

The Living Church

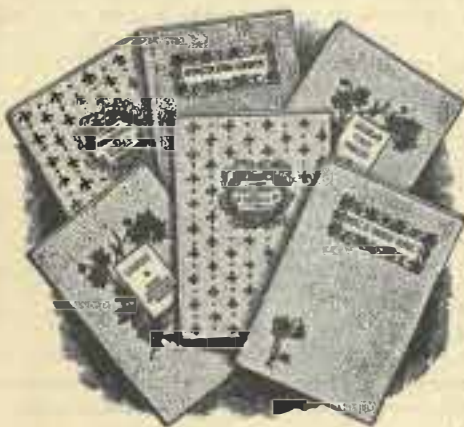
VOL. XXV.

MILWAUKEE AND CHICAGO, JUNE 8, 1901.

No. 6

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The Church at Work

WOMAN'S AUXILIARY.

MISS JULIA C. EMERY, Secretary, communicated to the Board of Managers at their May meeting the fact that at a conference of the general and diocesan officers of the Woman's Auxiliary, recently held, she was requested to ask the Board of Managers to express an opinion as to what object most approved itself for the United Offering of the Woman's Auxiliary of 1904; expressing the opinion of many of the officers that no object could be more suitable than the work of women connected with the Board in the general missionary field. Whereupon, on motion of Mr. George C. Thomas, seconded by the Bishop of Pennsylvania, it was

Resolved, That, in response to the communication from Miss Julia C. Emery, Secretary, if it meet the judgment of the members of the Woman's Auxiliary, the Board of Managers would be pleased to have the United Offering of 1904 designated, one-half to General Missions and one-half to women workers.

Mr. Thomas explained that he was informed that many of the ladies concerned were anxious to have a part in the general work of the Missions of the Church.

ALBANY.

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

New Transept.

THE NEW TRANSEPT at Holy Innocents' Church, Albany (Rev. A. R. B. Hegeman, rector), was dedicated on the evening of May 30th by the Rt. Rev. the Bishop of Albany, assisted by several of the clergy of the city. The service was most impressive, the vested choir rendering suitable music. Bishop Doane said he did not intend to preach a sermon, but rather to say that he was glad to have his share in the gift which had been presented to the church by one of his most intimate friends. The Bishop said that he knew, as Bishop of the Diocese, that the gifts were not all bestowed in the one church. A thought which appealed to the Bishop was that the gift of the new transept was not a selfish one. He would consider it a good gift to re-cushion the pews, but that would be for but a few, whereas the gift of a new transept was for all.

The transept, in which the organ has been re-built, is constructed of Schenectady bluestone and Connecticut brownstone. The plans make a structure in keeping with the architecture of the church. A water motor has been placed in the basement of the transept, from whence the power for the organ is supplied. The transept, with its many improvements, is the gift of William H. Weaver, the senior warden of the church. There was a large attendance at the dedication.

CALIFORNIA.

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

San Francisco Clericus—Whitsuntide Events—Notes.

THE MEETINGS of the San Francisco Clericus have been well sustained all through Lent this year and until Whitsun-Monday. The variety of topics discussed is indicated by the following titles of papers which have been read: "What Constitutes a Prayer Book Churchman?" by the Rev. W. M. Bours; "The Higher Criticism and Hebrew History," by the Rev. L. C. Sanford; "Church Work in Japan," by the Rev. H. S. Jefferys, missionary at Sendai, Japan; "Christian Science," by the Rev. J. A. O'Meara, D.D.; "Method of Church Work among Seamen," by the Rev. H. W. L. O'Rourke; "Church Work in Honolulu," by the Rev. Hamilton Lee, who has

recently returned from a six months' visit to Hawaii; "Reunion and Intercommunion of Christians in the 20th Century," by the Rev. J. G. Gasmann; "The History of Preaching," by the Rev. Chas. N. Lathrop.

ON MONDAY, March 18, the Rt. Rev. W. A. Leonard, D.D., Bishop of Ohio, gave a very interesting and instructive talk on the General Convention as viewed in the light of a recent visit to New York and the East.

WHAT MAY BE CALLED the diocesan observance of Whitsunday had this year three features, all of which are worthy of note.

On Whitsunday, at 3:30 p. m., a united Sunday School service was held in Trinity Church, San Francisco, with addresses by the Very Rev. E. J. Lion, Dean of San Francisco and rector of St. Stephen's Church; by the Rev. N. B. W. Galway, rector of Trinity Church, Menlo Park; and by the Bishop of the Diocese. The service was short and spirited, the time from going in to coming out being exactly 65 minutes. The addresses were pointed and effected a lodgment in the minds of the children, as was made evident by the very hearty responses to the Bishop's catechising. The central idea was Missionary, and the interest was aroused by the word "sent," of which S stands for *sympathy*, E for *encourage*, N for *notify*, and T for *teach*—these being suggested as the four duties of the missionary. Altogether it was an eminently successful service, and was a good preparation for a similar service to be held during the session of the General Convention.

On Tuesday, May 28, the Convocation of San Francisco met in St. Paul's, Oakland, holding three sessions. The morning session was a celebration of the Holy Communion, the Dean, in the absence of the Bishop, being celebrant, the Rev. Mardon D. Wilson, Gospeller, the rector, Rev. Robert Ritchie, Epistoler and server. The preacher was the Rev. T. J. Lacey, Ph.D., rector of Christ Church, Alameda, the theme being Missionary Work, particularly in this Diocese. At the afternoon session very interesting discussions were had concerning the proposed Change of Name of the Church, the proposed Canon of Mar-

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riage and Divorce, the Missionary Work of the General Convention, and the Woman's Auxiliary at the General Convention. At the evening session the subject for discussion was the Sunday School Work, the Diocesan Commission taking the opportunity to exploit plans for normal lectures for teachers and also to announce the plans for the time of the General Convention.

The third event was the Whitsuntide Ordination, elsewhere described, which occurred on Wednesday.

ST. STEPHEN'S CHURCH, San Francisco, expects during the summer to spend about \$3,000 in enlargement and improvement; building a chancel, a side chapel for daily services, a vestry room, and a choir robing room, and also re-carpeting the church.

THE REV. F. W. CLAMPETT, D.D., rector of Trinity Church, San Francisco, has gone to Boston to represent the Pacific coast at a gathering of the Young Men's Christian Association, and then to take a vacation extending over about seven weeks.

THE DAUGHTERS OF THE KING, under the leadership of Dr. Mary D. Fletcher, member of the Central Council, and of Mrs. Mardon D. Wilson, President of the California Local Assembly, are actively preparing for the annual Convention of the order to be held in San Francisco Oct. 8 to 11, during General Convention.

AT MORNING PRAYER in the chapel of the Divinity School on Ordination Day, the

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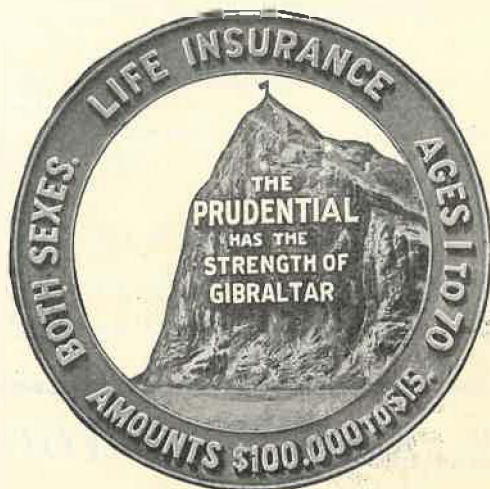
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CENTRAL PENNSYLVANIA.
ETHELBERT TALBOT, D.D., D.C.L., Bishop.
Closing of Bishopthorpe School.
IN CONNECTION with the closing exercises of the Bishopthorpe School, South Bethlehem, the baccalaureate sermon was preached on the evening of Sunday, June 2nd, at the Church of the Nativity by the Bishop of the Diocese, the Commencement proper being on the Tuesday following. There was also a garden party on Tuesday night. The school, under the able management of Miss Frances M. Buchan, has passed a very prosperous year, and the prospects for next year are very encouraging.

CHICAGO.
WM. E. MCLAREN, D.D., D.C.L., Bishop.
CHAS. P. ANDERSON, D.D., Bp. Coadj.
Cornerstone at Oak Park—Church Consecrated at Morgan Park—Woman's Auxiliary.

ON THE AFTERNOON of Trinity Sunday, the Bishop of the Diocese laid the corner-stone of the new Grace Church, Oak Park, an audience of over 2,000 people being gathered to witness the ceremony. A very large surpliced choir rendered the musical programme. Bishop McLaren was assisted by Bishop Anderson and the Rev. E. V. Shayler, rector of the parish. The Bishop's address laid stress upon the supernatural religion presented by the Church of Christ, upon which the Creed of the Church is founded. This Creed is inspired by the Holy Ghost and will endure throughout time. It is not a bubble formed by man and changeable from generation to generation.

The church in course of erection will be a fourteenth century English Gothic, the length being over 180 feet. The nave will be supported by twelve handsome marble pillars, while the chancel will be over 40 feet, and the rood screen of carved oak will separate the choir from the name. The windows will be decorated with stone tracery, there being no wooden frames throughout the whole church. A great square tower at one corner will rise 90 feet from the ground. This is the parish which Bishop Anderson gave up on his election to the episcopate, and which dates back only to the year 1879, when a mere handful of communicants formed the mission which resulted in the present work. The first church was erected in 1882. The earlier missionaries and rectors were the Rev. Henderson Judd, the Rev. A. B. Spaight, the Rev. Geo. B. Pratt, and from 1891 to 1900, the Rev. Chas. P. Anderson, now Bishop Coadjutor of Chicago.

THE CONSECRATION of the Church of the Mediator, Morgan Park (Rev. Harold Morse, rector), took place on the morning of Trinity Sunday, the Bishop of the Diocese being happily able to be present, and being assisted by Bishop Anderson, the Bishop Coadjutor. The new church, which has recently been completed, is one of the finest buildings in the suburbs of Chicago.

THE 17th annual meeting of the Chicago branch Woman's Auxiliary was held in the Church of the Epiphany, Friday, May 31st. The morning session consisted of a celebration of the Holy Communion and a sermon by the Rev. Frank Du Moulin of St. Peter's Church. The officiating clergy included Bishop Anderson, the Rev. J. H. Hopkins, Rev. Chas. Scadding, Rev. E. V. Shayler, and Rev. H. L. Cawthorne. The benediction was pronounced by the Bishop of Chicago. The music rendered by the Epiphany choir formed an impressive feature.
The women of the parish served a most delectable luncheon to the visiting delegates
[Continued on page 201.]

