just lately been found practicable to purchase the church building. A number of memorial gifts have been made to the mission.

Prior to the consecration service, the Convocation gathered for its business meeting and listened to the reports of the missionary work being accomplished within its limits. Resolutions of sympathy were passed on the death of Mr. J. Sewell Read, who had been Treasurer of the Convocation and who died since the last meeting.

In the evening there was a public service at which the Rev. R. B. Parker preached, and an address was also delivered by the Rev. Sam'l H. Webb of Providence.

THE REV. W. R. TROTTER, for seventeen years rector of Trinity Church, Bristol, has resumed his work, after an extended vacation of four months.

SOUTH CAROLINA.

ELLISON CAPERS, D.D., Bishop.

Columbia—Gifts to Several Churches—New Church for Columbia—Consecration at Chester.

A BEAUTIFUL FONT, the gift of Mr. W. B. W. Howe, has been presented to the Church of the Advent, Spartanburg, as a memorial to his deceased daughter, who was a granddaughter of the late Bishop Howe of this Diocese.

THE COLUMBIA CONVOCATION met at St. Stephen's Church, Ridgeway, April 26th. The topics discussed were Christian Science, and

Family Prayer. There were also addresses on the subject of Work among the Colored People from the Rev. E. N. Joyner, and on Domestic Missions from the Rev. R. W. Anderson.

THE CHURCH of the Holy Comforter, Sumter, has lately been considerably improved and renovated. The old organ gallery has been removed, two new windows cut, and choir-stalls put at the right of the chancel. The chancel arch has been greatly enlarged, the outer and inner chancel floor raised, and the walls freshly calsomined throughout. Several new pieces of chancel furniture have been added—an oak prayer-desk and stall, an oak chancel-rail supported by four brass standards, a Bishop's chair, and a chancel chair also of oak. Several memorials in brass have been given—an altar cross, an altar book-rest, and a pair of vases.

A NEW CHURCH will shortly be erected, it is hoped, in the mill district of Columbia, gifts amounting to \$800 having been made for the purpose at Trinity Church.

ST. MARK'S CHURCH, Chester, was consecrated by Bishop Capers April 11. The Rev. J. W. C. Johnson is missionary in charge.

THE CHURCH building at Greenwood has recently been removed to the corner of the lot, and a comfortable and pretty rectory is being built adjoining it.

SOUTHERN VIRGINIA.

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

Convocation at Salem.

THE CONVOCATION of Southwest Virginia met in St. Paul's Church, Salem (Rev. E. W. Hubbard, rector), April 30th, twelve clergymen being present. The opening sermon was preached by the Rev. Mercer P. Logan, D.D., Wytheville, Va., and there were devotional meetings each morning at 9 o'clock. On Wednesday morning, May 1st, there was a celebration of Holy Communion, the Dean, the Rev. T. M. Carson, D.D., being celebrant, and the Convocation sermon was preached by the Rev. U. B. Thomas of Blacksburg, Va. After service, Convocation was called to order for business meeting and various reports from parishes were read. There was a business session each afternoon, and much of this time was taken up in discussing matters of real importance, especially as to missionary work in the Convocation, and how best to supply the various mission fields and vacant parishes. On Wednesday night the Rev. C. C. Randolph was preacher. Thursday morning the sermon was by Rev. W. E. Rollins, and Thursday night the subject was Diocesan Missions, at which time a missionary service was held and the Rev. Mercer P. Logan, D.D., of Wytheville, who is so familiar with this portion of the Diocese and its needs, opened with a short address and was followed by the two missionary speakers who had just been over the extreme southwestern portion of the Diocese, and in the mining fields in that section, where there are a large number of people in several towns without a resident minister of any kind, and a fine opening for the Church; the Rev. T. S. Russell of Bristol, Va., giving a practical statistical account as to condition and needs, followed by the Rev. R. E. Boykin, who spoke from personal observation of the customs and habits of the people, proving from some of his own missionary experiences, how the Church is suited for all sorts and conditions of men, showing a marked improvement wherever its influence is felt.

This meeting was brought to a close by the Rev. Mr. Milton of St. John's Church, Roanoke, Va., who spoke of the necessity of giving such work financial support, and the last service was Friday morning, at which time the Rev. R. E. Boykin of Abingdon, Va., preached the closing sermon.

