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No. 5



News and Notes



THERE CAN BE few beliefs concerning the legal status of our island possessions that cannot be reconciled with some one or more of the varying opinions enunciated by the Justices of the Supreme Court in their findings on the important cases handed down on Monday last; and at least the differences of opinion that have existed among intelligent citizens are shown to be themselves inevitable, by the wide divergence of the views of the nine renowned jurists who sit upon the Supreme bench. It is difficult to reconcile the several decisions with each other, because, of the nine, one Justice alone expressed himself as in accordance with each one of the decisions, while the other eight took very different grounds on both of the main divisions of the subject. We may state the decisions broadly, as follows:

(1) Prior to the ratification of the treaty of peace, the islands were foreign territory, even during their occupancy by United States troops. Hence duties were rightly assessed on goods exported from and imported into the United States.

(2) At the ratification of the treaty of peace the islands ceased to be foreign and became domestic territory, in every way (apparently) analogous to the organized territories of the United States. Hence the collection of duties at that stage was unconstitutional and duties paid under protest must be refunded; but

(3) The passage of the Foraker act establishing a special form of government for Porto Rico was lawful; on grounds upon which, however, no majority of the Court agree, thus leaving the subject in unsatisfactory form as to the exact precedent created.

As stated, only one of the nine Justices was able to reconcile the opinion in (2) with that in (3). It is deplorable that the Court might not have been more nearly unanimous in its conclusions on the essentially important points raised. It would be interesting and it is a temptation, to examine the findings of the Court and the several opinions filed, more in detail. To do so, however, would be to enter into an elaborate legal and political discussion, altogether beyond the scope of this department and of a religious paper. We therefore content ourselves with only the bare statement of facts.

"MORE THAN HALF the divorced persons who enter into the marriage state a second time in one year in this city, were remarried by Methodist ministers." This was the startling declaration made at a Methodist club gathering in Baltimore by a minister of that denomination, the Rev. Dr. W. L. McDowell, as reported by the *Baltimore Sun*. Being challenged for his authority, Dr. McDowell said he had paid a man to go over the records in the clerk of the court's office and that he believed the statement to be correct. He stated, however, that when he said Methodist ministers he did not confine himself to ministers of the Methodist Episcopal Church, but that he referred to ministers of all branches of Methodism. The statement is one that ought to bring the blush of shame, first to every Methodist, and afterward, to every Christian. The organization that but little more than a hundred years ago abandoned the Church of England in despair because of the low moral and religious tone of her clergy, now the chiefest prop of the most notorious incentive to breaking the moral law of Almighty God which can be found in this country! Methodists, for shame! Where is the puritanical *method* in religion which animated your fathers? Surely this can only be a result of their abandonment of the Church of the living God, when, desiring to practise a truer

religion, they set up their rival organization instead of humbly working to reform the coldness and barrenness of the Church wherein yet the Holy Spirit dwelt. Could there be a better illustration of the decadence in morals which is bound to follow abandonment of the Catholic Church?

THERE are certainly embarrassments attending the giving away of vast sums of money, as Mr. Andrew Carnegie is learning. Not content with giving away the millions which have gone into library, educational, and other schemes in this country, his colossal plan to endow scholarships to the extent of \$10,000,000 in the Scottish Universities is published. But the colossal gift is one which may well cause the Universities to pause before accepting it. The scholarship system which Mr. Carnegie would thus endow is one which has been tolerably satisfactory on a small scale, but which is so arranged that each scholarship does not pay the full cost of the education of the beneficiary. Indeed scholarships, like paid tuitions, never do pay. The question then arises whether the Universities can properly cope with the vast number of pupils which will flock to them on Mr. Carnegie's offer; and it seems quite reasonable to conclude that they cannot. The fact is that in his laudable attempt to avoid pauperization by his gifts, Mr. Carnegie has attached conditions that themselves require more wealth than many of his beneficiaries can rightly devote to these several objects, altogether irrespective of their intrinsic value; and this has caused several American municipalities to decline the library offers tendered them, while more will doubtless wish in later years that they had declined. On the whole, while we can see objects upon which millions literally might with advantage be spent, yet we are not positive that we should welcome a general following of his example by other multi-millionaires. To give judiciously is a duty, but it is also a problem.

THE PRESBYTERIAN General Assembly has bravely determined by a large majority not to refuse the widely expressed desire to issue a new statement of belief in explanation or modification of the Westminster Confession. This was inevitable, since the vast majority of the presbyteries have asked for such action, and the movement could not have been more than temporarily curbed by refusing to grant the demands. But the determination to proceed marks an epoch in the Presbyterian body, and opens the floodgates to a stream whose composition no one can forecast. The plan adopted is to issue an explanatory declaration of the Presbyterian faith, simpler than the Confession, but not superseding it.

THE COUNTRY will indorse the dismissal of five and suspension of six cadets from West Point on the ground of their mutiny and their support of the barbarous hazing which sensible people demand shall be abolished at the academy. Men who, in the face of recent events and of published testimony, and knowing the public determination, persist in hazing or in defending hazing, are, to put it mildly, not the men who are wanted as officers in the United States army. They should be made to feel that their disgrace is real, and that they have merited the contempt of the American people—which they will be quite certain also to receive. We assume of course that the facts are as they have been published; and as the Secretary of War has declined to re-open the case, we presume they are substantially correct.

LONDON LETTER.

LONDON, May 14, 1901.

THE Chief Rabbi, Dr. Adler, in the course of his sermon recently delivered at Birmingham, is reported to have said that there was "only one thing" which they (as Jews) had to complain of in England, and that was the "continuous attentions of conversionists" with a desire to shake their religious faith. While the late Bishop of London "set his face most strongly against these attempts to propagate Christianity among the Jews," his successor, he feared, was not likely to "tread in his footsteps"; for he seemed to favor that "most unholy endeavor to inveigle (?) the Jewish people of the East End." It is to be earnestly hoped that the Chief Rabbi's astounding statements concerning the late Dr. Creighton, which reflects so seriously upon him both as a Christian and a Bishop, will be emphatically contradicted before long from some authoritative source.

In *Great Thoughts* of April 27 there appeared, under the heading of "Biblical Criticism," quite a long report of an interview with Professor D. S. Margoliouth, Laudian Professor of Arabic in the University of Oxford; a comparatively young Hebrew in deacon's orders, and not only one of the most learned and brilliant of Biblical and Oriental scholars, but perhaps the very strongest opponent with whom the neologian critics have to contend. "I think," said he, "that in all probability many of the leading propositions connected with the new school of criticism are absolutely untenable. This is in part owing to the enormous complications to which their hypotheses have led; as, for instance, in the case of the Book of Isaiah, in which the old hypothesis that it is divided into two halves, has led by perfectly logical steps to the assumption nowadays that it was written by more than ten authors. . . . It has never to my mind, at all events, been proved that we possess instruments capable of analysing documents to such an extent as that." As to the Book of Daniel, Professor Margoliouth laid much stress—as he also does in his recently published *Lines of Defence of the Biblical Revelation*—upon the evidential value of the apocryphal Book of Ecclesiasticus. It is now possible to show, he said, that that book, "which consists largely of passages and quotations, as an anthology of the Old Testament, has utilized verses of Daniel as it does verses of other parts of the Bible. The result is that the modern theory, which dates Daniel about 165 B. C., breaks down. That theory requires Daniel to be a Maccabean; and it has now been shown that a pre-Maccabean writer bases a theological argument on the *last* verse of Daniel, and borrowed phrases from the earlier part of the book. It is true we don't at once prove it to be genuine, but the current theory is at all events hopelessly broken down." In conclusion, the Professor expressed his belief that "our chief hope for the satisfactory analysis of the documents of the Old Testament" lies in the fact that "ancient history in Palestine was written in stone"; and that excavation in the Holy Land may lead to results "which, lying outside the range of conjecture, will not be liable to be overthrown."

On the Sunday after his enthronement Dr. Winnington-Ingram appeared in the pulpit of St. Paul's for the first time as Bishop of London, pleading on behalf of the Decoration Fund. That Cathedral in its architecture and reredos—"depicting the glory of the Incarnation"—and services, where many had found "much of spiritual profit and comfort," was a blessing, he said, for which they should "give God thanks." It appears from a newspaper report that Sir William Richmond has completed his design for the Whispering Gallery in St. Paul's, which means, quite likely, the re-opening of the floodgates of controversy in *The Times* concerning the whole scheme of decoration at the Cathedral.

Lord Hugh Cecil, M.P., in the course of his vivacious speech at the annual meeting of the Oxford House Settlement, in Bethnal Green, held at 9 o'clock on Sunday evening, May 5th, in the Hall of New College, Oxford, remarked that there was a "special claim" to be made in Oxford in favor of "this Oxford movement" in East London, because it came of an "august family." The Oxford House belonged to the same family as "the Holy Club over which John Wesley presided and the body of learned and pious men who published the *Tracts for the Times*." It was to be reckoned in their company because it "set before members of the University an ideal Christian life," and it offered them "usefulness and happiness which alone could be founded on useful work attempted and performed."

Our unhappily separated brethren of the Anglo-Roman Schism are ordinarily very particular not to call themselves "Roman Catholics," but simply "Catholics." It appears, how-

ever, that in drawing up the terms of the Address recently presented to the King by the deputation headed by Cardinal Vaughan, due care was taken to prefix the title "Roman" to that of "Catholic"; the Address beginning as follows: "May it please your Majesty: We, the Cardinal Archbishop and Bishops of the Roman Catholic Church in England." Assuming, however, that the title "Roman" had been omitted, his Majesty would probably have been displeased; for in the eye of the law the only *Catholic Church* in England is the *Church of England*.

The Corporation of the Sons of the Clergy, a charity founded in 1678 on behalf of necessitous clergymen and their families, held its annual festival on May 8 at St. Paul's. Among others present were the Primate, the Bishops of London and Lincoln, Canon Scott-Holland, and the Lord Mayor and his suite. The Dean of Windsor preached the sermon. The service in connection with this festival is musically always one of the most notable held at St. Paul's; the music on the late occasion being rendered by the Cathedral choir, augmented by the choirs of the Abbey and the Chapel Royal, and also by an orchestra under the conductorship of Sir George Martin, organist of the Cathedral. The playing of the "In Memoriam" overture (written by the late Sir Arthur Sullivan) by the orchestra before the services began was particularly fine. The anthem was the elaborate setting for tenor soloist and chorus of Psalm cxxv., dedicated by the late Professor Hiller of Cologne to Sir George Macfarlan. In accordance with an old-time custom on such occasions, the "Old Hundredth" was sung to the orchestral accompaniment composed for this festival by Dr. Hayes in the middle of the 18th century; while in accordance with another old custom Handel's "Hallelujah Chorus" was sung immediately after the sermon. In the evening about 200 of the members and friends of the Corporation dined together, the Lord Mayor presiding. The Primate, in response to his toast, said that, while the intellectual standing of the clergy was no higher now than when he became a Bishop thirty years ago, the moral and spiritual standard was "distinctly higher."

Surely the Angel of the Church must mourn over the present tribulation of the Church in the Diocese of Worcester. While one priest, the Rev. Charles Evans Beeby, vicar of Yardley Wood, Birmingham, is practically allowed by the Bishop of that Diocese to blasphemously criticise the most sacred verities of the Christian Faith, another priest, the Rev. Arnold Pinchard, vicar of St. Jude's, Birmingham, is grievously molested by Dr. Perowne for obeying the law of the Church as laid down in the Ornaments Rubric. In November 1899, the vicar of St. Jude's, in compliance with an episcopal monition arbitrarily used, agreed to "forego" the liturgical use of incense; though at the same time giving the Bishop to understand that in case he resumed it, as he fully intended to do at "some suitable opportunity," he would give his Lordship due notice. After an interval of twenty months the opportunity came at Easter, due notice being given that incense would be liturgically resumed *only* on Palm Sunday and Easter Day, and thereafter suspended again. Although the Bishop had time to reply before Easter Day, he made no acknowledgment of the notice until April 17, when the vicar received notice that his assistant curate's license was withdrawn and that he himself was inhibited from taking duty in any church in the Diocese except his own. Quite likely the liturgical use of incense will now be permanently restored at St. Jude's.

Both Houses of both Convocations of the Provinces of Canterbury and York, also both Houses of Laymen in connection therewith, met last week for despatch of business. The draft Bill for the reform of Convocation, now called "The Convocation of the Clergy Bill," introduced by the Bishop of Rochester into the Upper House of the Southern Convocation, was agreed to by both Houses; and the Primate seemed to think that there was "a very considerable probability of their being able to carry the Bill through Parliament either during the present or the next session without very great difficulty." The present measure, unlike the former one which came to grief on account of its provision for the creation of a representative lay element, provides only for the reform of Convocation under a Declaratory Act and for a joint sitting of the two Convocations. In the course of the debate in the Upper House on the eight resolutions introduced by the Bishop of Winchester on the subject of the supply and training of candidates for Holy Orders (provisionally passed by the House last year and now finally adopted), the Bishop of London thought there were five hindrances in the way of men's seeking ordination. They were—"non-realization of the objectiveness of the call, the unsettlement of men's minds, the attractions of the Indian Civil Service, the poverty of the

clergy, and the lack of encouragement given at home and at school." His Grace the President, however, held that the financial difficulty must be "put at the head of all the obstacles," operating much more, indeed, "upon the parents than the candidates themselves." What they had to deal with was not so much, he thought, "the public schools and the universities as the homes of probable candidates." J. G. HALL.

NEW YORK LETTER.

THE Rev. Ernest M. Stires has, to the immense gratification of New York in and out of St. Thomas' parish, accepted his election to the famous Fifth Avenue church, and will enter upon his duties in September. This Fifth Avenue is not, by the way, the centre of New York, around which other parts of the city's life revolve. That condition obtains in most cities, but not in this one. All of the Fifth Avenue places of worship require to have in them great preachers or at least great Church leaders—strong personalities who are able to counteract the centrifugal force which seems to possess everybody in that neighborhood. The Church year, or that part of it in which work is possible, grows shorter and shorter there. Houses begin to be closed by May 15th, and they do not all open before Christmas. Even when they are open the people resident in them are grown-up young men and young women, and the minister of the Gospel has no harder problem to solve than how to reach and interest the highly fed, highly bred, over traveled young men and young women. Fifth Avenue churches must depend upon strangers for a good part of their congregations, and strangers follow magnets, or at least what people say are such. Gradually Murray Hill and other palaces are giving way to family hotels. The very rich are departing. If Mr. Stires' rectorate be a long one he will see St. Thomas' much like the Grace Church he is leaving, or like the equally well known Grace here. An endowment, increased plant, and augmented clergy staff—it is into that condition that Mr. Stires will enter next fall. He finds a clear field at least, for St. Thomas' Chapel vicarate is vacant. Since the late rector's death the parish has been in charge of the Rev. John Huske, and he has given excellent satisfaction in a trying position.

Many years ago Miss Catherine Lorillard Wolfe bought and presented to the Italian mission of San Salvatore the old St. Philip's Church in Mulberry street, when the latter went to West Twenty-fifth street, its present location. Two years ago the city acquired the Mulberry property to make space for a street extension, and since then San Salvatore congregation has had temporary quarters in Bleecker street. It has now been determined to re-model the See House in Lafayette Place at a cost of \$50,000. This is about three minutes' walk from the old site and is considered an excellent situation because it is fairly convenient to the Italian colony south of Bleecker street and to Italian families on the east side of the Bowery below Eleventh street. The two upper stories of the See House are to be preserved. A porch entrance in the alley which is now just south of the House will be provided, and a new façade of late English Perpendicular Gothic will be built, as much as possible of the marble material being used. The new auditorium, to seat 350 and to have a recess chancel on the west, will occupy the space of the first two floors of the present See House. Passing through the porch and down the open way, entrance will be had to a hallway in which will be elevator and stairway leading to the upper stories above the church and to the annex now existing at the rear, and into the latter of which the diocesan offices will be transferred. The Rev. Dr. George F. Nelson, who has been preaching to Italians in their native tongue for more than a year, and who is about to retire from the superintendency of the City Mission, will be in charge of the new church. A new superintendent will not be elected at once. Work upon the new church will begin in June. There will be gymnasium and other quarters.

A new mission, which will probably be called Ascension, was begun on the Sunday after Ascension by Christ parish, Bloomfield. It is located about three miles from the parish church and in a neighborhood so interested in the new venture that 120 persons were present on the opening Sunday. The rector, the Rev. Edwin A. White, has to help him several lay readers, whom he is about to form into a Brotherhood Chapter, the special work of which will be the care of this mission. Two store-rooms were rented, the partition removed, and a most attractive interior secured.

The mission of the Advocate, Tremont, now two years old, has completed a small chapel, seating, with gallery, about 250

persons. With only a small amount of help from down town,

the earnest people have been able to purchase land and chapel, a task the difficulty of which will be understood when it is explained that several hundred lots in the next street were recently sold at \$4,000 each. The neighborhood is growing very rapidly. The Sunday School numbers 130. The chapel is frame, Gothic in style, and has been neatly furnished.



THE RECTORY, SEAFORD, L. I.

Atonement mission, which adjoins St. Peter's, Westchester,

and is much indebted to the Rev. Dr. Clendenin although under Archdeacon Tiffany, celebrated its first anniversary on Whit-sunday. The Archdeacon was the celebrant at the Holy Communion in the morning, preaching a helpful sermon. There was a second service in the afternoon, and in the evening several lay helpers made addresses. The Sunday School numbers something above 50, and the mission has supported itself from the start.

A unique mission under the Archdeaconry of Queens and Nassau is St. Michael and All Angels' at Seaford, the work of which is principally among the fisher folk on the south side



ST. MICHAEL AND ALL ANGELS' CHURCH, SEAFORD, L. I.

of Long Island. The priest in charge is the Rev. F. W. Burge. The plant, since the late improvements, is one of the prettiest group of Church buildings to be found anywhere. It consists of church, rectory, and parish house, and valued at \$10,000.

Last week was the commencement week at the General Seminary. The baccalaureate sermon was preached on Monday evening by Bishop Hall of Vermont, and on Tuesday the Alumni essay was read in the chapel by the Rev. Dr. William M. Hughes of Morristown. The trustees of the Seminary met Tuesday afternoon and elected the Rev. Dr. Samuel Hart, sub-Dean of the Berkeley Divinity School and Secretary of the House of Bishops, as Professor of Pastoral Theology to succeed the Rev. Dr. Edward Hurtt Jewett, who retires because of advanced age. The report of the Standing Committee showed that the real estate of the Seminary was bringing in an annual rental of \$22,360. The trust fund of the Seminary amounts to \$1,364,678, with \$1,285 cash on hand. The securities held by the Seminary show a total market value of \$1,248,624. Their par value, \$1,282,187. The receipts during the year for investment account were \$234,589. A reception was given to the graduating class and the alumni by the Dean and Mrs. Hoffman at the Deanery, Tuesday evening.

The Commencement exercises were held Wednesday morning and were preceded by a celebration of the Holy Communion. Several honorary degrees were conferred, although that of Doctor of Divinity was not given anybody. The graduating class numbered 25. The Pierre Jay prize of \$100 was awarded to William H. McLean of Pennsylvania, the Greek Alumni prize to Ralph B. Pomeroy of New York, and the Alumni prize in Ecclesiastical History to Frederic M. C. Bedell of Maryland.

The S. P. G. Bi-Centenary Jubilee Week in Connecticut.

ON Wednesday evening, May 22nd, at 8 o'clock, was held the opening service of the Week of Jubilee, the Rev. Dr. Storrs O. Seymour of Litchfield, President of the Standing Committee, and chairman of the Special Committee of Arrangements appointed by the Bishop, presiding. Evening prayer was said by Dr. Seymour and the Ven. George H. Buck, Archdeacon of New Haven; the lesson being read by the Rev. E. L. Henderson, rector of St. Luke's Church, New Haven (colored).

The opening address was delivered by Bishop Brewster. He said:

"It is fitting that this Diocese, which is in some sense the primal see of the American Church, should keep this week of Anniversary and Jubilee. On June 16th, 1701, was chartered the Society for the Propagation of the Gospel in Foreign Parts. Immediately it sent missionaries to the New World. In 1702 the Rev. Messrs.

way for the work of the S. P. G. The political conditions, on which I have not the time to dwell, were peculiar. Connecticut had little to do with the Mother Country; and so there was little trouble between them. Compared with other colonies, conspicuous loyalty prevailed here. As, except for a very short period, the Colony had not been under royal governors, the Church was not the Church of hated officials.

"The ecclesiastical conditions were likewise peculiar. In 1701 were founded both the Venerable Society and Yale College, both holding the same jubilee in the same year. These two institutions are intimately connected with the early history of the Church in Connecticut. In 1722 Mr. Piggot was sent as missionary to Stratford, and in the same year Mr. Cutler, the head of Yale College, the great Dr. Johnson, Mr. Brown, Mr. Whetmore and others, declared themselves convinced that they must seek valid Orders elsewhere than in the Congregational Church. 'This event,' says President Woolsey, 'made as much commotion in that day as it would if the President and faculty of Yale University should to-day declare themselves to be Roman Catholics.' The Church in this colony was distinguished by the large preponderance of native clergy. They were men who had come into the Church on conviction, and had brought sacrifices. Thus conditions were not as they were in Maryland and Virginia, or even in Massachusetts. The clergy were men of ability, character, and deep conviction. The Church was not an exotic, but native. And she was universally respected. Leaving the old unhappy battles of long ago, let me remind you of the care and protection given by the S. P. G. through the greater part of the century to the Church people of this colony. Muirson, at Rye, N. Y., and Piggot, at Stratford, sowed the seeds of the Church on our soil.

"The S. P. G. was doing in those early days just what the Diocesan Missionary Society is doing to-day. Only the other day, I found a grant of \$150 made by the Society to a feeble mission station. To-day it has erected one of the most beautiful stone churches in the Diocese, and is one of our best and most flourishing parishes.

"Our debt of gratitude to the S. P. G. we ought to pay by supporting the Gospel in other places. It is fitting that this Jubilee Week should be held near Whitsunday, the Feast of the Holy Ghost, the Spirit of Life, the Spirit of Power, and the Spirit of Jesus. The motto of the Society is 'Come over and help us.' Our labor will not be in vain, for He has said, 'Lo, I am with you always, even unto the end of the world.'"

The Rev. H. I. Bodley, rector of St. Mark's Church, New Britain, made the second address. He said in part:

"I would like to appeal to the business sense of Connecticut as represented here, by saying that a single dollar given to the S. P. G. two hundred years ago, at compound interest to this time, would amount to \$65,500. The average salary of one of these early missionaries, being only \$300, thus put at compound interest, would amount to \$19,650,000. And this money was put at compound interest, and in a better way than in any earthly bank. This bank never fails; it is always sure, the interest is high, and both principal and interest will surely be paid on the Last Day. The saints of that day have laid up for themselves in Heaven a treasure that is simply immeasurable in human valuation.

"Dr. Bray, the forerunner of Bishops here, was sent to the colonies three or four years before the foundation of the S. P. G., to look over the field. He was the kind of man that would sell all of his personal property, and borrow all he could to do the work given him to do. If one dollar at compound interest will amount to \$65,500 in two hundred years, what will be the amount of that devoted soul, put at compound interest, for the same period? The average time of a man's usefulness is twelve years, exactly the time in which one dollar, at compound interest, will double itself. What if each soul, at the end of twelve years, should be represented by two souls, each of these by two, and so on? This would give a total in two hundred years of 65,500 souls! What a vast store of souls is laid up in Heaven to meet these men on the Last Day, who will all recognize in some devoted Bishop or priest his ancestor in the spiritual world and Kingdom!"

The last address was by the Rev. Dr. A. S. Lloyd, General Secretary of the Domestic and Foreign Missionary Society. He emphasized several of the points in the Bishop's address, and made an appeal for personal loyalty to the cause of Missions.

THE SERVICES AT CHRIST CHURCH, BRIDGEPORT.

On Thursday morning, May 23d, the second day of the Jubilee Week was opened by the celebration of the Holy Eucharist in Christ Church, Bridgeport, at 9 o'clock a. m. The Ven. Louis N. Booth, Archdeacon of Fairfield, was celebrant.

At 10 o'clock the Inter-parochial Mission Class met, under the auspices of the Junior Auxiliary of the Diocese. The meeting was opened with prayer by the Archdeacon of Fairfield. The Rev. Herbert D. Cone, rector of the church, made a brief address of welcome, after which the Archdeacon introduced to



CHRIST CHURCH, BRIDGEPORT, CONN.

INTERIOR VIEW.

REV. H. D. CONE, RECTOR.

EXTERIOR VIEW.

Talbot and Keith first preached in New London. From that day on, through the century, the history of this Church is to be found in the records of the Venerable Society. It is worth while to observe that for the gigantic mistake of refusing to give the episcopate to the colonies, the S. P. G. was in no wise responsible. In fact, in the second or third year of its existence, it began taking steps to this end. Archbishop Tennison, the President of the Venerable Society, left, in his will, £1,000 for this purpose; and the Society made petition for the appointment of two Bishops, one for the West Indies, and the other for the Colonies. It is easy to understand why there should be opposition to Bishops in the Colonies; and there was great timidity at the time in both State and Church, across the sea. Things were unsettled here with no Bishop; and the men had to go 3,000 miles in order to obtain orders. The episcopate was finally granted by a Church that cares more for the Acts of the Apostles than for acts of Parliament. Who can read the History of this Scottish Church without acknowledging that it was preserved for this very purpose?

"There were special conditions prevalent here, that opened the

the meeting Mrs. Elizabeth H. Colt of Hartford, the President of the Woman's Auxiliary of the Diocese. Miss Lucy Jarvis, Secretary of the Junior Department, made the opening address, in which she briefly reviewed the history of the founding of the Church in this Diocese. Though the meeting opened in the Sunday School room, it was soon adjourned to the church, which was almost filled. The histories of almost all of the 42 colonial parishes of the Diocese were read, in chronological order, by young ladies representing the parishes. One interesting feature of the morning session was a brief address by the Ven. George D. Johnson, D.D., Archdeacon of Richmond, N. Y., a great-grandson of the celebrated Dr. Johnson.

The following document, read at this same session by the Rev. Dr. Edmund Guilbert of Southport, will be of interest:

"Town of Fairfield, Jan'y 6th, 172^o.
 "May it please your Honors,
 "We, the subscribers are members of the Church of England as by Law established, and having been at great charge in building a Church in this town for the Worship of God, have obtained a very desirable young Gentleman, Mr. Caner, to perform Divine Service and read Sermons to us, whom we are at very considerable charge to support, by paying our Rates to him, till such time as he is of sufficient age to wait on our Right Rev. Diocesan for Orders that he may be our Minister. All which Charges indeed amount to more than we were wont to pay to the Dissenting Minister here. In consideration of which we can't but think it very hard that we should be forced to pay Rates to the Dissenting Minister into the Bargain. The Authority of this Town was a few days ago going to carry some of us to Prison for our Rates, and we prevailed on them to wait one month till we could have Opportunity to make our Application to your Honours, who are the Representatives of King George, our nursing Father, and being to us in his stead, we could not but promise our Selves your Protection from this Hardship, especially since the Bishop of London, one of the King's Council, and the Honble Society founded by Royal Charter expect it from you, and that both you and your Honble Predecessors have been so kind as to declare and Promise your good Regards and Readiness to do anything that might reasonably be expected for the Weal of the Church of England. To you, therefore, we look, and on you we depend for Countenance and Protection while we seek only God's Glory and our own Salvation, according to the best of our Lights. And especially since we have the consent and approbation of our Bishop and the Honble Society for carrying on in the Method above mentioned. We desire nothing (may it please ye Honbles) but to live peaceably among our Dissenting Brethren, and we shall Industriously avoid every thing that may disturb the peace of the Government, only wishing that ye Honbles will provide that these Taxes, which are so grievous an Hindrance to us in Carrying on and Supporting the worship of God according to our Consciences, (be remitted?)

"This is all we ask, and we Humbly Hope that it may appear but a Reasonable Request.
 "from ye Honbles Most faithful & obedient Servants.
 "for Gov. Talcott."

This petition to the General Assembly and Governor of the Colony was signed by fifteen rate-payers.

A bountiful luncheon was served by the ladies of Christ Church in the parish house, to over two hundred guests.

At 3 o'clock in the afternoon began the main service of the day. The clergy entered the church in solemn procession in the following order: The Rev. Geo. A. Robson, master of ceremonies; eight choir boys of Trinity Church; the clergy of the Diocese, not rectors of colonial parishes; the colonial parishes, all but a very few represented by both banner-bearer and rector, the former at the left hand of the clergyman, in the following order:*

- MIDDLESEX ARCHDEACONRY.
 Middletown, Holy Trinity, 1749.
- HARTFORD ARCHDEACONRY.
 Hartford, Christ Church, 1762.
 Bloomfield, St. Andrew's, 1740.
 Hebron, St. Peter's, 1734. Rev. John H. Fitzgerald.
- LITCHFIELD ARCHDEACONRY.
 Watertown, Christ Church, 1764,
 Sharon, Christ Church, 1754.
 Roxbury, Christ Church, 1753. Rev. W. D. Humphrey.
 Litchfield, St. Michael's, 1745. Rev. Dr. Storrs O. Seymour.
 New Milford, St. John's, 1742.
 Woodbury, St. Paul's, 1740. Rev. L. R. Sheffield.
 Plymouth, St. Peter's, 1739.
- NEW LONDON ARCHDEACONRY.
 Brooklyn, Trinity, 1770. Rev. Samuel F. Jarvis.
 Norwich, Christ Church, 1747.
 Poquetannuck, St. James, 1734.
 New London, St. James', 1725. Rev. Dr. A. P. Grint.

*Rectors not named were not present.