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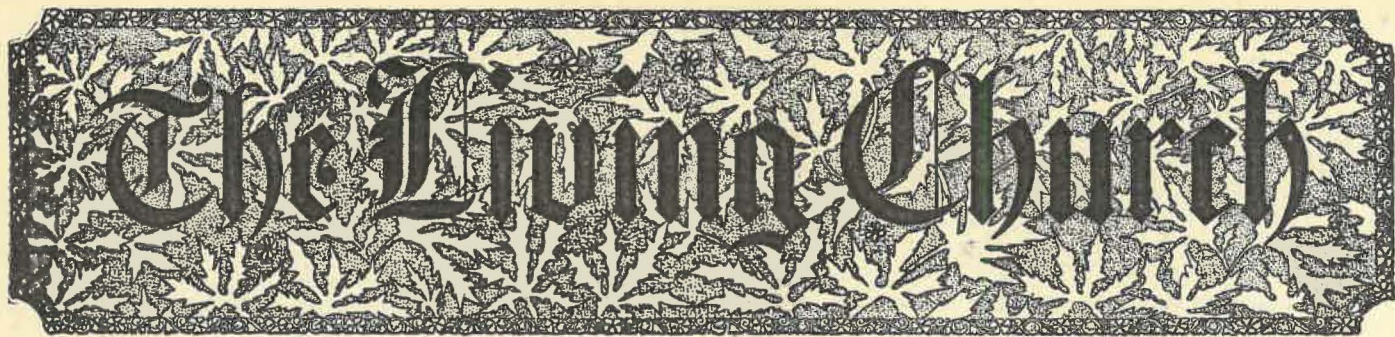
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News and Notes



IT IS UNFORTUNATE that the action of the Cuban constitutional convention with relation to acceptance of the terms of independence offered by the United States is such that the Administration does not feel able to accept it. The facts have not all been published, and public opinion must therefore for the present be held in reserve. If the conditions should not be ultimately accepted by the island government it would raise the most difficult questions for this country which have yet been encountered as a result of the Spanish war, and it is difficult to see where Cuba could hope to be the gainer. From first to last our intervention in Cuba's behalf has been attended with difficulties.

WITH REGARD to the political issue in South Carolina, we may state the case, without expressing an opinion, as follows: Mr. Tillman, the senior senator from the state, is one who has been for some years a leader in the Democratic party of his state and nation. The state dispensary law was passed largely through his efforts, and his outspoken and even violent language on political issues has given him a national fame—or notoriety. He was one of the leaders in the Chicago convention that nominated Mr. Bryan in 1896, and one of those largely responsible for its platform. Senator Tillman, therefore, represents the extreme wing of the Democratic party, affiliated with ante-bellum doctrines in the state and with the Chicago platform dogmas in the nation. Senator McLaurin is a young man, of the generation which has grown up since the war. He believes in expansion, in a protective tariff, in ship subsidies, and in supporting the Administration when he believed the latter was right. Between the two senators there had sprung up a bitter antagonism, and each claimed that the other was false to the "true Democracy." The hostility became so intense that both sent to the Governor their resignation of their senatorial seats, to take effect in September, and both appealed to the voters for indorsement at a primary and for subsequent reelection. The Governor has intervened, returned their resignations to them with a request that they be withdrawn, and a plea that the state may not have a violent political war waged unnecessarily over their differences. Mr. McLaurin announces his readiness to comply with the Governor's request; Mr. Tillman refuses.

JUDGE DANFORTH, of the Maine Supreme Court, had this to say in connection with the case of a defaulting bank cashier recently sent to prison: "I wish that the law permitted me to send with the accused every one of the bank directors who, through a long term of years, expected you to do your work, live respectably, bring up a large family, and be honest—all on a salary of \$600 a year."

CHINA is gradually being divested of the foreign troops. It is sometime now since the last of the Americans sailed away, except for the small Legation guard which is to remain, and the Russians and Japanese have considerably depleted their representation. British troops began to leave last week, and those from France are awaiting transports. Count von Waldersee has adopted the novel expedient of surrendering control of a portion of that section of Peking controlled by the Germans, to the Chinese, for two weeks, on the assurance that if they are successful in maintaining peace during that period the German troops shall be permanently withdrawn. It is not

strange that foreigners and the better class of Chinese are urging that the foreign troops shall not be withdrawn. It is clear, however, that there must sometime be an end of foreign occupancy and a consequent resumption of native rule, whatever that may involve. In the meantime the amount of the indemnity has been agreed upon, though how it is to be raised is still uncertain, and it appears as though the Powers have only laid the grounds for future trouble by demanding so large a sum. Questions of trade relationships are deferred for later consideration.

WE TRUST it may not be deemed advisable by the President to summon Congress in special session in order to legislate for the Philippines pending the decisions of the Supreme Court on questions relating to the status of those islands. There can be no final legislation until the legal questions are definitely settled, and to assume in advance what will be the verdict of the Supreme Court would be very precarious. There can of course be no finality to the Spooner act under which the islands are now to be administered. The act is in the nature of the case tentative. But on the one hand it cannot possibly be overthrown by judicial decisions until the Supreme Court has first pronounced authoritatively on the status of the islands; and on the other, it presents a temporary working hypothesis which is likely to be strong enough to keep the peace in the islands until, after the verdict of the Supreme Court, Congress may, at its regular session, adopt new legislation with a knowledge of the legal basis upon which it may proceed. It would be harmful to American prestige in the islands to repeal the Spooner act before it had come into full operation, substitute for it another temporary expedient, and then probably be obliged to change again at the regular session in order to harmonize the government with the finding of the Supreme Court.

IF THE MILLION DOLLAR endowment for a national organization for medical research follows Mr. Rockefeller's preliminary gift of \$200,000, as is intimated to be probable, the service to the cause of science will be very large. The possibilities of such a laboratory are very great. The plan, as published, calls for the foundation of such an institution as the Pasteur Institute at Paris and the Koch Institute at Berlin, in which specialists in various branches of medical science are afforded the opportunity of pursuing their original research. The plant would be erected in New York. So far as we know, the only educational institution in this country which makes any considerable attempt to pursue such investigations is Johns Hopkins University, and the need for a more extended and more liberally endowed institution for the purpose is very great.

SOME of the old fighting men, who under the combined influence of government and missionary are now living peaceful lives in New Guinea, feel at times a measure of regret at the change that has taken place. "If the foreigners had fought us with spears and shields," said one of them to an Anglican missionary not long ago, "we should not have been conquered. But they brought guns, and we could not see inside a gun, and it made a great noise and we were frightened." Yet there is no sort of doubt that the natives are thankful for the substitution of peace and security for raids and harassing uncertainty. Lord Lamington, Governor of Queensland, in a recent speech in Sydney said that on the occasion of his visit to New Guinea in 1898 he took some pains to inquire from the natives themselves which kind of life they preferred, and they emphatically approved the present order of things.

NOTES FROM THE BELFRY.

DEAR LIVING CHURCH: The point of view is high and therefore the view covers a wide territory. One can see much which you who are down there cannot. This is also a good place for quiet consideration of many subjects, except when the chimes ring, and it is then that I hurry away from "the tintinabulation of the bells—bells—bells," only to return, however, and resume my survey of the vast world beneath me.

It was a beautiful sight to see the pomp and parade of Decoration Day, from one end of the land to another, but very pathetic to note the unsteady steps of the veterans. How many white heads among them, and how many had dropped out of the line since last year! There was not much cheering done by the crowds who lined the streets, most of whom never felt the power of a great crisis nor the enthusiasm created by it; but the heroic spirit has not died out, and a great cause will bring a million of our youth to the front when they are needed for the defense of "Old Glory." One of the sights which thrilled me was to see the flowers gently placed alike on the Blue and the Gray.

"So, with an equal splendor,
The morning sun-rays fall,
With a touch impartially tender,
On the blossoms blooming for all:
Under the sod and the dew,
Waiting the Judgment-day;
Brodered with gold, the Blue,
Mellowed with gold, the Gray."

It is pleasant to see as far as Manila and to Havana, and discover that in spite of all the censorian carpings of certain people the condition of those cities has been revolutionized by our presence. Havana is no longer a hatchery for yellow fever, and General MacArthur says Manila "may to-day challenge a comparison as to its moral and orderly condition with any city in the United States." Of course this cannot be called an exaggerated claim, for the standard of cities in the United States is not preëminently high; but consider what those Spanish cities were!

It is a sad thing to see, but a professor of a Congregational Seminary resigns because he rejects the divinity of our Lord. One, however, must approve of his honesty and consistency in resigning. It is a good precedent to establish.

A GREAT MANY will be going to San Francisco in October who did not get any votes in the conventions. The fare is to be \$70 for the round trip from New York, and the other expenses of the trip will be about \$25. From Chicago the railroad rate is \$50. The trip is not a severe one except in anticipation. The excitement of new scenes is sustaining. Where the distance will tell in a preventive way is among the older men, whose infirmities of body forbid them to undergo the strain of travel, and the undoubted wear and tear of a convention.

ELIZABETH CADY STANTON, although eighty-five years of age, wants a new Bible, expurgated of all derogatory references to woman. But it is a poor rule which will not work both ways. At least it seems so from a belfry outlook. Let us therefore insist that the same new Bible contain no derogatory references to man. It is high time for men to hold conventions to consider this question. We would especially invite the husbands, if still living, of these advanced women. A leading editor has a word to say. He says:

"Before Christianity began to illumine the earth, woman was a beast of burden. She was yoked to the cart. She did the work of the fields while man loafed in lordly indolence. She wielded the sickle and bound the sheaves of grain. She is still a toiler in the fields and in the mines where the sun of Christianity has not yet burst forth. Where Christianity has planted its standards and has blazed the way of progress there woman has been lifted up."

A MINISTER of the "Reformed Episcopal" body describes his services thus:

"We sing 'Amen'—we accidentally forgot to do so one Sunday, and that frightened some—and we read all the lessons we can find; we say all the prayers; and we leave out nothing. And in Lent we have daily services, at some of which we read the Litany—on proper Litany days—and at some others we read full Evening Prayer. On Ash Wednesday and Good Friday we had two full services, Morning Prayer and Evening Prayer. Yes, we have about all there is to have; and if you want to find a good, honest, high church Reformed Episcopal church, just come to Brooklyn."

Well! well! who would have dreamed that *they* would "turn it all on"? And is this a Romeward tendency?

THE PRESBYTERIANS have resolved to change, improve, modi-

fy, or supplement their Calvinistic Creed. It is not to be a new Creed, we are informed, but "a better statement." It will be easier to say whether it is new or not when the better statement appears. At present old Calvinism appears to be doomed.

WHEN I LOOK upward from this belfry, I see nothing but harmony and preciseness of motion. The whole astronomical universe moves like a machine because it is passive under the guidance of the Mind which created and upholds. Matter acts only as it is acted upon, but mind has will and man is conscious that his will is free. If this witness is not accepted as final, then nothing is certain, and things crumble down into doubt. The only will that I find in history which was passive to God while active in itself, as passive in a sense as the stars, is the will of the Lord from heaven. When I look downward from this belfry I see free will in profuse quantities and very little of it passive to God's will. Why? Because men will to act without the impulses that flow out from the will that is wise, holy, and strong, and so make a wretchedness of their lives. I wish our wills might be like these eight bells which obey the will of him who tugs at the ropes. They act only as they are acted upon, and when they speak it is in harmony and all the city stops to listen.