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A SUNDAY SCHOOL FLOWER SERVICE.

The Flower Service, first issued last Spring, was a surprising success wherever used. It consists of a service entirely from the Prayer Book, and Five Hymns suitable for the occasion. The Service is largely copied from the services so commonly used in England.

Begin the practice of the hymns early, as it holds the children of the Sunday School together after the Easter festival, and they look forward to the Flower Festival with enthusiasm.

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MILWAUKEE, WIS.

Convocation was the discussion of a very able paper on the Kenosis, by the Rev. W. H. Milton. This Convocation was pronounced by all to be one of the most successful and pleasant that has been held for years.

TENNESSEE.

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

Funds for Episcopal Residence.

THE CHURCH PEOPLE of Memphis have succeeded in raising \$16,000 with which it is expected that a suitable episcopal residence will be erected at once on property already belonging to the Diocese, adjoining the Cathedral. An appeal has been made to friends outside the city to subscribe \$4,000 in addition to furnish the same, the furniture to belong to the Bishop personally. The present episcopal residence is a building erected before the war and now in such a state as to render it practically uninhabitable. It was necessary to tear down a portion of the structure to make room for the Cathedral edifice, thus not leaving a sufficient amount of room for a family of ordinary size.

WASHINGTON.

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

Churchmen's League—Woman's Auxiliary.

THE ANNUAL MEETING of the Churchman's League was held in St. John's parish hall on the evening of Monday, May 6th. There was a very large attendance, representatives of 27 parishes being present. The President, Mr. William A. Gordon, occupied the chair, and after the transaction of some routine business, there was an election of officers for the ensuing year, and an executive committee to serve for the same period. The President was re-elected, and also the Secretary, Mr. Edward F. Looker, and the Treasurer, Mr. William P. Young. The annual report of the executive committee was read by the Secretary. It states that the membership of the League is steadily increasing, and becoming more widely spread over the Diocese. It now numbers 436. The regular quarterly meetings have been held and largely attended. At several of them historical sketches of the older parishes of the Diocese have been read, and will be preserved in the archives. Others of a like character are in preparation. Reference was made to the last course of Lenten lectures as being of more than ordinary interest, as attested by the large and appreciative audiences which attended them.

In a brief address by the President, several practical suggestions were made as to the conduct of future meetings. These were referred to a committee of five, to be appointed by the chair. The rest of the evening was devoted to hearing short papers on some of the institutions of the Church in this city, most of them recently established.

ON TUESDAY, May 7th, the closing service and annual meeting of the Woman's Auxiliary of the Diocese was held in Trinity Church. The Bishop being unavoidably absent, the Holy Communion was celebrated by the Rev. Richard P. Williams, D.D., the rector of the parish, who also gave a most interesting address, full of earnest and helpful thoughts. After the service, a meeting for business was held in the parish hall, when after a few words from the President, the Secretary's annual report was read reviewing the work of the past year and showing that there are now 30 parochial branches of the Auxiliary, besides several of the Junior Auxiliary, St. Mark's Friendly League, and the Babies' Branch, all of which are affiliated with the parent society. The aggregate value of missionary boxes and other gifts during the year is \$16,204.25. The Treasurer's report showed a small balance in the central treasury which it was voted to add to the offertory at the closing service to be sent to the Rev. J. L. Prevost for his work in Alaska.

The election of officers was then in order, and the old board were unanimously re-elected.

WEST MISSOURI.

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

Progress at St. Joseph—Approaching Gatherings.

THE SUNDAY SCHOOL INSTITUTE will meet at St. George's, Kansas City, on Monday, May 20th. 11 a. m., Holy Communion and address by the Bishop; 1 p. m., luncheon; 2:30 p. m., business session; 8 p. m., service and addresses by prominent speakers.

THE REV. G. HEATHCOTE HILLS, rector of Christ Church, St. Joseph, will preach the sermon at the opening of the Council at St. George's Church, Kansas City, Tuesday, May 21st. The Woman's Auxiliary to the Board of Missions will meet at St. George's on Thursday following.

CHRIST CHURCH, St. Joseph, rejoices in the fact that it is entirely out of debt for the first time in its history. The Easter offering amounted to \$2,222, which was the total amount necessary to clear off all indebtedness. The Confirmation class consisted of 33, twenty of whom were men and women. The reports for the year indicate an astonishing amount of work accomplished in all directions, while the Easter offering of the Sunday School was the largest in the parish history and in the entire Diocese, \$171.10.