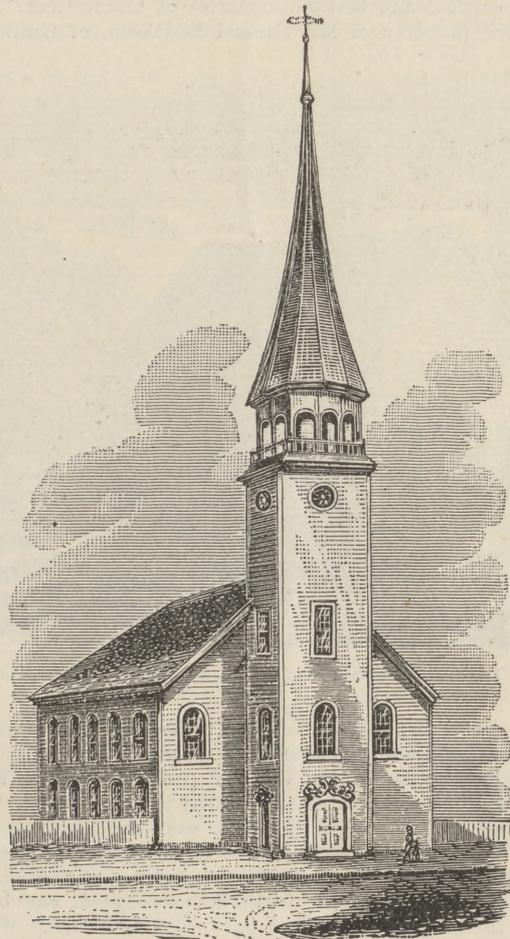
NEW HAVEN ARCHDEACONRY.

- Oxford, St. Peter's, 1769. Rev. W. S. Rafter.
- Milford, St. Peter's, 1764.
- Northford, St. Andrew's, 1763.
- Cheshire, St. Peter's, 1760.
- New Haven, Trinity, 1752.
- Guilford, Christ Church, 1744. Rev. Dr. Wm. G. Andrews.
- North Guilford, St. John's, 1749.
- North Haven, St. John's, 1759. Rev. L. A. Parsons.
- Waterbury, St. John's, 1742. Rev. John N. Lewis, Jr.
- Wallingford, St. Paul's, 1741. Rev. S. W. Lindsay, Curate.
- Derby, St. James', 1737. Ven. G. H. Buck.
- West Haven, Christ Church, 1723.

FAIRFIELD ARCHDEACONRY.

- Easton, Christ Church, 1763. Rev. R. B. Whipple.
- Tashua, Christ Church, 1760. Rev. R. B. Whipple.
- New Canaan, St. Mark's, 1762.
- Danbury, St. James', 1762. Rev. John D. Skene.
- Bridgeport, St. John's, 1748. Rev. Dr. Wm. H. Lewis.
- Ridgefield, St. Stephen's, 1744. Rev. Dr. F. Ely.
- Weston, Emmanuel, 1744. Rev. R. T. Jefferson.
- Stamford, St. John's, 1742. Rev. C. M. Addison.
- Huntington, St. Paul's, 1740. Rev. Dr. F. C. H. Wendel.
- Norwalk, St. Paul's, 1737. Rev. J. M. Coerr.
- Redding, Christ Church, 1734. Rev. R. T. Jefferson.
- Newtown, Trinity, 1732. Rev. G. T. Linsley.
- Southport, Trinity, 1725. Rev. Dr. E. Guilbert.
- Stratford, Christ Church, 1707. Rev. N. E. Cornwall.

Then followed the Ven. George D. Johnson, D.D., Archdeacon of Richmond (Greater New York) and the Ven. Louis Norman Booth, Arch-



TRINITY CHURCH, NEW HAVEN (1752).

deacon of Fairfield, and the Rev. Herbert D. Cone, rector of Christ Church. Then came the Bishop of the Diocese, the Right Rev. Chauncy Bunce Brewster, D.D., preceded by his Acting Chaplain, the Rev. Joseph Hooper of Durham, bearing the crozier.

Bishop Brewster made the opening address. He said in part:

"It is the aim of the Junior Auxiliary to educate especially the younger members of the Church. It is difficult to overestimate the effects of a day like this, whether of the morning session, with its carefully prepared papers, of the exhibition, or of this service of thanksgiving, when we come in like 'an army with banners.' The opening of one of our psalms for this evening is very appropriate to this occasion: '*Non nobis Domine,*' 'Not unto us, O Lord, not unto us, but unto Thy Name give the praise.'

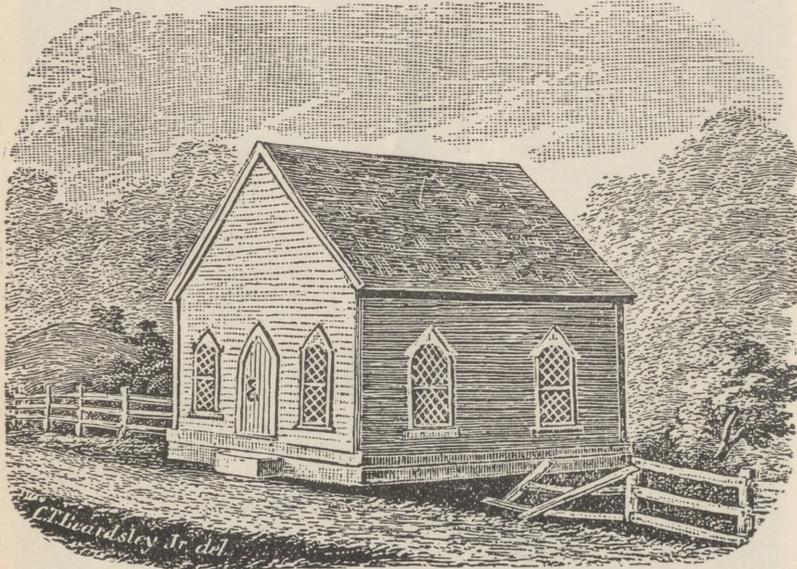
"After my ordination, I went with the blessing and at the wish of Bishop Williams to Rye, where I stayed for nine years. This is the mother parish of us all. With Rye is honorably associated Col. Caleb Heathcote. He became a patron of the movement to bring the old Church into the Colonies. When Mr. Muirson came, the Colonel was his constant companion on his missionary journeys along the

shorts of the Sound. The record of these early missionary journeys is quite amusing. The Colonel, fully armed, accompanied the missionary who preached and administered the sacraments of the Church. In 1707 Muirson had organized the Church people of Stratford into a parish.

"We must lay to heart one lesson with regard to the unity of the Church in this old Diocese. Fairfield grew strong and prosperous, and is now strong. It gave us the second Bishop of Connecticut. I would like to see this unity exemplified in the support of Diocesan Missions. Would that every boy who has borne a banner in this procession may prepare himself to be a steward of the mysteries of God in the priesthood, or a devoted layman. It is an excellent thing for an individual, a parish, or a Diocese, to have traditions. I may claim for Connecticut that privilege, and remind you of the responsibility of living up to them. The fathers were worthy to do great things; let us see that we be worthy to celebrate their memory."

The next speaker was the Rev. Dr. Samuel Hart, Sub-Dean of Berkeley Divinity School, and Professor-elect of Pastoral Theology in the General Theological Seminary.

In the course of a brilliant paper on 'The Early History of the Church in Connecticut, he told the story of the "leather-mitten ordination." The congregation at Stratford, holding that they had a right to ordain their own minister, by laying on of hands, proceeded to do so. One of their number, a blacksmith, was accustomed to wear leather mittens at his work; and at this laying on of hands, he followed his usual custom. There were to be found in the colony of Connecticut, three or four Prayer Books, which Bishop Williams called "the earliest and best missionaries of Connecticut." One of these was the property of Mr. Samuel Smithson, of Guilford. He



THE FIRST CHURCH EDIFICE IN DERBY, CONN.

gave this copy to Dr. Samuel Johnson, when the latter was quite a young man. No doubt this book gave young Johnson the first impulse in the direction of the Church. And he became, after his ordination, the real founder of the Church in Connecticut. Another was in Plymouth. Through this book were founded two or three parishes in Connecticut, and several in Western New York and Ohio.

In closing, the Doctor reminded his hearers of the meaning of "propagation." When a vine is to be propagated, one branch is bent down to the ground, so that part of it is buried. When this part has taken root, it is cut loose from the parent stem. In this manner the Venerable Society has ever worked and still does work. This is the true method of missionary labor.

The Rev. Dr. Lloyd, General Secretary of the D. and F. Missionary Society, made the closing address.

After the offering had been presented, the Bishop read, in solemn commemoration, before the altar, the names of the Colonial clergy of Connecticut. Then, holding his crozier in his right hand, he gave the benediction. The procession then left the church, returning to the vestry, led by the choir boys and the banner-bearers. The church was crowded to the doors.

The services of the day were full of interest throughout; and the arrangement of the various services reflect great credit upon the rector of Christ Church and his helpers.

In connection with this service of thanksgiving there was held, in a building near the church, an exhibition of colonial Church relics, that was of absorbing interest. We were indebted to the Rev. Joseph Hooper of Durham, who is one of the finest scholars in our early history in the American Church, for the arrangement of this beautiful collection of 250 objects. Among them we note the following:

- 1, Bishop Berkeley's Chair, from old Christ Church, Stratford;
- 2, Bishop Seabury's Chair;
- 3, Bishop Jarvis's Chair;
- 4, Communion Plate of Christ Church, Stratford (1750);
- 5, Wood Goblets from Stratford;
- 6, Old Key (1743) from Christ Church, Stratford;
- 7, Records of Christ Church, Stratford, beginning with 1723;
- 8, Bishop Seabury's Mitre;
- 9, Bishop Seabury's Surplice;
- 10, The Crozier presented to Bishop Williams by the Scottish Church in 1784;
- 11, A foot-warmer from Trinity Church, Southport (1815);
- 12, The letter of the Scottish Bishops to the Connecticut Clergy after Bishop Seabury's Consecration;
- 13, A License granted by the Rt. Rev. the Bishop of London, to the Rev. Jno. R. Marshall to officiate in the Colonies;
- 14, A bullet fired by a British soldier at the Rev. John Beach, while he was officiating in Christ Church, Redding;
- 15, Weather Cock shot from the steeple of Christ Church, Redding, during the Revolution;
- 16, Seals of the Diocese of Connecticut, of the Presiding Bishop, and of the President of the House of Bishops; a number of Colonial Letters of Orders, a large number of old Prayer Books, and other objects of interest.

It is certainly to be hoped that at least the most valuable of these relics may soon find a permanent resting-place in a Church museum, or, at least, in the Athenæum, in Hartford.

SUNDAY SCHOOL CONFERENCE IN NEW YORK.

THERE is a growing interest in Sunday School instruction in the Diocese of New York. This is hopeful, for teaching is hard work, and the study of children—of other people's children—an acquired taste. At the Conference this year, held in the Cathedral Crypt on Monday of last week, there was a larger attendance than last year, and the addresses were brighter and better. The Bishop of the Diocese was assisted in the celebration of the Holy Communion by the Rev. Dr. Thomas R. Harris and the Rev. Pascal Harrower, the President of the Commission. In his address the Bishop pointed out the growing interest in child study, and the increasing efforts that are making to bring the training of the child's mind and the Church's work into natural contact. Points made by him were that home training is often lacking, and that the Church must supply the lack; that the best biography of modern times is that of Huxley; and that without regard to the value of the printed page, even the page of the Bible, that which often quickens the young mind into action is inspiration obtained from some grown person, when probably that grown person has the least idea of being an inspiration to any one.

Chairman Harrower formally opened the Conference by an admirable address on Sunday School instruction of the day. He found much in it to praise, and expressed appreciation of personal work done by teachers in the Diocese. Yet he could see places where improvements might be made. He took up the subjects of organization and grading, the teaching force, and the home. Pointing out difficulties familiar to all, he asked: What are the remedies? and said the whole conception of the Sunday School must undergo a change. It must be regarded as a serious and vital factor in our educational life. There should be established in great centres—New York, Chicago, Boston, Philadelphia—training schools for Sunday School teachers. During the past winter about 350 have attended such schools of this Commission. The next step is to arrange extension courses to reach other parts of the Diocese. A third step will be a model school. The attention of the Church may well be given to this great subject.

After luncheon, Warden Butler of the Seabury Divinity School gave what many regarded as the best paper of the Conference. He defined education as "The adaptation of a person to environment, and the development of a capacity to modify that environment;" and compared that given by science, with the account given by Moses, as the command of God to man concerning his task upon the earth. First of all, the school-room. It must be one filled with sunshine. The younger the child, the more sensitive is he to surroundings. The primary class-room should be the cleanest, the brightest of all. Give the restless boy, not an injunction to sit still, but a command to do something—the right thing. Find out his talent, and use it. The worship of the school should be devotional. It should also be educational. The Warden's points were that the greatest problem of the school is to get teachers that can teach; and that the only way to do that is, first to make grown persons willing to come and be taught to teach; and second, to have a pastor competent to teach them.

Warden Cole of St. Stephen's College, and Prof. Dutton of Columbia University, spoke on "Comprehensive and Systematic Order of Study," and the Rev. W. W. Smith, M.D., gave the report of the Commission for the year. The last named stated that the work of training teachers, done this last winter by the Commission, is regarded as remarkably successful.

[Continued on page 158.]

Diocesan Conventions

DIGEST OF THE CONVENTIONS.

QUINCY elected the Ven. F. W. Taylor, D.D., as Bishop Coadjutor. OHIO made several changes in the canons relating to vestries. TEXAS reported all Church property destroyed in the great storm now replaced, and progress made toward endowment of the Diocese. In MAINE a resolution to drop the words "Protestant Episcopal" from the diocesan canons was lost. In LONG ISLAND the Bishop declared a Coadjutor not to be needed, and impressed the Convention by his unexpected physical strength. The efforts to clear the debt on the Church Charity Foundation have failed. NEWARK gave a touching exhibition of sympathy with their afflicted Secretary, the Rev. John Keller. CENTRAL PENNSYLVANIA receded from the determination of last year to divide the Diocese, the endowment not having been raised. IOWA made several constitutional changes. DALLAS refused to interfere with the Bishop in the management of his Cathedral. Of the Missionary Districts, WESTERN TEXAS and OLYMPIA both decided against diocesan organization, the latter resolving to make an attempt to secure a sufficient endowment to make such organization practical six years later.

QUINCY.

(RT. REV. ALEX. BURGESS, D.D., Bishop.)

THE 24th annual Convention of the Diocese of Quincy was held in the Cathedral, Quincy, on May 21st and 22nd. The Rev. Thomas Hines, rector of Christ Church, Warsaw, was the preacher. The Rev. Dr. C. W. Leffingwell, President of the Standing Committee, was chosen to preside. The Rev. Dr. Rudd was re-elected Secretary. The call of parishes and clergy showed a large attendance. Twenty clergymen were present and 21 parishes were represented. Bishop Seymour's report of visitations showed a larger number of Confirmations than have been reported for many years. The Convention adopted a vote of thanks for the Bishop's generous and sympathetic services in the Diocese.

ELECTION OF A BISHOP COADJUTOR.

The Secretary read a paper from the Bishop of the Diocese, in which his request for the election of a Coadjutor was renewed. The election was made the order of the day for 10:30 on Wednesday morning. In the evening of Tuesday, a missionary meeting was held in the Cathedral, at which the speakers were the Rev. Messrs. McLean, Nybladh, Rudd, and Hines. The offering was for the mission at Myer, where the only place of worship is one recently built by our missionary.

On Wednesday morning, after providing by special assessment a special fund to make up the salary of the Bishop Coadjutor, the Convention proceeded to the election. Only one vote was taken, resulting as follows:

Clerical Vote, Number of votes cast, 17.

Necessary to a choice, 9.

The Rev. F. W. Taylor, D.D., received 9.

The Rev. C. W. Leffingwell, D.D., received 7.

The Rt. Rev. S. C. Edsall, D.D., received 1.

Lay Vote, number of votes cast, 19.

Yeas, 11; Nays, 7; Divided, 1.

The Rev. Dr. Taylor was declared elected. During the election, the Rev. W. H. Moore, Dean of the Cathedral, acted as President, *pro tem*.

The testimonials were signed and other business of the Convention was concluded in the afternoon.

ELECTIONS.

The Standing Committee was re-elected without change. The Clerical Deputies to the General Convention were elected as before, viz.: The Rev. Drs. C. W. Leffingwell and R. F. Sweet, the Rev. W. H. Moore, and the Rev. S. G. Jeffords. Lay Deputies, Messrs. H. A. Williamson, Alex. DeSoland, E. J. Parker, T. B. Martin.

The thanks of the Convention were expressed by a rising vote to the Rev. C. W. Leffingwell, D.D., for his services as President of the Convention during four successive years.

The following were appointed a committee to notify the Bishop-elect: the President of the Convention, the Rev. E. H. Rudd, D.D., the Rev. W. H. Moore, and Messrs. Carl E. Epler and Chas. H. Williamson. The President and Mr. H. A. Williamson were appointed to notify the Bishop of the election of his Coadjutor.

The Diocese of Quincy was shown by reports presented and by the spirit of the Convention, to be in a favorable condition for a forward movement, and may look for progress and increased interest in the near future.

THE BISHOP ELECT.

The Ven. Frederick Wm. Taylor, D.D., Archdeacon of Springfield, was born in Toledo, Ohio, Jan. 11th, 1853. He was graduated from Western Reserve College (now Adelbert College of Western Reserve

University) in 1873, and from the General Theological Seminary in 1876. In July of the same year he was ordered Deacon by Bishop



THE VEN. F. W. TAYLOR, D.D.

G. T. Bedell, and was attached to Grace Church, Cleveland, until October, when he went abroad for seven months. Returning from Europe, he took charge of Willoughby, Geneva, and Unionville, all missions near Cleveland, where he had resided since 1861. In September 1877 he became associated with the present Bishop of Los Angeles in mission work at Highland and Clintondale, in Ulster Co., N. Y., and on Sept. 30, 1877, was ordained Priest by Bishop Horatio Potter, in the Church of the Transfiguration, New York. Upon Bishop Seymour's consecration as the first Bishop of Springfield, June 11th, 1878, the young priest offered himself for work in that Diocese, and was sent by the Bishop to Danville, Ill., where he remained eight years as rector of Holy Trinity parish, and succeeded in building up the congregation both in numbers and in love for the principles of the Church. In the summer of 1886 he was nominated by the Bishop to the vacant rectorship of St. Paul's parish, Springfield (the Pro-Cathedral), and accepted the call of the vestry, entering upon his duties as rector September 1st, and continuing till the present time. He found the parish very much divided, and deeply in debt. The division had come to a head in the movement to establish another parish, and the new rector was too late to be able to accomplish much towards preventing it, even if it had been altogether wise to attempt it. So the parish of Christ Church was founded. But in six years the large debt upon St. Paul's was paid and in 1894 a handsome new rectory was built, in place of an old one. Many improvements were also made in the interior of the church. At the end of thirteen years the number of communicants was as large as it was before the division of the parish.

In the work of the Diocese the Archdeacon has taken a prominent part from the first. He was early appointed an Examining Chaplain, was elected a Deputy to the General Convention of 1883; and has been re-elected and has sat in every Convention since that one. At the Convention of 1895 he was appointed a member of the House Committee on the Revision of the Constitution which reported in 1898. He has also been a member of the Standing Committee on Canons at the last three Conventions. He has been a delegate to the Provincial Synod of Illinois ever since it was organized; has been a member of the Standing Committee of Springfield, and its Secretary, for several years; Chaplain of St. Agatha's School, and of the Orphanage of the Holy Child, Springfield. In 1890 he was appointed Archdeacon of Springfield, and in the same year received the honorary degree of D.D. from Nashotah House. In 1895, at the request of Bishop McLean, then Dean of the Western Theological Seminary, Chicago, Dr. Taylor accepted the appointment as Instructor in Church Polity and Canon Law in that institution, which position he still occupies, going to Chicago to deliver lectures to his students several days in each month.

Notwithstanding his many duties other than parochial, Archdeacon Taylor devotes himself earnestly to parish work, maintaining a daily celebration of the Holy Eucharist, Matins, and Evensong, at the Pro-Cathedral, with only occasional assistance, besides the usual number of sermons, lectures, classes, etc., parish visiting, and care of guilds and societies. The parish is well organized for work, but not over-organized, and has taken the lead in diocesan and charitable work.

Dr. Taylor was married in 1874 to Miss Cora L. Kingsley of Cleveland. They had eight children, five of whom are living. Mrs. Taylor departed this life in 1894.

OHIO.

(RT. REV. W. A. LEONARD, D.D., Bishop.)

ON MAY 21st opened the 84th Annual Convention of the Diocese at the Pro-Cathedral, Cleveland, where there was a choral celebration of the Holy Eucharist, the Bishop's address taking the place of a sermon. After the usual reports of official work, the address was mainly directed against sensational preaching. "Some preachers," said the Bishop, "are too inclined to seek subjects that will tickle the public ear. There is too much advertising of the pulpit, and there are too worldly methods to gain the reputation of being a popular preacher. These tactics must be dropped, and we must return to apostolic preaching. People do not go to church to

hear politics or the discussion of municipal affairs from the pulpit. In place of this kind of rubbish, they want the Gospel."

After 11 years of most faithful and acceptable service as Secretary of the Convention, the Rev. E. W. Worthington declined reelection, and the Rev. James H. W. Blake was elected to take his place. The Rev. Geo. P. Atwater was named as his assistant, and Mr. John Thomas was re-elected as Treasurer of the Diocese. A pleasing incident was the presentation of a new gavel to the Bishop, made from the wood of the pulpit of the first church built in Cleveland, being the original Trinity Church.

The regular missionary meeting was held in the evening, with reports from the missionary committee and others. The roll was called for pledges for diocesan missions. The Archdeacon reported concerning his work, observing that that work had included the despatch of 3,000 letters and travel of over 1,000 miles, and that several hundred dollars had been paid, through his efforts, to the Ohio Church building fund. The missionary committee showed that the total raised for the year was \$9,911, being not far from the \$10,000 asked. Under the pledge system, now obtaining, more is raised than had been raised by the proportionate assessment plan.

Among the legislation was the passage of a provision raising the maximum number of vestrymen from 10 to 15; providing the right of the rector to a seat and vote in parish meetings; appointing a committee to secure such a change in the law of the state as will allow the Church to give the rector a seat and vote in the vestry, and to act as its president *ex-officio*; suggesting to the Ecclesiastical Authority to change the blanks used in parochial reports so as to secure a return of the number of confirmed separate from the number of actual communicants; appointing a committee to report next year on the expediency and practicability of merging the local clergy relief fund with the general fund for the same purpose, and also urging more general contributions to that fund.

A report from the President of Kenyon College showed more pupils under instruction now than at any time since 1861. All the college rooms are full. On the financial side, the falling rates of interest have caused a shrinkage of \$5,000 in the income of endowments and an appeal is made for \$100,000 additional endowment, of which Mr. S. L. Mather offers \$40,000 as soon as the other \$60,000 are in sight, and of this latter sum, all is now promised except \$12,000. It is hoped that this amount will be secured by the time of the next Commencement, June 26th.

Another very interesting report was that on Sunday Schools, presented by the Rev. H. E. Cooke.

Elections resulted as follows: Deputies to General Convention—Rev. E. W. Worthington, Rev. C. S. Aves, Rev. A. B. Frazer, Rev. C. D. Williams, D.D.; Messrs. S. L. Mather, T. M. Sloane, H. C. Ranney, T. H. Walbridge.

Alternates—Rev. W. F. Peirce, Rev. H. W. Jones, D.D., Rev. A. B. Putnam, Rev. A. Leffingwell, Messrs. John Thomas, J. E. Brown, F. J. Jerome, and H. C. W. Rand.

TEXAS.

(THE RT. REV. G. H. KINSOLVING, D.D., BISHOP.)

AT the opening service of the Council held on the morning of May 8th, the Bishop consecrated the new All Saints' Chapel, Austin, in memory of Alexander Gregg, D.D., first Bishop of Texas. The consecration sermon was preached by the Rev. J. W. Bleker and he, as well as the Bishop subsequently in his address, pronounced well deserved eulogies on Bishop Gregg.

The Bishop gave especial attention to the sad plight in which the Diocese was plunged by the calamitous storm of last year and acknowledged the generous aid that had been rendered not only from every part of the American Church, but also several foreign countries. By means of this assistance, he declared, all Church property destroyed had now been restored, and help had been extended to Churchmen needing it, and to many others beside. More than \$25,000 had also been raised toward a permanent fund for an endowment of the Episcopate, and he expressed the hope that this might be increased to \$100,000, which would allay the pressing anxiety on this behalf.

At a missionary meeting on the first evening, it was shown that the missionary work had suffered inevitably from the calamity, but much enthusiasm was aroused by the various addresses. Next day it was resolved that a general missionary be appointed, and the Rev. C. M. Beckwith was named for that post if his services could be secured. In addition to that missionary work, he is to continue as Diocesan agent for raising the Episcopate Endowment Fund.

Deputies to General Convention were elected as follows: Rev. C. M. Beckwith, Rev. H. D. Aves, LL.D., Rev. Frank Page, D.D., Rev. John R. Carter; Messrs. Geo. C. Robertson, M. A. Westcott, A. N. Leitnaker, John H. Robinson, Jr. The various diocesan officers were re-elected as formerly.

MAINE.

(RT. REV. ROBT. CODMAN, D.D., BISHOP.)

THE annual Convention of the Diocese assembled at St. Luke's Cathedral, Portland, on Wednesday, May 22nd. There was a celebration of the Holy Eucharist at 7:30 a. m., with the Bishop of the Diocese as celebrant, assisted by his chaplain, the Rev. C. H.

Hayes. At 9:30 o'clock the Rev. C. S. Leffingwell was the celebrant, assisted by the Rev. Canon Ogden.

The Convention was called to order in the parish house by the Bishop at 10:30. The Rev. C. F. Lee was unanimously re-elected as Secretary, and Mr. Wm. G. Ellis Treasurer.

APPOINTMENTS AND ELECTIONS.

The Bishop nominated his examining chaplains as follows: The Rev. R. W. Plant, Rev. T. E. Calvert, and Rev. C. H. Hayes; Messrs. James Prindle and Wm. G. Ellis were appointed Auditors.

The elections for the Standing Committee and Deputies to the General Convention resulted as follows:

Standing Committee: Rev. Messrs. C. F. Lee, Geo. B. Nicholson, W. C. Stewart; Gen'l John Marshall Brown, and Messrs. Wm. G. Ellis and Robert H. Gardiner.

Deputies to General Convention: Rev. Messrs. G. B. Nicholson, C. S. Leffingwell, I. C. Fortin, C. M. Sills, D.D.; Gen'l John Marshall Brown, Messrs. John M. Glidden and Ammi Davenport, and Hon. George E. Hughes.

Alternate deputies to General Convention: Rev. Messrs. R. W. Plant, George F. Degen, C. F. Lee, W. O. Baker; Gen'l W. S. Choate, Captain T. T. Gibbons, Messrs. F. E. Boothby, Wm. G. Ellis.

THE BISHOP'S ADDRESS.

The Bishop's address included a complete resumé of the work of the past year. His policy has been not so much to launch out into new fields as to strengthen the existing parishes and missionary stations where the Church is working. It is proposed to cancel all debts on Church property as soon as possible and to build rectories wherever possible. The Bishop desires that the minimum salary to clergy in the Diocese shall be \$800 and house. Among the improvements of the year he mentioned the following:

Auburn—Mortgage debt of \$2,700 paid.

Presque Isle—A fine rectory and also parish house erected.

Calais—Substantial gift received for renovation of Church property.

Waterville—The entire mortgage debt has been pledged by the parishioners. It is proposed to begin the erection of a stone church in this flourishing college town as soon as the present debt is disposed of.

Lewiston—A fine organ has been put in during the year at a cost of \$5,400, the indebtedness on which is only \$700.

Brunswick—This important parish has a new rector, Rev. Edward D. Johnson, and the work there is now very encouraging.

Woodford—The Rev. E. A. Pressey is doing a noble work here. The seating capacity of the church has been increased and there is a very marked improvement all along the line.

Biddeford—This parish is awakening from its lethargy; congregations are much larger and during the year \$275.00 has been raised towards the debt.

Millinocket—This is a new town sprung up within two years. A fine site for church and rectory has been secured and money is in hand to proceed with building as soon as conditions warrant the sending of a resident priest there.

Seal Harbor—A clergyman has been stationed here and he is fast gathering an influential congregation about him.

New summer chapels have been built at McMahan's Island and Harpawell.

The Church Orphanage—House of the Good Shepherd—has been removed from Rockland to Gardiner and the Institution is now in much better condition than it ever has been.

The Bishop announced that the Memorial Missionary Fund—the Burgess-Neely Fund—now amounts to \$1,655.55, and steadily increasing. The income of this Fund is to be used for missionary work in the Diocese.

The Bishop recommended the Convention to decide on some becoming memorial to Bishop Neely, and a Committee was appointed with power to act.

The Bishop spoke very hopefully of the work in Maine and closed his address as follows:

"The old faith of the Puritan religion has lost its hold on the people. We are passing through a transitory period. Any silly, baseless teachings in the name of Christ find converts. Men are inventing religions for themselves. Our Puritan fathers left the mother Church to try a system religion of Calvinistic origin. That faith was vigorous in its day. It has been changed, modified, and revised until it has been pruned almost to death. Now the mother Church has her opportunity to step in and win the descendants of the Puritans back to the fold. This is our work in the State of Maine."

LEGISLATION.

After the hearing of various reports and much routine business, a warm discussion was precipitated by the introduction by the Rev. G. B. Nicholson of a resolution to strike out the words "Protestant Episcopal" from the Constitution. A motion to table the resolution was defeated by a rising vote.

The discussion was deferred until after luncheon, which by invitation of the Bishop was enjoyed by all delegates at the Bishop's house. On re-assembling, the proposed amendment to the Constitution was resumed, and after speeches from Rev. Messrs. Sills, Stewart, Nicholson, Dalton, Harte, Newbegin, and Gregson, and Messrs. Choate

and Stimson, the resolution was by request voted on by orders and defeated by 7 clerical and 6 lay votes.

A rising vote of condolence with the Bishop in the loss of his father, Mr. Robert Codman of Boston, was a graceful expression of the sympathy and love the members of the Convention have toward their Bishop. An appropriate minute was also adopted relative to the death of Gen'l S. D. Leavitt for many years a member of the Convention and the strongest upholder and supporter of the Church at Eastport.

In the evening there was held a missionary meeting in the Cathedral at which the Rev. D. T. Huntington spoke of the Missionary Work in China, and the Rev. J. Thompson Cole spoke of the Work in Japan. There was a good attendance and both addresses were well calculated to arouse interest in Foreign Missions for which an offering was taken.

WOMAN'S AUXILIARY.

The annual meeting of the Woman's Auxiliary was held in the parish house of St. Luke's Cathedral May 21st. There were 70 delegates from different parishes present. The ladies have worked for Diocesan Missions, House of Good Shepherd, Archdeacon Joyner's mission in South Carolina, school for colored children in Georgia, for "poor whites" in North Carolina, and for Bishop Hare's Catechists in South Dakota; also for Indians in Duluth, Girls' school in Japan, and hospital in Shanghai, China.