It is rather curious to note that the people who are raising the greatest outcry about the smallness of the modern "audience" (so they call it), are those who have little to offer but the sermon. Has preaching, then, gone out as an attraction? Perhaps, first, there is too much preaching; second, too little preaching of the right kind; and, third, too little worship. A great many of these excellent men who have preached their pews empty have got to themselves home-made forms and ceremonies, but they smack of the bargain-counter; they are not strongly built and deftly compacted. They lack the substance and flavor of growth. It takes many ages to arrive at liturgical maturity. Why not go to the ancient article at once? Even the Prayer Book will not hurt you, dear brethren. We read of another way of reviving interest. You can take your choice. A congregation that was dwindling "uttered a Macedonian cry and a Methodist doctor of divinity came over and 'revived' it. He brought with him the new Gospel of irreverence and slang, and from a few sentences of his the reader shall be permitted to judge the character of the revival. Here are several samples: 'I am no namby-pamby sort of fellow'—'Do you have corns? If you do, I intend to tramp on them'—'I don't want a graveyard in this church. Sing! sing anything! Sing Yankee Doodle!'—'Some of you people are hard nuts to crack,' etc." There is a difference between what an apostle called "the foolishness of preaching" and foolish preaching.

BY PERMISSION of the authorities of that Church, there is a Roman mass said at 2:30 a. m. every Sunday in St. Andrew's Church, New York, for the night workers on the newspapers, telegraph offices, general post office, restaurants, and other downtown places which employ men at night. Large numbers attend and after the service listen to an address on the gospel or epistle.

"When the priest emerges from the sacristy, followed by a single acolyte, a choir composed of night workers organized by a devout compositor, breaks forth into music. Sweet, weird, and solemn it sounds in the little church at that early hour, when most people are sleeping soundest. It is like a scene in some old monastery when the monks were assembled at their midnight devotions. When the choir ceases, not a sound can be heard save the low, monotonous voice of the priest as he intones the Latin words of the mass."

LONDON LETTER.

LONDON, May 21, 1901.

THE customary Government motion in the House of Commons, "That Committees do not sit to-morrow, being Ascension Day, until two of the clock," which last year escaped defeat by only six votes, was carried this year by a majority of 51 in a comparatively thin House—the minority in the Division being mainly composed of Liberals. Although formally Mr. Balfour's motion, practically it was Lord Hugh Cecil's. Ascension Day was a festival, he said, of the highest rank. If they were to be guided by the customs of the House, that great festival ought to be recognized in some way or other. It was quite true that the motion was only a slight recognition of the festival, and he would like to see the recognition a more important character. Do not let it be supposed that ceremonial recognition was a slight matter. The House was full of ceremonial recog-

dition, and he hoped that on this occasion they would maintain the traditions of the country that we were a religious people, with a definite religious faith. ("Hear, hear.") The Parliamentary representative of the Radical *Daily News*, while calling Lord Hugh "an ecclesiastically-minded person," candidly admits that his speeches are "always interesting." He, amongst other prominent Churchmen, was present at St. Paul's on Ascension Day, when Gounod's *Messe Solennelle* was sung, the service, both of matins and the Eucharist, lasting nearly three hours. The Dean, strange to say, was absent, but the Bishop of London was present in cope and mitre, escorted by Canons Newbolt and Scott-Holland, and the Bishop of Stepney, also vested in copes. It is a fact worth noting, says the *Westminster Gazette*, that so "unsectarian" a body as the London School Board actually had to postpone an important conference, convened to consider the Education Bill, as it was found that, owing to Ascension Day, a large number of members would be unable to attend.

Another admirable Crown appointment to the Episcopate has certainly been made in the designation of the Very Rev. Francis Paget, D.D., Dean of Christ Church, to be Bishop of Oxford, in succession to the late Dr. Stubbs. The nomination

had been "generally anticipated," says *The Times*, "in many quarters;" though according to Mr. Labouchere's painstaking arrangement, as announced in last week's issue of *Truth*, the See was to be filled by the translation of the Bishop of Salisbury. It seems to be thought an almost unprecedented thing for the Dean of a Diocese to become its Bishop, but then the See of Oxford is really a sort of "peculiar" amongst Sees, from its corporate connection with "The House," or Christ Church College. Dr. Paget, whose age is just fifty, is the second son of the late Sir James Paget, the eminent London surgeon, brother of the present Baronet. After graduating with



FRANCIS PAGET, D.D.,
Bishop-designate of Oxford

high honors from Christ Church, he became a "student" ("Fellow") from '73 to '83, and was also a tutor for seven years. In '83 he accepted the vicarage of Bromsgrove, in Worcestershire, where he stayed, however, only three years; returning to Oxford as Regius Professor of Pastoral Theology and Canon of Christ Church, in succession to Dr. King, the present Bishop of Lincoln. Then seven years later, upon the resignation of Dr. Liddell, he was further promoted to the Deanery. The Bishop-Designate, who is decidedly literary, and also a capable man practically, is the author of several volumes of very superior sermons, of the *Essay on the Sacraments in Lux Mundi*, and has also quite lately brought out an edition of the famous Vth Book of Hooker's *Ecclesiastical Polity*, containing a very scholarly disquisitional preface. "The theological opinions of the new Bishop," says the *Pall Mall Gazette* in a sub-leader, "are well known; indeed, none but a High Churchman would have the ghost of a chance of appointment to the Diocese, which is the traditional home of the High Anglican School." The *Westminster Gazette* comments upon the appointment even more appreciatively, and says that he will be "a *persona grata* alike to the University and clergy, while laymen will thoroughly appreciate his scholarship, his *bonhomie*, and his practical common sense." Dr. Paget is a widower, his wife, who was the eldest daughter of Dean Church, having passed away last year. The vacant Deanery of Christ Church now makes the third one to be filled by the Crown.

The Bishop of London, in the course of his speech at the annual general meeting on behalf of the Oxford House, in Bethnal Green, held a few days ago at the Church House, Westminster, related how that settlement, of which he was the "nurse" for nine years, started as the direct outcome of the once famous pamphlet, *The Bitter Cry of Outcast London*. Its object was, he said, to "bring the life of Oxford into contact with Bethnal Green," and equally "the life of Bethnal Green into contact with Oxford," and he was proud to think that this work among the people of the East End had been done "without being divorced from religion."

The Deceased Wife's Sister Bill of 1901 in the Commons—*Exit*. Sir William Brampton Gordon, its surety in chief, upon learning, to his horror, the intention of the Government as to the length of the Whitsuntide recess, asked the First Lord of the Treasury last week whether he would "refrain from moving the adjournment of the House to a date posterior to that fixed for the committee stage on the marriage with a Deceased Wife's Sister Bill." Mr. Balfour replied as follows: "I do not think the suggestion of the honorable gentleman would meet with general approval in any quarter of the House. I may remind him that, with his knowledge, his forecast will agree with mine that in any case a bill that passes its second reading as late as the bill in which he is particularly interested, has not the smallest chance of passing into law in the course of the present session." A rumor is afloat, however, that a similar measure is likely to be brought into the House of Lords for a division to be taken on the second reading.

The new Church which has just been consecrated at Grove, in Berkshire, is really worthy to become a sort of shrine to Anglican Catholics. The font, which came from Pusey, in the same county, is the one at which Dr. Pusey was baptized; while he was the first preacher in its pulpit, removed from the church erected at Grove in 1837.

At the last meeting of the Indian Church Aid Association the Bishop of Calcutta and Metropolitan of India announced that the £20,000 required for the endowment of the Central Provinces Bishopric had been procured, and that the proposed See, therefore, would soon be established. Dr. Welldon, who has returned to this country to recuperate from his severe attack of fever, is still too much of an invalid to appear prominently in public.

The Corporation of the Church House has received a donation of £1,000 towards the sum required for the completion of its new building from an anonymous donor as "a thank offering for the glorious reign of Queen Victoria." On the other hand, however, it appears that both the Church Missionary Society and the Church Pastoral Aid Society have been made the victims of a hoax, the reported gift of £10,000 to each having no existence in fact.

Just at present it is Lord Wimborne rather than Lady Wimborne who comes before the public on behalf of outraged Protestantism. But it is doubtful whether his Lordship has

promoted his cause any with the "average Englishman" by publishing in *The Times* the correspondence between himself and the Bishop of Salisbury. Although he complains about alleged "illegal services" at certain village churches in Dorsetshire, yet when the Bishop of the Diocese reasonably asks for the name and address of his informant, his Lordship refuses to disclose his or her personal identity. Thereupon the Bishop of Salisbury tells Lord Wimborne, in the language used by Archbishop Benson in delivering judgment in the case of "Read vs. the Bishop of Lincoln," that



REV. D. S. MARGOLIOUTH.
Laudian Prof. of Arabic, Oxford.

"it is not decent for religious persons to hire witnesses to intrude on the worship of others for the purpose of espial;" and also declines to "correspond further" with his Lordship with reference to the matter. The noble Earl, however, soon found another correspondent in Lord Shaftesbury, who, as patron of one of the churches on the Protestant blacklist, wrote to beg him "to discontinue this practice of sending round agents, for the purposes for which they are employed, to churches and parishes with which you have no connection." Lord Wimborne, in replying thereto, expressed his surprise and grief "that it should be a grandson of the great Earl of Shaftesbury whom we all know as the staunch supporter of Protestantism that comes forward as the champion of men who adopt a course equally opposed to the teaching of the Church and the authority of its rulers."

In the course of the further dispatch of business in the Lower House of the Convocation of the Province of Canterbury at its late sittings, a series of resolutions condemnatory of the

(now defunct) bill for legalizing marriage with a deceased wife's sister were introduced by the Bishop of Reading as a *gravamen* and finally passed, in an amended form, as an *articulus cleri*, the Archdeacon of Lincoln alone dissenting. Canon Moberly's maiden speech in the House for the principle of affinity, wherein he maintained that it was a principle "which had been in fact inherent in the institution of marriage from the Creation forward," was really a remarkably able one, and fairly outshone all the other speeches delivered during the debate. Marriage with a deceased wife's sister also arose for some discussion in the Lower House of the Convocation of the Province of York, but the report of the Parliamentary Committee in "strong disapproval of the principle" of the late obnoxious bill was finally referred back to the Committee for the redrafting of one of its clauses. In the Upper House of the same Convocation a motion was adopted with view to the amendment of the present procedure at the confirmation of the election of Bishops. The draft bill for the reform of Convocations was approved with slight amendments by both Houses.

J. G. HALL.

NEW YORK LETTER.

REPORTS from principal parishes in all boroughs of New York seem to show that Confirmations are very large, many of them record-breaking. St. Mark's class numbered 35, old Trinity's 92, St. Bartholomew's 121, St. James' 44, St. Michael's 83, St. Thomas' Chapel 110, Holy Communion 72, with another class to be presented, St. Augustine's 67, and St. Andrew's Harlem, 160—all of them unusually large. In Brooklyn the Messiah's class was 35, St. Andrew's 48, St. Ann's 48, Christ, Bedford Avenue, 73, St. Peter's 71, and so on. As hardly a parish can be found whose class was not normal in size, it is seen that the percentage of growth this year can hardly fail to be much above the average. Spiritual conditions in this city have been under discussion a good deal of late. So have moral conditions. The Rev. E. M. Paddock, in a recent address, declared moral conditions around the Pro-Cathedral to have improved. As for spiritual ones, it is the testimony of such men as the Rev. Drs. Mottet, Van de Water, Dix, Greer, Warren, Peters, and Grosvenor in Manhattan, and Roche, Alsop, Darlington, and Parker in Brooklyn, that they are quite up to former years, several saying they are better. There are some who say, judging by popular rumors, that spiritual conditions in the city are not all they should be, but most of them, when recently seen, declare conditions in their own parishes to be favorable. Here is what the Rev. Dr. John P. Peters of St. Michael's said, when asked general conditions:

"The highest number of persons ever confirmed in St. Michael's was, I think, 95. The number this year is 83; and that is probably a little above the average for five years, since the 95 was reached under exceptional circumstances. Our communicant list shows, this year, an increase of a few above 100. The bulk of our classes is formed out of persons who have grown up in this Sunday School and church, or other Episcopal schools and churches. We get a large admixture of German Lutherans, though not so many as formerly, many Methodists and Presbyterians, or those whose family connections have been such, and usually four or perhaps three Roman Catholics.