EUROPEAN CONVOCATION.

THE CONVOCATION of American Churches in Europe met in St. Paul's Church, Rome, on Wednesday, April 17th, all the European parishes being represented except that of Paris. The Rev. Dr. Nevin presided, the Rev. W. S. Adamson of Nice being Secretary. Resolutions were adopted asking for a better system of episcopal supervision of the European churches, and asking that at least a Bishop might be sent each year to visit these churches. The Standing Committee was elected as follows: The Rev. Messrs. R. J. Nevin, D.D., LL.D., William S. Adamson, H. A. Venables, J. F. Butterworth; Messrs. Thomas Linn, Peter Naylor, John Munroe, John B. King. The Rev. Dr. Nevin and Mr. H. I. Barbey (Geneva), were elected delegates to the General Convention at San Francisco.

AUTHOR'S SECRET.

FOOD THAT BROUGHT BACK BUOYANT HEALTH.

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CANADA.

News of the Dioceses.

Diocese of Montreal.

THE ILLNESS of Dean Carmichael, rector of St. George's, Montreal, causes much anxiety.—A VERY large congregation was present at St. John the Evangelist's Church, Montreal, when Prof. Steen preached, on May 5th.—AT THE closing meeting for the season of the diocesan board of the Woman's Auxiliary, held May 2nd, Bishop Newnham of Moosonee, and the Rev. F. W. Kennedy of Japan, were among the speakers. Archbishop Bond was present, and the President on behalf of the Auxiliary, congratulated him upon his elevation to the Primacy.

ARCHBISHOP BOND and a large number of clergy and laity were present at the convocation of the Montreal Diocesan Theological College in the College Hall, April 30th. Among those who gave addresses was Bishop Newnham of Moosonee, who is a graduate. The reports showed a most satisfactory year.

Diocese of Ottawa.

THE OPENING of the new Church of St. James, Hull, took place April 26th, a year after the old building was destroyed in the great Ottawa fire. The Very Rev. the Dean of Montreal, Dr. Carmichael, preached the sermon, and the Ven. Archdeacon Naylor and the Rev. A. W. Mackay of all Saints' Church, Ottawa, assisted in the service.

BISHOP HAMILTON instituted the Rev. Henry Kittson, M.A., into the rectory of Ottawa, April 27th, and the next day, the Third Sunday after Easter, the new rector was formally inducted in the charge of Christ Church Cathedral, Ottawa.—AT THE adjourned vestry meeting of Emmanuel Church, Arnprior, the stipend of the rector, the Rev. T. J. Stiles, was again increased. The report showed the finances of the church to be in a prosperous condition.

Diocese of Niagara.

BISHOP DUMOULIN proposes to hold a general ordination in Hamilton on St. Barnabas' Day, June 11th. The Examining Chaplain, the Rev. Canon Sutherland, will give any information required. The annual meeting of the Diocesan Synod opens in Hamilton on the same day.

THE CONGREGATION of St. George's Church, Harriston, have raised nearly all the money needed for the repairs on the church building, and that entirely by subscriptions; no socials or entertainments of any kind have been given to obtain funds.—THE ANNUAL meeting of the diocesan Woman's Auxiliary was held April 24th and 25th. There was a celebration of Holy Communion in the Cathedral, Hamilton, on the morning of the first day. Bishop Dumoulin promised an address at the business meeting. There were several good speakers at the open missionary meeting on the evening of the 24th.

Diocese of Huron.

A MISSION has been recently concluded in the Church of St. Matthew's, London, conducted by the Rev. Arthur Murphy, which appears to have been very successful.—ST. JAMES' CHURCH, St. Mary's, has been repaired and re-painted. The receipts for the year were larger than the previous year. A plan for raising a "Queen Victoria Memorial and Century fund" for beautifying the church, has met with great approval in the congregation.—IN THE report of Trinity Church, Mitchell, it was shown that the average number of communicants at each celebration of Holy Communion during the year, was double that of the previous year.

Diocese of Toronto.

THE ANNUAL meeting of the diocesan board of the Woman's Auxiliary commenced in Toronto, May 8th.—AT A recent Confirmation

in St. John's Church, Toronto Junction, 16 out of 36 candidates were young men.—IT HAS been decided to replace St. George's Church, Gores' Landing, by a new building.