Lunch was served in parish house, after which the ladies listened to a most interesting and eloquent address by the Rev. J. Thompson Cole of Philadelphia.

The following officers were elected: President, Mrs. C. T. Ogden; Vice-President, Mrs. P. M. Blake; Secretary, Miss Harriett S. McCoble; Treasurer, Miss E. H. Smith.

LONG ISLAND.

(RT. REV. A. N. LITTLEJOHN, D.D., BISHOP.)

THE 35th annual Convention of the Diocese of Long Island was held in the Cathedral of the Incarnation, Garden City, on Tuesday and Wednesday of last week. A celebration of the Holy Communion was first held, the Bishop being the celebrant. The full Cathedral choir, under the direction of Dr. W. H. Woodcock, Cathedral choirmaster, sang the Communion Service by Moir in D. The business session of the convention was held in the Cathedral crypt, and after the formal opening, Bishop Littlejohn made his annual address. There was a feeling of general surprise at the Bishop's physical appearance. So much rumor has been heard as to the necessity of a Bishop Coadjutor, that many of the delegates who had not seen Bishop Littlejohn for several months expected to see him much broken in health. On the contrary he seemed in better physical condition than at the Convention of last year.

THE BISHOP'S ADDRESS.

In his address the Bishop spoke with enthusiasm of the missionary work of the Diocese, which he said was in a healthy and progressive condition. In the four Archdeaconries of the Diocese there are, he said, 44 missions. "Some of these are well advanced toward incorporation as parishes, and all give promise of becoming self-supporting in a few years. These facts show that the Diocese, though not up to the full measure of its duty toward the rapidly growing population on Long Island, yet has done a work which speaks well for its efforts to extend the privileges of the Church in rising communities." Speaking of the support given by the churches of the Diocese to missions in our own and in foreign lands, the Bishop said that he wished he could say that it was as good as that given to local missions. There has been a falling off in contributions to general missionary purposes, which, while not peculiar to this Diocese, is nevertheless deplorable.

The Bishop spoke also of the educational work of the Diocese, of which he said that the several schools were doing excellent work; of the Church Charity Foundation, efforts to reduce the debt of which have not been as successful as could be desired, and made an appeal for the clergy relief fund, pointing out the fact that the present fund, now amounting to about \$100,000, can only be used for the relief of aged and infirm members of the clergy, while there is needed some provision for widows and orphans of deceased clergymen of the Diocese. The Bishop recommended the appointment of a committee to make some provision for the widows and orphans, and said that he could make some suggestions to such a committee that would be found useful.

In closing his address the Bishop referred, in a few words, to himself. "It is now a year ago since I met with an accident," he said, "which confined me to the house and made necessary constant medical treatment. In the autumn I resumed my visitations and in no case failed to meet my appointments. Acting upon the advice and suggestion of the Standing Committee of the Diocese, I obtained such episcopal help as circumstances required. So far from my having been able to keep only a small percentage of my customary appointments, I have, in fact, made at least two-thirds of my visitations during the past year, which in number surpass those of any previous year in the history of the Diocese. With no more episcopal help than is often asked for and provided in neighboring Dioceses, all customary and important requirements of the Diocese have been met.

With a singular disregard for truth it has been stated that classes for Confirmation have been presented three times in the same place without being able to secure the ministrations of the Bishop. No one, I think, will be readier than myself to provide for any official disability that may occur."

"There is positively no need," concluded the Bishop, "of me asking for a Coadjutor at present, but when the time comes for me to ask for assistance, I will be ready and ask for it. On this subject I trust that there will be peace and good will and a deference to my wishes. I regret that this announcement is necessary, but repeated rumors have forced me to set myself right in this matter."

MISCELLANEOUS BUSINESS.

At the conclusion of the Bishop's remarks, every member of the Convention, by a standing vote, wished him long life and health, and a long continuance as the head of the Church on Long Island.

The treasurer of the Diocese, Mr. Alexander E. Orr, showed that a number of the churches had not contributed their portion of the Bishop's salary, and after a long discussion, a resolution to have the matter brought to the attention of the delinquent churches was adopted.

The report of the Church Charity Foundation, presented on the second day of the Convention, showed that the effort that had been made to reduce its debt of \$90,000 had proved of slight avail. A suggestion was made that all communicants in the Diocese be asked to subscribe 25 cents each annually for the reduction of the debt. The suggestion was favorably received and will doubtless be carried out. The report of the Church Building fund showed that in the past year 199 churches in the Diocese have been helped by the fund.

By resolution a change was made in Section 1, Canon 8, Article 2, striking out the words "congregation and," and making it read, "Members of the vestry can make complaint to the Bishop should there be any ill feeling in the parish." Before alteration the Canon provided that such complaint could be made by the congregation and the vestry. It was the sentiment of the Convention that such notice, if any ill feeling should exist, should come from the vestry and not from individual members of the church. The four Archdeacons were re-appointed.

ELECTIONS.

Deputies to the General Convention were elected as follows: The Rev. Dr. Reese F. Alsop, rector of St. Ann's, Brooklyn; the Rev. Dr. J. G. Baccus of the Incarnation, Brooklyn; the Rev. Dr. S. D. McConnell of the Holy Trinity, Brooklyn; the Rev. H. D. Waller, rector of St. George's, Flushing; and Messrs. Wilhelmus Mynderse, John A. Nichols, George Foster Peabody, and Henry E. Pierrepont.

Provisional deputies elected were the Rev. R. L. Brydges, the Rev. Bishop Falkner, the Rev. J. C. Jones, the Rev. H. O. Ladd, and Messrs. P. R. Jennings, J. E. Langstaff, Peter Mallett, and Townsend Scudder.

NEWARK.

(RT. REV. T. A. STARKEY, D.D., BISHOP.)

TRINITY CHURCH, Newark, the mother parish of the Diocese, entertained the Convention this year, the venerable Bishop presiding, having first opened the Convention with the celebration of the Holy Communion, in which he was assisted by the Rev. L. S. Osborne and the Rev. C. C. Edmunds. As a whole the Convention this year was a routine one, perhaps the most interesting things about it all being the election of the deputies to San Francisco, the emphatic re-election of the Rev. John Keller, done to show confidence, and the statement of the Bishop to the effect that spiritual conditions of the Diocese are improved over the last year or two. The benevolences have prospered, Church building has been fairly active, and missions are extending.

The Bishop spoke feelingly of losses by death which the Church and the Diocese has suffered during the year, especially through the passing away of the aged Dr. Schuyler of Grace Church, Orange. He recounted the opening of several new churches and parish buildings, among them St. Paul's, Englewood, an extension of the plant of the Holy Communion, South Orange, and the new place of worship at Ridgewood, and the consecration of St. Paul's, East Orange, the Good Shepherd, Fort Lee, and a frame church at Butler. A new wing for St. Barnabas' Hospital has been built at a cost of \$17,000. The Arthur Home for Boys at Summit will be opened in September, and marked improvements and advancement are to be made in Grace Church, Orange.

The Rev. John Keller, looking a bit pale and not yet permitted by his physician to use his eyes to read, was present, and was re-elected Secretary by a rising vote. The Rev. Appleton Grannis was elected Secretary *pro tem.* and the Rev. H. Field Saumenig as his assistant. The last named has helped the Bishop much by taking during the last few months the work formerly done by the Rev. Mr. Keller, and Bishop Starkey publicly spoke his appreciation several times during the Convention.

On the afternoon of the first day the Rev. Dr. Arthur S. Lloyd, General Secretary of the Board of Missions, who has lately moved to the Oranges and is therefore resident in the Diocese, spoke on Missions, stating that between now and September 1st not less than \$230,000 must be secured if the Board is to end the year without debt.

He made no appeal, saying he felt it unnecessary to ask men to do that for which they were ordained priests of the Church. Later in the afternoon the Committee on Canons reported and was continued, expecting to conclude its work by the end of another year.

The forenoon of the second day considered local mission work. Archdeacon Jenvey alluded to the erection of a new building for Trinity Chapel, Bayonne, due to the energy of the Rev. F. M. Kirkus, rector of Trinity Church, Bergen Point. St. Agnes' Chapel, Jersey City, has been enlarged; St. Matthew's Church, Jersey City, met with a serious loss by the resignation of the Rev. A. M. Judd as rector, but the Rev. W. G. Webb has been appointed to the place and was cordially received. The mission of St. John the Divine, Hasbrouck Heights, and St. Paul's mission, Montvale, have advanced, but Holy Trinity mission, Hillsdale, is suffering from the loss of parishioners, due to the removal of car shops from the town.

In concluding his report Archdeacon Jenvey declared that the missions of the Archdeaconry are worthy of all encouragement and support, and no better or more profitable work is being done anywhere in the Diocese. The appropriations to the Archdeaconry are but \$1,575, and in return for this there have been 134 baptisms, 115 confirmations, and there are 903 communicants. The offerings have been over \$11,000.

Archdeacon Mann of Orange, when reaching mention of the mission at Arlington, spoke of the work there of Mr. Keller, and continuing, said that the indebtedness on St. Paul's mission, Butler, has been paid, and reference was made to those who were instrumental in erecting the new parish. St. Mark's mission, Mendham, is holding its own, and the attendance and offerings have increased. The Church of Good Shepherd, Hamburg, and St. Thomas', Vernon, are ministered to by the Rev. Joseph H. Smith, who, notwithstanding his advanced years, still drives the eight miles every Sunday to attend to the services of these two places. During the summer additional services will be held at Vernon.

The organization of new missions in Bloomfield and Montclair was referred to. St. Alban's mission, Newark, is prospering, and has increased so that an enlarged transept is rendered necessary.

The old Standing Committee was re-elected without contest, and so were other officers, including Treasurer and Registrar. Clerical deputies to the General Convention are the Rev. Dr. George S. Bennett, the Rev. Dr. W. W. Holley, the Rev. Edwin A. White, and the Rev. L. S. Osborne. Supplementary, the Rev. F. E. Mortimer, the Rev. Eliot White, the Rev. Dr. C. H. Hibbard, and the Rev. C. C. Edmunds.

Lay: Cortland Parker (Newark), Alfred Mills (Morristown), Henry Hayes (Newark), and Col. E. A. Stevens (Hoboken). Supplementary: C. K. Hitchcock (Newark), W. M. Franklin (East Orange), E. Q. Keasbey (Morristown), and G. J. Bayles (Orange).

A proposition to permit, if there was little business to be done, a one-day Convention, was voted down with emphasis because it would cut off consideration of Missions. There were so many standing in opposition that Bishop Starkey did not count them but remarked, "You may as well sit down."

CENTRAL PENNSYLVANIA.

(RT. REV. ETHELBERG TALBOT, D.D., BISHOP.)

THE 31st annual Convention of this Diocese met Tuesday evening, May 21st, at Trinity Church, Pottsville, choral evening prayer being sung by the Rev. W. H. Butts, and the lessons read by the Rev. Dr. Sterling, the Bishop, at the usual time for the sermon, reading his address, the custom for some years past of this Diocese.

He mentioned the unity and harmony of the whole Diocese, in which there was no suggestion of bad feeling, and traced the large growth in the missionary and other work in all parts of his field. In regard to the question of the division of the Diocese, which it was resolved last year to accomplish, on condition that a sum of money was raised sufficient to bring the episcopal endowment up to \$100,000, the Bishop mentioned that the conditions had not been met, nor nearly met, and expressed the opinion that it had been a mistake to determine upon the lines of division before the money had been raised. He believed the endowment fund should be accumulated first, and then the details of division discussed afterward. Referring to questions which have agitated the Church at large, on ceremonies, rubrics, and liturgical interpolations, he admonished clergy and people alike to observe the standards of the Church in the spirit of lawful and careful obedience. He expressed the belief that there is in the Diocese no spirit to wilfully violate the Church's laws, but he adverted to a number of instances of appalling ignorance of the plain letter of the law which he had observed and which required correction. In particular he referred to the general selection of music, which ought to have more careful attention.

LEGISLATION.

The second day's session began with an early celebration, and opened for business at a later hour. Several changes in the Constitution were adopted, some tentatively, for ratification next year, and some, which had already passed at one Convention, being finally adopted. The committee on the division of the Diocese reported the same statement already made by the Bishop in his address, as to the failure of the plan to secure an endowment, and recommended that

the resolution looking toward division of the Diocese be rescinded, which resolution was adopted.

MISSIONARY WORK.

Bishop Talbot spoke of the work of the new General Missionary, the Ven. R. S. Radcliffe, as "indispensable" to him, and he had work for two more such men if he had the money. The Bishop's Special Committee of the Woman's Auxiliary for Diocesan work is working nicely, its object being to raise from at present non-subscribers, pledges from \$1 to \$100 or more from the rank and file of our Church membership towards the all-important work in our Diocese without in any way clashing against any other work. The work of the Woman's Auxiliary shows life; \$2,564.27 in cash, and \$5,426.97 in boxes and other ways have been received and used, though there are still a few parishes and missions where a branch does not exist. For General Missions we have raised \$7,785.52. Our Sunday Schools show an increase in attendance, and the resolution, which was carried, of the Rev. F. Gardiner, that a Normal Sunday School be instituted for teachers, would be most invaluable. The Rev. J. P. Tyler on behalf of the Society for the General Relief Fund for Aged and Infirm Clergymen addressed the Convention and evidently gained his point for corporate action in the near future, although the Convention wanted more time to investigate the proposed plan, which will no doubt become general.

Mr. W. R. Butler read the report of the Board of Missions, showing receipts: Archdeaconry of Reading, \$2,383.33; Harrisburg, \$2,259.87; Williamsport, \$1,375.56; Scranton, \$2,476.06; other sources, \$1,932.90. The increase came largely through the Bishop who received \$1,300.00, and from the thank offerings of the Sunday Schools which gave \$600.00. Each Archdeaconry shows increased life, financial and devotional, under the able leadership of its Archdeacon. Col. C. M. Clement read Archdeacon Radcliffe's synopsis of work done for the past year as General Missionary of the Diocese.

MISCELLANEOUS BUSINESS.

The Rev. A. S. Woodle urged the changing the time of the Convention to January; the matter was referred to a committee. The Rev. Dr. Foley reported such changes in the charters in the parishes of Coudersport, Shenandoah, Renovo, and Williamsport, as to admit each of these parishes to the Convention. The Rev. B. F. Thompson read the report of the deaf mute work; \$600 has been pledged by the four Archdeaconries, and a deacon will be ordained very soon for that work by the Bishop. The Rev. M. A. Tolman reported an amendment to the method of elections, as contained in Canon 10, section 2.

The Rev. W. DeF. Johnson proposed, and it was carried out, we ask the Legislature regarding marriage licenses that the questions asked applicants be put on the certificate given the applicant.

ELECTIONS.

Deputies to the General Convention: Clerical—Rev. Dr. Jones, Rev. Dr. Foley, Rev. Dr. Powers, Rev. Dr. Sterling. Alternates—Rev. Dr. Israel, Rev. A. S. Woodle, Rev. E. H. Eckel, Rev. J. P. Buxton.

Lay: Col. C. M. Clement, Judge H. M. North, W. R. Butler, Col. W. F. Reynolds. Alternates—H. Z. Russell, E. W. Sturdevant, C. M. Dodson, C. P. Hancock.

The early celebration saw this year over 200 communicants, a contrast to former early communions at our Convention. A pleasant reception concluded this session. Next year it will meet at York on May 27th, the date of the fifteenth anniversary of Bishop Talbot's consecration, which will be duly commemorated.

IOWA.

(RT. REV. T. N. MORRISON, BISHOP.)

THE Diocesan Council gathered at St. Paul's Church, Des Moines, on Tuesday, May 21st, the sermon at the opening service being preached by the Rev. Dr. Black of Marshalltown. The Bishop's address was delivered in the afternoon. In it he began with an expression of gratitude for the work that had been accomplished and the spirit of hopefulness that was everywhere evident. He declared that the Church is sent into the world to do battle in the name of God for these vital and fundamental truths, first, "That God has made a revelation and that the Bible is the record of that revelation. . . . The Church never committed herself to any theory of verbal inspiration, teaching over the progressive character of revelation, allowing a liberty which only puzzled Protestants of an elder generation, has insisted, and now in the most authoritative way insists upon the fact while the Bible is the word of God in the language of men, it is something more than literature; that the law, the sacrificial system of the old dispensation, was something more than a mere survival of pagan conceptions, in a measure outgrown by the time of Christ and that St. Paul turned back the hands upon the dial and reduced all to chaos by interpreting Christ's life and death in the terms of the old sacrificial system."

Second: That the Apostles' and Nicene Creeds contain the Church's statement of that doctrine for which we stand, in spite of the changing opinions and vagaries of the age. The Church "was born out of an age long travail, she was by descent of the ancient lineage of Israel; she had seen the risen and triumphant Jesus, her

Lord ascend into heaven and not to confound the skeptic, but out of the joy of assurance at every Baptism and every Eucharist she voiced in her creed her thanksgiving and her anticipations. And we are standing for these facts to-day."

Third. That the Church is a divine organization which the gates of hell cannot destroy; "that it is our Lord's body, the organization through which He acts, and that the sacraments are channels of supernatural grace. Our Lord's language means something—it is plain enough to stand in this age, weary and heartsick with denial—tired of asking if the Lord is among us and hungry for an affirmation that He is still a living God, at once feel the blessedness of our membership in the body which has historical continuity, and affirms the reality of His promised gifts of grace. That Baptism, Confirmation and the Holy Eucharist, Absolution and Benediction are what they ever were, what He said they were to be: that in them we are in communion with the powers of the world to come, brings at once peace to the soul, hope and confidence in the struggle against sin, and fills one with the confident purpose to carry out into the world His message and to answer the need of the modern world for a true and Christian spiritualism.

"Fourth. With this of course comes the assertion that the Church is to insist on the idea of worship and to present in such beauty as means allow, and with the reverence of devout and loving hearts a sacrifice of prayer and praise to Almighty God as at once the inestimable privilege of all men, and especially the loving communion of the children of God with the Father who is in Heaven."

Fifth. That the Church holds obedience above emotion and requires the reading of the Ten Commandments at every celebration of the Holy Eucharist.

Passing to other matters the Bishop declared that the finances of the missionary work of the Diocese ought not to be left so largely to the Bishop individually. He expressed the belief that more practical value could be obtained from the deanery system. He stated that every priest ought to have some point under his care where he can render occasional services outside his own parish. As an illustration he spoke of the work of the efficient Brotherhood of St. Andrew Chapter at St. John's, Keokuk, which with the rector kept open and maintained services at St. Mary's Church in that city for some years, and large results have been obtained from the work thus planned. He stated that there are upwards of 21 towns in Iowa each with a population of 2,000 or more wherein we have no services at all. He narrated how the Church work of the Diocese showed advance and improvement in many places.

LEGISLATION.

The Rev. W. V. Whitten was elected Secretary. He appointed the Rev. F. H. Pickworth Assistant Secretary.

The meeting was adjourned to the eve, when a special session was held to consider the report of the committee appointed last year to revise the Constitution of the Diocese of Iowa. The report of the committee was accepted, final action to be taken at the next Convention. Some of the important changes are as follows:

Article VI. now provides for the election of a Treasurer, who shall give bonds for the faithful discharge of the duties of his office in such sum and in such surety company as shall be approved by the Standing Committee. Article III. permits each organized mission of the Diocese to be represented by one delegate only, to be elected by the committee of the mission appointed by the Bishop, his election to be approved by the Bishop.

On Wednesday morning there was the early celebration and at 9 o'clock the entire time of the Convention was given over to the cause of Missions and the Woman's Auxiliary. From 9 to 12 there was the most enthusiastic meeting of the Convention. Addresses were made by the Bishop, Dr. Rushton of Chicago, the President of the Auxiliary, the Vice-President on Junior work, the Secretary and Treasurer, and a most intensely interesting and instructive address by Miss Crimmer, on "The Results of Mission Work in China." The work of St. Katherine's School was ably presented by Miss Buffington.

ELECTIONS.

Chancellor, G. F. Henry; Registrar, the Rev. W. H. Barris, D.D.; Deans of the different Convocations, Rev. Messrs. F. W. Keator, T. E. Green, D.D., J. E. Cathell, D.D., Geo. H. Cornell, D.D., J. H. Lynch. Ecclesiastical Court, Rev. Messrs. McIlwain, Walk, Cornell, and Perkins.

Deputies to General Convention: The Rev. J. H. Lynch, Rev. F. W. Keator, Rev. Geo. H. Cornell, D.D., Rev. J. E. Cathell, D.D.; Messrs. S. H. Mallory (Chariton), G. F. Henry (Des Moines), S. Mahon (Ottumwa), J. L. Bever (Cedar Rapids).

Alternate Deputies: The Rev. Geo. E. Walk, Rev. C. H. Remington, Rev. Allen Judd, Rev. H. W. Perkins; Messrs. J. J. Richardson (Davenport), W. F. Cleveland (Harlan), H. S. Hoover (Waverly), J. H. Merrill (Ottumwa).

Standing Committee: Rev. Messrs. J. H. Lynch, Geo. E. Walk, W. T. Jackson, Ph.D.; Messrs. J. J. Richardson, J. K. Deming, S. H. Mallory.

The Convention adjourned to meet in the Cathedral at Davenport next May, when the Convention in an appropriate manner will celebrate its fiftieth anniversary.

WOMAN'S AUXILIARY.

The Woman's Auxiliary has contributed in moneys and boxes

during the year nearly \$3,000. New chapters have been organized and the work accomplished and being accomplished is a remarkable index of the work carried on in the Diocese. The meetings of the Auxiliary were held in the first M. E. church. At the conclusion of the session from 3 p. m. to 5 a reception was given in honor of Mrs. Morrison by the ladies of Des Moines at the home of Mrs. Cassady.

The officers for the coming year are: Honorary President, Mrs. T. N. Morrison; President, Miss Henningsen; First Vice-President, Mrs. S. Cassady; Second Vice-President and President of Junior Work, Mrs. T. J. Foley; Secretary, Mrs. C. Taylor; Treasurer, Mrs. L. H. Greer; Treasurer of the United Offering, Mrs. A. C. Stilson; Correspondent of the Church Periodical Club, Miss S. Ware.

WEST MISSOURI.

(RT. REV. E. R. ATWILL, D.D., BISHOP.)

THE 12th Diocesan Council was held in St. George's Church, Kansas City, Tuesday and Wednesday, May 20th and 21st. The usual number of clergy were present, and there was a large attendance of the laity of the Diocese. The Council was opened with divine service on Tuesday morning, the Bishop celebrating, assisted by a number of the clergy. The sermon was by the Rev. G. Heathcote Hills of Christ Church, St. Joseph.

THE BISHOP'S ADDRESS.

The Bishop delivered his annual address on Tuesday afternoon. The Confirmations for the year were 369, a larger number than ever before, and the Diocese is generally in a healthy and encouraging condition. The great increase of population, however, in the last ten years, brings with it an increased responsibility and the need of increased appropriation to carry on the work of the Church successfully. The Bishop referred very strongly to one great evil of our day, carelessness in the matter of Church attendance, which he attributed largely to the common lack of family training and influence. Parents should train their children in Church-going habits and respect for the Lord's day from early years. The Council ordered additional copies of the Bishop's address to be printed, so that his words on these points might reach every family in the Diocese.

MISSIONARY MEETING.

The annual missionary meeting was held on Tuesday evening. Addresses were made by the Rev. W. T. Allen, Rev. J. Stewart Smith, and Mr. James C. Horton, after which pledges were made for diocesan missions for the coming year, to the amount of \$3,330.00. This is an increase of \$1,000 over last year's pledges.

ELECTIONS.

The following elections took place:

Deputies to General Convention: Rev. Cameron Mann, D.D., Rev. R. Talbot, Rev. J. Stewart Smith, and Rev. G. Heathcote Hills.

Lay deputies: Wallace Pratt and C. H. V. Lewis of Kansas City, E. C. Brown of St. Joseph, and H. H. Harding of Carthage.

Provisional Deputies: Rev. J. S. Moody, Rev. Daniel G. Mackinnon, Rev. Wm. T. Allen, and Rev. J. R. Atwill; Messrs. B. E. Fryer and W. B. Clark of Kansas City, Judge Ralph Walker of Springfield, and B. W. Zimmerman of Sedalia.

The Standing Committee elected consists of the Rev. Messrs. C. Mann, D.D., Robert Talbot, and G. H. Hills; Messrs. Gardiner Lathrop and B. E. Fryer of Kansas City, and C. A. Kelly of St. Joseph.

The Rev. John K. Dunn and Mr. W. B. Clarke, who have been respectively Secretary and Treasurer of the Diocese for several years, were re-elected. The former diocesan Missionary Board was also re-elected, with the addition of the name of the Rev. D. G. Mackinnon.

A delightful festival service was held in St. George's on Thursday evening, chiefly of a musical character, with addresses by the Rev. E. T. Demby and the Rev. Sam'l Thurlow.

WOMAN'S AUXILIARY.

The Woman's Auxiliary of the Diocese held its annual meeting on Thursday, May 23d. The attendance was large, and subscriptions were much increased over last year. The officers elected were:

Mrs. E. R. Atwill, President; Mrs. S. P. Allen, Corresponding Secretary; Mrs. Z. E. Woodstock, Recording Secretary; Miss L. M. Comstock, Treasurer.

The Diocesan Council will meet next year in Trinity Church, Kansas City.

NORTH CAROLINA.

(RT. REV. J. B. CHESHIRE, D.D., BISHOP.)

THE 85th annual Convention met in St. Philip's Church, Durham, Wednesday, May 22d. The Litany was said at 11 o'clock, by the

Rev. Francis Joyson, and the Holy Communion was celebrated by the Bishop, assisted by the Rev. F. W. Hilliard. The Rev. F. D. Bratton, rector of St. Mary's School, delivered a forcible sermon on The Mission of Christian Men, from the text: "As My Father hath sent Me, even so send I you." The Convention was organized by the election of the Rev. M. M. Marshall, D.D., as President, and the Rev. Julian E. Ingle, Secretary.

The afternoon was occupied with reports from various boards and

committees of the Diocese. A report of special interest was that of the Trustees of St. Mary's School, indicating a very gratifying development during the year, and the contribution of about \$18,000 towards the liquidation of its remaining indebtedness, and the provision of further accommodation of an increasing number of pupils. A message of congratulation was sent to the Council of East Carolina, sitting at Edenton, on the occurrence of the 200th anniversary of the foundation of that parish. In the evening, the Bishop preached a memorial sermon on the life and character of the late Rev. Wm. S. Pettigrew.

On Thursday morning the Bishop read his annual address, in which he paid well-merited tributes to the two aged priests of the Diocese who had passed away since last convention, the Rev. Messrs. Wm. S. Pettigrew and Joseph W. Murphy. The address dwelt much on proposed changes in the mission work of the Diocese, and the matter was followed up by legislation which, it is hoped, will increase its efficiency by the appointment of archdeacons with well defined powers and responsibilities, while not dispensing with the Convocational system. An arrangement of parochial meets and bounds was considered and commended to the coöperation of the Bishop and Standing Committee.

Special committees reported suitable memorials of the deceased clergy. A canon was enacted enforcing the annual collection at certain duties for General Missions, General Clergy Relief, American Church Building Fund, and certain Diocesan objects.

The Standing Committee elected consists of the Rev. Drs. M. M. Marshall and I. McK. Pettinger, the Rev. Julian E. Ingle, Drs. R. H. Battle and P. E. Hines. Deputies to General Convention. The Rev. Drs. M. M. Marshall, F. J. Murdoch and I. McK. Pettinger, and the Rev. Julian E. Ingle; Messrs. John Wilkes, of Charlotte; R. H. Battle, of Raleigh; Wm. L. London, of Pittsboro, and J. C. Buxton, of Winston. Alternates: Rev. Messrs. E. A. Osborn, E. W. Gamble, Wm. H. Meade, D.D., F. W. Hilliard; Messrs. P. B. Means, of Concord, S. S. Nash, of Tarboro, Dr. R. H. Lewis, of Raleigh, Judge J. C. MacRae, of Chapel Hill.

The next Convention is appointed to meet in St. Stephen's Church, Oxford, June 11th, 1902.

The Bishop recently called on the clergy to furnish him with the full names of all the baptized persons in the Diocese, and to each one he addressed a personal request for a contribution to a Twentieth Century Fund for his Diocesan Missionary work. The sums contributed were brought by the clergy to the Convention and presented at a special service on Thursday evening after a stirring address of Mr. John W. Wood of the Board of Missions. The result was very gratifying, and the amount realized will be administered by the Bishop himself. This enrolment of the Diocese is preserved by the Bishop in a register prepared for the purpose.

EAST CAROLINA.

(RT. REV. A. A. WATSON, D.D., BISHOP.)

THE nineteenth annual Council of the Diocese of East Carolina began its sessions in St. Paul's Church, Edenton, May 22nd. Morning prayer and litany having been said, the celebration of the Holy Eucharist immediately followed, the Bishop being celebrant, assisted by several of the clergy.

The occasion, aside from the meeting of the Council, was of unusual interest, being the two hundredth year of the organization of the parish, St. Paul's, Edenton, being of the same age as the venerable "S. P. G."

The Bishop preached the sermon from the text, "The Lord loveth the gates of Sion," giving some of the details, so quaintly expressed, from the old record book containing the original minutes of the parish, from the year 1701.

On the walls of the church are two tablets in memory of former rectors, one the Rev. John Avery, D.D., who was rector from 1817 to 1835; the other the Rev. Samuel Iredell Johnston, D.D., who died in 1865, having been rector 28 years. The son of the latter, the Rev. Gabriel Johnston, of Canada, was present at the opening services, as was also the Rev. Dr. Maison, of Philadelphia, for some time assistant to the Rev. Dr. Johnston, when rector of this old parish.

At the missionary services, held the first evening of the Council, the Rev. Joshua Kimber, Associate Secretary of the General Missionary Society, gave a most interesting address concerning Domestic Foreign Missions.

On the second day of the Council, the Holy Eucharist was celebrated early, and the Bishop delivered his annual address at the business session, detailing the great amount of work done by him through the year. Bishop Watson shows remarkable force for a man 83 years of age. Notwithstanding the loss sustained by the Diocese in several of the clergy moving to other Dioceses, the work goes vigorously forward by an earnest body of clergy and laity. It would, perhaps, be impossible to find another Diocese in which the clergy receive so little remuneration for their arduous labors.

A large congregation assembled on the evening of the second day, when the Rev. J. H. Griffith, of Kinston, preached a strong sermon on the sin of selling our birthright in separating from the Church, the family of God.