"We have a large number of young people's organizations in our church, comprising children of all ages and both sexes. Some of them exercise a great influence, all of them some influence, in molding the lives of other young people and bringing them into the Church. As to the spiritual condition of the city, I presume, from all I hear, that it is none of the best. This section of the city, however, while growing with great rapidity and having therefore a large number of persons who nominally are without Church connections, is spiritually I think very well cared for, and as far as I can judge, the spiritual life has been developing satisfactorily with the growth of the community."

It should be explained that St. Michael's is the mother parish of the west side, and is located not far from the Hudson River, near the upper end of Central Park.

Much sympathy is felt for the Rev. Victor C. Smith of Holy Faith. His parish is in the very centre of the Bronx, and during his rectorate he has seen many changes in population and undergone many hardships in torn up streets and buildings. Against strong odds he has steadily succeeded. Some weeks ago he broke down from nervous strain, and after resting a short time, undertook work again. He was unable to continue, however, and has again had to give up. He had been working hard of late, trying to raise funds for a new parish house that is much needed. He has been at Holy Faith for fifteen years.

Whitsunday in New York was cold and stormy, rain coming in torrents on afternoon and evening. Services were much in-

terfered with, as elsewhere. The afternoon service at old Trinity was of a patriotic character, the New York City Chapter, Daughters of the American Revolution, holding its annual service. The church was decorated with flags, and on the altar were lilies, the chapter flower. The Rev. Dr. J. Nevett Steele, vicar of Trinity Church and chaplain of the chapter, preached the sermon. His text, taken from one of the collects, was, "Grant that Thy Holy Spirit may in all things direct and rule our hearts." Patriotism, religion, and morality are, he said, the fundamental principles of the society. In order to live up to these, as is the duty of every individual daughter, the fever for gambling, disregard for the Lord's Day, and carelessness as to sacred things, must be avoided. He warned the organization in forcible terms to beware of all entangling political alliances, saying: "Men who are clever politicians are quick to recognize the value and influence of a woman's organization. But the moment the Daughters of the American Revolution descend from their proper height of pure, patriotic work, and become allied with any partisan politics, the society loses its rightful position and influence."

The great choir sang Whitsuntide music. At the close of the service the members of the chapter placed flowers on the graves of Revolutionary heroes buried in the old churchyard.

Bishop Potter spoke last week at the opening of the Montiflore Home, a work in which the Jews of New York take a warm interest, and at the opening of the Loomis Sanitarium at Liberty, N. Y. The latter building is a gift from Mrs. Loomis in memory of her husband, the distinguished Dr. Alfred Lee Loomis. Included in the dedication was that of the library presented to the sanitarium by Mrs. Aldrich in memory of her father, and an administration building in memory of Dr. Loomis, presented by J. Pierpont Morgan. A large number of guests went from New York by special train, and were received upon arrival by Mrs. Richard Irvin, a well known Churchwoman and worker, long identified with St. Mary's Free Hospital for Children. In the consecration service the Bishop was assisted by Archdeacon Thomas of Orange, the Rev. William A. Sturgis, and the chaplain of the sanitarium, the Rev. P. C. Creveling.

The bust of the former rector of St. Thomas parish, the Rev. Dr. Morgan, which has long been in a niche on the Epistle side of the chancel, is to be removed to the opposite side, and in the present niche is to be placed a bust of the last rector, the Rev. John Wesley Brown, the same being the gift of the vestry. The congregation has raised, through the Young Men's Parish Association, \$2,800, with which a Celtic cross is to be placed over the grave of the Rev. Dr. Brown at Woodlawn.

CONCLUSION OF THE S. P. G. BI-CENTENARY IN CONNECTICUT.

SERVICES AT CHRIST CHURCH, HARTFORD, UNDER THE AUSPICES OF THE KING'S DAUGHTERS AND GIRLS' FRIENDLY SOCIETY.

ON Friday evening, May 24, the third of the jubilee services in commemoration of the S. P. G. Bicentenary was held at Christ Church, Hartford. Evening prayer was said by the Rev. L. W. Saltonstall, rector of the church.

The first address was by the Rev. William G. Andrews, D.D., of Guilford.

He first sketched the history of the foundation of the venerable Society, and then spoke of the work done by its missionaries among the Indians and Negroes in Georgia, North Carolina, Virginia, Maryland, and Pennsylvania. Considerable headway was made among the Mohawk Indians, nearly all of whom became nominal Christians. But this work was slow, and it was said, probably by a Congregational missionary, that an Indian Christian was about on a level with a respectable sinner in Connecticut. About thirty Indian congregations were organized in eastern Massachusetts. The speaker then referred to the good work done by Thomas Thompson in New Jersey, and by John Beach of Newtown, and Dr. Samuel Johnson in Connecticut.

The second speaker was the Rev. R. C. Tongue of Meriden.

He spoke of the missionary work done in this country previous to 1785. Reading from a charter granted by William III., he showed the doleful view taken of religious affairs in the colony, and the pressing need of religious instruction. He dwelt, also, on the difficulties surrounding the work in the colonies.

THE SUNDAY SCHOOL AUXILIARY.

On Saturday afternoon, at three o'clock, was held in Trinity Church, Hartford, one of the most inspiring services of the Week of Jubilee. Delegates from 192 of our Sunday Schools, most of them accompanied by a banner-bearer, marched into the church in solemn procession, headed by a vested choir of

fifty boys. Nearly all of the colonial banners carried in the procession in Bridgeport on Thursday, were carried in this procession also.

At this service the Sunday School Lenten Offering, amounting to \$4,000, was solemnly presented. This money will be sent to the Domestic and Foreign Missionary Society. Addresses were made by the Rt. Rev. Chauncey B. Brewster, D.D., Bishop of the Diocese, and Mr. Ewing Miller, Assistant Superintendent of the Sunday School of the Church of the Holy Apostles, Philadelphia.

THE BROTHERHOOD OF ST. ANDREW SERVICES ON WHITSUNDAY.

The fifteenth annual Convention of the Brotherhood of St. Andrew was held on Whitsunday in Christ Church, New Haven. The day's services opened with a corporate communion in Christ Church at 7:30 a. m. At 10:30 the annual address was given in Trinity Church by the Rev. W. T. Manning, rector of Christ Church, Nashville, Tenn. The afternoon session was held in St. Paul's parish house, talks being given by various members of the Brotherhood. Following these there was a general discussion for the purpose of arousing interest in the Convention to be held at Detroit in July. The evening meeting, in Christ Church, was addressed by the Rev. A. J. Gammack, Jr., who spoke on the "Duty of Men to Missions."

Referring to the missionaries in China, he said that they had been much maligned, and had been blamed for the Boxer uprising. He spoke of the injustice done them by a recent paper in the *North American Review*, written by a great American humorist, and said: "I know some of those men personally, and I know there are no better men living." Further he claimed that missions were an aggressive work for men, and that whenever you find the spiritual life of a parish weak you will find that the work has been left in the hands of women. When the Church work is left in the hands of men, the spiritual life will be found to be strong and vigorous.

On the evening before these services, there had been a supper in Trinity parish house, followed by a business meeting. Delegates were present from Salisbury, Naugatuck, Hartford, Stamford, and the New Haven chapters. The last year's officers were re-elected.

THE SERVICE IN NEW LONDON.

Despite the heavy rain, a large and appreciative congregation gathered in St. James' Church, of which Bishop Seabury was rector, to commemorate the foundation of the venerable Society for the Propagation of the Gospel, on Whitsunday Monday.

The services of the day opened with a fine choral celebration of the Holy Eucharist. The rector, the Rev. Alfred Poole Grint, Ph.D., was celebrant. The Ven. George H. Buck, Archdeacon of New Haven, the Ven. Jacob A. Biddle, and the Rev. R. D. Hatch of Stonington, assisted. The music was particularly fine. A well-trained choir of twenty voices rendered the elaborate music.

The following letter of regret from Bishop Brewster was read by the rector:

"To the Reverend Clergy and the Laity assembled at St. James' Church, New London,

"Brethren beloved in the Lord:

"In sending you greeting, I beg to express my keen regret that previous appointments and imperative demands of duty forbid my being with you.

"Out of all this week of Jubilee, I should myself have chosen, above all, to attend the celebration at New London. The historic town where the first missionaries of the venerable Society so early preached, where the Seaburys ministered, where lie the mortal remains of the first Bishop on this continent, is a most fitting Mecca in this time of commemoration.

"What American Churchman is not glad to do honor to the memory of Seabury? *Novi orbis apostoli sit nomen perenne.*

"Connecticut in particular honors herself in honoring his name. About his tomb her sons do well to gather and learn anew lessons of love for the old Diocese, and of loyal devotion to the essential and fundamental elements of Catholicity which, through his instrumentality were secured for our heritage.

"Invoking the divine blessing upon you and the commemoration, I am,

"Faithfully your servant in the Lord,

"CHAUNCEY B. BREWSTER."

The sermon was preached by the Rev. E. C. Acheson, rector of Holy Trinity Church, Middletown, from the text, St. Matt. x. 8: "Freely ye have received, freely give."

He spoke appreciatively of the great Society and its work. If Thomas Bray, he said, could be permitted to look upon us to-day, to know the mighty forces for God and humanity that this Church possesses, the stupendous possibilities not alone here, but in all lands where the foundations have been and are being laid by this Society, how he must wish to bid us read anew, with the inspiration given

by our history and our position, the parable of the Feeding of the Five Thousand, or the parable of the Leaven, or the parable of the Grain of Mustard Seed! In following any truly human instinct, any truly divine prompting, any unselfish emotion, men have ever built grander than they knew; they have built for eternity!

The conditions were not ripe for Dr. Bray's action, speaking from a business common-sense point of view. England needed every shilling at home; she needed every word of wisdom, every prompting of love, every act of faith and of love, every call to salvation, every appeal to the sinner. It was an age of infidelity. Infamous clubs of Atheists, Deists, and Socinians labored to propagate their pernicious principles. Favor and patronage went to the clergy of lax views; and lax life was no hindrance to preferment. The Prayer Book was in danger, its doctrines ridiculed, so much so that a strong party existed, desirous of the abolition of subscription to the Book. Writers of high name and reputation were found to incline towards that laxity of principles, which, scarcely acknowledging the obligation of contending even for the most essential and fundamental articles of faith, seemed to encourage a general indifference to religious truth. So writes Van Mildert. Blackburn, in a letter to the Archbishop of Canterbury, said the clergy were courtiers, politicians, lawyers, merchants, usurers, civil magistrates, sportsmen, musicians, stewards of country squires, tools of men in power. Non-residence and disregard of the claims of duty prevailed both among Bishops and clergy. What the people were, any student of the times will recall. As is the priest, so are the people, had truth then as well as now. There were good men, true; but they were few in number. They can almost be named on one's hands. I mean those of influence. When we named William Jones, Samuel Wesley, Thomas Beveridge, Thomas Wilson, Bishop of Sodor and Man, we have named the leaders. William Law was a lad of 17, Waterland a student at Cambridge, Butler, of the *Analogy*, and Warburton, of the *Divine Legation*, were infants. Doubtless then, as now, God had His hidden saints; but what were they against so many?