THE BISHOP purposes holding a general Ordination on Trinity Sunday, June 2nd. Necessary information may be procured by addressing the examining chaplain, the Rev. A. J. Broughall, 99 Bellevue avenue, Toronto, Ont.—REPORTS continue to come in of vestry meetings which are many of them very encouraging. Those from St. John's Church, Cookstown, and the mission of St. Luke's, show larger balances in hand than for some years has been the case.

Diocese of Rupert's Land.

CHURCH WORK in the parish of St. Matthew's, Brandon, is prospering greatly. A new school-house and parish room are to be built at once for which part of the funds are already in hand. A lady of the congregation presented surplices for the choir as an Easter gift.

Diocese of Fredericton.

THE NEW CHURCH at Fredericton Junction was consecrated on St. Mark's Day, the Bishop of the Diocese officiating, being assisted by a number of the clergy. The church is Gothic in form, and was designed by the Rev. Scovil Neales of Sussex. The interior is finished in natural spruce, trimmed with black ash. The altar, of oak, is the gift of Mrs. Medley, the font the gift of Mr. W. Tyng Peters, and the credence table the gift of the Rev. G. F. Scovil.

THE OPENING of the church at New Brandon took place the First Sunday after Easter, the corner stone of which was laid twelve years ago.

Diocese of Quebec.

THE BISHOP has appointed the Rev. G. W. Dumbell, D.D., rector of Sherbrooke, to be the preacher at the opening service of the biennial synod, to be held in Quebec Cathedral on Tuesday, the 4th of June.

A MINISTER was recently approached to marry a couple. They came from an adjoining county. The newly-elected county clerk did not know that they should procure a license from the county they lived in. So he issued one. The clergyman did not know the law. So he married them. Now the law imposes a fine of \$100 on the clergyman, or 90 days in jail. Few clergymen have a hundred dollars to pay to get a one or two dollar fee; and we do not know any jail we could recommend. So we say, get hold of the marriage law, and read it.—G. D. G., in *Church Helper*.

TRANSFORMATIONS.

CURIOUS RESULTS WHEN COFFEE DRINKING IS ABANDONED.

It is almost as hard for an old coffee toper to quit the use of coffee as it is for a whiskey or tobacco fiend to break off, except that the coffee user can quit coffee and take up Postum Food Coffee without any feeling of a loss of the morning beverage, for when Postum is well boiled and served with cream, it is really better in point of flavor than most of the coffee served nowadays, and to the taste of the connoisseur it is like the flavor of fine Java.

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Charcoal sweetens the breath after smoking, drinking or after eating onions and other odorous vegetables.

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All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Absorbent Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics in tablet form or rather in the form of large, pleasant-tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is, that no possible harm can result from their continued use, but on the contrary great benefit.

A Buffalo physician in speaking of the benefits of charcoal, says: "I advise Stuart's Absorbent Lozenges to all patients, suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them, they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation yet I believe I get more and better charcoal in Stuart's Absorbent Lozenges than in any of the ordinary charcoal tablets."

SUMMER HOMES.

In the Lake Country of Northern Illinois, Wisconsin, Minnesota, and the Upper Peninsula of Michigan, on the line of the Chicago, Milwaukee & St. Paul Railway, are hundreds of most charming summer resorts. Among the list are: Fox Lake, Delevan Lake, Lake Geneva, The Lauderdale Lakes, Waukesha, Oconomowoc, Palmyra, The Dells at Kilbourn, Elkhart Lake, and Madison, Minocqua, Star Lake, Frontenac, White Bear, Minnetonka, Marquette, Spirit Lake, Okoboji, Big Stone Lake, etc., etc.

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CHIEF DAYS.