The next morning, Friday, the representatives of the Woman's

Auxiliary in the Diocese, attended an early celebration of the Holy Eucharist, and made their offering for Diocesan missions.

The elections are: For President of the Council, the Rev. Dr. Carmichael; Secretary and Registrar, the Rev. F. N. Skinner; Assistant Secretary, the Rev. L. L. Williams; Treasurer, Col. W. L. DeRosset; Chancellor, A. M. Waddell.

Standing Committee: The Rev. Messrs. Harding, Carmichael, and George, and Messrs. Roberts and DeRosset. Deputies to the General Convention: The Rev. Drs. Harding, Drane, Carmichael, and the Rev. T. M. N. George, and Messrs. W. J. Lamb, W. Calder, B. R. Huske and W. B. Shepard. Supplementary Deputies: The Rev. Messrs. F. N. Skinner, L. L. Williams, I. W. Hughes and J. H. Griffith, and Messrs. G. H. Roberts, T. W. Blount, C. Giles, and D. M. Partrick.

After the Friday morning session the Council closed most of its business and took a recess till 8:30 P. M., when, the remaining business being finished, the Bishop spoke some words of affection to the delegates, the *Gloria in Excelsis* was sung, prayers were said by the Bishop, the benediction given by him, and the Council stood adjourned *sine die*.

At three o'clock in the afternoon of this same day, special services commemorative of the two hundredth year of the founding of the parish at Edenton were held in St. Paul's, the Bishop, assisted by the rector, having charge. A short service was held. Extracts from the old vestry book were read by Mr. M. H. Dixon, Secretary of the Vestry. Interesting papers were read by Dr. R. Dillard, Mr. J. R. B. Hathaway, and a letter from the Rev. F. W. Hillard, Oxford, N. C., was read by the Rev. F. N. Skinner. A letter of regret from the Rev. Beverly Tucker, D.D., of old St. Paul's Church, Norfolk, Va., who had been invited, was read by the rector, Dr. Drane. Short addresses were made by the Rev. Dr. Maison, assistant to the rector of the parish (Dr. Johnston), from 1847-'50, and the Rev. T. M. N. George, rector of Christ Church, New Bern.

St. Paul's Church, Edenton, has had for its rector, the last 25 years, the Rev. Robert Brent Drane, D.D., who is much loved by his flock, and held in high repute by all who know him. May he long continue rector of this old church, which has been so much blessed by his ministrations during the last quarter of a century.

DALLAS.

(THE RT. REV. A. C. GARRETT, D.D., BISHOP.)

FROM the partial report of the Diocesan Council, which is all that we have yet been able to receive, we learn that the Council assembled according to notice at St. Matthew's Cathedral in the see city on Tuesday, May 14th. The Bishop celebrated the Holy Communion, and a sermon was preached by the Rev. J. E. H. Galbraith. On the second day of the session there was something of a clash over a resolution introduced by a minority of the Committee on Resolutions to request that "the Bishop's power of ordering the ritual of his Cathedral church, if it has not heretofore been, shall henceforth be so exercised that its ritual shall at all times and in all respects conform to the liturgy of the Protestant Episcopal Church in the United States of America, as set forth in its Book of Common Prayer, and that at his convenience, and in a pastoral letter, the clergy and laity in the several parishes and missions throughout the Diocese be urged to conform, in spirit as well as in letter, to the pattern of our American liturgy as thus exemplified."

This resolution, evidently intending a reflection upon the arrangements of the Bishop and Dean of the Cathedral, threatened a sharp conflict, and a motion to lay on the table was lost. Subsequently, however, the obvious desire of the Council for harmony began to assert itself, and the resolution was courteously disposed of without being put upon its passage.

The Woman's Auxiliary met on the second day, and papers were read by Mrs. D. B. Shropshire, of Dallas, on "The United Offering and Its Beneficiaries;" Mrs. S. F. Joy, of Abilene, on "Women Workers in Hospitals," and Mrs. Harry P. Seymour, of Dallas, on "Settlements."

In the evening a general missionary meeting was held at the Cathedral, when the Rev. H. P. Seymour talked on The Missionary Duty of the Church to Our New Possessions, and a missionary address was also delivered by the Rev. R. H. Cotton.

WESTERN TEXAS MISSION.

(RT. REV. J. S. JOHNSTON, D.D., MISS. BISHOP.)

THE 27th annual Convocation of the Missionary Jurisdiction of Western Texas met in St. Mark's Church, San Antonio, on Wednesday, May 8th, at 10:30 o'clock. The Holy Communion was celebrated by the Bishop, assisted by the Rev. Messrs. A. J. Holworthy, R. Galbraith, J. T. Hutcheson, D.D., and W. R. Richardson. The sermon was preached by the Rev. J. Ward, of Laredo, from St. Mark xvi. 15: "Go ye into all the world and preach the Gospel."

The afternoon of the first day was devoted to the Woman's Auxiliary who read their reports and some interesting presentations of the work done by the various branches.

In the evening, a very thoughtful paper was read by the Rev. C.

[Continued on page 159.]

Helps on the Sunday School Lessons

Joint Diocesan Series.

SUBJECT—Leading Events of the O. T. from the Birth of Moses to the Death of Saul.

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

THE DELIVERANCE FROM THE EGYPTIANS.

FOR THE FIRST SUNDAY AFTER TRINITY.

Catechism: III. Vows. Text: St. John viii. 36. Scripture: Exodus xiv. 13-31.

IN THE deliverance of the Children of Israel from Egypt and its bondage, we behold one of the great events in the out-working of God's plan for the world. Jehovah's choice of Abraham and his family had not been for their benefit alone (Gen. xii. 3; xviii. 18). So also His later choice of the descendants of Israel to be a nation peculiarly His own, was for purposes that reached far beyond their destiny as a people.

The exodus from Egypt was the birth of the nation. They were "baptized unto Moses in the cloud and in the sea" (I. Cor. x. 2). The supernatural was plainly in evidence. God "brought them out, after that He had showed wonders and signs in the land of Egypt, and in the Red Sea" (Acts vii. 36).

The vast host, probably between two and three million souls (Ex. xii. 37), beginning their journey at Rameses, encamped first in Succoth, and then in Etham (Ex. xiii. 20). Thus far they were in the direction of the accustomed road to Palestine; but here they turned toward the south, "into the wilderness of the Red Sea"; from whence they retraced their steps somewhat, and encamped "at Pi-hahiroth, between Migdol and the sea" (Ex. xiv. 2). This they did at the express command of God, no doubt for the purpose (on God's part) of alluring Pharaoh to the destruction with which he had been solemnly threatened (Ex. ix. 19).

Several weeks probably elapsed between the exodus of the people and their pursuit by the armies of Pharaoh. We must not forget the death of the first-born (Ex. xii. 29, 30). The whole nation, from king to peasant, was in affliction and would not omit the customary honors to the dead. This occupied ordinarily seventy days of lamentation (Gen. l. 3), during which time all else would be forgotten by the Egyptians.

And so the days went by, only to bring nearer the pursuit of Pharaoh and his armies. "The fugitives at last broke camp and were marching slowly toward the Red Sea. The murmur of the waves on the beach was already heard, when the clouds of dust on the horizon behind told them that they were pursued. Terror seized the host once more at the sight, and fierce accusations of Moses were mingled with loud despair of escape (vv. 10-12). But the great leader, ever calm in the presence of danger, kept the alarm from degenerating into ruinous panic. 'The Lord shall fight for you,' said he to the terrified crowds, 'and ye shall hold your peace' (verse 14); words which shone out on the despairing multitude, like the sun rising in calm majesty on the lost and almost spent traveler. The sea rose in high waves, and the van of the pursuers was already in sight on the northern shore. The danger was great, but Jehovah had heard the cry of Moses, and ordered the vast host to go forward (verse 15), though the waters apparently barred their way; promising that, at the uplifted rod of His servant, the waters would be divided and offer a broad pathway on dry ground" (verse 16).

It is generally supposed that the crossing of the sea took place at Suez, where the western bank extends out to the east, and the water has the breadth of about two-thirds of a mile. At this point great banks of sand stretch from the east, and below, to the south, is a bay of considerable extent. The driving back of the waters was by the hand of Jehovah; but natural means were employed: a mighty tempest, the "strong east wind," which walled the waters and lay bare "the dry land" for the people to pass over (verse 21). We read with interest the poetic description of the Psalmist, written long ages after (Ps. lxxvii. 14-20).

God accompanied His people, with visible manifestation of His nearness. "The Angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face and stood behind them" (verse 19). Thus cheered and illumined by the symbol of God's abiding Presence, which also protected them in that it was darkness to

their enemies, "amid the flying foam," which (I. Cor. x. 2) "baptized" them "unto Moses" (not the adults only, but the children as well; nor yet by immersion), the hosts of Israel passed over in safety, "on dry land in the midst of the sea" (verse 29). It was the nation's birthday, and through all succeeding ages the thankful remembrance of it never faded from the nation's memory. "The great event clung always to Israel's consciousness. No nation had ever so glorious a beginning. It furnished imagery to their poets and their prophets"; as, for example, in the Psalter (Ps. cxxxvi. 10-16); and in the later version of the Decalogue the deliverance from Egypt is cited as reason for special and national obligation with respect to the Sabbath (Deut. v. 15).

Our lesson closes with the overthrow of Pharaoh and his host. Dr. Geikie, in *Hours with the Bible*, thus graphically describes the scene, in words mainly borrowed from Ebers: "The pursuing Egyptians reached the strand when most of the Hebrews had crossed in safety. Man and horse were tired by forced marches, and the night was impenetrably dark. Thinking that the storm would keep back the waters, and seeing their prey so near, passion overcame prudence in the pursuers. Their squadrons, therefore, rushed to the ford, rank pressing on rank after those who claimed to know the way, towards the light which they might well fancy marked the leader's place, at the front. Meanwhile, according to Josephus, a terrible storm of rain, with dreadful thunder and lightning, broke out, and helped with the loud and fierce wind to bewilder the charioteers.

"When the whole host of the Egyptians was committed to the ford," Moses again stretching forth his hand over the sea (verse 27), "the wind suddenly veered round, and blew toward the land instead of from it, driving before it the foaming waters. Advance was henceforth hopeless, and so also retreat, for the wheels sank in the water-covered sand, hurling the charioteers headlong from their places, to use the metaphor in the sacred text, like stones from a sling (Ex. xv. 5). Mortal terror now seized the pursuers; for the God of the Hebrews was 'looking out on them' (verse 24), and once more lightning against them from that fiery cloud. Escape was impossible, and ere long the chariots and the heavily mailed soldiery of Pharaoh, held in the remorseless grip of the yielding sands, were overwhelmed, and miserably perished. Next morning all was over, and the triumphant Hebrews saw the dead bodies of their enemies washed up in heaps along the sea-shore" (verse 30).

It needs not a vivid imagination to picture the thankful wonderment of the people, thus rescued and saved by "the greatness of God's excellency" (Ex. xv. 7). The Scripture account could not have closed otherwise than it does: "Israel saw that great work which the Lord did upon the Egyptians; and the people feared the Lord, and believed the Lord, and His servant Moses" (verse 31).

THE VOICE OF THE CHRISTIAN YEAR.

BY A RELIGIOUS.

HOW TO HEAR.

ON TRINITY SUNDAY we reach the culmination of the Christian Year. Love's redeeming work is done; the Redeemer has returned to the right hand of Power, bearing with Him our humanity; the Comforter, the promise of the Father, the complement and bond of the Ever-Blessed Trinity, has come. Wonder by wonder, sorrow by sorrow, glory by glory, we have commemorated the blessed steps of our Lord's most holy life. We have kept the Feast of the Fire of Love, and to-day we commemorate, no more an event, but a Mystery.

The life miraculous closes, as it opened, in mystery. But the mystery of the Eternal Trinity is that which lies at the foundation of all things, known and unknown; which is the interpretation of all things, past, and present, and to come. From Him all life is given, to Him all life is tributary, through Him all life is sustained, taught, and fulfilled.

But what does this Majesty mean to me, practically? Me, in my workaday combat with the world, the flesh, and the devil?

Let us fancy ourselves, on Saturday evening, making the mental preparation for the morrow's worship; meaning to serve our God intelligently when we come to the courts of His house; to bring minds, as well as hearts and bodies, to do Him service and to receive of His fulness. The mental preparation is to study the scriptures appropriated to the day, according to the Catholic order. The collect is always the practical sum of the day's teaching, usually connecting most closely with the Gospel or Epistle. The lessons add their clustered wealth, and never

are they richer in light and depth than to-day, when, in the portions of Holy Scriptures selected by the Holy Ghost acting through the Church, the whole relation between God and the human race is marshalled before our mental view and offered as the motive of all worship and the guide of all life.

The first lesson is Gen. i., perhaps the most wonderful chapter in the book. In verse 7 is revealed the origin of creation; in verse 2 is suggested (according to great theologians) the ruin wrought by the fall of Lucifer; the moving Spirit teaching the continuance of God's good-will toward that which, having created, He still loved. Verse 3 enters upon the account of the restoration of the chaos; the Creator making it the scene of a new creation of order, life, and beauty—a creation culminating in *man*; man, formed in his Author's image, fashioned by His hand, animated by His breath, appointed to a share in His dominion, made answerable for his fellow creatures (vv. 28-30) by the moral responsibility given with free will. Perhaps it is not impertinent to remind the reader that this chapter has long since ceased to be the butt of the petulant scientist, too puny to approach what he could not understand in an attitude more intelligent than that of ridicule; that, if all men know of the physical world—which is a small part of what is yet to be learned—were condensed into the compass of this chapter, the statements would be substantially parallel.

The revelation of the divine Being as Three in One is more obvious to us, who inherit the whole of both Covenants, than it was to that agent of the Holy Ghost who wrote the chapter, who wrote of the great Original, the brooding and quickening Spirit, the creative Word (see St. John i.; Heb. i.; Ps. viii., xxxiii., xxxvi., lxxviii., etc.), and of the Council within the Godhead exquisitely touched upon in verse 25.

Paired with Gen. i. is St. Matt. iii., their collocation justified by very striking parallels. In both God is revealed as Triune; in both, as Creator, as Quickener, and as covenant God. In one is told the story of creation, culminating in the first Adam; in the other is revealed the New Creation, begun in the Second Adam. The Spirit who, immeasurable æons ago (Gen. i. 2), wrought upon the chaotic flood, preparing for another creation, shows the same kindness and quickening power when he acts upon souls through the waters of Jordan (St. Matt. iii. 6); when to-day He sanctifies water to the mystical washing away of sin. In this chapter, as well as Gen. i., God appears as Master of the material world. He who formed man from the dust of the earth is indeed *able* "of these stones" to raise up a race regenerate (verse 8). But He will work a greater wonder, when out of a fallen and corrupted nature He raises up a race which, by sacramental relationship to that Second Adam, should become also the well-pleasing sons of God; to whom also after Baptism the heavens should be opened; who too should have the witness of the Dove, in lives of holy likeness to their heavenly Lord.

Such comparison of word with word—using the collect as an assisting light—will well prepare us to perceive the inter-relation of the Eucharistic Scriptures, which really sum up all that is revealed of the Being of God and the destiny of man.

1. God, Absolute, Eternal, Infinite, One in Three Persons.
2. God in relation to creation; the source of all being, the centre of all service, the object of all worship.
3. God in covenant relation to the spiritual creature, man; the Three Persons coöperating to accomplish his new birth.
4. Man as morally responsible; the correspondence of his free faculty of choice necessary to the victory of the grace of God.

The fulness of what it all must mean to us as moral agents, St. John tells us in the last scripture for this day: "This is the victory that overcometh the world, even our faith"; "His Name, through faith in His Name," maketh the whole world whole.

"This is a great mystery; but I speak concerning Christ and the Church." These are the "heavenly things" told us by our Lord (St. John iii. 12) that shall transform our "earthly things" into a future fulfilled gloriously in Him.

THE NEW GUINEA NATIVES, at any rate on the Northeast coast where the Anglican Mission has its sphere of operations, are no exception to the almost universal rule amongst barbarous peoples, which makes provision for the physical needs of the departed. When the corpse, doubled up in a mat, is laid in the shallow grave, some taro, a cooking-pot, and a few ornaments are placed on top of the body, being the dead man's provision for a journey. After a time, however, they are thought able to provide for themselves, for when the volcano, Mount Victory, puffs up its smoke, the natives say, "There are the dead cooking their food!"

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.

To the Editor of *The Living Church*:

IT IS with feelings akin to consternation that I read the charge that the doctrine regarding the most blessed Eucharist, which I was taught in my boyhood and which I in turn have taught as a priest, is grave heresy—Socinianism. I will state the doctrine delivered to me, and which I have handed on to others: The body of our Lord once for all slain as a victim on Calvary, but now alive for evermore, is continually offered to God the Father by Christ Himself, the Eternal Priest in heaven *naturally*, and here on earth in the unbloody Sacrifice of the Christian altar *supernaturally* and sacramentally. This heavenly offering and the counterpart—the Eucharistic oblation—are one with the sacrifice of Calvary, being in truth progressive and component stages of that plenteous redemption, which is with the Lord.

Now we are told there is no heavenly Oblation, and consequently the Eucharist cannot be a counterpart of that which is not. The Eucharistic Sacrifice is only *retrospective* and not *prospective*. The glory of heaven which we vainly imagined suffused our sanctuaries, must now be quenched, for the gloom and the thick darkness of Calvary alone rest on our altars.

For many years I have supposed that I was sitting at the feet of trustworthy teachers—Pusey, Keble, Forbes, Hamilton, and Carter (to name no more) learning the true doctrine of the Holy Sacrifice. Alas! I have been but imbibing from their "Socinianism" and heretical opinion, not Catholic truth.

Surely here is an example of the blind leading the blind. I am very unwilling to cast aside the teachings of the revered Canon Carter and to account as heretical the following statements. After speaking of the two Oblations in the chamber of the Last Supper, and on Calvary, Canon Carter says:

"Another oblation was yet to follow, one which never ceases, and it differs from both the preceding ones. It takes place in heaven itself, before the eternal throne. There, where our Lord has taken His place in His glory at His Father's side, He offers Himself, with all His merits, all the fruits of His Passion, all the virtues of His precious blood, and the obedience of His whole life on earth. "These three Oblations meet, because they are mystically reproduced and renewed in the sacramental offering made on our altars." "For the great Oblation in the Heavens is ceaselessly made only that its virtue may embrace the earth and exalt the earthly Kingdom of the Incarnation into union with the heavenly, effecting the consummation of His love through the union of the earthly with His own everlasting Priesthood."

And then there is the teaching of Bishop Forbes of Brechin, who contended so bravely for Eucharistic truth in Scotland. Was he in reality a teacher of heresy? Were his accusers correct after all in their charges? Are we to number these champions of Eucharistic truth among the teachers of heresy?

Recently I came across a book of the French Abbé Mastinet in which the doctrine of the Eucharistic Sacrifice is admirably stated and which may be fittingly quoted after the two letters on the subject appearing in the issue of *THE LIVING CHURCH* for May 18th, for one of the writers, it would appear, has not got beyond the low Protestant view, viz., that sacrifice entails essentially the slaughter of a victim. Parish priests who are trying to teach that the Eucharist is a true and proper sacrifice are not infrequently confronted with this contracted view of Sacrifice, on the part of Protestant objectors.

The Abbé says:

"Immolation, oblation, communion, are the three fundamental ideas which appear in the profound mystery of sacrifice. It must be observed that real immolation does not enter into the absolute and primitive notion of sacrifice. It supposes the unrepaired guilt of man. The blood of the Victim is shed, because sin is always weighing upon him, and demands death. Immolation precedes purification, purification precedes oblation. Possessing a victim, pure, holy, and agreeable to God, and who by virtue of his blood once shed, has fully satisfied the divine justice, you can offer him every day without shedding his blood anew. This takes place in the Eucharist. Jesus Christ, by the bloody oblation of Calvary alone, having given super-

abundant satisfaction, for all human iniquities, it is no longer necessary that His blood should really be separated from the body upon our altars; it is sufficient that it be so mystically—that is to say, that the spiritual sword of the words of consecration, while separating the blood from the body only in appearance, powerfully recalls the remembrance of the sacrifice of the Cross."

"The Saviour being, then, on the altar full of that life which He can no more lose, is perpetually offering Himself to His Father, by the ministry of the priest, in the name of the Christian people who are united to Him. By this infinitely pleasing oblation, He furnishes us the means of accomplishing perfectly the duty of adoration, of rendering to the Most High glory, of testifying gratitude and obtaining graces."

"This principle, that the essence of sacrifice consists in the oblation, and not in the immolation, radically destroys the objection that Protestants make, that *where there is no real immolation as in the Eucharist, there can be no real sacrifice*. I do not see how theologians who maintain, the necessity, not *hypothetically* but *absolutely*, of immolation, can resolve this difficulty. In fact if immolation is a necessary element of sacrifice, the sacrifice will correspond to the nature of the immolation, and if this is only apparent the sacrifice is only apparent."

By this "mystic immolation" we make "the continual remembrance of the Sacrifice of the death of Christ," and also "continue a perpetual memory of that His precious death and sacrifice until His coming again"; but is it to be said that thereby we exhaust the whole content and value of the Eucharistic action? And surely something more than a liturgic, mystical, retrospective, and commemorative immolation and memorial must be enacted at the Christian altar, if we are to name the Holy Eucharist a sacrifice and oblation in a true, proper, and adequate sense. There must also be a *proper* oblation, viz., that which constitutes the real and absolute, as distinguished from the commemorative and mystical, elements in the Eucharistic service. This real and absolute offering which Christ makes in the Holy Eucharist, is Himself in His glorified humanity, ever living unto God, Himself the Lamb *as slain*, but now alive for evermore. This same Body His priests are permitted to offer and this oblation is most certainly what is present on the altar, viz., the Risen Christ. If the oblation be not a real, present, actual thing, I fail to see how a mere retrospective and commemorative memorial of Calvary fulfils adequately the Levitical types and the large sacrificial ideas developed in the Epistle to the Hebrews, and how also (save for the fact of the Real Presence) we are carried much beyond the anticipatory sacrifices of the Old Covenant, if we remove from Eucharistic teaching the fact that our Lord is perpetually offering in heaven what the Church is privileged to offer here on earth in Eucharistic counterpart.

And it would appear, that if our Lord be a Priest forever, "it is of necessity that He have somewhat to offer" (Hebrews viii. 3). For a comment on these words, I may be permitted to quote Fr. A. Piconio: "*Seipsum ergo Deo Patri continue offert, et in coelis et in terris.*" His comment continues:

"*In heaven*, He offers Himself as slain on the Cross in time past.

"He appears now in the presence of God for us, by re-presenting to God the wound prints of His Passion and through which as through so many mouths, He pleads, for the application to us of the merits of His suffering.

"*In earth*, since He offers Himself on the Altar, by means of the Sacrifice of the Mass.

"The mortal Christ, offered a sacrifice (*munus*) viz., the Eucharist, at the Last Supper; He offered a victim, *Himself*, on the cross. The immortal Christ offers the Eucharistic Sacrifice throughout the whole world; He also offers a victim (*hostiam*) in heaven, exhibiting Himself, by means of the wound prints, as crucified in times past and so He exercises His ministry both in the heavens and in the earth."

Thus writes the devout Franciscan A. Piconio. Our own lamented Dr. Bright expresses the same view in the following lines taken from one of his Eucharistic hymns:

"For, as the priest of Aaron's line
Within the Holiest stood
And sprinkled all the mercy-shrine
With sacrificial blood;
"So He, who once atonement wrought,
Our priest of endless power;
Presents Himself for those He bought
In that dark noontide hour.
"His Manhood pleads where now it lives
On heaven's eternal throne,
And where in mystic rite He gives
Its presence to His own."

Alas! if this be Socinianism! For now we must look out and find new teachers, and earnestly beseech our good Lord to deliver us from all false doctrine and heresy. JOHN A. CARR.
Church of the Holy Communion, Maywood, Ill.

THE CHURCH IN HAWAII.

To the Editor of *The Living Church*:

WE REGRET reading in your issue of April 20th, which has just reached us, a letter from the Bishop of Honolulu in which he speaks in disparaging terms of this Association, and also criticizes the *New York Churchman* for having published a letter from this Association in February last.

Will you permit us to say that the Bishop has quite mistaken our motives in writing this letter? It was written solely to correct some wrong impressions held by the Bishop of Vermont, which had been published in that paper, an explanation of which, bare justice to our Church required. We have re-read that letter and cannot find in it one statement made by us that is not strictly correct.

With regard to that particular clause which alludes to our missions being self-supporting, his Lordship states that between the 1st of July and 31st of Dec., 1900, he paid out \$407.60 for the English speaking clergy, and \$997 for the Chinese work. This would intimate that our missions are not self-supporting.

What the Bishop says is no doubt quite correct; but this \$997 was nearly, if not altogether, contributed by the Chinese themselves, who, although some are heathen, are having their children educated at our schools, while others attend the Chinese church, so that this money cannot be regarded as mission help.

Of the \$407 paid to the English speaking clergy, this was, no doubt, American money, a part of the \$550 which the Bishop states in the *Diocesan Magazine*, he had received from sympathizers in the United States, after the withdrawal of the S. P. G. grant, and it was very acceptable at the time, and for the two Chinese schools such gifts would still be as acceptable, as they are required to meet the expenses of these schools; but the clergy are supported by the people.

Besides, in our letter to the *Churchman*, we did not refer to our financial condition in 1900. Between June and Dec. of that year the financial outlook was not bright; but we made the statement that in January 1901 all our missions were on a self-supporting basis, as they were, and are. By that time the people had become alive to their responsibilities and had risen to the occasion.

We regret that the Bishop should seek to disparage this Association and impugn its veracity. We can only say that it is a duly incorporated Association and is regarded in this city as an honorable and useful organization whose integrity and honesty of purpose is unquestioned, except by his Lordship. Our most respected President has been a churchwarden and synodman for many years, and has always been a moving spirit and authority in Church matters. The Association is certainly not recognized by the Bishop, as we think it should be, but it is representative. Among our members are enrolled many names of the best Churchmen in our city, including churchwardens, members of the Synod and of the Board of Trustees, and of each of our congregations in the city, and it has, we think, the sympathy of all classes. It is nothing more or less than what its motto proclaims, "*Pro Deo et Ecclesia*," up to which motto, in a modest way, we strive to live.

Since the letter referred to, published by you, very naturally impairs our usefulness, may we ask you, in justice to this Association, to extend to us your courtesy in giving publicity to this letter? We beg to remain yours very truly,

L. DE L. WARD,

Sec'y Church Defense and Extension Ass'n.

Honolulu, H. I., May 9, 1901.

AN UNFORTUNATE blunder, says *The Interior*, resulted in the destruction of the pretty German Evangelical Church building in Oak Park, Ill. The Episcopal Church, two years ago when the present Bishop was rector, laid the foundation for and built the basement of a fine large church, then covered it with boards and building paper, and occupied it, selling their small but neat "Grace Church" to the Germans. Ready to resume building this spring, the contractor sent a force of men to remove the temporary structure. Instead they saw the stone, "Grace Episcopal Church," which had not been removed from the German church, and wrecked the building. Some laughed and some cried over the ludicrous performance. The Germans are all right, however. They need a larger church, and the bill of damages will help.

"THE GREAT, in affliction, bear a countenance more princely than they are wont; for it is the temper of the highest hearts, like the palm-tree, to strive most upwards when it is most burdened."—*Sir Philip Sidney*.

Editorials and Comments

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HERE are wise men who are above the "folly" of a belief in three Persons in one God, such as the Church Catholic guarantees to the world on Trinity Sunday. And there are also wiser persons than these wise, who are too truly scientific to deny a proposition which they cannot disprove, and too reasonable to make their finite intellects the standard of what shall be accepted as true concerning One, whose very being postulates conditions vastly transcending the farthest reaches of the intellect. Indeed, Reason suggests that a God must be beyond the narrow limitations of Reason, else He would not be a God. Reason itself pronounces it absurd to expect a Godhead who could be comprehended by Reason.

And so when the "wise" man declares that He cannot understand the doctrine of the Trinity in Unity, we reply exultingly that he has moved a long step toward acceptance of the doctrine. Reason suggests that the doctrine must be beyond the human understanding. Consequently the attempts made in these latter days to explain the Trinity so as to bring the doctrine within the realms of human reason, are themselves contrary to reason. The intellectual recognition that God *must*, in His essence, be unknowable—so far as complete human comprehension is concerned—is a pre-requisite to a right belief in Him. Faith begins where Reason ends. Reason soars beyond earth searching for God. She finds Him (for Reason, alone, points to God as *probable*) and is lost in His very immensity. "If I climb up into heaven," she exclaims, "Thou art there; if I go down into hell Thou art there also; if I take the wings of the morning and remain in the uttermost parts of the sea, even there also shall Thy hand lead me." Reason is lost in the very impossibility of measuring the God which she has found.

And so a "reasonable faith"—a faith not founded on, but not repugnant to, Reason—accepts the doctrine of the Trinity in Unity without an expectation or desire to translate it into human terms. The words express a truth concerning God which mathematics cannot fathom. God in His unity, God in His immensity, God in His perfection, God in that infinity of being which we feebly express in saying God is Love, and fail even while saying it, to perceive what is the awfulness, the sacredness, the absorbing completeness of that Love—that is the God who reveals Himself to us as existing in Three Persons. "Truly Thou art a God that hidest Thyself, O God of our salvation." Sense cannot penetrate the mystery; but love, seeking, can find

the Love which kindled it. "My soul is athirst for God, yea even for the living God."

And we do find Him in the Incarnation. There, where He has humbled Himself by coming, in the Second Person, so that we might know Him who in His eternal essence is unknowable, we find Him whom we seek; and knowing Him, we know the Father, and are led to the Godhead. No longer a far-off complexity, we apprehend Him as Love—the satisfying fulness of all that Reason and human longing and spiritual yearning have sought; we find Him, and finding, adore.

THE "INSTRUMENTS" AT ORDINATIONS.