What I want to impress is this. The time was not ripe for missions beyond the seas—from a business point of view, i. e., if you make the word "business" of one connotation only. But according to the business rules of God's Kingdom, there have been few wiser moves made, or more wonderful investments of Englishmen and money than this of the Church of England in starting this work in an age of spiritual lethargy. I say of the Church of England, for it was the Lower House of the Convocation of the Province of Canterbury that set the movement going at the suggestion of a few faithful men. It was the beginning of a new age. No one knew it; few even dreamed of it. It came unheralded. It demanded not so much faith as it did a sense of duty. Duty was the word, the stern word, the word which we have been told is the peculiar heritage of our race, inwrought in our moral being.

"Not once or twice in that rough Island's story,
The path of duty was the way to Glory."

The world the Society first looked upon was a world of settlers, savages, and heathen. Here was their work; and here they did it. Two centuries have come and gone; and we, too, look out upon the same world, yet not the same.

The motives of the founders of the S. P. G. were simple and easily understood. As we look out over this land and the world, part of our work is simple—that to our own sons and daughters scattered abroad. The savage peoples are ignorant. Here, too, our motives are simple, for common humanity as well as the love of Christ constrains us.

But "the heathen." We see a world our fathers never dreamed of. The world means more to-day than ever. China was an unopened mystery. To-day we know it; its customs, its literature, its civilization of 2,000 years. Persia, with its sacred books and its literati; India, with its religions, ancient hymns, and its philosophies, with its kinship to ourselves in race; Japan, the France of the East, the cosmopolitan nation, the energetic—all are well known to us.

Let us look at the objectors to Missions. Look at the literature of these nations! cries one. Evolution, says another, tells us of the survival of the fittest; so every people has the creed best fitted to its needs. Is there not enough work here? asks another.

Let the last be first. To whose voice shall we listen? One cries, Is there not work enough here in America, in Connecticut, in New London, in this parish, in my own family, in my own self? Yet He who speaks a word for the world has the broadest plan. The Church of God must take the broadest plan. No man must be more humane than God's chosen witness. And where shall we stop? Certainly not until our own flesh and blood be aided by the faith established. For that were not human. Shall we stop at the colored race? Look at Booker T. Washington, who is considered one of the five greatest Americans to-day, and whom his home State of Virginia delights to honor, as one of her greatest sons. This one man would repay all we have done so far for the Negro. Shall we stop at the Indians? Look at the little churches, the groups of happy and contented people. Shall we stop at the Islands of the Cannibals? (Here the speaker related the story recently told by Bishop Clark, and published in our columns). We dare not stop here. Such interest upon their investment God never gave to the apostles, or to His own Son, Jesus Christ, while He lived. Shall we stop at the Ethnic peoples? China, Persia, India, Japan? Why, brethren, there is no redemptive power in these lands apart from Christ. That there is none other Name given

amongst men whereby we must be saved, our fathers took upon faith. We know it. The Ethnic literatures reveal it. We cannot judge them aright from our translations. To understand how vile and degrading they are, we must read them in the original languages. Chinese degradation, cruelty, duplicity, and oppression of the poor exist in the face of their books. There is no divine standard for their ethics, and there is nothing to reveal to them the depths of their own degradation. In India, the doctrine of universal and dominant evil pervades Buddhism and Hinduism. There is no hope. The people are crushed by a philosophy of despair. At the greatest shrine in India, at Benares, the orgies of Baal worship are repeated in lustful and degrading rites. And so we might go through the list. Mohammedism, the best and latest of all these Ethnic religions, has long since spent its spiritual force. To-day the Koran demands intellectual slavery. Its harem requires domestic slavery. Its state enforces both religious and civil slavery. In all of these, the best is as the worst, tainted and degraded. The heathen world of our forefathers we know, as they did not know it. We know it to be religiously and morally bound hand and foot in the grave-clothes of superstition, cruelty, vice, and despair.

Is this, then, Evolution—the survival of the fittest, of the best? It is well to remember that Evolution may be downward as well as upward. God did not leave Himself, however, without witness, and the hearts of men, as they were touched, reached after Him. And as in the evolution of physical life, when progress is arrested, degeneration sets in, so it is in the moral and spiritual worlds. Not only is it arrested development, but it is degeneration. It is the best they have done, but they could have done more. God does not choose arbitrarily. There is the fit man, the fit time, the fit place, and the fit condition for His revelation. There is a best in Religion, as there is a best in science, in medicine, in machinery, in education. The religion that is indigenous is not the best because it is indigenous, any more than the science, the machinery, and the customs are the best, because they are indigenous. The final Truth did not come to them, because it could not. There is a best; and it came through Israel, by Jesus our Lord. The best, if it be not in any land, must be brought to it. If a nation be outside the line of development, it must be brought into it. There is no other way. If the appeal be to Evolution, let it have its full sway. The Ethnic nations are no different from the nations of apostolic days. Greece and Rome had not the Truth as it is in Jesus. It is merely history repeating itself. The world has received a Revelation of perfect Holiness and Love—the highest and best, in Jesus Christ. Without Christ no nation has ever reached its goal. As it was in the beginning, it is now, and ever shall be.

A large number of clergy and laymen made their communions, and the service closed with benediction by the rector.

A splendid dinner was served to the visiting clergymen and lay delegates at the Crocker House, at 12:30 o'clock.

The afternoon service began at 2 o'clock. The Ven. Archdeacon Biddle said the creed and collects. The Rev. Dr. Samuel Hart of Berkeley Divinity School, Middletown, delivered his magnificent address on the early history of the S. P. G. missions in this country. The Ven. Archdeacon Peck said the closing collects and pronounced the benediction.

After the services, the delegates visited the parish house, where a number of interesting curiosities connected with Bishop Seabury were exhibited. Among these were the Bishop's Prayer Book, in which was written, in his own handwriting, the Prayer for the President and all in Authority; his surplice; the furniture of the room in his house on Main street, where he often celebrated the Eucharist; a picture of the old house, built for him on Main street, framed in wood taken therefrom; the record of St. James' parish from 1725 to 1849; and the letter of dedication of the old building, dated the 17th of September, 1787.

MEETING OF THE CHURCH CLUB.

On the evening of Whitsun-Tuesday, the Church Club of this Diocese held a most interesting meeting in Harmonie Hall, New Haven. After the banquet, which was very well attended, a letter was read from Bishop Graves of Shanghai, in regard to the work of the Church in China. The Bishop said that the Chinese recognize the need of education, and are endeavoring to adjust themselves to the new conditions now existing in their country. To quote from his letter:

"It seems to me as if our government was very slow to appreciate the real state of affairs. American interests in China are very great and are likely to grow rapidly. Every care ought to be taken to send consuls who are capable officials and who will represent the United States worthily. Commercially and politically the Yang-tsze Valley is the heart of the Empire, and as a member of the executive committee of the American Association, I am trying to do what I can for the commerce and prestige of our country."

The letter closed with an appeal for hearty support by the Church in America, of the mission work in the Celestial Kingdom.

A number of interesting papers were read, dealing with dif-

ferent phases of activity in the American Church. They were as follows: "The Episcopal Academy," Charles H. Tibbits; "The Bishop's Fund," Col. Jacob L. Greene; "The Missionary Society," Burton Mansfield; "The Church Scholarship Society," Samuel Taylor; "The Berkeley Divinity School," Charles Jackson; "The Aged and Infirm Clergy Fund," and "The Clergymen's Retiring Fund," Benjamin R. English; "The Trustees of Donations and Bequests for Church Purposes," Elijah C. Johnson; "St. Margaret's School," Nelson J. Welton; "The Sunday School Auxiliary," Henry E. Rees.

An interesting point in Mr. Jackson's paper was that one-twelfth of all the Church clergymen in this country are graduates of Berkeley Divinity School.

The banquet was in charge of Dr. C. P. Lindsley, and Messrs. C. M. Matthews and D. R. Hooker, as Committee of Arrangements.

QUIET DAY AT MERIDEN.

On Wednesday in Whitsun-week, the Woman's Auxiliary of Connecticut held a "Quiet Day" in St. Andrew's Church, Meriden. The day opened with a celebration of the Holy Eucharist, the Rev. A. T. Randall, rector of the parish, being celebrant. The Rev. Dr. T. M. Riley, of the General Theological Seminary, New York City, conducted the Retreat. He made a brief opening address on the purpose of Quiet Days and Retreats, alluding to our Lord's command: "Come ye yourselves apart into a desert place, and rest awhile." The *Veni Creator* was said by priest and people, all kneeling; and, after saying a few collects, Dr. Riley announced his subject for the meditations of the day, "Almighty God."

The first meditation was on "God, the Father." The Professor spoke of God as the Creator, and dwelt upon the beauty of Nature, and upon the many causes there are for our honoring Him, with all our hearts, when we see His Love and Thoughtfulness, and Tenderness towards us. The second meditation was on "God, the Son." He dwelt on the Mission of the Word; and pointed out the many lessons of obedience taught us in the earthly life of Jesus Christ who, though possessing the same Majesty and Dignity as the Father, yet subordinated Himself to the Father's Will. He dwelt, also, on Christ's humanity, on the beauty, the loveliness, the simplicity of His Personality. And again Dr. Riley alluded, in a very poetic manner, to our Lord's love of Nature, to His mention of the birds of the air, the lilies of the field, etc. This meditation closed with the presentation of the Son of God as the object of our worship. The third meditation was on "the Holy Ghost." Dr. Riley spoke of His work as the Inspirer, and then turned to His coming on the Day of Pentecost, upon the Church, as upon the mystical Body of Christ, to remain until the End of the World. He closed with a few most impressive words upon the work of the Holy Ghost in the Sacraments and the Priesthood, and urged his hearers to be loyal to our Branch of the Holy Catholic Church. Then, with a few collects and the singing of Hymn 23:—"Our Day of Praise is done," closed one of the most helpful days it has been the privilege of the women of Connecticut to enjoy for a long time. And this service proved, at the same time, a most fitting close of the Week of Jubilee, with which the Diocese of Connecticut has been celebrating the Bi-centenary of the Venerable Society for the Propagation of the Gospel, to which it owes, under God, the establishment of the Faith and Worship of the One, Holy, Catholic, and Apostolic Church within its borders.

THAT THERE was no book outside the Bible itself to which John Wesley was so much attached as to the Book of Common Prayer, is attested by his glorious tribute thereto, in which he said: "I believe there is no liturgy in the world which contains more solid scriptural teaching than the Common Prayer of the Church of England, and though the most of it was compiled more than 200 years ago, yet is the language of it not only pure and strong, but inspiring in the highest degree. Little change was made in the following editions of it." Elsewhere he evidences his intention that the American Methodists should use the liturgical services when he states: "I have prepared a liturgy little differing from that of the Church of England, which I advise the traveling preachers to use on the Lord's Day, in all the congregational meetings, reading the litany only on Wednesdays and Fridays, and praying extemporaneously on the other days." This liturgy he entitled "The Sunday Service of the Methodists in the United States of America."—DR. SHANKLIN in Methodist Conference.—*Western Churchman*.