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The Magazines

THE *Sewanee Review* (Longmans, Green & Co.), for April has a very readable article on "John Marshall, Southern Federalist," by B. J. Ramage. So much attention has been recently given to the life and work of the distinguished Chief Justice of the U. S. Supreme Court, that the article is in line with public sentiment. The remembrance of the great men of the Republic is peculiarly appropriate in the case of John Marshall, for, as the writer of this article truly says, his "impress on our national history is only surpassed in its importance by that of George Washington himself." In fact, if Washington was the father of his country, Marshall may be called its nursing mother, for it was he who really put life into the Federal Constitution and gave it development and strength. His services to the country are inestimable. "The Rise of Greek Drama" is a rather discursive paper by William Cranston Lawton. But he has a clear theory which he thus enunciates: he holds that (1) choral performances of a mimetic and dramatic character begin unmistakably in the Homeric age, and were attached to many cults; some of them, as Demeter's and Apollo's, of lofty and dignified types; but (2) that the origin of drama in the Bacchic dithyramb bids us associate merriment rather than "tragic" dignity with its whole earlier history; and (3) that the more earnest religious spirit of the dramatic art, maintained in great degree through the fifth century, is probably due to two kindred causes, viz., the great struggle with Persia, and the character of Æschylus. This paper is an interesting study of the subject, and seems to be in accord with the facts of Greek history, which commends it to our acceptance. The article on "Joseph G. Baldwin and the 'Flush Times,'" by George F. Mellen, is delightful, and arouses a desire to possess the volumes which such a unique and truly American character as Judge Baldwin produced. From this review of them we are led to conclude that they ought to hold a permanent place among "Americana." "Arnold's Invasion of Virginia," by Francis R. Lassiter, is concluded in this number. The Editor of the *Review*, Mr. John Bell Henne- man, contributes an able paper on "The Brontë Sisters" which is inspired by the recent appearance of "The Hawthorth Edition" of *The Life and Works of the Sisters Brontë*. The merit of this paper is that it is intensely sympathetic with the character of the writings under discussion, and appreciative of the remarkable women who in their way astonished the literary world by their peculiar genius, freshness of imagination, and brilliancy of style. We commend *The Sewanee Review* to all who are attracted by high class magazine literature and discriminative judgment in literary matters. Few magazines either in America or England can boast such excellent reviews of current literature as appear from time to time in this publication.

THE *Edinburgh Review* for April contains eleven articles, most of which are of high merit. Besides, we have as a preface to them all, a brief but eloquent tribute to the memory of the late Queen. The article on "Canada" is replete with historical and economic information, summarizing the very latest knowledge concerning our vigorous northern neighbor, and informing us, incidentally, about our own unstatesmanlike errors in our treatment of her. The article on M. Maurice Maeterlinck, Moralist and Artist, is a good piece of critical discussion. Maeterlinck is neither so profound a thinker, nor so wide and genial in his sympathies, as Novalis, but in his narrower sphere he is intense, artistic, impressive. A discussion of the question

whether a Cabinet Minister or other high employee of the government ought to accept or retain a position as director in a business corporation, is the object of the article on "Ministers and Directorships," and it is strongly argued that they should not be permitted to do so. It strikes us that this is a much higher plane of public morals than commonly prevails in American political life. There is a brilliant article in review of Mr. Leslie Stephen's work, in three volumes, on "The English Utilitarians," showing how potent has been their influence in bringing about important political and social reforms, while as a school they have never won a complete or a lasting ascendancy in England. The next article, on "The Irish Catholic Clergy," is really an indictment of the Roman priesthood in Ireland for their failure to exert themselves to better the social and moral condition of the Irish. The system of training at Maynooth is also severely criticised as narrow, defective, and inadequate to turn out a highly educated and influential class of priests, who could raise the character and condition of the people. One of the best and most striking articles is that on "American and English Working People." The comparison of the trade and manufactures of the two countries, and of the spirit and efficiency of their working men is here made with candor and thoroughness, and the advantage is admitted to be in favor of the American in almost every particular. The chief reason why we are pressing England so closely in the markets of the world, and outstripping her in some important fields, is the superiority of American working men as such, their pride in the work, their intelligence and dexterity. English workmen are seriously warned to bestir themselves, or their prestige will vanish. "Woodcuts and the Illustration of Books" is a delightful article and brings us in touch with Rossetti and others, but the art of William Morris is criticized none too kindly.