WE may define what is technically known as the *Porrectio Instrumentorum* (delivery of the instruments), as the ceremony frequently witnessed at ordinations to the Priesthood, wherein the Bishop delivers to the newly made priest, the chalice and paten, and perhaps also vests him with the chasuble, as symbols of the priesthood which he is now qualified to exercise. It has seemed to us desirable to examine this matter somewhat at length, because in criticising a paper recently contributed to *The Church Eclectic* by that learned theologian, the Rev. Thomas Richey, D.D., one of the most widely and most justly trusted professors at the General Theological Seminary, we hastily assumed that he wrote to condemn the practice, and we thereupon expressed regret that a practice so widespread in the American Church should be condemned by one in Dr. Richey's influential position. It now appears that we entirely misunderstood Dr. Richey's position in the article in question; for in a private letter (from which Dr. Richey kindly permits us to make quotation) he explains:

"If you will read my article with care, you will see that I used the subject of the *Porrectio* simply as an illustration to support my argument, that Ceremonies are not in themselves valid ground of objection, but on the contrary both necessary and desirable, provided they do not come to be used as a substitute for the proper matter and form of a sacramental rite. I have not blamed or found fault with any Bishop who desires to make use of chalice and paten as a mere token of induction into office."

This so entirely agrees with our own belief on the subject, that we not only desire to correct the impression that we were in disagreement with Dr. Richey (which, we quite appreciate, would be more harmful to ourselves than to him), but also, as the question has arisen, and as we perceive from other personal letters that some misapprehension exists relative to the subject, we ask the attention of Churchmen to a brief but somewhat careful investigation of what is involved in the ceremony in question.

The lawfulness of the *Porrectio* in this Church has been denied on the ground that it was deliberately excluded from our ritual at the time of the Reformation, so that it may not be restored except by ecclesiastical legislation.

To consider this objection intelligently, it seems desirable to make a preliminary distinction between ritual and ceremonial. The two are often confused with each other, as is shown in the common use of the name Ritualist, inaccurately applied to those who seek to revive a fuller Catholic ceremonial.

Ritual includes what is bound up with the due and lawful performance of an ecclesiastical rite, whether because essential to its sacramental validity, or as forming a structural part of the service in which the Church has embodied these essentials.

Ceremonial, on the other hand, includes the accidental accompaniments of the rite, whether required by rubric or no, which constitute the external manner in which the things ordered to be done are performed. Thus the imposition of hands in Confirmation belongs to the rite, and is part of the ritual; but the general posture of the Bishop in doing this, whether sitting or standing, and any accidental actions, like signing the forehead with the sign of the Cross, constitute so much ceremonial. The respective postures of kneeling, standing, and sitting, observed in all our services, also belong to ceremonial. The Delivery of Instruments in Ordination pertains to ceremonial.

Naturally the Church Universal has always taken more pains to define the ritual to be employed in her services than the

ceremonial accidents. These last have been left largely to the *jus liturgicum* of individual Bishops, being left rubrically undefined, except so far as has seemed necessary in order to guard against alteration of the public significance of the ritual, and to correct unedifying developments.

As a result, until the Roman Church began her attempt to whip every body into line with a rigid and uniform use, there was much liberty touching ceremonial—subject, of course, to the principle that no ceremonies were lawful which failed to fit in with the required ritual of the Church and signify what that ritual was designed to signify. The papal attempt to define all the ceremonial had an unfortunate effect. It seemed to elevate mere ceremonies to a level with the structural ritual of the Church, and led to confused ideas among theologians as to what was essential to the validity of certain sacramental rites. This difficulty was particularly prominent in connection with the Ordinal. The impression gained ground widely that the Delivery of Instruments—really a ceremonial accident, designed to emphasize one element in the meaning of the rite—was an essential part of the sacramental matter and necessary for the validity of the rite. This view does not now prevail in the Roman Communion, but it was held by many prior to the Reformation.

TAUGHT BY this outcome, our Anglican forefathers reverted to the more ancient practice of defining only the ritual or structural parts of the services, and such minimum of ceremonial as seemed imperatively to require uniform regulation. Thus it happened that many pre-Reformation ceremonies were "deliberately left out of the Prayer Book," as some are not slow to remind us. But what we have said should show that the *intention* involved was limited. The intention expressed in our rubrics, and no other intention has any legal or canonical force whatever, is to depose the omitted ceremonial from the level of those things which are to be rubrically required in this Church. The Church simply reverted to ancient precedents, positively requiring as little as possible, and thus giving a needed pre-eminence to the simple and structural lines of her ritual. It cannot be maintained that positive rubrical requirements have prohibitive force—even when the outcome of legislation in the direction of simplicity—except to exclude any ceremonial enrichments which have the effect of perverting or destroying the structural simplicity and meaning of the revised services. This contention would be recognized as obviously true in any sphere of action where religious prejudice had not blinded one's judgment. To surround an ordered function with ceremony and circumstance is plainly permissible, if the added circumstance emphasizes instead of changing the significance of what is ordered to be done. This is constantly exemplified in civil functions. Compare, for instance, the ceremonies attending the inauguration of President McKinley with those connected with the inauguration of Mr. Jefferson. The legal essentials of the oath are unchanged; but the ceremonial is changed very greatly. Positive law lays down the minimum of what must be done, and prohibits nothing that is consistent with doing this properly and with its intended meaning. The fact is that our services cannot be, and are not anywhere, performed without some ceremonial matter being introduced which the rubrics omit to prescribe. It is evidently assumed that in such matters the ministers of the Church will be guided by their knowledge of previous usage and by their sense of what is fitting.

It was both natural and justifiable, however, under the immediate and reactionary conditions of the Reformation epoch, that the restored liberty as to the use of ceremonial adjuncts should result, for a time, in the disappearance even from voluntary use of such pre-Reformation ceremonies as had acquired by their rubrical enforcement a misleading importance and meaning. A period of disuse was perhaps needed in order to reduce such ceremonial to its proper and inferior level. But when this end had been effectively achieved, there was no canonical or rubrical principle which forbade a restoration of some of these ceremonies, as ceremonies, subject to the *jus liturgicum* of each diocesan Bishop. Thus restored, and no longer emphasized by rubric as among the things necessary to be done, such ceremonies occupy their proper place, and are subject to such adaptations as the simpler and more modern conditions require.

It may be urged that, in England at least, the phrase "none other or otherwise," contained in the Act of Uniformity, prohibits such ceremonial accompaniments. This argument obviously does not apply to America, where no such act is in force; but, if our discrimination between ritual and ceremonial is correct, the act referred to does not have the restrictive force

alleged, even in England. The sole purpose of that act was to give legal effect to the rubrics of the Prayer Book. It was not designed to alter or add to their meaning. The act requires that no other services or ritual shall take the place of the Prayer Book services and ritual, and implies that nothing shall be done which has the effect of altering the manner in which the Church orders these services to be performed. So long as that manner is carefully followed, ceremonial adjuncts which are agreeable to the prescriptions touching the manner, remain outside the scope of legislation, whether prescriptive or prohibitive. Thus, if prayers are ordered to be said kneeling, additional ceremonies, like the use of the sign of the Cross, are unforbidden, if the kneeling posture is not thereby interfered with. What is ordered must be done, whether pertaining to substance or manner, and nothing must be done which overshadows or distorts this substance and manner. That is all which can be read into the rubrics, when fairly construed.

The delivery of the Chalice and Paten in the Ordinal, illustrates these considerations. It is nothing but an accidental ceremony, which began to be used many centuries ago in order to punctuate an important element in the meaning of the ritual of Ordination. Its edifying value was so obvious that it was finally given place in the obligatory ceremonial of the Roman Ordinal. Its non-primitiveness was soon forgotten, and it came to be reckoned in the middle ages as an essential part of the rite. Adjustments in the ritual structure of the service also took place which tended to confirm this idea, giving the Delivery of Instruments an exaggerated place and complicating the service. The English Church reverted to the more ancient simplicity, and properly relegated the ceremony in question to its original level of things not essential and not prescribed. While not forbidden, it must, if employed at all, be used henceforth as originally—to punctuate the significance of the required ritual, instead of being made a necessary factor in the ritual. Obviously, if any Bishop should assume that this ceremony was necessary to the validity of the rite, he would, as Dr. Richey clearly shows, be grossly culpable. We feel very certain that none of our Bishops is in the slightest danger of making this mistake.

As a matter of fact the popular reaction against ceremonialism—a reaction which was inevitable, but which is now seen to have exceeded discretion—caused the Delivery of Instruments to cease altogether. Being non-essential, its temporary loss was not too heavy a price to pay for the restoration of the ancient simplicity of the rite. Sufficient time has now elapsed, however, for the reaction in question to have achieved the results which justified it. The original and essential features of the Ordinal have assumed indisputably their proper place and significance. Anything in the earlier ceremonial, therefore, which will help to emphasize that significance, and will not subvert or disturb the appointed ritual, may be revived safely and with edification. There is no danger that this Church will repeat the blunder of former days by giving such ceremonial the obligatory place and ritual value which caused so much trouble in the past. In recovering somewhat of ceremonial circumstance, the Church is not likely to forget the motive principle of the reformers. Costly experience and modern watchfulness against giving mere ceremonies a sacramental rank, make it a far cry from the recently revived ceremony of the Delivery of Instruments to the ritual chaos of the Roman Ordinal. Our rubrics have deliberately shut the ceremony out from the sphere of those things to which other ceremonial must be adjusted. No employment of it which does not adjust itself to our present ritual can hold its own, unless our rubrics are altered. Such alteration is hardly a practical possibility.

The ceremony has been objected to as Romish. Such an objection, standing by itself, should have no weight whatever, unless the ceremony can be shown on other grounds to be objectionable or unlawful. In renouncing the papal supremacy and reforming her services, the Anglican Church never for a moment took the ground of objecting to Roman usages *because they were Roman*, but only when and because they were corrupt. The well known language of Pope Gregory the Great to the first Archbishop of Canterbury has ever been accepted by Anglican writers as sound: "Things are not to be loved for the sake of places, but places for the sake of good things," said he; and the principle works both ways. We need not *reject* a good thing because of the place of its origin, if it is otherwise edifying and lawful. The correctness of this position will hardly be disputed by thoughtful people.

It was our privilege to witness the Delivery of Instruments at a recent Ordination. The Bishop, assisted by several pres-

byters, had laid his hands on the heads of three deacons, pronouncing the solemn words which the Church requires him to pronounce. Then followed in each case the ceremony required in the Ordinal of presenting a copy of the Scriptures. Then each newly made Priest was vested with a Chasuble. This being done, he rose and received the Chalice and Paten into his hands, holding it for several seconds. Finally he received from the Bishop his certificate of Ordination. All this was done quickly, although without unseemly haste, and the service was not delayed noticeably. The effect was simple, obvious, and edifying—punctuating the chief functions of the priestly office, as embodied verbally in the Ordinal itself. No new meaning was imported, and no effect was produced except to bring home more pointedly the intention of the Prayer Book service. If the use of oil had been added, some ten seconds more would have been consumed, and the words which the Bishop must say, in any case, "Receive the Holy Ghost," would have received symbolic emphasis—nothing more.

We are tempted to ask, Why should there be charges of Romanizing against such ceremonies? They are a part of our own earlier ceremonial, and they signify objectively what our Ordinal continues to express in words. They have not been forbidden, but have simply been reduced to the level of things not enforced. Their present use does not raise them from this level.

PRAYERS FOR THE DEAD.

IN CONNECTION with the recent session of the Guild of All Souls in Milwaukee, the rector of St. Paul's Church, the Rev. Charles Stanley Lester, expressed some hostility to the objects of the Guild, in an interview published in the Milwaukee *Sentinel*. The interview carried the impression that Mr. Lester dissented from the practice of offering prayers for the departed. The following is an extract from a correction, in the form of a letter from Mr. Lester to the *Sentinel*, published on the day following:

"Perhaps I owe it to myself to correct a possible misconception which might be put upon your report of an interview in this morning's paper, regarding the recent celebration of the Guild of All Souls in this city. The article leaves the impression that I denounced 'prayers for the dead,' which I certainly should not like to do. The universe is one household bound together by the ties of love, which ties are not severed by the death of the body. It is man as spirit, whom we love, and we do not believe that the spirit dies, so that, whether our friends be in the body or not, or whether they be in this world or not, we believe that they are still in the same household of God with ourselves and we love them still with a constant and growing love.

"We are in the habit of praying for them, while they are present with us in the body and we believe that, next to love, prayer is the greatest force in the universe. We dare not take the ground that prayer for our friends loses all efficacy the minute the breath leaves the body. It would be to deny the fact of the universe, the universality of its laws and forces, and the reality of the household of God. Whatever, therefore, may be the theological opinions, which men may outwardly profess, most people, who pray at all, do pray for those whom they have 'loved and lost awhile.' . . . We are all of us in the immediate presence of God here and now, the difference in men, here or elsewhere in the universe, being their varying capacities for apprehending the divine presence. Believing this we shall continue to pray for ourselves and others, wherever in the universe we or they may be, that we may all grow in grace and in the knowledge of God, attaining at length the majority of our spiritual manhood and being manifested in all the glory of the sons of God.

"CHARLES S. LESTER."

THE election of Archdeacon Taylor to the Coadjutor episcopate of Quincy is one upon which the Church is to be congratulated. Dr. Taylor is one of the first canonists in the Church, and it will be helpful to have his wide learning at her service in the House of Bishops. More important still, in connection with the work to which he has been called, is the fact that he is an active missionary, and a man of affairs, who can be depended upon as an executive head in the financial as well as in the spiritual work of the Diocese. He will find a united Diocese, ready to work with him, and loyal in its support of his wise administration which may be expected. His warmest friend and supporter, we feel certain, will be the noble priest, first among the diocesan clergy, who received a goodly vote for the episcopate, and who, if the election had found him ten years younger, would no doubt have been the unanimous choice of the Diocese for Bishop.

Archdeacon Taylor has been intimately associated with THE

LIVING CHURCH for many years, first assisting to edit the *Living Church Annual*, and then as a writer of editorial and other articles, and of book reviews. He was also a valued editorial writer on *The Church Eclectic* during the editorship of the present editor of THE LIVING CHURCH, and both then and now a frequent contributor to its pages.

It will be a happy day for the Church when he is advanced to the episcopate.

THE authorities of the D. and F. Missionary Society have reprinted in folder style the paper on *China's Need and China's Hope* by Bishop Graves which appeared in *The Spirit of Missions* for March, and announce that it may be obtained gratuitously by application at the Missions House. We commended the paper very warmly when it was first published as a magazine article, and now, having read it a second time, our feeling is even of impatience that we cannot move the inertia of the human will and force people to read it. Bishop Graves views events in China from a vantage ground which gives him a large advantage. He is far enough away from the bloody scenes of last year's massacres so that unhappy personal experiences have not warped his vision; but his many years' experience among the Chinese, with his exceptionally sensible and conservative personal characteristics, induce us to accept what he writes almost as though it were a judicial finding on a subject which has been so largely misunderstood. If the public could be induced to read this short and calmly expressed paper, which is not given to denunciation and does not appeal to mere passing emotion, we should feel a greater hopefulness as to the future of our own relations with China, political and ecclesiastical; and should also feel that the alarming and altogether shameful falling off in receipts for foreign missionary work, would be speedily reversed.

AMERICANS sometimes enjoy a quiet smile when their cousins across the water comment upon American affairs; and this smile does not in any sense detract from their feelings of warm friendship for their island brethren. One such occasion is presented when our good friends of the London *Church Review* thus comment on the letter of the seven Bishops: "The circumstances under which it is written sufficiently set forth its purpose. The Bishops in the Eastern States (!) are making history. They are claiming before the whole of Christendom the canonical rights of Christian Bishops," etc. Would it be deemed intrusive if we suggested that the approaching Anglo-American ecclesiastical alliance be signalized by the purchase of an atlas?

ANSWERS TO CORRESPONDENTS.

H. (1) Whether to be seated or to kneel at the Epistle is of the very slightest consequence. Custom favors kneeling, at early celebrations, merely to avoid an additional change of posture; but follow the custom of the church in which you are worshipping.

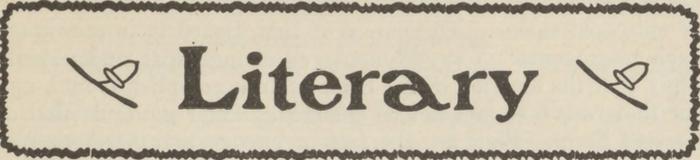
(2) Similarly with the Offertory. Those who kneel, do it because they have prayers to offer and can offer them with less distraction kneeling; but to stand is perfectly defensible.

(3) There is no authority for the use of the *Nunc Dimittis* after a high celebration, and it is an innovation of very recent growth. Consequently there can be no custom as to whether to stand or to kneel at the *Gloria Patri* following. Here again it is better to follow local usage. There is no technical objection to the practice.

(4) Far better to remain kneeling after the benediction until the Retrocessional, when there is no *Nunc Dimittis*.

H. C.—The clergy are forbidden by Title I, Canon 18, § vi., of the Digest, to hold service or officiate at any place within the parish bounds of another clergyman of this Church without his consent. By Title I, Canon 24, they are compelled to use the Book of Common Prayer "before all sermons and lectures, and on all other occasions of public worship." To take part officially in a Methodist service in one of the houses of worship of that body would probably be in violation of both these Canons. But it is objectionable, not so much on these technical grounds, as because it is a recognition of a ministry and of a religious body which this Church refuses to recognize and which are in direct antagonism to the historic Church of the Christian ages; while a clergyman with a high sense of honor would be unwilling to accept courtesies from another which the laws of the Church rigorously forbid his returning in kind. It is directly against our canon law for ministers of other religious bodies to be permitted to officiate in our churches.

S. W.—A mission differs from a parish in the manner of its legal organization. A parish, generally speaking, is a corporation whose rector is chosen by the local vestry, with or without the cooperation of the Bishop, as the diocesan canons may direct. A mission does not have a vestry and its minister is appointed by the Bishop or other diocesan authorities. The fact that a mission may be self-supporting does not make it a parish, unless a parochial organization is formed according to law, and is recognized by the diocesan authorities.



Literary

Oficios Provisionales de la Iglesia Episcopal Mexicana ó Iglesia de Jesus.
Mexico: Tipografía "El Siglo xix.," á cargo de José M. Prado. 1901.

This is the Book of Common Prayer of the Mexican Mission, and bears the "Autorización" of "Thomas M. Clark, Hispno Provisional, etc., etc." In the edition which appeared in 1895 we were told that these offices were "sanctioned by the Mozarabic rite from which the greater part of them is derived, and by other ancient orthodox liturgies." But if any one supposes that we have here a translation from the Latin of the old Spanish rite, or anything like it, he has only to compare this book with the Mozarabic office books to be speedily disabused of any such notion. The Mozarabic features are chiefly the position of the Creed in the Communion Office, the Collects (most of which, curiously enough, seem to be translations into Spanish of Dr. Hale's *Mozarabic Collects*, rather than renderings from the original Latin), the Prefaces, and a few phrases scattered here and there through the book. A few clauses seem to be taken from the Roman rite, and in one or two places are expressions suggestive of the wording of the Greek liturgies. But the bulk of the book is made up of materials taken from the American Prayer Book, and more or less accurately rendered into Spanish. We notice some curious translations, and a number of peculiar liturgical features, but we pass them by, and come to the consideration of the doctrinal character of the book.

The "Letanía ó Súplica General" is simply a translation into Spanish of the one in our Prayer Book with some noteworthy omissions. In the invocation of the Holy Ghost the words "who proceedeth from the Father and the Son" find no place. The petition to remember not "the sins of our forefathers" has also been passed over. Was it because some have thought, among them Bishop Cosin, that here we have a prayer for the dead? The petition to be delivered from God's wrath—"from Thy wrath"—has also been refused a place. The word "damnation," instead of being rendered by its exact Spanish equivalent, "damnación," is softened down into "condenación." In this connection we note, that there is in the "Confesión General" of the Communion Office nothing corresponding to the words "provoking most justly Thy wrath and indignation against us," of our Confession, although the Mexican Confession is clearly based upon ours. Of course if there is no such thing as the divine wrath, why should there be any insidious distinctions drawn in the burial of the dead? Accordingly we observe that the rubric forbidding Christian burial to the unbaptized, excommunicate, and suicides, is not reproduced in the "Oficio para Entierros."

When we compare the "Oficio de la Santa Communion" with our American office we see at once the poverty of its doctrinal teaching. Nowhere in this Mexican office is there anything equivalent to the explicit statement that "God not only gave His Son to die for us, but also to be our spiritual food and sustenance in that holy Sacrament." The prayer, "Oh Santo Señor, nuestro Dios," etc., is a loose paraphrase of our prayer of Humble Access with the clause, "so to eat the flesh of Thy dear Son Jesus Christ and to drink His blood," eliminated. The Spanish equivalents for "Sacrifice," "The Oblation," and "the Memorial," are all conspicuous by their absence. Even the word "Priest" (*el Sacerdote*) nowhere appears on the pages of this book. The only terms used for the officiating clergyman are "el Ministro" and "el Presbítero." It will not do to say that "el Presbítero" is the Spanish equivalent for "Priest," for it is not. These departures from the American book are surely not without significance.

Before passing from the Communion service, we note that the rubric providing for a second consecration which reads: "If the consecrated bread or wine be spent," etc., is translated "Si se acaban el Pan y el Vino consagrados," etc. Our American rubric requires the consecration of both species even though but one fail; but this Mexican rubric may be interpreted to require only the consecration of both species in case both have failed, and so by implication permits the consecration of one kind. This is a serious departure from the correct text of the American Prayer Book, involving grave theological consequences which we shall not enter upon now. The rubric ought to be made to read: "el Pan ó el Vino." We note also that all the

Offertory sentences taken from the deuterocanonical books have been omitted.

Finally we turn to what is called "El Salterio." It is not, however, the Psalter at all. It is the Psalms dislocated, torn in fragments, and then pieced together into seventy portions. We cannot imagine a more ruthless handling of God's holy Word than is here exhibited. There is a similar piece of work in the "Proposed Book" of 1786 which the Church promptly rejected and consigned to the dust-heap. Who would have thought that at this late date, a "Psalter" constructed on precisely the same principles as the one in that ill-starred book, would be printed and given to a handful of poor Mexicans who, we have been told, are hungering for the Word of God?

Would it not be just as well, before books of this sort are even provisionally authorized, that they should be laid before the whole House of Bishops and be subjected to a searching examination? We might then be spared such crude and inadequate presentations of the Church's faith and worship as in the book before us.

WILLIAM MCGARVEY.

Aspects of Revelation. Being the Baldwin Lectures for 1900. By the Rt. Rev. Chauncey B. Brewster, D.D., Bishop of Connecticut. New York: Longmans, Green & Co. Price, \$1.50.

These lectures are a valuable contribution to theological literature, and they are specially useful at this time, for they bring the question of Evidences up to the present attitude of men's minds.

The Bishop begins by discussing the Revelation in Nature, and his words on the theory of Evolution are most timely. The second lecture is on A Revelation in Man, which is followed by A Revelation that Reveals. This third chapter is very strong against Kant and Dean Mansel on the "Unknowable." The fourth lecture is entitled A Revelation of Personality, and shows the issue between Pantheism and Theism. The fifth lecture speaks of a Progressive Revelation as it is historic, and as it is a revelation of personality. The sixth and seventh lectures discuss the Revelation Consummated—God in Christ and Christ in Men.

The scheme of the lectures is clear and philosophic as well as logical; and the working out is careful and moderate. A synopsis of their matter was printed in THE LIVING CHURCH at the time of their delivery.

The Bishop's style is elegant and readable, and so the depth of the subject is no bar to the enjoyment of the lectures.

FRANK A. SANBORN.

Triglot Dictionary of Scriptural Representative Words, in Hebrew, Greek, and English. By Henry Browne, M.D. London: Bagster's. New York: James Pott & Co.

It is hard for us to understand exactly the practical use to which it is intended that these lists are to be put. The order, as it is mentioned in the title, should be reversed; for of the three columns to a page, the first one contains an English word, the second a corresponding word in Greek, and the third one in Hebrew; and the effort is to bind them together so that each representative may have its exact and unailing equivalent in each language. The arrangement, however, is such as would retranslate the English Bible back into the original once again; and we have actually tried our hand at a few verses, with the result of a few emendations in the Greek Testament.

Unused Rainbows; Prayer Meeting Talks. By Louis Albert Banks, D.D. New York and Chicago: Fleming H. Revell Co. Price, \$1.00.

These are practical and brief addresses on various topics connected with Christian living. The author does not attempt to touch on strictly theological subjects, but by a wide range of view selects ideas gathered in various ways and places for driving home some pointed lessons. It is not necessary to agree with Dr. Banks in his conception of the Church to appreciate and value his thoughtful and instructive talks. Indeed we believe that the clergy may profitably follow his lead in many ways and find in this book, both for themselves and their congregations, many useful and helpful suggestions.

THE *Seminarian* for 1901, which issues, as formerly, from the students of the General Theological Seminary, has for its most attractive features an excellent paper by Professor Roper, a little poem by Mr. Hastings, several other valuable contributions, and its very attractive illustrations. Those who do not understand the local and personal allusions of course lose much of the wit, and perhaps this number suffers a little by the fact that last year's issue was remarkably well edited.

SUNDAY SCHOOL CONFERENCE IN NEW YORK.

[Continued from page 144.]

A feature of the day was an exhibit of material—lessons, books, maps, forms, perhaps the largest ever collected, and to be permanently preserved and exhibited at the See House.

A resolution was adopted, and will be signed by above four hundred Sunday School teachers of this Diocese, asking the General Convention to take action in regard to better instruction on Sunday School methods, Bible teaching, and child study in theological seminaries. Another resolution was adopted looking to the organization in New York of a Training School for Sunday School Teachers and Superintendents.

In the evening, at the Church of the Heavenly Rest, a large audience gathered. A short service was said by the rector, the Rev. Dr. D. Parker Morgan, assisted by the Rev. Mr. Harrower and the Rev. John Williams. The feature of the evening was the address by Superintendent McLean of St. Andrew's Sunday School, Harlem, on "The Teacher and the Standard of the School." In summing up, the Rev. Dr. Grosvenor of the Incarnation said he welcomed new methods, but he, with others, was bewildered. He pleaded for simplicity. "It is not what one learns, but the strong man or woman who has influenced us. What I remember of my college life is not the mathematics, the Greek, but the majestic Mark Hopkins; in my theological school, not homiletics and the rest, but the large vision of John Williams. Be master man if you must, but boil it down. If the children do not learn one thousand things, make them learn one thing, and learn it well."

UNITE THE JURISDICTIONS.

THE most statesman-like plan for the settlement of conditions existing in the Jurisdiction of Olympia, is the consolidation of the two Jurisdictions of Olympia and Spokane into one Diocese, coterminous with the state.

1st.—On grounds of Unity. The state is one in its government, in its system of education, and ought to be one in its ecclesiastical system. We venture to affirm that no other body of Christians, except ourselves, has subdivided this territory for purposes of general superintendence.

2d.—On grounds of Economy. The general Church has been providing the sum of six thousand dollars a year for a term of years for the salary of two Missionary Bishops. If the two jurisdictions were to be unified, this expense could be reduced to three thousand dollars, and met by the Church within the state's own limits, as it should be. Thus, there would be a saving of several thousand dollars yearly to the treasury of the Board of Missions, with the expansion of Church work in other districts, resulting therefrom.

3d.—On grounds of Development. The psychological moment has arrived for the Church within this State to become self-dependent. We believe that it is practically out of the question for either jurisdiction to become independent by itself—the Church not being strong enough in either of them, whether financially or spiritually to walk alone. United, they might stand—divided, they fall. Why not, then, unite them, and produce a strong and aggressive organization? The difficulties suggested are trifles light as air. No one can deem them formidable who takes a dispassionate view of the situation. The question of a Bishop would at once be settled by the simple fact that Bishop Wells, of Spokane, is already in the field and would be the only possible candidate for the jurisdiction. It is not true, as it has been alleged, that this State would form a field too vast for any one man to cover. It would not be so large as Montana; it would not contain anything like the communicant population of some of the Dioceses of the middle West, not to speak of those of the East. Neither on grounds of space nor numbers can such an objection be made. If the management of such a territory should prove, in the event, too great for one Bishop to attend to, a very simple bit of organization would settle the whole question. The present jurisdictions could be converted into archdeaconries, and the See residence at either Tacoma or Spokane used by and considered as part of the salary of one of those officials. By this means, the burden of missionary oversight would be lightened so far as the Bishop is concerned, and his mind set free for larger and more important work. If the Board of Missions were appealed to to furnish three thousand dollars per year of additional missionary grant, for the salaries of these archdeacons, it would most undoubtedly listen to the request, in view of the fact that Washington had

become self-dependent, and had surrendered six thousand dollars of episcopal salary. The policy of that Board is to encourage such movements. The opponents of change will undoubtedly reply that the division of the State is an accomplished fact, and for that reason should not be changed. Their policy is that of *Laissez Faire*. They are the foes of change, and therefore, foes of improvement. If that spirit actuates the communicants of the State of Washington, it will, beyond all doubt, express itself in the action of convocation during the coming special session. But it is easy to see that such an attitude would not only defeat the project of unification, but would defeat any movement looking towards progress and development. Instead of its being a step backward to unite Spokane and Olympia, it is a step in the line of evolution, inasmuch as by that means, they progress from their present position of childhood into one of manly strength and self-support.

On a recent visit to a great state, we presented this subject to a leading Bishop and some of the most prominent clergy of that region, and the unanimous verdict was one of approval. To unite the two jurisdictions into one self-maintaining Diocese is the evident and logical course to adopt. If seven thousand dollars is to be raised in order to secure the ten thousand necessary to entitle us to the grant of twenty thousand from the Board in New York—Spokane can take care of say twenty-five hundred, and perhaps three thousand of that sum, and Olympia provide the rest, but it is absurd for either jurisdiction to pretend to raise such an amount alone.—*St. Mark's Rubric* (Seattle).

AS OTHERS SEE US—THE NAME OF THIS CHURCH.

THE *Living Church Quarterly* (American) for December last reprints an immense correspondence on the subject of the official name of the Church in the United States. We are surprised to notice that the writers fail to do justice to just the point which we should have thought would have been at once obvious to so cosmopolitan a race as are the Americans. It is scarcely brought out at all in the correspondence that the present name of the Church in America puts her out of touch with the Church in other lands. The Church in England, India, South America, and Australia has not found it necessary to pile up a long list of qualifying epithets. Why does the Church in America place herself out of joint in this respect with the provinces with which she is in communion? When Pope Liberius went over to the heretics, the orthodox, so far as we know, did not find it necessary to give the Catholic Church a new name. There are many of us who think that the teaching of Christ is essentially socialistic, but no one has as yet ventured to suggest that the term Socialistic should be added to Holy, Catholic, and Apostolic. The Church, so to put it, sucks the average of human progress and leaves the pulp to the sects. You can leave the proud possession of "Socialistic" to a mushroom "Labor Church." To describe the Church by the position which she has assumed in any one age is to ignore the fact that she exhausts the labor of the ages, and yet remains essentially the same herself—*quod semper, quod ubique, quod ab omnibus*. But to our point, Why should the American Church so pompously call herself "Episcopal" and "Protestant" when the Church of England is content to be called the Church of England? Why should the American Church go beyond the Nicene Creed? Holy, Catholic, Apostolic, are very good words.—*Indian Churchman* (Calcutta).