THE SLOW FLAPPING of a butterfly's wings, according to Sir John Lubbock, produces no sound, but when the movements are rapid, a noise is produced which increases in shrillness with the number of vibrations. Thus the house fly, which produces the sound F, vibrates its wings 21,120 times a minute, and the bee, which makes a sound of A, as many as 26,400 times. Professor Narcey, the naturalist, succeeded by a delicate mechanism in confirming these numbers graphically. He fixed a fly so that the tip of a wing just touched a cylinder which was moved by clockwork.—*Selected*.

Diocesan Conventions

DIGEST OF THE CONVENTIONS.

IN CHICAGO the Bishop warned the Church of the danger presented by "a propaganda of unfaithfulness to the Catholic Creeds which is actively at work within the Church." In WESTERN NEW YORK a provision was made by canon for a retiring allowance to clergymen of the Diocese after the completion of 25 years' service within its limits and having attained the age of 65 years. Only three clerical deputies were elected to General Convention. MARYLAND discussed the necessities of work among the colored people in the Diocese, which has not been largely carried on in the past, and resolved to make an attempt to do better. MISSOURI also gave its attention largely to missionary matters. In LOS ANGELES it was reported that large additions had been made to the endowment fund of the Diocese, and similar reports were made at the Convention of SOUTHERN VIRGINIA.

CHICAGO.

THE RT. REV. WM. E. McLAREN, D.D., BISHOP.

THE RT. REV. C. P. ANDERSON, D.D., BISHOP COADJUTOR.

THE 64th annual Convention of the Diocese of Chicago was held in the Cathedral on Tuesday and Wednesday, the 28th and 29th ult. It began with a celebration of the Eucharist, at which Bishop Anderson was celebrant, assisted by the Rev. Luther Pardee, Dean of the Cathedral, and the Rev. Dr. D. S. Phillips, Dean of the Southern Deanery. The Rev. Dr. M. Edward Fawcett delivered the sermon, taking for his text, "Nothing shall be impossible to you," from which he drew lessons of the wonderful power of Faith and of what has been accomplished by the bold "I believe," even in the face of opposition, ridicule, and scepticism. At the close of the service Bishop McLaren took the chair. An interesting feature of the morning was the presence of the Rev. Henry T. Hiester, who came into the Diocese in 1858, took charge of St. Andrew's Church, Farm Ridge, in the same year, and has been its rector ever since. The Bishop welcomed him publicly and all present rose to give him greeting.

Promptly at 2:30 business was again resumed, and upon vote Dean Pardee was unanimously elected to fill the position of Secretary, with the Rev. J. Mark Ericsson as Assistant Secretary, and Mr. F. F. Ainsworth was unanimously re-elected Treasurer of the Diocese.

THE BISHOP'S ADDRESS.

The Bishop said in part:

"There are times when it is at once criminal and suicidal to cry, Peace! Peace! when there is no peace. 'Peace at any price' is the coward's plea. Our Lord came not to send peace on the earth at the expense of truth, but a sword to withstand error. There can be no true peace in the Church when men are undermining her foundations and dynamiting her scriptures. It is ignominy to shut our eyes to the situation; it is treason not to fight treason. There is, it may be admitted, a fossilized conservatism which does not discriminate between a legitimate and an iconoclastic criticism of the sacred writings, and which regards unadjudicated questions as if they were ecumenical parts of the Faith; but blessed forever be such conservatism if we must choose between it and that nihilism in theology which would reduce Christ's Kingdom of heaven on earth to a natural religion. The people must be warned to open their eyes to this Trojan horse which has appeared within our walls, for the horse is full of Arian soldiers—men who are trying to lift from our Lord's brow the crown of His divinity and bury it in the dust of His humanity. The people who are not ready to surrender all religious hope must be warned that the pride of a Churchman's heart is not excuse for turning away from a ghastly spectacle. Parishes and Dioceses must be made to realize that there is a propaganda of unfaithfulness to the Catholic creeds, and that there exists in this Anglican Communion a view of the Church's Head less honorable even to Him than the high Arianism, which if it did not hail Him as God, did not consider Him merely a man. True, this disparaging tone is largely confined to men without thorough and systematic theological training—one of the penalties of superficial work on this line which, until within a recent period, characterized most of the instruction in theology—but they are encouraged by others who are not only scholarly men but occupants of high positions in England.

"I do not think it possible to speak too severely of those misguided preachers who retail these wares of heresy to congregations of unsuspecting believers, thereby leading them to doubt the fundamental facts of our religion and to disuse the practices of piety. I know this to have been done, though not often, in this very Diocese, and I know that on these streets walk men and women who have lost faith thereby. God have pity on the preachers who do not preach the Gospel of the Incarnation in its historic fulness! who with unaccountable eagerness prefer the vagaries of extreme criticism to the sober results of loyal scholarship; who make a bible out of

some book which casts doubt upon the contents of the Bible; who turn aside from the consensus of the Church of God to adopt the extravagances and absurdities of the destructive criticism of the hour.

"As another opportunity may not be afforded me to address the assembled laity and clergy of my Diocese, and as I desire to be understood in expressing my opinion as to the grave danger which besets the Anglican Communion—less so however, it may be, than other bodies which might be indicated—I wish to add that doctrinal tendencies are never so palpable in their processes of development as they become when they approach the stage of final maturity. Voices which may be uplifted to warn, and words which tell of inevitable consequence, are not agreeable to those who do not suspect danger and who always ally an unwelcome note with the croak of the raven. Nevertheless one may have the utmost assurance of the final triumph of the truth and overthrow of error quite consistently with the conviction that perilous times are coming, in which truth shall triumph in proportion as the new men who are sworn to defend it quit themselves like men in conflict. If the strongest armies are those which have scented the battle from afar and have prepared themselves to fight the good fight of faith in the spirit of confidence which preparedness inspires, surely it is not pessimistic to point out the need of preparation.

"This Church scarcely realizes its circumstances—scarcely perceives that the day has long since passed when the old sixteenth century antagonism which existed between the great mass of the English people (the "old Catholics" as they would now be called) and the radical doctrines and politics which invaded England from the continental ideals of reformation, ought to continue to vex each other. Both had their value, and they have modified each other, or, at least so far approximated each other that the ancient contentions are no longer justified by present differences in things essential. The time has come for peace and coöperation in the presence of new dangers. There is a longing sigh all through the Church for unity, which, if properly understood, would indicate unity at home rather than impracticable attempts at unity elsewhere. Home reunion should be the statesmanlike cry, did this Church understand her circumstances. Wasting her strength in ritualistic controversy through strong prejudice against what some say they fear to be cryptic Romanism, the Church does not seem to see that the real danger is in quite the opposite direction. The questions that pertain to ceremonies are trivial in comparison with those which pertain to the question: 'What think ye of Christ?' The issue about clothes is petty. The Kingdom of God is not meat and drink, neither is it what the clergy shall wear. Only let them be clothed with righteousness and peace and joy in the Holy Ghost, for he that in these things serveth Christ is acceptable to God and approved of men. All things should be done decently and according to rule, but as in nature, so in grace, God has set up an ordinance of harmony by variety, and the rose has no contention with the violet nor do the stars that differ in glory make war upon each other. I am not arguing the ritual question. Personally I prefer the quiet way. But I would stand up to the last in defense of the liberty within the limits of law, which is the God-given right of those who are helped to find and love God by functions made glorious with every adornment of art and every symbol of reverence. I am not going into the ritual question, however; what I want to say is, that it seems to me this Church is suffering under a crass infatuation, so many of her people are vexing their souls over open questions about the limits of custom while they are oblivious of the siege which destructive critics and rationalists have laid at the closed gates of the city of God. Consequently there is not such a measure of defensive activity as there should be.

"Even our vindictive literature is meagre, and criticism of the critics who mutually destroy one another's theories has yet found no strong voice like that of Neander when he demolished Strauss. The Church is not awake to tendencies and is not making proper preparation for the great conflict. It looks as if we are to witness a negative fulfilment of our Lord's words, "When the Son of Man cometh, shall He find faith on the earth?" For if men are induced by extravagant criticism to harbor a condition of mental doubt as to the records, they cannot long maintain spiritual allegiance to Him who appealed to the records as bearing witness of Him. If the believer, humbly trustful with joy in the Incarnate One, discovers that this besom of criticism seeks to sweep into the depths of fable and legend the facts which he has always regarded as supernatural, he will be tempted to exchange assurance for uncertainty, and doubt will supplant faith. Christian faith is a highly noble attitude of the Christian soul which rests in the testimony of God, and it carries with it a renovating and uplifting influence which produces the very best type of human character. A supernatural endowment, a gift from above, it binds the soul to God in Christ as soon as the responsive soul willingly accepts the gift. But as with all his endowments, man's condition is probationary. These extreme critics have apparently failed to stand the tests of their probation. They have lost faith and with it intellectual balance, so that not having eyes

they see not the wonderful works of God, and devote themselves to drawing others their way. Their influence causes the failure of many to stand the test. Thus faith is debilitated or entirely paralyzed, and, as a man's life is governed by the principles he holds, as the Christian ethics are the outcome of Christian beliefs, there must follow a loss of moral earnestness, a lack of clear vision as to spiritual duties; and a devotion to secular things that suggests the absence of moral fidelity. The conservation of faith being a vital to sound morals and spiritual progress, how great then is the responsibility of those false teachers who would lead the people away from the religion of Christ as it is taught in creed and scripture and as it has been set forth by the Church from the beginning, and how disastrous to this Church must be the results if it remain in a state of torpor concerning the things which belong unto peace. Heaven forbid that it shall ever be said by Him who wept over Jerusalem, and exclaimed in the depths of His sorrow, 'but now they are hid from thine eyes.'

The Bishop said he could not close his address without some reference to the happy celebration of his 25th anniversary in December last, and from a resumé of this subject he passed on to the question of the tenure of Church property, and the decision of the Supreme Court, confirming the opinion of the Bishop of Chicago, that he is a "corporation sole." This materially affects the holding and transfer of properties in the Diocese. The Bishop closed his address by commending to the Convention the several diocesan institutions. The Home for Children under the management of the Sisters, was begun in faith in 1895, when the property on Washington Boulevard was purchased and put in repair at a cost of \$21,000; every cent of which has now been paid. The Sisters have lately received a most generous offer, namely, the gift of a choice building lot worth about \$21,000, provided that \$40,000 can be raised before the fall to erect a suitable building upon the lot. Four thousand dollars has been donated thus far, but the encouragement and aid of Church people is asked in behalf of this noble work.

BISHOP ANDERSON'S ADDRESS.

The basis of Bishop Anderson's address was "Missions," and his subject was divided into three parts, "Missions in the City, in the Country, and in the Suburbs." Under the first head came the work of the city missionaries and the Sisters, in visiting hospitals, jail, poor house, and the numberless institutions in the city, holding services and paying personal visits. Many of the missions in the suburbs are self-supporting and some are made so by the uniting of two neighboring missions; the outlook here is very encouraging, debts had been wiped out, buildings beautified, and gifts received, all showing an increase of life and strength in this part of the diocesan work. On the whole, the Bishop said, the real problem which the Diocese will have to solve, is the missionary district in the country. The reason of the small increase in some places and decline in others is not far to seek. The fluctuating nature of the population, the incoming of a foreign element to take the place of English-speaking residents, and the decline of religion, are decided factors in the disintegration of many once flourishing points; but "Let us not cry 'failure' where failure may be avoided." The Bishop then urged greater zeal on the part of rectors in reaching out to help neighboring towns, greater zeal in the vestries, greater zeal on the part of the whole Diocese, for the Diocese is preëminently a *missionary* Diocese, having 61 missions to 41 parishes. Great is the opportunity then, to do aggressive missionary work, and with *zeal* will come the *means*.