HOME HANDICRAFT in America, its weak points, and how to render it artistic and profitable, are discussed in a racy, unsparing article in *Good Housekeeping* for May by Gertrude S. Trowbridge. A Dinner at Luna's, by Mabel Clare Craft, author of *Hawaii Nei*, describes a meal at a celebrated Mexican restaurant in San Francisco. Beautiful illustrations accompany the article. The Advance of Malaria is described by Prof. W. G. Johnson, with illustrations, and the story of a victory over mosquitoes and malaria in a New York village is told by Martha Holladay Claghorn. There is a charming, illustrated sketch of Ella Wheeler Wilcox. Herbert Myrick gives an account, with illustrations, of a New Yorker's beautiful summer home in the country which pays for itself. The pages devoted to cookery and home work are particularly good. Mrs. Emma P. Ewing gives the secret of her famous strawberry preserves. A woman tells how she fed her family on 90 cents a day. There are recipes and methods for making ices, croquettes, dishes utilizing sour milk, and so on; and a lesson at the New England cooking school. There is a page of old-fashioned tatting, and there are pictures of new

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tea cozies. A model kitchen is described and pictured. Published by The Phelps Publishing Co., Springfield, Mass., at 10 cents a copy, \$1.00 a year.

THE *Nineteenth Century and After* for April opens with two articles on the army and its reform, a part of the discussion which has occupied the pages of the English magazines for some time. A paper follows on "The Modesty of English Women," by Mrs. William Mahood, in which a rather equivocal conclusion is reached as to the direct question, and the plea is made for the education of women on an equal plane with men, with marriage in view only as an incident in woman's life, rather than as the object of it, in order to save the sex from making itself too cheap. The article is worth reading. In a social condition in which the women so far outnumber men as is the case in England, the problem of the proper relation of the sexes is a difficult one. One of the most interesting articles in this number is "The Bacteria Beds of Modern Sanitation," by Lady Priestley. The method of sanitation, concerning which she gives some notes, does not appear to have been as thoroughly studied and applied in this country as in Europe. Another and a most delightful article is on "Robert Browning, the Musician," Miss A. Goodrich-Freer. All readers of Browning's poems are familiar with his references to the science of music, and the love for music which is so often apparent in his lines, but not every one knows that he was a musician of no mean ability himself, not as a mere student of the art, but as a finished professor and improvisatore. Professor Herbert A. Giles has a very brief account of the Chinese *Encyclopaedia Maxima*, and of the destruction of nearly all of it in the siege of Peking last year. The article in this number which is of most interest to Churchmen is "An 'Advanced' View of the 'Church Critics,'" by the Rev. W. J. Scott. After reviewing in a half serious vein the effect of Mr. Walsh's book, *The Secret History of the Oxford Movement*, he insists that such a thing as a "ritualistic conspiracy" is simply impossible, because the advanced clergy never have acted together, never have been free from individualism. "Any priest who tries to bring about united action finds himself confronted by opposing brethren, who cavil at him to the ninth part of a hair," and much more to the same effect. He dwells strongly upon the fact of the general leveling up throughout the Church, and the safety of the "safe men." But one regrets to read his reluctant admission that now, at last, as the result of all the past harrying, but more particularly because of the suspicious attitude of the Bishops toward the advanced men, and of the line taken by the two present Archbishops, there is a real Romanising party, "there is an unsettledness among the clergy, among the younger clerics especially, which is of ill omen. . . . For this the Bishops, and the Bishops alone, are answerable." The entire article cannot be summarized here, but it must attract attention, and is worthy of thoughtful consideration. There are several other good articles in this number, especially that on "Lord Curzon in India" by Stephen Wheeler.

THE *Westminster Review* for April is not quite as saturated with the gall of extreme Liberalism as usual, though there is enough of it as it is. "The Polish Danger in Prussia," by Henry W. Wolff, is a capital account of the futile efforts of the Germans to denationalize the Poles of the German Empire. "Rome and her Dutch Rebels," by H. B. Townshend, is a satirical historical parallel between the Batavians and Romans of the Empire on the one hand, and the Boers and the English on the other. "The Roman Quarrel," by Giovanni Dalla Vecchia, is a scathing review of the more recent relations

between the Vatican and the Quirinal, showing how the insulting attitude of the former towards Queen Margharita, at the time of King Humbert's assassination, and towards the memory of that popular monarch, has turned the political situation into a quarrel between the Papacy and the great bulk of the Italian people. It seems certain that the Curia has put itself hopelessly in the wrong, and that it has lost the sympathy of the majority, and the active support of many of its best friends. In consequence of the events commented upon in this article, "the relationship between the Pope and the King is now anything but friendly, but the people is entirely with the State in upholding the rights of Italy against the pretensions of the Vatican and against foreign interference."

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