SHADOWS.

THE shadows they lie in the corn-fields,
Under the fair blue sky,
Where the winds sweep over the meadows,
Softly the shadows lie.

The shadows they lie in the court-yards
Of the prisons dark and grim,
Where pinched and haunted faces
Look out from abodes of sin.

In the highways, too, they linger,
Where the busy crowd goes by,
Each too absorbed, or anxious,
To note where the shadows lie.

But the darkest of all the shadows,
The shadows that longest last,
Are the shadows of man's own making—
The shadows that sin has cast.

FELIX CONNOP.

DIOCESAN CONVENTIONS.—WESTERN TEXAS MISSION.

[Continued from page 150.]

F. Kite of Gonzales, on "The Aim of the Church, and How to Effect it."

On Thursday morning, the 9th, the Bishop read his annual address, which was devoted, in large part, to the subject of Diocesan organization, and the idea of general self-helpfulness.

The Committee on Diocesan organization presented majority and minority reports, and after a good deal of careful and earnest deliberation and discussion, lasting nearly two days, the report of the majority, to the effect that it was inexpedient at this time to proceed to organization, was adopted; nine of the clergy voting against and seven for organization, the lay vote being a tie. The main difficulty in the way of organization at this time was the item of taxation of the funds, which had not hitherto come before the committee. These taxes amount to 50 per cent. of the interest which could be obtained from any safe investment, and the balance, with other pledges for this purpose, seemed insufficient to warrant organization at this time. The Rev. A. J. Holworthy was re-elected Secretary, and Mr. Wm. Kendall of San Antonio, Treasurer of the Jurisdiction. The Bishop appointed as members of the Standing Committee: Rev. Messrs. J. T. Hutcheson, D.D., and W. R. Richardson, and Messrs. G. B. Moore and Thomas H. Franklin.

The Rev. A. J. Holworthy, of Corpus Christi, was elected clerical delegate to the General Convention, with Mr. T. O. Philibert, of the same place, as lay deputy. The Rev. W. R. Richardson, of San Antonio, and Dr. J. C. Jones, of Gonzales, were elected alternates.

A missionary meeting was held on Friday evening, and several interesting addresses, and accounts of progress in the District, made by several of the missionaries.

The concluding service was held on Sunday night, and it was an enthusiastic and successful meeting. Pledges, for the support of Missions in the District, were made, to the amount of nearly \$2,200, and which, when all are heard from, will in all probability reach \$2,500.

The Convocation, in spite of the failure to organize the Diocese, was a very successful one, and an earnest effort is going to be made to bring about the organization as soon as possible.

NEW MEXICO MISSION.

(RT. REV. J. M. KENDRICK, D.D., MISS. BISHOP.)

THE Convocation of the Missionary District held its session in Las Vegas on the morning of Thursday, May 10th. The delegates elected to General Convention were the Rev. M. C. Martin and the Hon. L. Bradford Prince, with the Rev. Robt. Renison and Hon. Wyndham Kemp as alternates. The following memorial to General Convention was adopted on the motion of Judge Prince:

"The Convocation of the Missionary District of New Mexico respectfully represents to the General Convention of the Church in the United States as follows:

"That the ecclesiastical jurisdiction of the Protestant Episcopal Church in the United States of America extends equally to every portion of the territory of the United States. That the obligations of the Church to the people and of the people to the Church are the same whether particular portions of that territory be organized as Diocese or Missionary Districts, and are not affected by considerations of density of population or financial strength.

"Said Convocation therefore earnestly petitions that in the amended constitution now pending in the General Convention, the Missionary Districts be recognized as integral parts of the American Church with such representation as shall be just and proper."

At the evening service a sermon was preached by the Rev. J. McConnell.

OLYMPIA MISSION.

(BISHOPRIC VACANT.)

A SPECIAL Convocation of the Jurisdiction of Olympia was held at Tacoma, May 22nd, to consider the proposition of forming a new Diocese. It was decided to postpone such action for six years, or until such time as an endowment fund of \$60,000 shall be raised. To that end it was decided to raise \$5,000 per annum from the communicants of the jurisdiction by personal pledges. The Convocation petitioned the General Convention to appoint a Bishop for the jurisdiction.

THE SONG BEFORE THE THRONE.

BY ROLAND RINGWALT.

IT is probable that every thoughtful person who believes in the Christian religion has reflected on some of the many analogies whereby the universe suggests the threefold nature of Him who made it. The three primary colors that form a ray of light; the existence of the same substance as water, ice, and steam; the tree that is composed of root, trunk, and branches; the three leaves of the clover; every solid body with its length, breadth, and thickness; all point to the great foundation stone of

the faith, the belief in a God who is Three and yet One. In the many paths of industry and science we find the mystery of the Trinity so plainly suggested that we pause to say, "This is marvelous in our eyes." Right half, left half, and keystone form the arch; three notes blend in the perfect chord; mathematics resolves itself into addition, subtraction, and comparison; intellect, as we know it, is a union of memory, understanding, and will. From the book of nature come so many intimations of the doctrine of the Trinity that we are not surprised when we read of the threefold blessing in the book of Numbers, and the threefold ascription that fell on Isaiah's ears.

Many of these illustrations, notably St. Patrick's use of the clover, are familiar to thousands. Perhaps we do not, in our Trinity Sunday sermons and addresses, refer as often as we should to the deep swell of adoration that St. John heard. Before the throne were living creatures, which rested not day or night, saying, "Holy, holy, holy, Lord God Almighty, which was, and is, and is to come." It may be that the worshippers of Heaven adore the Divine Majesty, not so much as the Creator of beautiful objects, as the Ruler of all the ages that have passed, of all the fleeting moments we call the present, and of the boundless future we call eternity.

Which was! In our deepest thoughts we have some dim vision of the glory of the time-trinity. As we stand before the altar and prepare to offer the sacred memorial the innumerable religious services of the past rise before us. For hundreds of years there has never been an instant wherein there was not a priest to utter the Prayer of Consecration and a worshipper to receive the hallowed gifts. The one true and perfect Sacrifice of Calvary stands out as though it were only of yesterday, and then one thinks of the sacrifices of the old Law that carry us back to Moses and even back to Abel. If there has always been worship there has always been blasphemy; if there has always been virtue there has always been vice; if there has always been light there has always been darkness. Ages upon ages may have been called away, but there has always been One in whom the believer might trust without fear of being confounded—One who was.

Which is! There are a few to whom no fact is so evident as the fact of the Divine Presence. Every morning heralds the Sun of Righteousness, and every night tells of Him who knoweth what is in the darkness. A thousand signs in the heaven and in the earth appeal to the devout soul as they appealed to the Psalmists and Prophets. Undoubtedly there are many perplexities, apparent contradictions, trials of faith. Still, Cardinal Newman was right in saying that of all truths the Being of God is at once beset with the most difficulties, and borne in on our minds with the most power. The conviction that God is reigning, working, doing, strengthens with experience. It took hold on so clear and so worldly a mind as that of Benjamin Franklin. It takes hold on many who begin by doubting or ignoring it. The stern mountain side told of the God who was, but the burning bush tells of One who is.

And is to come! We cannot engage in any work without some glance toward the future. While the earth remaineth seed time and harvest shall not cease, but what of the period when the earth no longer remains? Each time we celebrate the holy mysteries we are reminded that the Eucharist, however long the world may last, will cease when He shall come. What is to follow the dissolution of all things earthly; what light is to dawn after the sun is darkened and the moon becomes as blood and the stars of heaven fall like untimely figs? A hundred questions easy to ask, but never answered, come to one's lips. The ascription before the throne goes back to the moment when the morning stars sang together; throbs with the pulse of the world that now travails and is in bondage with her children; proclaims all that is yet to be. At this moment scholars are tracing the work of God in remote ages; sufferers are bringing their little cares before Him who notes the fall of the sparrow; and mourners are praying that, after the loneliness of time, they may enter into the fellowships of eternity. Every possible act of worship, every conceivable thought of devotion, is embraced in the cry, "Which was, and is, and is to come."

The time-trinity! If we think of a person or place endeared to us, how the past, the present, the future blend in a moment's reflection! The *Gloria Patri* echoes the words that rang in the Apostle's ear. God is more than a grand memory, more than a present utility, more than a future hope. We adore the blessed Trinity "as it was in the beginning, is now, and ever shall be, world without end."

Do RIGHT if the heavens fall; and while you are at it, do not forget, there is no danger of their falling.

The
ROMANCE OF KATE WINTHROPE.

By M. E. R.

CHAPTER VII.

THE woman killed in the railroad accident was the widow of one of the soldiers who had lately lost his life in the Indian outbreak, and as he had no relatives to whom she could go, and was an excellent laundress, the Colonel had allowed her to remain at the Post, where she had supported herself and child. Since her death, little Charlie had not lacked for friends. Being an obedient and handsome boy, the officers' wives had mothered him to such an extent that he was in a fair way of being spoiled.

Henry Page, as we must still know him, had ridden over each day to enquire for his friend, though he never saw either Frank or his father. But the days passed, and the invalid perceptibly gained in strength. On one of those bright spring mornings, several weeks later, when one's heart is longing for that inexpressible something we can never grasp, Frank Sterne was rolled out in an arm chair to the veranda, that he might enjoy an hour or two of the sunshine. He was left in his father's care, for the nurse knew no more faithful companion could be found for him.

"Come closer to me, father; I must have a long talk with you;" and Frank tried to draw Mr. Sterne's chair nearer to him.

"Take my hand, like you used to do when I was a little boy. Pat it, and say 'My dear boy.' You will never do it again when you hear my story, for you will despise me when you realize all I have to tell you. I cannot bear this burden of sin longer. My only fear has been that I might die before I could tell you. Each day I tried, but my strength left me whenever I began; *now* you must hear all. It was not Harold, father, who forged your name. It was I, your son Frank, who did that cowardly deed."

"No, no! Frank, don't say that! I do not believe you. *My* son to act dishonorably? Never! It could not be possible! I will call the doctor. You are feverish yet. Your brain is cloudy. You must not talk, son. No, no, you do not realize what you are saying;" and Mr. Sterne pushed back his chair to call the assistant.

Frank quietly but firmly placed his hand upon his father's knee and said:

"Sit down, father; my brain is perfectly clear, and I am telling you the terrible truth. Before you leave me for good, you must listen to the whole story. I will only ask your forgiveness, for you will never call me your son again."

With bowed head the poor old man sat silently by Frank's side, and the tears rolled slowly down his withered cheeks.

"That man Reeves, at home, bound me to him, body and soul. He won me first by flattery; and telling me to be a man, and get from under petticoat government, he induced me to drink with him. As you know, wine always excited me, and at his suppers I was made to taste this, or that, particular brand, with some flattering remark about my excellent taste, etc. Then, when under its influence, he would play cards with me for some small amount. At first he allowed me to win, but later, it was the other way, and before I realized it, I was deeply in his debt.

"For years I had hoped to win Kate Winthrope's love, but from childhood knew that Harold was her favorite, and consequently became, at times frightfully jealous. I did not wish her to hear of my gambling, and my pride would not let me tell Harold; and knowing your confidence in me, and your horror of card-playing for money, I did not dare to go to you. Reeves held me in his clutches, telling me unless he was paid within a week all I owed him, he would see you, and demand his money. I was desperate, and did not know which way to turn. One day he met me, and said he must have five hundred dollars at once, and if I got it for him, would release me from the balance. Had I not been such a coward I might have known he would not betray me, for he was afraid of everyone in town and owed bills everywhere. Harold suspected I was going wrong, but I gave him no chance to speak to me about it. The day we had the talk about signatures, when he innocently tried his boyish trick of copying autographs (of which I told you on the morning of his disappearance), a diabolical scheme came into my head. Why not sign a check in your name, and make Harold the culprit? The suggestion would not leave me. That night, Reeves told me

he would give me only two days longer to procure the money. I had thought of borrowing it, but did not wish any one to know that I was so deeply in debt that I could not raise five hundred dollars. Going to my room I tried to copy your signature. The letter "S" was the difficult part; but having watched Harold do it, I thought with patience to succeed. When he seemed so anxious to go to Kittie Reynolds' May party, the whole thing shaped itself in my mind. I would do it in his absence; and that was the reason I remained at home. The devil seemed to follow me all day. While at Harold's desk, I found a scrap of paper with your name several times written upon it. That decided me. I stayed late that afternoon, and wrote several checks, until one suited me, and that night handed it to Reeves. When too late, I realized the dreadful thing I had done. In a frenzy I went to Harold and told him all, begging him to save me and bear the sin, for if he would go away before it was discovered it would appear as if he were the guilty one. I told him, should you ever know the truth, it would kill you. Calling upon his gratitude to you, I told him that *now* was his opportunity to show his appreciation and devotion to you. Falling on my knees, I prayed him to go, saying by and bye he should return, and you would forgive him. All the while he stood in the middle of the room, growing whiter and whiter, with his lips closed tightly together, and never moving. I will never forget the look of scorn he gave me. My own fear was so great I did not care, but pleaded the harder for him to go. Then the evil thought came to me, with Harold away, under a cloud, Kate would turn to me and perhaps I could win her. When I stopped speaking, Harold leaned against the mantel to steady himself, and replied: 'I will go; but God forgive your cowardice. I must have one half-hour alone before I leave. Go to your room; carry out your scheme. Your father must not bear this shock. But *you*, Frank Sterne, will never know the full extent of the blow to me. I wipe out all obligation to your father and to you, for I shoulder your sin.'

"I left him, and crouching in a dark corner of my room, ashamed, though yet a coward, I heard him creep down the stairs and knew he had gone. The after part I played you know, for one sin leads to another. But my crime was thrown back upon myself. I now expected to win Kate's love, with Harold away, but she repulsed me more than ever. Once I forced her to listen to me, and she told me that I had neither her respect nor love, and never would have. I knew then that her heart belonged to Harold, for she would not allow me even to mention his name.

"It was after that blow I decided to again enter the army if possible, for I could not remain at home, where we would constantly meet. A better resolve came to me, though I did not dare to confess to you my crime. I determined to lead a nobler life, and win for myself a name and reputation which would force Kate to take back her stinging words to me. But you see, I am not allowed to do even that, having failed in everything."

Frank then told his father about the trial, where he had recognized Harold, and how he had forced him to promise, should he die, to tell Mr. Sterne the whole truth. In his delirium, he was constantly trying to reach a certain place, to impart an important secret to his Colonel, and could never get there; but it was really his fear of dying before he could tell his father. Then the great relief when he recognized him, and thought perhaps he would live to tell his own story.

"And father," Frank continued, "Harold has been here every day to enquire for us, only I made him promise not to see you until I had confessed all.

"There is only one thing more to tell. I cannot expect your love nor confidence again. I deserve all the punishment God gives me, but I want your forgiveness before you leave me. Little Charlie, who has been my daily comforter since my returning health, has no one left to care for him, and the Colonel can find none of his relatives. I wish to take the boy, educate him as my own, and have him bear my name, hoping he can reclaim for it the honor lost by me. I will try to make him an honorable man, and as soon as he is old enough to understand, will tell him of *my* life's failure and beg him never to commit an act of which he will live to repent as bitterly as I have."

Mr. Sterne never moved, through all the sad confession. When Frank finished, he straightened himself, but his face showed only too plainly through what a trial he had passed. Looking into Frank's eyes, he placed one trembling hand upon his shoulder and simply said:

"I have nothing to forgive, my boy. This is *my* punishment for forgetting my duty, in my earthly pride and love of

you, and God has done, as of old to Eli; punished me for not chiding you in your youth. *You* must forgive your father for not thinking more of your moral welfare. I thought you could not go wrong, and felt my only duty was, to give you a good time; but I did not trouble myself enough about your companions. Let it all be forgotten. I have been blessed more than I deserve, for you have been spared to me. Take Charlie. Already I love the little fellow for his devotion to you. Mother will be delighted to hear a child's voice in the house again. The surgeon tells me you will have to go on sick leave for several months. Send for Harold. I must see the dear boy, after all these long years. How strange! How strange! What a home-coming we will have. Harold can study law in his own town surely, as well as in these wilds."

The relief to Frank's mind was so great that he began to regain his strength quicker than before, and grew stronger each day.

[Concluded next week.]

The Family Fireside

"O CAST ME NOT AWAY."

"Cast me not away from Thy presence, and take not Thy Holy Spirit from me." Psalm li. 11.

If I FROM weakness oft have turned from Thee,
In love, forgive, dear Lord, my spirit free;
From taint of sin, restored by Thee and blest;
Afar from Thee my spirit finds no rest.
Oh, cast me not away! My faith revive,
Nor let Thy Holy Spirit cease to strive.

No earthly hope, however strong and sweet,
The life of one who loves Thee makes complete.
The spirit sighs for Thee, nor longs in vain
For promised comfort, help in toil and pain.
Oh, cast me not away! My dearest Lord
For me, upon the cross, Thy blood outpoured.

Take not Thy Holy Spirit from Thy child;
Alone I dare not wander through the wild,
The hidden dangers on my thorny path.
Regard my prayers, avert Thy righteous wrath!
Oh, cast me not away, no more to seek
Thy presence! Lord, have mercy on the weak!

When life is dark, the echoes sweet and clear
Of angels' songs my spirit seems to hear;
But sweeter still I hope to hear Thy voice
At last, dear Lord, where ransomed souls rejoice.
Oh, cast me not away! But chasten me,
That ever in Thy presence I may be.

Asbury Park, N. J.

MARTHA A. KIDDER.

BRADDOCK'S GRAVE.

BY BELLE V. CHISHOLM.

OF THE many points of historical interest in and around Pittsburgh, none are more pathetic than the scene of Braddock's defeat, and the backward path leading across the Monongahela river and up the mountain side, to the grave where sleeps all that is mortal of the famous English General, Edward Braddock, who received his mortal wound during that memorable battle in which the panic-stricken red-coats forgot their boasted soldierly qualities in ignominious flight. The defeat that, had he listened to Washington's advice and conformed to Indian methods of warfare, might have been a victory, has been commemorated by the naming of the town built upon the old battlefield, "Braddock."

It was on the 9th of July, 1755, while advancing towards Fort Duquesne, that Braddock's command was attacked by the French and Indian forces under the famous De Beaujeu. It was here that young Washington urged the haughty English General to adopt the savages' way of fighting, and order his men to take to trees for self-protection. But Braddock was indignant at the young officer's presumption, and not only denounced as cowards the provincials who had sought such shelter, but so angry was he, that he struck many of them down with his sword for the offense.

In the confusion of the battle, more than half the whole army was either killed or wounded, many of them being shot down by the mistake of their own men. Braddock had four horses killed under him, and at last, while mounting the fifth, he received the fatal wound which shattered his right arm and pierced his lungs. But the bullet that laid him low was not fired from a rifle of the foe, neither was it the result of a mis-

taken aim on the part of one of his own men, frequent as were such blunders on that fatal day. Thomas Fossit, a soldier in Captain Cholmondeley's company, recruited at Shippenburg, Pa., was the man who in the heat of passion took the life of his Commander. Among those whom the reckless General had slain with his own sword, because they insisted upon shooting from behind trees, was Tom Fossit's younger brother, Joe. Tom was an eye-witness to the cruel deed, and a little later found the revenge he sought in shooting General Braddock. But though wounded unto death, Braddock tried to turn the tide of defeat into victory, and while lying bleeding upon the field, kept giving orders to his officers to rally the men and make a determined stand. But the panic-stricken soldiers continued their flight, and if it had not been for the devotion of his aide, Captain Orme, and a few of the despised provincials, the fallen General would have had his desire, that the scene of disaster would also witness his death. He was wrapped in his silken sash, and carried off the field by his faithful body-servant, Bishop, whom, with his last words, he bequeathed to Washington. He died on Sunday evening, July 13, and at daybreak on Monday morning he was wrapped in his cloak and buried in the middle of the road, so that the army in passing over the grave might obliterate every trace of its whereabouts, thus preventing any desecration of the body by the Indians. The chaplain having been wounded, Washington read the funeral service, and the dead General was laid to rest with the honors of war.

In 1784, General Washington, while on a visit to Pittsburgh, went out of his way several miles to look upon the grave of his old commander, but his search was in vain. Afterwards he wrote: "I made diligent search for the grave, but the road had been so much turned and the clear land so much extended that it could not be found."

But in the year 1812, Hon. Andrew Stewart, road supervisor, while repairing "Braddock's road," found the bones of the dead general, with sufficient military trappings to identify them as his. These bones were re-interred at some distance eastward from the place where they were found, and a board, marked "Braddock's Grave," was nailed to an oak tree at the head of the mound. This tree was blown down during a storm in 1868, and some time later, Mr. Josiah King, editor of the *Pittsburgh Gazette*, had the grave enclosed by a neat and substantial fence. He procured from Murdock's nursery, a willow whose parent stem drooped over the grave of Emperor Napoleon at St. Helena, and planted it in the tomb of General Braddock. But it did not take kindly to the mountain soil, and soon withered and died. After this Mr. King planted the more hardy pine and fir trees within the enclosure, where they still remain to notify the passer-by that the tomb of Major-General Edward Braddock is underneath the shadow of their branches.

The grave is on a bluff about seventy-five feet east of the old National Road, near where Braddock's run crosses it, and about ten miles from Uniontown.

The British government has never taken the slightest notice of the spot where sleeps one of her sons who gave his service, his life for the English cause; but his grave is not forgotten nor neglected by the descendants of the men who fought under him and shared the disgrace and sorrow of his untimely defeat, and on every Memorial Day, his grave shares with those of other soldier dead, in the distribution of the roses and lilies that are never so fragrant as when heaped upon the tombs of the brave dead.

THEIR FATE UNKNOWN.

BY LONDONIENSIS.

THE perishing by an unknown fate involves a strange pathos; in the case of the lost vessel one feels it even apart from the human freight. In the year 1807 a British line of battle ship, the *Blenheim*, commanded by Captain Trowbridge, when conveying a fleet of Indiamen, got separated from her charges and was never seen again. The poet Montgomery made the incident the subject of a beautiful short poem, "The Castaway Ship," of which the following is the concluding verse:

"Like shooting stars athwart the gloom,
The merchant sails were sped,
Yet oft before its midnight doom,
They marked the high mast head
Of that devoted vessel, tost
By winds and floods, now seen, now lost,
While every gunfire spread
A dimmer flash, a fainter roar,
At length they saw, they heard no more."

The above reading, however, was suggested by a very simple

anecdote. At English workhouses, when an inmate reaches the age of one hundred, a sort of rejoicing function takes place. The centenarian is made much of, and special privileges are granted. This occurred last year at one of the London houses, in the case of an old woman. During an interview with a press representative, she mentioned in connection with a large family the one great grief of her long life. It was the loss of her favorite son. At the age of fourteen he went to sea as a cabin boy, and she never heard of him again. Sixty years had passed since the last kiss, and her memory still pictured him as a bright and manly lad with curly locks, yet had he lived he would have been an old man nigh four score years of age. Alas, it is to be feared that in those days, the life of a cabin boy hardly counted more than that of a dog. Old age is usually credited with blunting the keenness of affection even with regard to the living; this makes the pathos of the poor old woman's lament more marked.

Another instance impressed the present writer strongly at the time, and has not quite ceased to do so even now. It occurred in my junior days, when I was a boy at a grammar school near Ipswich. The headmaster took a few private pupils, young men studying for special examinations. Among them was a youth twenty-one years of age preparing for the army. He was a fine athletic young fellow, but cursed by an ungovernable temper, and a strong bent towards a dissipated life. He had much musical talent; could play the violin fairly, and the cornet splendidly; in fact up to a high professional standard. He had at his finger ends, so to speak, the means of earning his living in any part of the civilized world.

At length, in consequence of some flagrant breach of discipline, the headmaster refused to keep J—— any longer. He declined to go back to his father, a surgeon in the north of England, and after staying in London a short time, the necessary funds were sent from home, and he left for Australia, Melbourne being his immediate destination. For six months after his arrival letters came at intervals to his mother and sister; then unbroken silence. From that time not a hint of his fate ever reached his family. With a keen recollection of his terrible temper, one pictures the midnight scene. The rowdy assembly, the quarrel, the fierce invective, the blow, the raised knife, or pointed revolver, and then in a moment all is over. But the mother, who had come to London for the last parting, does not forget.

In a little churchyard in Chili, where English subjects are buried, there is to be found a simple wooden cross erected with this inscription: "To an Unknown Hero." March 21st, 1857, at the time of the erection of this cross, the "hero" represented an "unknown fate," so far as those near and dear were concerned, but eventually his relations were traced, and the unknown became known. Nevertheless the story has so much pathetic interest, that the writer ventures to include it in this paper.

About a year or two before the above mentioned date, a fine young Englishman, tired of working at a desk, begged his father to let him try his fortune in the colonies. Somewhat unwillingly the father consented, and the son left for Australia amply provided with everything necessary for a good start. His experiences were those of many another. The larger portion of his capital he expended while "looking around," an occupation which allows time for divers forms of recreation. Finally his remaining funds were exhausted. Then hard, hard labor, and little return. In the end the young emigrant arranged to go to North America by a small coasting trader, manned by a captain and six sailors.

As the nature of the trade required constant stoppages—the whole voyage was to last twelve months—he managed to get a fair amount of sport off the coast of South America. On one occasion, when returning from cub hunting in Peru, his gun caught in the tangled brushwood, and the contents, a charge of shot, went through the arm above the elbow, shattering the bone, and inflicting a fearful wound. In those regions there is a doctor about every three hundred miles, or, at any rate, it was the state of affairs at that time. After binding the arm tightly above the wound, his companions, two or three of the crew, conveyed him to the shore, where they were informed that the easiest way to reach medical aid would be by sea. They accordingly engaged a boat, hired assistance, and a voyage of sixteen hours at length brought them to their destination; what must have been the sufferings of the patient?

The doctor proved to be a Cuban, a skilful and noble-hearted man. He perceived at almost a glance that the case

was hopeless; owing to the long delay and the tightness of the bandage, mortification had set in. Still, the arm had to be taken off. The young fellow received the intelligence with perfect calmness, merely asking for some coffee and a cigar. He refused to have his eyes bandaged, and only spoke once when the saw was in the middle of one of the ligaments, "Doctor, excuse me a moment, you take away my breath, give me that cup of coffee." He drank and regained strength. The doctor even entertained a slight hope of recovery, but only for a moment. His strength "sank like a meteor;" he grew more and more feeble, till at last he could not smoke, and on being asked his name made no reply. Some brandy was poured between his lips; he murmured, "God bless —," and fell back.

This narrative, for which I am indebted to Mr. Joseph Hatton, may conclude with a beautiful and touching incident. In the words of the Cuban doctor, "*I held the cross before his eyes, but they saw no more of earth.*"

ANOTHER VIEW OF THE QUESTION.

By MARY A. BACON.

ALONZO'S strong points are the practice of economy and the giving of advice. Incidentally he works out strawberry beds and garden walks. This morning the well-dressed and affable man whom he calls "his pasture" turned into the side street that runs by my garden, and immediately Alonzo leaned his hoe against the grape arbor and went to the fence ready to salute Brother Williams as soon as he got in speaking distance. As I was paying for Alonzo's time, I felt privileged to enjoy the conversation from my upstairs window. When a half hour or more had been whiled pleasantly away, "the pasture" brought up the question of the election of a school-teacher for Zion Academy. It seems that a part of the congregation favored employing a Mr. Franklin Pearce at a salary of fifty dollars a month, and the rest were satisfied to take a Mr. Thomas Jefferson who was willing to teach for twenty. Alonzo's own convictions in the matter were clear.

"Hit's thiser way wid me, Brether Williams," he said, bringing one hand down emphatically upon the palm of the other, "I always has b'lieved in doin' a thing in de mos' ekeronomical way dey is. Do' was'e yo' money, I says, dat is ef you got any *to was'e*. Heap folks ain't. An' ef you ain't got any, den, specially, fer goodness sake, do' was'e nobody else's.

"Now, 'bout gitten' dis here expensive er teacher—we ain't got no business wid no sicher man. A mo' commoner man 'll do we-all jest as well, an de most uv us nuver know de diffunce. Sorter lak Josiah Bledsoe, whut works down at Moss's warehouse an' makes big money, buyin' uv a cow. Whut mus' he do but go an' buy him a forty dollar cow. Yes, sir, he done that thing, sho's I'm a-stan'in' here dis good minute. Den whut mus' my wife do but want me to go an' buy a forty dollar cow too. 'Mandy,' says I, 'I ain't a-gointer was'e my money in no sucher way, I know. Whut me an' you'd better do is ter git us a three-fo' dollar cow, an' go 'bout bringin' her up in her milk.' Yes, Brether Williams, a three-fo' dollar cow. Dat's sense, ain't hit?"

HOUSEHOLD HINTS.

BREAD, if baked five minutes longer than necessary, is dry and insipid. As soon as it does not stick to a knitting needle pressed through the loaf it is done. Remove at once and rub the top crust with butter, then cover with a thick cloth. You will find it delicious and long-keeping. After three days, if a little dry, place it on the toaster three minutes before it is needed. You will be surprised to see how moist it is.

By USING the following tests, one may be reasonably sure of getting the proper heat for the various kinds of baking. For sponge cake and pound cake, have heat that will in five minutes turn a piece of white paper yellow. For all other kinds of cut cake, use an oven that will in five minutes turn a piece of white paper dark yellow. For bread and pastries have an oven that will in five minutes turn a piece of white paper dark brown.

AN AUTHORITY on the chemistry of foods cautions housewives against cooling loaves of bread too rapidly after taking them from the oven. "Much of the souring of bread," says Dr. Woods, "is doubtless due to this lack of care during cooling. Owing to the high water contents and the large amount of nitrogenous substances and sugar which bread contains, it is especially, while warm, a good soil for the development of various kinds of molds and bacteria. A loaf of bread," he adds, "hot from the oven taken into a poorly ventilated room filled with people, will become sour in the course of two or three hours."

Church Calendar.