THE REPORTS.

The reports from the different committees followed in due order. That of the Board of Missions showed a most encouraging progress on every side. There was a slight falling off in the finances of the Aged and Infirm Clergy Fund shown, which called forth an earnest appeal from Mr. D. B. Lyman, for a united and honest support on the part of the clergy and laity, that the end for which they were all working, namely, the wherewithal to minister to those in their old age who have given the years of their youth and vigor, in ministering to others, may be accomplished, and ample funds be forthcoming to draw from, when the need arises.

The Trustees of the Endowment Fund received from the Treasurer of the special committee, the funds reported by him and the 61 life insurance policies in force on May 22, 1900; representing a total of \$25,265 of insurance, about \$5,000 of which is entirely paid up. A detailed statement was given, showing an aggregate of investments amounting to \$42,630.52.

Upon hearing the report of the Church Home for Aged Persons, the clergy made parish or personal pledges for \$600 to pay off the accumulated interest on a first mortgage, so that foreclosure proceedings might be stopped and the Home put on a firm basis.

A committee was appointed to take action in regard to the disaster by fire which has befallen Jacksonville, Florida. A resolution was framed by Mr. Stires, and having been read and approved by the Convention, a copy was ordered sent to every clergyman in the Diocese.

THE ELECTIONS.

The Standing Committee elected for the ensuing year is: Rev. Dr. D. S. Phillips, Rev. Dr. A. W. Little, L.H.D., Rev. J. H.

Edwards, Messrs. Geo. S. McReynolds, Dr. D. R. Brower, D. B. Lyman.

The following deputies were chosen to attend the General Convention: Rev. Wm. C. DeWitt, Rev. P. C. Wolcott, Rev. E. A. Larrabee, Rev. Dr. Wm. J. Gold; Messrs. E. P. Bailey, D. B. Lyman, H. J. Ullman, E. H. Buehler.

The Board of Missions: The Rev. Messrs. W. C. DeWitt, F. Du Moulin, J. H. Edwards, M. E. Fawcett, J. H. Hopkins, E. A. Larrabee, A. W. Little, L.H.D., Herman Page, C. Seadding, D. F. Smith, T. A. Snively, E. M. Stires, J. S. Stone, D.D., W. E. Toll, W. W. Wilson, L.H.D., P. C. Wolcott; Messrs. F. F. Ainsworth, G. F. Arvedson, E. P. Bailey, J. M. Banks, D. R. Brower, M.D., E. H. Buehler, W. H. Chadwick, P. Dickinson, G. E. Gooch, F. D. Hoag, J. W. D. Kelley, D. B. Lyman, G. S. McReynolds, T. S. Rattle, A. Ryerson, A. V. Seymour, C. A. Street, H. J. Ullman.

DALLAS.

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

IN ADDITION to the brief account of the Diocesan Council printed last week, we note the election of deputies to General Convention as follows: Rev. Hudson Stuck, Rev. Edwin Wickens, Rev. B. B. Ramage, Rev. H. H. Johnston; Messrs. T. W. Scollard, F. H. Sparrow, E. A. Belsterling, E. H. Lingo.

Alternates: Rev. Messrs. J. B. Gible, J. B. C. Beaubien, J. E. H. Galbraith, H. P. Seymour; Messrs. A. H. Belo, F. E. Sharp, H. A. Parish, J. L. Autry.

WESTERN NEW YORK.

(THE RT. REV. W. D. WALKER, D.D., L.L.D., BISHOP.)

THE 64th annual Convention of the Diocese of Western New York was held in Trinity Church, Buffalo, Monday and Tuesday in Whitsun-week, May 27, 28. On the first day evening prayer was said at 3 o'clock, after which the Council was called to order, the Bishop in the chair. Seventy-one clergymen and lay delegates from thirty-two parishes were present. The Rev. A. M. Sherman was unanimously re-elected Secretary and the Rev. Chas. H. Smith, D.D., was appointed his assistant.

THE BISHOP'S ADDRESS.

The Bishop delivered his address in the evening. In it he spoke of this as the first Council of the Diocese in the new century and briefly contrasted the condition of the Church in the State of New York at the beginning of the last century with that now existing. He commented on the report of the treasurer of De Veaux College, and on the legal opinion rendered touching the right to receive "pay pupils" to a limited extent, and expressed the hope that after five years of harmony the time had come when the Foundation might go on to accomplish greater things than had been found possible under the present restricted policy. It is the opinion of the Attorney General of the State that the Trustees of De Veaux would be warranted in receiving pay pupils within the present limit of its accommodations, faculty, and employes, but not to an extent that would curtail the opportunities of free pupils.

A resolution was adopted at a subsequent session directing the Trustees to continue the policy pursued during the past five years, until the Council meets in 1902.

From the number (1362) given as confirmed in the past conciliar year it would appear that there had been a decrease of 50 from the number confirmed the previous year, but this was accounted for by the epidemic of *la grippe* which prevailed in the winter and early spring, when clergy and people were in such large numbers prostrated. In forecasting the work of the next General Convention, the Bishop thought that the prominent topics for discussion would be the Appellate Court, the Provincial System, the Canon on Marriage and Divorce, and the discipline of Divorced Persons.

THE ELECTIONS.

On the second day of the Council, after the celebration of the Holy Eucharist, the elections were held and resulted as follows:

Standing Committee: The Rev. Drs. J. A. Regester, C. F. J. Wrigley, Walter North, and R. R. Converse, and Messrs. Wm. H. Walker, John E. Pound, H. R. Hopkins, M.D., and H. B. Hathaway.

Deputies to the General Convention: The Rev. Drs. J. A. Ashton, C. F. J. Wrigley, H. W. Nelson; Messrs. Wm. B. Rankine (Niagara Falls), Daniel Beach (Watkins), R. A. Sibley (Rochester), and W. H. Adams (Canandaigua). The Council failed to elect the fourth clerical member.

Provisional Deputies: The Rev. Messrs. W. North, L.H.D., J. B. Hubbs, D.D., A. M. Sherman, C. H. Boynton, Ph.D.; Messrs. W. W. Killip (Geneseo), S. S. Brown (Scottsville), Geo. A. Davis (Lancaster), and H. L. Rose.

The Bishop has appointed the Hon. John E. Pound Chancellor of the Diocese.

GENERAL LEGISLATION.

The committee on the Bishop Coxe Memorial, through the Rev. Dr. Washburn, reported that ground was broken on the campus of Hobart College for the building last August, the corner-stone was laid in October, and it is expected that the dedication services will be held in the completed structure on the afternoon of June 18, next.

A committee consisting of the Chancellor, the Rev. Drs. C. H.

Smith and J. A. Regester, Rev. W. F. Faber, and the Hon. W. H. Adams, was appointed to prepare and present to the Council of 1902, resolutions that will bring before said Council, in a form suitable for its consideration, the questions contained in the legal opinion of the Hon. J. G. Milburn in the matter of the re-establishment of the "pay pupil" department of De Veaux College.

A canon entitled "Retiring Allowances" was enacted, whereby "any clergyman having completed 25 years' service in the Diocese and having attained the age of 65 years, and desiring to retire from active labor, shall be granted an allowance of \$400 per annum," such retiring allowances to be raised by an assessment on the parishes as are the assessments for the support of the episcopate and for Diocesan Expenses. This canon shall apply to those clergy of the Diocese on duty Jan. 1, 1901. The reports of the Archdeacons of Buffalo and Rochester and of the missionary to deaf-mutes were not read, but ordered printed in the Journal.

After prayers and the benediction, the Council adjourned *sine die*.

MARYLAND.

(THE RT. REV. WM. PARET, D.D., BISHOP.)

THE 117th annual convention of the Diocese of Maryland assembled on Wednesday morning, May 29, in Emmanuel Church, Baltimore, after the full morning service and the celebration of Holy Communion, the Bishop officiating. Owing to the inclement weather the attendance was not as large as was expected at the opening.

In organizing, Mr. John T. Mason was elected secretary, Mr. N. P. Sapping his assistant, and Mr. E. G. Miller, treasurer.

THE BISHOP'S ADDRESS.

The address of the Bishop was a review of the various interests and activities in the Diocese during the past year, and handled in straightforward manner a number of questions involving Church polity and law. The report opened with a consideration of discouraging things in the year, so that the concluding words might be brighter. The Bishop called for the exercise of greater wisdom in the location of churches and chapels, and pointed out South Baltimore as a field for immediate and aggressive Church work, and in expressing his views on the nature of successful mission work anywhere, recommended that if the example of Christ is to be followed the flag of Christ must be raised boldly. "I am not ashamed of the Gospel of Christ," he said, "should be a motto in all our charitable work, in referring to any popularly called philanthropic movement or social settlement with the Church left out or timidly kept in the background for fear of giving offense." He also referred to Roland Park and the proposed new site for the Johns Hopkins University, which should at once have a church and a resident clergyman in close proximity. "I rejoice," said he, "in every such effort, whether from some other Christian body or from Hebrews, or from those who are not in any way Christians. But I am sure that the best path for our usefulness is in boldness for Christ and His Church."

We are doing almost nothing, he said, among or for our colored people. They make about one-third of our whole population, and yet out of more than 1,200 persons confirmed this year, only 52 were of that race. Not a dollar appropriated for them out of our Diocesan mission funds, and except St. Mary's Chapel in this city, not a church or chapel for them that is not, by its meanness, repelling instead of inviting. It is a work for which I find very little sympathy and very little money. Yet God has laid them sick and helpless at our door and in our pathway, and instead of going to them like the good Samaritan, we act the priest and Levite and pass by on the other side. In a chapter on "parochial selfishness" the Bishop characterized the weekly envelope system for parish support as "one of the greatest dampers upon missionary enthusiasm and missionary and charitable giving." The charge was founded on unwillingness of rectors and vestrymen to interrupt this means of support to allow other causes to be presented to the attention of congregations. "The springs," said the Bishop, "that used to supply warm, generous giving, are drained into the channel of self-support; the congregation is educated into selfish parochialism, and often the minister does not dare to open his lips to any warm-hearted appeal."

The Bishop expressed his disbelief of charges against the missionaries in China. "I am sure," he said, "that when the war and its troubles shall have passed away and truth takes the place of hasty rumors, the conduct of the missions and missionaries and of the native Christians will appear in honor."

The Bishop referred to the controversy between himself and the rector of the church at Westminster as follows:

"I have not yet mentioned one incident in the course of the year which has been exaggerated very far beyond its true importance. The laws of the Church require the Bishop to visit every parish and congregation in his Diocese at least once in three years, and within that limit they leave him full liberty of action. For good reasons of various kinds there are always five or six instances in which that limit is almost reached. In one instance where I had deferred visitation, still keeping within the limit of the three conventional years, there was a difference between the Bishop and the rector upon a

point of rubrical duty, and, wishing to have that difference removed before visiting, I did, as directed by the canon law of the Church, ask for a council of conciliation. That council, of the five nearest Bishops, after a patient hearing, rendered a decision which will be published in full in our journal, but the important point of which was their decision, 'that the rector should accede to and obey his Bishop's godly counsel in the matter of difference between them.' And this decision was the only advice or counsel which they gave. In the hope that this decision would be obeyed I at once appointed and made a visitation, still within the time limit of the three canonical years, having before the day of visitation received the rector's assurance that he accepted and would conform to the decision of the council.