- June 1—Saturday. Ember Day. Fast. (Red.)
(White at Evensong.)
“ 2—Trinity Sunday. (White.)
“ 3—Monday. (Green.)
“ 7—Friday. Fast.
“ 9—First Sunday after Trinity. (Green.)
“ 10—Monday. (Red at Evensong.)
“ 11—Tuesday. St. Barnabas, Apostle. (Red.)
“ 14—Friday. Fast.
“ 16—Second Sunday after Trinity. (Green.)
“ 21—Friday. Fast.
“ 23—Third Sunday after Trinity. (Green.)
(White at Evensong.)
“ 24—Monday. Nativity—St. John Baptist.
(White.)
“ 28—Friday. (Red at Evensong.) Fast.
“ 29—Saturday. St. Peter, Apostle. (Red.)
(Green at Evensong.)
“ 30—Fourth Sunday after Trinity. (Green.)

KALENDAR OF COMING EVENTS.

- June 4—Dioc. Conv., Easton, Fond du Lac.
“ 5—Dioc. Conv., Colorado, Delaware, Minnesota, West Virginia, Western Michigan.
“ 11—Dioc. Conv., Central New York, Connecticut, Rhode Island.
“ 14—Adjourned Conv., Massachusetts.
“ 15—Convocation, North Dakota.
“ 16—Convocation, Montana.
“ 18—Convocation, Spokane.
“ 19—Dioc. Conv., Vermont.
“ 25—Dioc. Synod, Springfield.

Personal Mention.

THE Rev. B. M. ANDERSON has been called to the rectorship of Grace Church, Anderson, S. C.

THE address of the Rev. F. V. BAER has been changed from Mechanicsburg to Urbana, Ohio.

THE address of the Rev. H. G. BATTERSON, D.D., is changed to, Care of J. S. Morgan & Co., 22 Old Broad street, London.

THE Rev. WM. BRAYSHAW having accepted the unanimous call of the vestry of William and Mary parish, Diocese of Washington, will take charge of same June 1st. His address will be Valley Lee, Md.

THE address of the Rev. D. D. CHAPIN of Mount Carmel, Ill., during the summer, will be 250 Woodbridge St. E., Detroit, Mich.

THE Rev. WM. CONEY of Johnsonburg, Pa., has removed to the Diocese of Oregon.

THE Rev. E. J. DENT is in charge of the Church of the Transfiguration, Logan, Kansas.

THE Rev. F. J. HALL, D.D., of Chicago, should be addressed until September 25th, at Nashotah, Wis.

THE address of the Rev. ALAN S. HAWKSWORTH has been changed from Castleton, N. Y., to 3256 Walnut street, Philadelphia, Pa.

THE Rev. J. W. HYDE, of New York, should now be addressed at 510 So. K. St., Tacoma, Wash.

THE Rev. A. W. JENKS should be addressed at Whitefield, N. H., during the summer.

THE Rev. A. G. E. JENNER, rector of St. Andrew's Church, Ashland, has accepted a call to the Church of the Intercession, Stevens Point, Wis.

THE Rt. Rev. J. H. JOHNSON, D.D., has changed his address from Los Angeles to 415 Grand Ave., Pasadena, Calif.

THE Rev. H. NEWMAN LAWRENCE has resigned the charge of St. Simon's Church, Concord, and accepted the rectorship of the Church of the Regeneration, Pine Plains, N. Y.

THE Rev. FRANCIS MCFETRICH has resigned the rectorship of St. Timothy's Church, Reed street, Philadelphia.

THE Rev. A. B. MONTGOMERY, assistant at St. Paul's Church, Erie, Pa., has removed to the Diocese of Iowa.

THE Rev. R. J. MORGAN has changed his address from Richmond, Va., to Charlestown, W. Va.

THE Rev. G. L. NEIDE of Jefferson City, Mo., has received a call to the charge of the Church of the Holy Cross, Poplar Bluff, Mo.

THE address of the Rev. H. R. PERCIVAL, D.D., of Philadelphia, will, till October 1st, be Devon, Pa.

THE Rev. W. C. RICHARDSON, rector of St. James' Church, Philadelphia, may be addressed, from June 1st, at the Rectory, 2208 Walnut St.

THE Rev. C. M. ROOME of St. Luke's Church, New York, has declined the call to Montclair, N. J.

THE Rev. F. A. SANBORN has become Chaplain *pro tem.* of Kemper Hall, Kenosha, Wis.

THE Rev. EDWIN B. YOUNG of Hollis, L. I., N. Y., has accepted the charge of St. John's Church, Bayonne, N. J., and will enter upon his new duties June 1st.

DIED.

BEATTY.—Fell asleep, suddenly, at the rectory of Emmanuel Church, Athens, Ga., in the early morning of May 3d, 1901, MARY, infant daughter of the Rev. Troy BEATTY, and Frederika (Mayhew) Beatty, aged 8 months and 20 days. "Of such is the Kingdom of heaven."

COOLEY.—Died at Westfield, Mass, May 20th, SARAH JEANETTE COOLEY, widow of the late Timothy Mather Cooley, and mother of the Rev. Benj. F. Cooley.

"The Lord grant unto her that she may find mercy of the Lord in that day."

MONTAGUE-GAINFORTH. Died, suddenly, at the School, in Concord, N. H., Friday, May 17, 1901, Miss ELIZABETH M. MONTAGUE-GAINFORTH, for fourteen years Principal, and for the past year Lady-Warden, of St. Mary's School for Girls. The burial was on the 20th, in the consecrated ground near St. Paul's School.

ORDINATIONS.

PRIESTS.

CONNECTICUT.—At Christ Church, New Haven, on Thursday, May 9th, by the Bishop of the Diocese, the Rev. FREDERICK M. BURGESS. The sermon was preached by the Rev. Dr. Roper, Professor at the General Theological Seminary. After the laying on of hands the ceremony of delivery of chalice and paten to the newly made priest was performed.

OFFICIAL.

KEMPER HALL, KENOSHA, WIS.

The annual Retreat at Kemper Hall for Associates and other ladies, will begin with vespers on Tuesday evening, June the eighteenth, closing with celebration of the Holy Eucharist on Saturday, June the twenty-second, the Rev. W. H. Van Allen of Elmira, N. Y., Conductor.

Ladies wishing to attend will please notify the Sister Superior.

WANTED.

POSITIONS WANTED.

ORGANIST AND CHOIRMASTER, English Cathedral trained, requires good Church. Recitalist, excellent boy trainer, hard worker, and good organizer. Opportunity for pupils. Splendid testimonials and references. Address, BARNBY, LIVING CHURCH Office, Milwaukee.

PARISH.—By experienced priest, parish with opening for school. Also temporary charge, June, July, August. Address B., 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.]

BED with breakfast \$1.50 per day. Refer to Rev. Geo. Gray Ballard. Address, MRS. M. E. LANSLOWNE, 60 Anderson Place, Buffalo.

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

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.

ROOM with breakfast \$1.25 per day per person. Refer to Rev. H. E. S. Somerville. Address Mrs. WM. P. KAMPS, 88 Riley street, Buffalo.

WITHIN five minutes' ride of Pan-American grounds—Room with breakfast \$1.35. Reference, Rev. T. B. Berry. Address C. R. RISELAY, 142 Summit Ave., Buffalo, N. Y.

THE UNDERSIGNED, who has no pecuniary interest whatever in the movement, wishes to draw the attention of readers of THE LIVING CHURCH who will visit Buffalo this summer to Mrs. DR. CAMERON'S bureau of information regarding rooms and board. Her address is 305 West Utica street. Mrs. Cameron has collected about 600 names of people, not professional boarding-house keepers, who will be glad to make a "little something" out of their rooms during Pan-American. Her list consists wholly of families situated in the very best parts of the city and only the nicest kind of people are desired as roomers. Many are Church homes and can be endorsed by the undersigned who simply wishes to recommend Mrs. Cameron's scheme.

HARRY RANSOM,
Rector of St. Andrew's Church,
Buffalo, N. Y.

FOR SALE.

STOLES.—Red, Green, Violet, White. In good condition. Apply to Rev. E. P. GREEN, Ansonville, N. C.

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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New York

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.

LITTLE, BROWN & CO.

When the Gates Lift Up Their Heads. A Story of the Seventies. By Payne Erskine. Price, \$1.50.

Sir Christopher. A Romance of a Maryland Manor in 1644. By Maud Wilder Goodwin, Author of *The Head of a Hundred*, etc. Illustrated by Howard Pyle, and other artists.

The American Husband in Paris. By Anna Bowman Dodd, Author of *Three Normandy Inns*, etc. Price, \$1.00.

A Daughter of New France. With some account of the Gailant Sieur Cadillac and his Colony on the Detroit. By Mary Catherine Crowley, Author of *An Every-Day Girl*, etc. Illustrated by Clyde O. DeLand. Price, \$1.50.

THOMAS WHITTAKER.

The Spirit in the Body Mystical. By the Rev. D. V. Gwilym, Author of *The Sacrament of Preparation*, etc.

HARPER & BROTHERS.

Understudies. Short Stories. By Mary E. Wilkins, Author of *Jerome*, etc. Illustrated. Price, \$1.25.

Martin Brook. A Novel. My Morgan Bates. Price, \$1.50.

The Progress of the Century. By Alfred Russel Wallace, Prof. William Ramsay, Prof. W. M. Flinders-Petrie, Sir J. N. Lockyer, Edward Caird, William Osler, W. W. Keen, Prof. Elihu Thomson, Pres. Thomas C. Mendenhall, Sir C. W. Dilke, Capt. A. T. Mahan, Andrew Lang, Thomas C. Clarke, Cardinal Gibbons, Rev. A. V. G. Allen, Prof. R. J. H. Gottheil, Prof. Goldwin Smith. Price, \$2.50.

THE MACMILLAN COMPANY.

The Making of Christopher Ferringham. By Beulah Marie Dix, Author of *Hugh Guyeth*, etc.

Henry Bourland. The Passing of the Cavalier. By Albert Elmer Hancock.

The Orisis. By Winston Churchill, Author of *Richard Carvel*, etc. With Illustrations by Howard Chandler Christy.

Arrows of the Almighty. By Owen Johnson.

THE CENTURY CO.

Old Bowen's Legacy. A Novel. By Edwin Asa Dix, Author of *Deacon Bradbury*. Price, \$1.50.

Her Mountain Lover. By Hamlin Garland. Price, \$1.50.

The Helmet of Navarre. By Bertha Runkle. Illustrations by Andre Castaigne. Price, \$1.50.

LONGMANS, GREEN & CO.

My Lady of Orange. By H. C. Bailey. With eight Illustrations by G. P. Jacomb-Hood.

J. B. LIPPINCOTT CO.

A Book of Remembrance. By Mrs. E. D. Gillespie. Illustrated.

CHARLES SCRIBNER'S SONS.

The White Cottage. By Zack.

The Ways of the Service. By Frederick Palmer. Illustrated by Howard Chandler Christy. Price, \$1.50.

Mistress Nell. A Merry Tale of a Merry Time ("Twixt Fact and Fancy). By George C. Hazelton, Jr., the Author of the Play. Price, \$1.50.

Crucial Instances. By Edith Wharton, Author of *The Touchstone*, etc. Price, \$1.50.

God's Puppets. A Story of Old New York. By Imogen Clark. Price, \$1.50.

FUNK & WAGNALLS CO.

The Transfiguration of Miss Philura. By Florence Morse Kingsley. Price, 60 cents, net.

For Charlie's Sake: and Other Lyrics and Ballads. By John Williamson Palmer. Price, \$1.00 net.

Tarry Thou Till I Come, or Salathiel, the Wandering Jew. By George Croly. Introductory Letter by Gen. Lewis Wallace. With Twenty full-page Drawings by T. DeThulstrup. Price, \$1.40.

A. C. McCLURG & CO.

A History of the American People. By Francis Newton Thorpe, Author of *The Constitutional History of the United States*, etc. Price, \$1.50, net.

PAMPHLETS.

Society for the Home Study of Holy Scripture and Church History. Fourteenth Annual Report, 1900. Washington, D. C.: 1316 N Street.

A Plan for the Study of Man. By Arthur MacDonald, Specialist in the U. S. Bureau of Education, Washington, D. C.

The Western Teacher Song Book. A Collection of Songs for Schools. New Edition with Music. Price, 10 cents or \$1.00 a dozen. Milwaukee: S. Y. Gillan & Co.

Federation Chronicle. Published in the Interests of the Work of the National Federation of Churches and Christian Workers. New York: 83 Bible House.

The Church at Work

GUILD OF ALL SOULS.

THE ANNUAL Festival of the national organization of the Guild of All Souls was held in All Saints' Cathedral, Milwaukee, on the morning of Tuesday, May 21st. At the high celebration of the Holy Communion, the Rev. F. L. Maryon, chaplain of Kemper Hall, Kenosha, was celebrant, with the Rev. C. E. Bowles of Chicago as deacon, and the Rev. J. M. Raker of Fond du Lac as sub-deacon, and the Rev. A. C. Chapman of Oakfield, Wis., as master of ceremonies. The procession was preceded by acolytes bearing lighted candles, as usual on high occasions at the Cathedral. The sermon was preached by the Rt. Rev. R. H. Weller, Bishop Coadjutor of Fond du Lac, who spoke of the Blessedness, the Joy, and the Duty of Praying for the Dead, and remembering before the altar and at private devotions, those who had been gathered to await the general resurrection. After a luncheon the business session was held with the Rev. E. A. Larrabee, the Superior, in the chair, and Mr. T. E. Smith, Jr., of Chicago, as Secretary. It appeared from the reports that there were considerably over 1,000 members of the Guild, of whom 277 are priests, with two Bishops. A paper was read by the Rev. S. B. Pond of Christ Church, Chicago, on The Pains and Joys of Purgatory.

The following officers were elected for the year:

Superior, the Rev. E. A. Larrabee, Chicago; Warden, the Rev. C. E. Bowles, Chicago; Secretary, T. E. Smith, Jr., Chicago; Council, the Rev. David J. Ayers, Haverhill, Mass.; the Rev. F. M. Banfil, South Bend, Ind.; the Rev. J. A. Carr, Maywood, Ill.; the Rev. G. M. Christian, D.D., New York; the Rev. J. W. Clark, Washington; the Rev. C. R. D. Crittenton, Reynolds, Ill.; the Rev. F. W. Davis, Brooklyn, N. Y.; the Rev. W. B. Hamilton, Chicago; the Rev. F. S. Jewell, D.D., the Rev. H. B. St. George, S. R. Kemper, Milwaukee; the Rev. J. H. Knowles, New York; the Rev. F. E. Mortimer, Jersey City; the Rev.

H. R. Percival, D.D., Philadelphia; the Rev. F. A. Sanborn, the Rev. G. B. Stone, Baltimore; the Rev. C. F. Sweet, Tokyo, Japan; the Rev. John Sword, New York; the Rev. J. H. Townsend, Atlantic City; the Rev. G. H. Underhill, Camden, N. J.; F. T. C. Brydges, Chicago.

CENTRAL NEW YORK.

F. D. HUNTINGTON, D.D., LL.D., L.H.D., Bishop. Clerical Club—Girls' Friendly Society—Two Convocations—Cornerstone Laid.

THE CLERICAL CLUB met at the Globe Hotel, Syracuse, May 6th, and the subject for discussion, "The Observance of Sunday," was presented by the Rev. L. G. Morris. The Utica Clerical Union met in Grace Church parish house the same day and discussed a paper on "The Church of the Twentieth Century" presented by the Rev. A. W. Allen.

THE THIRTEENTH annual Convention of the Girls' Friendly Society of the Diocese closed on Tuesday afternoon, May 21. It was held in Grace Church, Utica (Rev. W. W. Bellinger, rector). The conference of Associates opened with the collects and an address by Mr. Bellinger. The address of the President followed. Then came the report of the diocesan Secretary and Treasurer, and the reports of the different diocesan branches. The session lasted until 1 o'clock, at which time a luncheon was served to the Associates and the visiting clergy.

At the final session of the Convention, Mr. Bellinger spoke briefly in welcome to those present. An excellent paper upon "Our Day" was then read by Miss Emily C. Griffith. This was followed by a paper upon "Preventive Work," by Sister Mary of St. George's parish. This paper was discussed interestingly by Miss Huntington of Syracuse. Then came a discussion on "Senior Members." The session was well attended and was a most interesting one.

The following officers were elected:

President, Mrs. Willis E. Ford; First Vice President, Mrs. Arria S. Huntington; Second Vice President, Miss Isabel Doolittle; Third Vice President, Mrs. F. R. Peckham; Secretary-Treasurer, Miss Mary M. Jackson; Members of the Council, Mrs. Burkhardt, Miss Butler, Miss Champion, Mrs. Coley, Miss Laura Crocker, Mrs. H. Gilbert Hart, Mrs. Henry R. Lockwood, Mrs. George C. Mason, Sister Mary, Helen L. Miller, Mrs. John Stebbins, Mrs. C. H. Thorn, Miss Lucy C. Watson, Mrs. Mary H. Wolcott, Mrs. Wheelhouse.

THE SPRING Convocation of the First Missionary District was held in Zion Church, Pierrepont Manor, on the 21st and 22nd ult. On the 21st, after evening prayer, three addresses were given as follows: "The Purpose of Christ," by the Rev. H. W. Crydenwise; "The Ideal Church," by the Rev. G. A. Shaw; and "Early Christian Nurture," by the Rev. Dr. Murray. On the following day, morning prayer and litany being said, an address was given by the Rev. Dan'l Daly, and a sermon preached by the Rev. E. B. Doolittle; after which Holy Communion was celebrated by the Rev. F. P. Winne. The Dean read a telegram of good wishes from the Rev. Dr. Reed, who was unable to be present. The Treasurer (Mr. Tilden) then read his report, which, it is a pleasure to state, was the most satisfactory that has been presented for many years. An adjournment afterwards took place, and on re-assembling, the Woman's Auxiliary held their session, at which encouraging reports were submitted and interesting addresses given. The business of the Convocation being resumed, the clergy, present and absent, gave accounts of their respective parishes, indicating fidelity in their work, self-denial in their spirit, and hope in their outlook. A suggestion was made and approved unanimously that the proper authorities be invited to institute an investiga-

tion of the principles underlying district assessments, with the view of discovering a more equitable adjustment of the amount that should be borne by the First District. At the suggestion of the "minister in charge," it was decided to meet in the fall at the Church of the Redeemer, Watertown; and after a cordial vote of thanks to the parish at Pierpont Manor for their hospitality, the Convocation adjourned. It may be added that the congregations were large, and the musical arrangements excellent.

THE CONVOCATION of the Third District was held in Zion Church, Greene (Rev. H. E. Hubbard, rector), on May 21st and 22nd. The Dean, Rev. Geo. G. Perrine, gave his report at the opening service on Tuesday evening. On Wednesday morning the Rev. G. H. Kirkland preached from Rev. xxii. 20. Three addresses were given Wednesday evening—on Diocesan Missions, by the Rev. J. H. La Roche, D.D.; Domestic Missions, by the Rev. H. M. Brown; Foreign Missions, by the Rev. E. W. Colloque. Mr. W. J. Russell of Greene was elected district Treasurer in place of Mr. J. E. Juliard, who resigned. Before Convocation opened on Tuesday afternoon, the Binghamton Parsons' Club met in Greene, and listened to an essay by the rector on "The Young People's Society Movement," and an Exegesis on St. James v. 14, by the Rev. M. J. Hoffman.

A SPECIAL and an interesting feature of the above meeting of Convocation was the laying of the corner-stone of the new parish house, by Dean Perrine, and an address by the Rev. H. S. Longley, on Wednesday afternoon, May 22nd. The building is being rapidly pushed and will cost, with lot and furnishings, nearly \$3,000, and is nearly all paid for.

CENTRAL PENNSYLVANIA.

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

Anniversary at Harrisburg.

ON THE OCCASION of the 74th anniversary of St. Stephen's Church, Harrisburg, which was remembered on Sunday, May 12th, the assistant, the Rev. F. T. Cady, gave an historical sketch of the parish. He stated that at the beginning of the nineteenth century there were but four parishes of the Church in the territory now covered by the Diocese of Central Pennsylvania, while between the year 1800 and the founding of St. Stephen's in 1826, eight more were established. The first Church services in Harrisburg were by the Rev. Wm. Muhlenburg, rector of St. James' Church, Lancaster, who conducted monthly services in 1823 and 1824. From that date there have been services with more or less regularity to the present time. The present church was built in 1826, the corner-stone being laid on St. John the Baptist's Day in that year. The church was consecrated May 9th, 1827, by Bishop White. Among other notable events connected with the church is the fact that the Diocesan Convention which elected Bishop Onderdonk as Assistant to the venerable Bishop White, met in this church; and again in 1871, after the formation of the Diocese of Central Pennsylvania, Bishop Howe, the first Bishop of the Diocese, was therein elected.

CHICAGO.

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

Convocation at Freeport—Daughters of the King—Seminary Commencement.

A CONVOCATION of the Northern Deanery was held at Grace Church, Freeport, on Monday evening, May 13th. The prayers were said by the Rev. Messrs. Clinch and Sage, Dean Keator of Dubuque, Iowa, reading the lessons. Dean Fleetwood made an introductory address, which was followed by the Rev. C. A. Cummings on "The Church and Her

Mission," and the Rev. S. J. Yundt on "The Church and the People," Bishop Anderson making the concluding address. On Tuesday morning there was a celebration of the Holy Communion, the Dean officiating, assisted by Rev. F. W. White, the rector. At 10 a. m. morning prayer was said, Rev. Messrs. Clinch and Cummings taking the service and the Rev. John C. Sage reading a paper on The Sunday School, giving some results of the French system. St. Luke's Church, Dixon, was selected for the next Convocation.

BISHOP McLAREN visited Waterman Hall on Ascension Day and confirmed eight of the pupils.

THE CHICAGO Local Assembly of the Daughters of the King was held on Thursday, May 9th, at the Church of the Transfiguration. A short business meeting was followed by a service, with sermon by the Bishop Coadjutor, his text being, "For the Kingdom of God is not Meat and Drink, but Righteousness and Peace and Joy in the Holy Ghost."

THE WESTERN THEOLOGICAL SEMINARY held the closing exercises of its sixteenth year at the Cathedral, Thursday evening, May 23d. Bishop Anderson presided. Choral evening prayer, conducted by Dean Pardee, was followed by an impressive address from the Rev. E. M. Stires. The diplomas were then conferred by Bishop Anderson on Messrs. Donald D. Donnan and David R. Wallace, Dr. Gold, the Warden, presenting them. This Seminary stands for the faith in its integrity and for all-round Churchmanship. Two of its alumni are already in the episcopate. The alumni held their annual gathering on Thursday, May 30th.

CONNECTICUT.

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

Cornerstone Laid at Yantic—New Lectern at Riverside.

ON THE AFTERNOON of May 18th the corner-stone of the new church at Yantic was laid, the Rev. J. T. Huntington officiating. The service was unfortunately hindered by rainfall so that a portion of it was held in Grace Chapel, where addresses were delivered by Mr. Huntington and by the rector, the Rev. E. H. Kenyon. The church which is in course of erection will, it is said, be one of the handsomest rural churches in the Diocese.

A FINE brass lectern has been placed in St. Paul's Church, Riverside, as a memorial to the wife of the Junior Warden, Mr. Frederick Beltz. The parish has also received a gift of \$500 cash and a conditional promise of \$300 towards the erection of a new rectory, to cost \$5,000.

FOND DU LAC.

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

New Rectory at Plymouth.

THE RECTORY of St. Paul's Church, Plymouth, has been sold and removed from its former site, and work will soon be commenced upon the new rectory, which will be a much more elaborate affair and will be modern in its appointments. The rector, the Rev. J. A. Baynton, will continue to reside in the house until the completion of the new one.

MAINE.

ROBT. CODMAN, D.D., Bishop.

Anniversary of the Cathedral.

ON SUNDAY, April 21st, the anniversary of St. Luke's Cathedral, Portland, was commemorated. The Very Rev. C. M. Sills, D.D., preached an historical sermon. The parish has grown from 30 to 583 communicants. The amount of money raised during the 50 years is about \$350,000. 925 persons have been confirmed. The parish is now thoroughly equipped with a beautiful stone

church, parish house, and deanery, and it is understood that Bishop Codman will erect a memorial stone chapel in keeping with the architecture of the Cathedral. The parish is well organized, is united, and practically free from debt.

MARQUETTE.

G. MOTT WILLIAMS, D.D., Bishop.

THE PEOPLE of Grace Church, Ishpeming, are considering the advisability of erecting a new church which is greatly needed, for the parish of Grace Church. The rector is the Rev. C. D. Atwell.

MARYLAND.

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

Memorial Fountain at Annapolis.

THE DEDICATION of a handsome fountain in memory of the late Rev. Dr. William S. Southgate and its presentation to the city of Annapolis, took place in that city, Tuesday, May 21. The fountain stands in a space close to State Circle, Church Circle, and College avenue. The basin is octagonal, of granite, and is 16 feet in diameter. The monument is an English market cross 23 feet 4 inches in height on a granite base 4 feet square. The shaft is of Indiana limestone. On the north and south sides of the structure are lions' heads, from which water flows. On the west side is the following inscription: "To the Memory of Reverend William Scott Southgate, for 30 Years Rector of St. Anne's Parish, in Anne Arundel County, Md. Born April 10, 1831. Died May 21, 1899." On the east side the following is very appropriately inscribed: "Erected by the Citizens of Annapolis, and by His Old Parishioners. To Keep in Remembrance a Noble Life."

The exercises included the singing of hymns of praise by a selected choir from various congregations and 500 school children, whose voices were accompanied by the Naval Academy Band, under the leadership of Professor Zimmerman. The children stood within the churchyard of St. Anne's Church, under the shadow of which the memorial is erected. The shaft and the cross and the basin were covered with lilacs and roses. The Bishop of Maryland, the Rev. Joseph P. McComas, rector of St. Anne's Church, and Rev. W. W. Van Arsdale of the Methodist Episcopal Church participated in the exercises. The Bishop delivered the dedicatory address, and at the close pronounced the benediction. Mr. J. Wirt Randall, on the part of the committee of citizens having the construction of the fountain in charge, made the presentation of the memorial to the city. The address of acceptance was made by City Counsellor Robert Moss, who paid a glowing tribute to the public spirit and worth of Dr. Southgate.

THE BODIES of the Rev. Charles C. Griffith, late rector of Ascension Church, and of his father, the Rev. Samuel H. Griffith, were removed Tuesday, May 21st, from Mount Olivet Cemetery to Druid Ridge Cemetery. The former died May 8, 1901, and his father in July 1898.

MASSACHUSETTS.

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

Altar Consecrated at Springfield—Division of the Diocese—Brotherhood of St. Andrew—Junior Auxiliary—Boston Notes—Cornerstone Laid at South Lee.

THE BISHOP visited St. Peter's Church, Springfield, on the afternoon of May 18th, and consecrated the new altar erected in memory of John B. Stebbins. The rector, Rev. John A. Staunton, presented a class of 31 for Confirmation, including one candidate from the Church of the Atonement at Westfield. The girls and women were dressed in white with white veils, and the members of the class knelt by twos before the Bishop

to receive the rite. The Bishop preached a sermon on Ideals.

THERE IS some feeling over the prospect of division of the Diocese. The vestry of St. Paul's, Stockbridge, have circulated a printed circular through the Diocese with these questions and answers:

"1. Can your parish be relied upon for its proportionate share of the expense of the maintenance of the new Diocese?"

"Unanimously 'No, unless satisfactory provision be made.'

"2. Do you think that an endowment of \$100,000 received from the old Diocese would be sufficient for the satisfactory administration of a new Diocese?"

"Unanimously 'No.'

"3. Are you willing to be set off as a part of the new Diocese with such endowment?"

"Unanimously 'No.'

"4. Are you willing to be set off as a part of the new Diocese without such endowment?"

"Unanimously 'No.'

"5. Do you wish to have the Diocese of Massachusetts divided at all?"

"Unanimously voted: 'We do not wish it, but will consent if the interests of the Diocese or Bishop require it.'"

AT THE REGULAR MEETING of the Local Council of the Brotherhood of St. Andrew in St. Paul's Chapel, Boston, Mr. English delivered an excellent address, and was warmly greeted by the members present. Evening prayer was read by the chaplain, the Rev. Robert Walker, in the church, followed by tea in MacDonald's restaurant. At the business session, Mr. Robert H. Gardiner was re-elected President of the Council, and was highly commended for his services. Hotel work was explained, and urged upon the Brotherhood, and other interests were considered, bearing upon the future life of the Brotherhood in this city. The Rev. Charles H. Perry, rector of St. Peter's, Cambridge, made the address preparatory to the celebration of the Holy Communion the following morning. Members attended service at the Church of the Messiah on Sunday, and a sermon was preached by the Rev. J. M. Foster.

The Brotherhood is exercising a strong influence upon the Church work in this city, and this gathering indicated a growing interest in its methods.

THE ANNUAL MEETING of the Junior Auxiliary was held in Emmanuel Chapel, Boston, May 18th. Though the weather was stormy, yet many children were present, and the interest was encouraging. Bishop Lawrence made a happy address to the children upon the motives in missionary work. The labors of a missionary in Alaska, and the characteristics of the Indians in that far-off field, were well presented by the Rev. J. E. Prevost. Miss A. Church from New York made an inspiring address upon Missions, showing how the smallest child could be interested in the gathering of funds. This address pleased the children and was illustrated with many telling anecdotes.

THE Phillips Brooks Grammar School at Roxbury was formerly dedicated May 23d. Miss Ruth W. Davenport read an original composition dedicated to Bishop Brooks.

THE "Mayflower Descendants" held their annual meeting at Hotel Vendome, Boston, May 23d. It was the celebration of the 200th anniversary of the first marriage at Plymouth. The Rev. W. C. Winslow, D.D., gave an interesting address upon the life of Governor Edward Winslow.

THE WELLS MEMORIAL ASSOCIATION, under the charge of representative Churchmen, elected the following officers for the next year: President, Robert Treat Paine; Vice-Presidents, Charles W. Dexter and F. B. Sears; Auditors, John G. Wright, Robert A. Woods; Treasurer, Edmund Billings; Clerk, J. H. Quincy; Trustees, Robert Treat Paine, Charles W. Dexter, Francis B. Sears, J. H.

Quincy, R. T. Paine, Jr., Robert A. Woods, John H. Storer, John G. Wright, Charles K. Cummings, and Robert H. Gardiner.

"SEVEN OAKS," a large piece of property at Braintree, has been sold, and the income of the fund will be given to the Sisters of St. Margaret.

THE ADJOURNED Convention of the Diocese will be held in Trinity Chapel, Boston, at 10:30 a. m. June 14th.

THE CITY Board of Missions (Boston), has a surplus of over \$1,200. It will need \$4,000 for its summer work.

QUEEN VICTORIA's birthday, May 24th, now known as "Empire Day," was observed in Boston with a banquet. The Rev. Messrs. J. Wynne Jones and A. E. George made addresses.

THE CORNER-STONE of the new church at South Lee was laid on the afternoon of Wednesday, May 22nd, the Rev. Arthur Lawrence officiating, assisted by the Rev. Messrs. S. H. Treat, rector of the parish, Harold Arrowsmith, and Stephen Van Rensselaer. The church is being erected upon a site given to St. Paul's Church some years ago by Mr. Henry Hulbert. Two years ago, when Mr. Treat came to the village, there had been raised about \$1,000 for the building fund, and since that time, by the energetic work principally of Mr. Treat himself, about \$4,000 more has been raised. The church will be built on a native stone foundation and the main structure will be surmounted by a tower 13 feet square. The inside will be finished in spruce and the outside erected of spruce and hemlock.

MILWAUKEE.

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

Founders' Day at Kemper Hall.

FOUNDERS' DAY was observed at Kemper Hall, Kenosha, in the customary manner, there being a *missa cantata* with incense in the morning at which the celebrant was the Rev. F. L. Maryon, chaplain, an address being delivered by the Rev. C. L. Mallory, who spoke with affectionate remembrance of the early founders of the school, and particularly of Bishop Kemper and Bishop Armitage. The usual happy ceremonies attending the decorations of the pictures of the founders followed the service, and in the evening an operetta was given by a number of the young ladies of the school.

MISSOURI.

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

Cornerstone Laid at Thayer.

THE CORNER-STONE of the new Church of the Holy Trinity, Thayer, was laid by the Bishop of the Diocese on Wednesday, May 22nd. Bishop Tuttle was assisted in the ceremony by the Rev. E. A. Neville, missionary in charge, and the vested choir from West Plains also took part in the service. The new church is to be a stone structure.

NEBRASKA.

GEO. WORTHINGTON, D.D., LL.D., Bishop.

ARTHUR L. WILLIAMS, Bp. Coadj.

Church Endowment Society at Work.

THE CHURCH ENDOWMENT SOCIETY was the subject of a sermon preached at Trinity Cathedral, Omaha, on Sunday, May 26th, at the 11 a. m. celebration. The Dean, Dr. Fair,

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is very anxious to see the Cathedral endowed and on his invitation the Rev. E. W. Hunter, rector of St. Anna's Church, New Orleans, and Secretary-General of the Church Endowment Society, preached the sermon. The Cathedral was filled by a large and attentive congregation and much good is expected to result from the Rev. Mr. Hunter's sermon.

The Church Endowment Society (as the name indicates) is a Society of the Church organized to be helpful to every Diocese in securing endowments. It has local boards now in nearly every Diocese, and desires to have local boards in every Diocese. It works in the Diocese at no expense to the Diocese. In the Diocese of Nebraska the following is the local board:

Clerical and Lay Patrons—Rt. Rev. Geo. Worthington, D.D., Rt. Rev. A. L. Williams, D.D., Hon. James L. Woolworth.

Advisory Board—Very Rev. C. Fair, D.D., Rev. John Williams, Rev. T. J. Mackay, Hon. H. Y. Yates, Mr. C. S. Montgomery.

The address of the Secretary-General, the Rev. E. W. Hunter, to whom communications relative to the organization of local boards should be addressed, is 1252 Esplanade Avenue, New Orleans, La.

NEWARK.

THOS. A. STARKEY, D.D., Bishop.

New Organ at Hoboken.

A NEW ORGAN is in course of erection for Trinity Church, Hoboken (Rev. J. C. Mitchell, rector), and it is hoped it may be in place by Trinity Sunday. The organ has been erected at a cost of \$6,000, coming from the same firm, Austin & Co., which recently built the handsome organ for All Saints' Cathedral, Albany. The amount required for the organ has already been raised with the exception of \$350, and it is hoped that by this time that amount might also be in hand.

NEW HAMPSHIRE.

WM. W. NILES, D.D., LL.D., D.C.L., Bishop.

Choir Festival—Mission at Lost Nation.

THE THIRD annual choir festival of the Diocese was held at St. Thomas' Church, Dover, on the evening of Thursday, May 23d. Seated in the sanctuary were the vested choirs, comprising 175 voices, from the parishes at Concord, Manchester, Laconia, Keene, Portsmouth, Claremont, Nashua, and Plymouth, while the clergy of these various parishes, with others, were also present. The conductor was Mr. Henry B. Whittemore, of Grace Church, Manchester, while Mr. J. C. Knox, of St. Paul's, Concord, presided at the organ. The precentor was the Rev. C. Le V. Brine, rector of Christ Church, Portsmouth. The visitors were entertained during the day by members of St. Thomas' parish, to whom, and especially to their rector, the Rev. J. G. Robinson, the thanks of the visitors were cordially given. The service was a musical success, and was also successful from every other point of view.

A MISSION will be conducted at St. Thomas' Church, Lost Nation, beginning on Friday, May 31st, and extending for the next ten days, the conductor being the Rev. Philip M. Rhinelander, of Washington, D. C.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., Bishop.

Anniversary at Redbank—Atlantic City—Elizabeth.

THE 50TH ANNIVERSARY of Trinity Church, Red Bank, was celebrated on Monday, May 13th. A special musical service was rendered, the sermon being preached by the Rev. Robt. MacKellar. A social celebration occurred on the following Thursday night. The church was organized on May 13th, 1851, the rector at the time being the late Rev. Harry Finch,

who was also rector of Christ Church, Shrewsbury. The first sole rector of Trinity Church was Rev. Wm. N. Dunnell, who was followed by the Rev. A. Sidney Dealey, and several other clergy. Mr. MacKellar's rectorship is now in its tenth year.

THE DIOCESAN MEETING of the Girls' Friendly Society, held on May 23d and 24th at the Church of the Ascension, Atlantic City, was opened by a quiet day service, conducted by the Rev. J. O. S. Huntington. The sermon at the evening service was preached by the Rev. R. E. Grueber. After a corporate communion on Friday morning early, the business session was held. The statistics of the society in this Diocese are given as follows: Branches, 18; Members, 352; Probationers, 150; Candidates, 200.

LOYD WOOLSEY TOWNSEND, eldest son of the Rev. John Hardenbrook Townsend, rector of the Ascension parish, Atlantic City, has been appointed to the Naval Academy, Annapolis.

TRINITY CHURCH, Elizabeth, has been recently presented with a beautiful font of pure white marble, about four feet high. It bears an inscription in memory of "Elizabeth Swan Williamson."

MOST GRATIFYING progress is reported from St. Augustine's Church for colored people, situated on Arctic Avenue, Atlantic City, in charge of the Rev. James N. Deaver, formerly of Charlestown, W. Va. This work was started as a mission by members of the Ascension parish, especially the late Mr. Courtenay, only two or three years ago, and now there are 140 registered communicants.

NORTH DAKOTA.

SAML. C. EDSALL, D.D., Miss. Bp.

Missionary Work.

ON TUESDAY, May 21st, and the ten days following, Bishop Edsall visited the missions at Cando and Rolla, and among the Turtle

Mountain Indians, driving considerably more than one hundred miles for that purpose. The Rev. Harvey Kerstetter, who has been in charge of the work at these points since September last, is now absent from the field, taking a special course at Seabury Divinity School, and as a consequence, the people being deprived of services, were even more rejoiced than ever to welcome their Bishop.

At Cando, besides holding evening service and preaching, he administered the Holy Communion the following morning; and also held a business meeting of the congregation and made arrangements for the building of a small frame church during the coming summer. During the past year three lots and a small rectory have been secured.

At Rolla, the Bishop met the congregation for the first time in their chapel, recently moved some seven or eight miles from a point on the Indian reservation, where some years ago it had been used for a school and chapel. The Church people in Rolla and vicinity are greatly pleased to at last have a chapel of their own, instead of having to rent a place for services. They are engaged in repairing the exterior and fitting up the interior of the chapel; and keep up their Sunday School, even though temporarily deprived of the presence of their missionary. The Bishop baptized four children, administered the Holy Communion, and held a business meeting of the congregation. The church was crowded at the evening service.

On Thursday the Bishop drove 54 miles in order to hold service at the house of the old chief, Rising Sun. Here a large congregation was gathered, and Bishop Edsall baptized one child, and confirmed four young men, of whom one (being able to speak English), is to be licensed as a lay reader, and will maintain Sunday services hereafter. About twenty of the Indians received the Holy Communion. The Indians are very anxious to have a chapel in which to hold service. The Bishop has received some money for this purpose, but needs more help in order to build and equip the chapel.

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OREGON.

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

Fiftieth Anniversary.

SUNDAY, May 19th, was celebrated throughout the Diocese as the 50th anniversary of the founding of the Church in Oregon. In Portland there was a union service of the several parishes in the city in the evening, at which the Bishop was present and delivered an address, as did also the Rev. Geo. B. Van Waters, Col. John McCracken, and Hon. Geo. H. Williams. In the morning the different parishes kept their own celebrations, and at Trinity Church the presence was noted of a grandson of the first missionary of the Church in Oregon, the Rev. Wm. Richmond. He is Mr. Peters, a New York business man.

Services of the Church were held in Washington as far back as the year 1836, but, so far as can be discovered, there were none within the bounds of the present state of Oregon earlier than at times between 1845 and 1851, when the Rev. St. Michael Fackler was at Chanpoeg, and also at Oregon City. The Board of Missions first appointed a missionary to the state, however, in 1851, when the Rev. Wm. Richmond was sent out for the purpose, and he it was who founded Trinity Church in Portland, holding the first service and effecting organization on May 18th, the date which fixes the semi-centennial commemoration. On the Sunday following, Mr. Richmond conducted service at Oregon City and founded St. Paul's Church. Accordingly, the anniversary of that parish was celebrated a week later. The third priest to reach the state was the Rev. James A. Woodward, who came from Pennsylvania in search of health, and became one of the missionaries of the Board in 1853, in which latter year arrived also the Rev. John McCarty, a chaplain in the army. In the fall of the same year, 1853, Bishop Scott was elected as Missionary Bishop of Oregon and Washington, and being consecrated in New York in the January following, reached his field in April, 1854. It was in 1868 that the present beloved diocesan, Bishop Morris, succeeded Bishop Scott. The two states were separated in 1880, Bishop Morris retaining the charge of Oregon, and a diocesan organization was formed in 1889.

The following extract from a letter from Mr. Richmond, written in May, 1851, narrat-

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Being a Translation of Seneca's De Providentia and Plutarch's De Sera Numinis Vindicta, together with Notes, Additional Extracts from these writers, and Two Essays on Græco-Roman Life in the first Century after Christ.

The aim of the author is to present a sketch of the condition of the heathen society, and especially of its philosophic thought at the period when the Church went forth with its message to convert the world. There is no vain attempt to prove that the stoicism of such thinkers as Seneca and Plutarch stood upon the same level with Christianity. The author's position appears to be sound. His essays on the two philosophers mentioned are well written and full of instruction. The translation of the two treatises selected is smooth and graceful.—*The Living Church.*

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ing the account of the formation of Trinity Church, Portland, is of interest in this connection:

"We sailed from San Francisco on the afternoon of Tuesday, continued our religious services whenever the weather would permit, arrived at the mouth of the Columbia on Saturday, and, fortunately enough for us, for this time the same steamer took us up to Portland, where we arrived at daylight Sunday morning. As there was no place provided, I did not officiate that day, but on Sunday, the fourth after Lent, May 18th, I preached in the Methodist house of worship, and presided at the election of wardens and vestrymen, and the organization of a congregation in this place. It is called Trinity Church. It is the first Episcopal congregation ever organized in this territory."

An attempt is being made to raise a suitable fund for missionary work in the Diocese, as a memorial of the 50th anniversary.

PENNSYLVANIA.

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

Germantown Convocation—Several Bequests—Hope Association—West Philadelphia Convocation—Sunday School Offerings.

THE CONVOCATION of Germantown assembled on Tuesday, 21st ult., at the Church of St. Martin-in-the-Fields, Wissahickon Heights. At the morning session, the Rev. Jacob Le Roy, rector, was the celebrant of the Holy Eucharist, assisted by the Rev. Messrs. J. DeW. Perry, D.D. and George A. Keller. The sermon was preached by the Rev. Richard H. Nelson of old St. Peter's, Philadelphia. In the afternoon the business meeting was held, Rev. Dr. Perry presiding. After the reading of the minutes, an election of officers for a term of four years was held. Dr. Perry, who has acted as Dean for 16 years, declined the nomination. On the third ballot, the Rev. Jacob Le Roy was nominated, and his name will be forwarded to Bishop Whitaker for appointment. The Rev. Joseph Wood, Jr., was re-elected Secretary. Samuel F. Houston was elected Treasurer in place of Orlando Crease, who declined the nomination after having served four consecutive terms. Dr. Thomas Betts was re-elected lay member of the Board of Missions. The Rev. C. H. Arndt submitted a resolution, which was adopted, "that the members of the Germantown Convocation place on record their hearty appreciation of the long and faithful services of the Rev. Dr. James De Wolf Perry as Dean of this Convocation and their sincere regret that he feels himself compelled to decline to serve longer in that position." A report was read from the committee on appropriations and apportionment, after which Convocation adjourned to meet in October next in St. Martin's Church, Oak Lane.

JUDGE FERGUSON of the Orphans' Court, Philadelphia, on Tuesday, 21st ult., filed an adjudication in the estate of Rebecca Elmslie, and the balance on hand was awarded to private bequests and several public charities. The following Church institutions received legacies: Home for the Homeless, Female Episcopal Benevolent Society, Female Prayer Book Society, \$1,000 each. Endowment Fund of old St. Peter's Church, Episcopal Hospital, \$5,000 each. Miss Elmslie also left the Rev. W. W. Bronson (who died last October and who had been a poor man all his life, \$150,000, which goes now to his only son, Mrs. Bronson having died some short time previous.

ARCHITECTS are drawing plans for a handsome new edifice to be erected for St. Peter's Church, Phoenixville. These plans show an attractive design in the Gothic style to be constructed of stone. Steam heating, electric lighting, slate roofing, etc., will be called for. The cost will be about \$30,000. Drawings are also under way for a large addition to be



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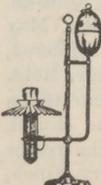
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THE ANNUAL MEETING of the Hope Association connected with St. Andrew's Church, Philadelphia (Rev. Dr. W. F. Paddock, rector), held its annual meeting, in the interest of seamen, on Thursday evening, 23d ult., when addresses were made by the Rev. G. S. Gassner of the Church of the Redeemer (Seamen's Mission) and Professor Samuel McCune Lindsay, Ph.D., of the University of Pennsylvania.

THE SEVERAL GUILDS of St. Mary's Church, West Philadelphia (Rev. W. W. Steel, rector), held their annual meeting on Thursday morning, 23d ult., when after full choral evensong, the rector read the reports of the various guilds. The Rev. Dr. F. W. Tomkins of Holy Trinity Church, made a very felicitous address. The offerings were devoted to a fund providing for necessary repairs to the organ.

THE WEST PHILADELPHIA Convocation held its quarterly meeting on Thursday afternoon at the new Memorial Church of the Atonement, West Philadelphia, the Rev. Dr. C. A. Maison, Dean, in the chair. The officers for the ensuing convocational year were elected, viz.: the Rev. S. Lord Gilbertson, Secretary; W. D. Squires, Treasurer; lay representative to the Board of Missions, Moses Veale; missionary committee, the Rev. Messrs. I. N. Stanger, D.D., W. W. Steel, and Mahlon N. Kline, Esq. The Rev. Alden Welling of St. Michael and All Angels', made a report of his work at St. Gabriel's mission and Industrial School. The boundaries between St. Anna's mission and the Church of the Holy Comforter were finally settled. The sum of \$1,550 was apportioned among the parishes for mission work. It was resolved that a committee of three clergymen and two laymen be appointed to take into consideration the advisability of urging before the people of West Philadelphia the missionary work of the Convocation. The committee appointed are the Rev. Messrs. A. Welling, W. G. Ware, C. M. Bispham, and Messrs. B. Louder and M. N. Kline. In the evening, a symposium on "Church Finances" was opened by Mr. Mahlon N. Kline.

FOUNDERS' DAY was observed on Thursday, 23d ult., at the Burd Orphan Asylum of St. Stephen's Church, Philadelphia (Rev. Dr. E. Worcester, rector). The exercises were in charge of the Rev. S. E. Sniveley, M.D., assistant minister. Twenty of the children were presented with prizes, their averages ranging from 90 to 97. There are now 75 inmates at the asylum. The Rev. Dr. Worcester made the annual address.

ON FRIDAY EVENING, 24th ult., Bishop Whitaker visited St. Anna's mission chapel, West Philadelphia, where he administered the rite of Confirmation to a large class of young people presented by the Rev. Robert H. Wright, priest-in-charge, and addressed them. This mission has progressed very rapidly since its inception less than two years ago, under the patronage of the Rev. Messrs. C. M. Armstrong of St. Andrew's, S. Lord Gilbertson of St. James' of Kingsessing, and Major Moses Veale of St. Philip's, all of West Philadelphia. The temporary wooden chapel opened in July 1900, has already proved too small to accommodate the worshippers, and it is intended, in the near future, to erect a handsome stone church and rectory.

MR. GEORGE W. JACOBS, Treasurer of the Lenten Offering, reports that up to May 24th he has received \$20,996.05 from 180 Sunday Schools, the largest amount ever contributed by the diocesan Sunday Schools to the Board of Missions. There are five more schools to be heard from.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

Memorial Tablet—Church Home—Newcastle.

ON THE AFTERNOON of Whitsunday, May 26th, there was unveiled at St. Stephen's Church, McKeesport, by the rector, the Rev. George F. Rosenmuller, a handsome bronze memorial tablet to the late Queen Victoria, presented by the Sons and Daughters of St. George. In the evening, at the same church, the Rev. George Gunnell of Bellevue delivered a sermon before the members of these Orders.

AFTER an interval of several months, services have been resumed at Vandergrift, by the Rev. Jos. Baker of Leechburg. A building has been loaned for the use of the Church people on Sunday afternoons, and services hereafter will be regularly held twice a month.

THE ANNUAL FESTIVAL of the Church Home, Pittsburgh, took place on Thursday afternoon and evening, May 23, in the parish house of Calvary Church. The change in place of holding it was due to the prevalence of whooping cough in that institution. There was a large attendance on the part of the clergy and members of the various parishes of the city and vicinity, and supper tables and booths for the sale of fancy articles in charge of the different congregations were well patronized.

THE CONGREGATION of Trinity Church, Newcastle, recently held a meeting to ratify the sale of the church property for a consideration of \$8,000, and unanimously agreed on such ratification. A new church will be erected at once on a new site, and in the meantime services will be held in a public hall.

SOUTH CAROLINA.

ELLISON CAPERS, D.D., Bishop.

Woman's Auxiliary—Brotherhood of St. Andrew—St. Michael's.

THE WOMAN'S AUXILIARY of the Diocese held its 16th united annual meeting in Columbia, May 21st. After a celebration of the Holy Communion in Trinity Church at 10 a. m., and an address by Bishop Capers, the members adjourned to the chapel, where the business meeting was held. It was opened with prayer by the Bishop, and then followed reports from the officers of the Diocesan Board and those of the various diocesan branches, and lastly an address from the President, Mrs. Robert Wilson of Charleston. When the election of officers for the ensuing year was over, a recess was taken, and the

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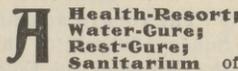
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The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is, that no possible harm can result from their continued use, but on the contrary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

A PLEASANT JOURNEY.

A representative of *The Bee* heard a well known Morrisville woman, who frequently visits a married daughter in New York, telling some friends one day this week, of her first experience riding on the Empire State Express. "I was coming up from New York," she said, "and thought I would try that famous train I've heard so much about. Well we rolled along smooth and easy and pretty soon I noticed a lot of the men getting up and putting on their overcoats. I thought all these men could not be getting cold, for the car was very comfortable, and in just a minute the trainman called out 'Albany!' I could hardly believe it; I would just as soon have expected to be in California so quickly. We left New York at half-past eight and were at Albany a little after eleven, and at Utica before one o'clock. I changed to an accommodation train there and was in Canastota a few minutes after two. My! it seems almost like flying." Now whenever this good lady wants to visit New York she goes a good bit out of her way that she may travel by the New York Central.—*From the Canastota Bee.*

CHIEF DAYS.

By the Rev. A. W. SNYDER, Author of "Chief Things." Price, 75 cts. net.
Published by THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

Auxiliary was entertained at lunch at the Bishop's residence. At 4:30 p. m., the members met again and listened to most delightful and inspiring addresses from Rev. W. Cabell Brown, D.D., missionary from Brazil, Miss Irene P. Mann, missionary from Japan, and Mr. J. W. Wood, Corresponding Secretary of the Board of Missions, New York.

THE GRACE CHURCH chapter of St. Andrew's Brotherhood, Charleston, which has been doing such good work at Christ Church mission, has now opened a night school in connection with the mission. This school is held on Tuesday and Thursday evenings, with an average attendance of 20. The Brotherhood is well represented in the Sunday School, and at the Sunday evening services. The Boys' Department of the Brotherhood has recently been organized in Grace parish, and is beginning work in earnest. At the Thursday afternoon services, some members of this Junior Chapter act as ushers, and take up the offerings.

IN RESPONSE to Bishop Capers' request, offerings for the relief of the Jacksonville sufferers were taken up throughout the Diocese on "Expectation" Sunday. At St. Michael's, Charleston (Rev. John Kershaw, rector), the offering amounted to more than \$140, and in addition to that, six large boxes of clothing have been packed and sent to Dr. Shields for distribution.

ASCENSION GUILD of St. Michael's held its anniversary on the afternoon of Ascension Day and made a report of its year's work. This Guild, which is composed of young girls, pays the salary of the teacher at the Church Home Orphanage, and the members also visit the sick and shut-in, carrying them flowers, fruit, and other delicacies.

SPRINGFIELD.

GEO. F. SEYMOUR, D.D., LL.D., Bishop.

Call for Special Synod.

A CALL has been issued by the Bishop for a special session of the Synod of the Diocese to meet in the see city on Tuesday, June 25th, to consider the question of making application to General Convention to set off the southern portion of the Diocese as a Missionary District. The Diocese of Springfield embraces some 65 counties, all of them in rural districts, and in every part of the Diocese the Church is very weak indeed as a result of early neglect and the distinctly alien character of the population. The plan is to ask to have about 30 counties in the southern portion released from the present Diocese, so that the Church at large may take the whole responsibility for the difficult missionary work in that field. Since the death of the Bishop Coadjutor, who was assigned the administration of the southern portion of the Diocese, it has been difficult for the Bishop, single-handed and alone, to do the missionary work of the Diocese, and particularly as the funds placed at his disposal are quite inadequate to cover the field even approximately.

TEXAS.

GEO. H. KINSOLVING, D.D., Bishop.

WORK is shortly to be begun on a church building at Wharton, the plans having already been drawn and the bids being now considered.

WASHINGTON.

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

Sunday School Festival.

THE FOURTH annual festival service for the Sunday Schools of the Diocese was held in the Church of the Epiphany on the afternoon of the Sunday after Ascension. Nearly all the Sunday Schools of the city and neighborhood were present, and at the appointed hour a procession of children with banners entered each door of the church, and took their places

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It is now possible to be cured of any form of rheumatism without having your stomach turned up-side down or being half choked to death and made to vomit, and every sufferer from rheumatism should welcome this new and marvelous discovery with open arms and give it an honest trial. John A. Smith, Milwaukee, Wis., while apparently hopelessly sick with rheumatism, hit upon a combination of drugs and is generous enough to send it free to every sufferer who writes at once. It is a home treatment and will not keep you from your work.

As you know if you've tried them, every so-called rheumatic remedy on the market to-day, except this genuine cure, will cause you violent stomach pains and vomiting, and some of them are so dangerous they will cause heart trouble. And the worst of it is they never cure. When a person has rheumatism the constitution is so run down that he should be very careful what he puts into his stomach.

It therefore gives me pleasure to present a remedy that will cure every form and variety of rheumatism without one single unpleasant feeling. That remedy is

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Before I decided to tell the world about the discovery of "Gloria Tonic" I had it tried on hospital and sanitarium patients with perfect success. But some people never will believe anything until they know it from experience, so the best and quickest way is for you to write me that you want to be cured and I will send you a trial box of "Gloria Tonic" free of cost. No matter what your form of rheumatism is—acute, chronic, muscular, inflammatory, deformant, sciatic, neuralgic, gout, lumbago, etc., "Gloria Tonic" will surely cure you. Do not mind if other remedies have failed you, nor mind if doctors say you are incurable. Mind no one but write me today sure. "Gloria Tonic" will stop those aches and pains, those inflammations and deformities, and cure you so that life will again be worth living. This offer is not for curiosity seekers but is made to rheumatics only. To them I will send "Gloria Tonic" free.

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singing the processional hymn, All Hail the Power of Jesus' Name. A short choral service followed. The Secretary of the Sunday School Institute, Rev. Louis G. Wood, then read the annual report of the number of schools, teachers, and children in the Diocese, the amount of offerings, etc., and also spoke a few words which all present were sorry to hear, as they were his farewell to the Institute which more than any one else he has been instrumental in establishing, and to the children for whom he has worked so earnestly. He was followed by the Bishop of the Diocese, who expressed his great sorrow at losing Mr. Wood, who is about to go to another field of labor; and then, after a few pleasant words to the children, he introduced the Bishop of Pittsburgh, who spoke in a manner which evidently interested his young audience, and kept their close attention. The offertory was to be given partly to the Salt Air home for poor children, and partly to the work of the Junior Auxiliary. After the collects and the benediction, the Sunday Schools marched out in the same order in which they entered, singing "On our way rejoicing." It was altogether a beautiful and inspiring service. In the evening of the same Sunday the Bishop of Pittsburgh, as Chaplain-General of the Guild of St. Barnabas for Nurses, preached for the Washington branch of the Guild at St. Paul's Church.

THE ARCHDEACONRY of Washington held its annual meeting at St. John's parish hall in the early part of May. The Rev. R. P. Williams, D.D., rector of Trinity Church, was appointed Archdeacon for the ensuing year, the Rev. G. F. Bratenahl of St. Alban's, Secretary, and Mr. G. F. Hedrick, Treasurer. The chief interest of the meeting was in the very encouraging reports concerning the work among the colored people of the city, especially St. Monica's mission in the southwestern section.

BISHOP SATTERLEE has been spending the month of May in visiting the parishes in St. Mary's county.

WESTERN NEW YORK.

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

Parish House at Geneva—Woman's Auxiliary.

A MEETING of the Woman's Auxiliary of the Archdeaconry of Buffalo was held in St. Paul's parish house, Tuesday, May 21st, Mrs. W. Bowen Moore in the chair. The work of the recently formed class for Missionary study was reported by Mrs. Chas. A. Bragdon, and the reports of the Secretary and Treasurer of the Auxiliary were followed by an address on the Work in the Field, by Archdeacon Bragdon. An appeal for assistance from Jacksonville, Fla., will be met by gifts of money and clothing from the Buffalo Auxiliary.

ST. PETER'S PARISH, Geneva (Rev. J. B. Hubbs, D.D., D.C.L., rector), has just broken ground for the Rankine Memorial parish house. This house is to be erected as a memorial of the Rev. James Rankine, D.D., LL.D., who for 35 years was rector of this parish. It will cost some \$22,000, and its erection at this time was made possible by a gift of \$10,000, together with an endowment of \$300 a year, from William B. Rankine, a son of the late rector. The material used in its construction will be Medina stone and brick. It is to be 106 feet by 40, and will contain a chapel, choir, guild, and Sunday School rooms, a study for the rector, a gymnasium, a reading room, and a dining room. It is to be completed Jan. 1st and will be a noble memorial of the work of Dr. Rankine and a fitting addition to the beautiful church, which is a memorial of Bishop De Lancy.

CANADA.

Diocese of Toronto.

IT WAS ARRANGED to hold the annual service of the Toronto Church of England Sunday School Association in St. Alban's Cathedral, Toronto, May 23d. A reception was given to Bishop Newnham of Moosonee and Mrs. Newnham, in St. James' school-house, Toronto, May 21st, when Mrs. Newnham was presented with the gold badge of life membership in the Woman's Auxiliary. The reception was tendered by the diocesan Woman's Auxiliary.—THE BISHOP has appointed the Rev. Canon McNab, Canon-in-charge at St. Alban's Cathedral, Toronto. His duties commence July 1st.—THE Rev. Dr. Herbert Symonds, rector of Ashburnham, Peterboro', formerly Professor of Theology at Trinity College, has been chosen as head master of Trinity College School, Port Hope. He is a very scholarly man in the prime of life. He was born in 1860.

Diocese of Niagara.

AT THE MEETING of the rural deanery of Lincoln and Welland, May 1st, part of the business which called forth considerable discussion was the assessment of parishes. The matter will be settled at the next meeting of the Synod. The Chapter will hold the next meeting at Port Dalhousie, Oct. 8th and 9th. The annual deanery picnic takes place July 11th at Niagara Falls Park.

Diocese of Ontario.

AT THE CHORAL service held in St. George's Church, Trenton, in connection with the spring meeting of the Bay of Quinte Clerical Union, May 7th and 8th, Bishop Mills preached an able sermon on the historic continuity of the Church of England.—A MEMORIAL service for the late Archbishop Lewis was held in St. George's Cathedral, Kingston, May 29th. The remains of Archbishop Lewis were interred, on the morning of the 19th, at Hawkhurst, Kent, England.

Diocese of Montreal.

ARCHBISHOP BOND will hold an Ordination in Christ Church Cathedral, Montreal, on Trinity Sunday, June 2nd.—THE ANNUAL meeting of the Diocesan Theological College was held May 21st, Archbishop Bond presiding. A large number of the clergy were present. The report read, among other matters, dealt with the resignation of Prof. Steen. The Archbishop has withdrawn Mr. Steen's license and inhibited him from preaching in the Diocese. Mr. Steen declares that he intends to carry the matter farther and fight it out.

Diocese of Quebec.

BISHOP DUNN dedicated the new church at Shawenegan, May 12th, and held a Confirmation at Grand Mere the same day.

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