"It seems strange that this incident should have been so exaggerated that an organization from several Dioceses should make it the occasion of a threat of civil proceedings against the Bishop of Maryland—a very empty threat, since the Bishop was entirely within the lines of his lawful and canonical rights. With the rector's acceptance of the decision of the council the case seems to have been closed.

"I must add a few words upon a matter in part connected with what has just been said. During the year a document claiming to come from some clergyman of Maryland, but bearing no signature, was sent to all the clergy and some of the laymen of the Diocese. It asserted, in strong words, the claim that reservation of the consecrated elements of the Holy Communion for the sick is at this time lawful, and seemed to declare the determination of the originators to practise it. This is no time for the full consideration of a subject so sacredly serious. But lest my silence should be misunderstood, I must make first a personal and then an official statement. I would myself be entirely willing that the office for so administering which stood in the First Prayer Book of King Edward should be restored, with carefully drawn and sufficient safeguards against other use than that there intended. But until it shall have been restored by the constitutional action of the Church, such administration is clearly forbidden by the rubrical law. Whatever ambiguity some may urge with regard to the rubric at the close of the Order for Holy Communion, about carrying the consecrated elements out of the church, there is no possibility of two interpretations as to the rubric at the beginning of the office for the communion of the sick; which command is that when a sick person is to receive the Holy Communion at his house, 'the minister shall there celebrate the Holy Communion.' No celebration at another time or place can satisfy that clear command."

WAYS AND MEANS.

The report of the Committee on Ways and Means aroused a lively discussion at the afternoon session, centering about the proper channel to be followed by funds derived from the sale of St. Andrew's parish house, which had been diverted to pay a shortage in the convention fund. The fund was recently in arrears \$1,503.85. This deficit was supplied by the Treasurer from money received from the sale of the St. Andrew's Church parish house as a loan. A disposition was manifested by several speakers to criticize this action. A resolution was offered by the Rev. Percy F. Hall, ratifying the action, but ordering that the Treasurer be instructed to return the loan to the fund and to pay the fund on demand, to the Bishop and committee of missions, to which it was stated that the sum rightfully belonged. Bishop Paret, before the vote was taken, explained the action of the Treasurer as entirely within his right and his powers, and that his sanction had been given in full knowledge of the wishes of Mr. LeRoy White, the donor of the funds which established the parish house. After the Bishop's statement the amendment of Mr. Hall was lost, and another, offered by Mr. E. N. Rich, ratifying the action of the committee and instructing it to carry the fund simply as a loan, as proposed by the committee in the use of the word "temporarily," was adopted.

The report of the committee on missions in the Diocese and a discussion of mission work, especially among colored people, occupied the evening session of the convention. The usual amount—\$9,000—was appropriated for the work of the committee, but this was amended upon motion of the Rev. R. H. Paine and Dr. Robert Atkinson, and the committee was empowered to collect and use an additional \$1,000, especially in the colored work. The committee report, which was read by the Rev. Thomas Atkinson, showed that the total receipts were \$9,675.14, which included a balance on hand April 1st of last year of \$1,172.72. The payments on account of appropriations were \$8,235.81, and expenses \$145.16, leaving a balance on hand of \$694.17.

THE ELECTIONS.

Balloting for deputies from the Diocese of Maryland to the General Convention occupied a large portion of the second day's session. The deputies elected were:

Clergymen: The Rev. Dr. J. Houston Eccleston, the Rev. Dr. J. S. B. Hodges, the Rev. Edwin B. Niver, the Rev. Dr. William M. Dame.

Laymen: Messrs. Joseph Packard (Baltimore), John Wirt Randall (Annapolis), Skipwith Wilmer (Baltimore), William Keyser (Baltimore).

The alternates are:

Clergymen: The Rev. John C. Gray, the Rev. Peregrine Wroth,

the Rev. Dr. Frederick Gibson, the Rev. W. H. H. Powers.

Laymen: Messrs. Daniel M. Thomas (Baltimore), John T. Mason (Baltimore), J. Clarence Lane (Hagerstown), Judge J. Thomas Jones (Elk Ridge).

To secure the required number of deputies it was necessary to take three ballots. The alternates were elected on a fourth and separate ballot.

Standing Committee: The Rev. William M. Dame, D.D., the Rev. J. H. Eccleston, D.D., the Rev. Frederick Gibson, D.D., the Rev. J. S. B. Hodges, D.D., the Rev. A. C. Powell, the Rev. W. H. H. Powers, the Rev. George C. Stokes.

MISCELLANEOUS LEGISLATION.

At the morning service a prolonged discussion, accompanied by a confusing succession of resolutions, amendments, amendments to amendments and substitutes to motions, was precipitated by a motion made by the Rev. Robert H. Paine to reconsider the action of the convention at the Wednesday night session in empowering the committee on Diocesan missions to collect, in addition to the usual \$9,000 used for mission purposes, \$1,000 to be devoted especially to the work among the colored people. The debate was brought to a close by the acceptance of a substitute offered by the Rev. Dr. Eccleston, providing for the appropriation of the Ash Wednesday and Good Friday offerings in the coming year to mission work among the colored people, and authorizing the committee on Diocesan missions to prepare and present to the next convention a definite plan for work among the colored people of the Diocese.

In a series of resolutions presented at the afternoon session by the committee on the episcopal fund that committee reported that, in their opinion, the proper and permanent endowment of the episcopate of the Diocese requires the increase of the episcopal fund to \$100,000. The committee's resolution recommending that each parish and separate congregation of the Diocese be requested to make an annual contribution to the accumulating episcopal fund of one-half of 1 per cent. of its receipts was adopted by the convention.

A resolution expressing regret at the absence of Mr. Skipwith Wilmer, through illness, and expressing hope for his speedy return to health, was presented by Mr. Blanchard Randall and adopted by the convention. It was unanimously decided to hold the next convention in Emmanuel Church, Baltimore, and, on motion of the Rev. R. H. Paine, a vote of thanks was tendered to the vestry of the church.

At night Bishop and Mrs. Paret gave a reception at the episcopal residence on Madison avenue, to the delegates to the convention, their wives, and to Churchmen in general. The Bishop and his wife were assisted in receiving by Mrs. W. H. Falkner, Mrs. Charles Riley and Mrs. A. P. Atwater.

MISSOURI.

(THE RT. REV. D. S. TUTTLE, D.D., BISHOP.)

THE 62nd convention of the Diocese of Missouri convened in Christ Church Cathedral, St. Louis, on May 28th, being Tuesday in Whitsun-week, at 10 A. M. the choristers, clergy, and Bishop entering in procession. Morning prayer being said, the Bishop proceeded with Holy Communion, the Rev. Allen K. Smith preaching from St. John xvii. 19. The Convention was then organized in Schuyler Memorial House, and, upon calling the roll, 36 clergy answered to their names, and 17 parishes were found to be represented, many others appearing later.

THE BISHOP'S ADDRESS,

delivered in the afternoon, dealt mainly with Diocesan work. "The Church News," he said, "is yet folded in among lean kine. It has never had the chance, like Pharaoh's kine, to eat anything fat to see whether like them it would remain still lean. It pays out more than it takes in. In the depth of its own subjectivity it counts it wondrous strange that people do not more cry out for it and pay down for it. But it has too much pluck to whimper. And it has no slightest thought of giving up.

"In the last Epiphany season a communication was sent to me from the Bishops of Albany, New York, and Washington, on behalf of the Board of Managers of our General Missions, requesting me 'to appoint a Missionary Committee who shall keep in touch with the Board of Managers, and shall work for dissemination of missionary intelligence and the arousing of missionary interest, in all possible ways, to the end that every member of the Church become a regular contributor to the work of this Board.' I was unwilling to appoint a committee merely *pro forma*. But I hope it is well understood that it would gladden my heart to have a warm and working committee in this Diocese, who would coöperate with the Board of Managers. It is a strong conviction with me that it should be the aim throughout our entire American Church to secure from every member thereof his or her intelligent interest in the great foreign and domestic missionary work, his sympathy with it, and his individual gift for it at least once every year. I want to work towards this aim as long as I live. I shall esteem it a comfort and a help if a committee appointed in this convention may take into consideration the communication sent to me, and advise me how best I can comply with the wishes expressed therein.

"I want to put on record my thanks for the action of the convention last year in releasing the treasury of the Board of Managers

of General Missions from any claim of ours. We then took upon ourselves to raise \$1,000 more for Diocesan Missions; and we raised it and have paid it. I am proud and glad and grateful. Last year the pledges were \$4,609.25. This year we need, to keep our Diocesan missionary work well in hand and healthful, the sum of \$5,195. I bespeak from parishes and individuals thoughtful, generous pledging. This sum, supplemented by \$1,000 kindly given to the Woman's Auxiliary, includes the provision for St. Stephen's mission; but it does not include anything allowed for the Hospital mission, which is under a special committee. This committee has secured within the past year special pledges and gifts for the Hospital mission to the amount of \$1,300 or more; but they really need \$1,600 per year. The missionary spirit in interest and sympathy and generosity grows. It grows deeper and higher and wider. Nothing earthly makes me happier than that. I count somewhat of the improvement due to the deputations of clergymen and laymen visiting the different parishes and making addresses in behalf of missions. I hope the practice will be continued."

VARIOUS REPORTS AND LEGISLATION.

The committee appointed to increase the endowment of the episcopate reported that they had made some progress, but, owing to the prolonged absence of several of its members, they could only express the confident hope of reaching the sum of \$25,000 during the present year. The committee to report the manner in which the personal effects of the Church might be held securely, stated that the Constitution of the State did not allow religious corporations to hold personal property, nor real estate beyond that on which church, parsonage, or school might stand; but that each separate congregation could constitute trustees to hold its effects and additional realty by taking the proper course. This will be further reported and considered at the next convention. The Committee on the State of the Church took occasion in their report strongly to urge the need of a general missionary, or Archdeacon, in order that the waste places be reached and new ground possessed by and for the Church. The same need had been emphasized a year ago by the committee on diocesan missions, and also debated with the same conclusions by the Clericus in St. Louis, and consequently a resolution was speedily passed instructing the Board of Diocesan Missions to secure a General Missionary as soon as the means were available for his support; and this was further strengthened by the appointment of a committee to raise, if possible, \$2,500 for this purpose, when \$500 was quickly pledged by one person, others subsequently following with smaller amounts, so that the whole may soon be had.

THE ELECTIONS.

The election of Standing Committee resulted in continuing the present members, as follows: The Rev. Carroll M. Davis, the Rev. J. R. Winchester, D.D., the Rev. William Short, and Messrs. M. S. Snow, T. K. Skinker, H. H. Dennison.

In choosing deputies to General Convention care was exercised to elect those who could and would attend, with the following result, only reached, however, by the choice of the last clerical deputy, after 14 ballots were cast:

The Rev. J. R. Winchester, D.D., the Rev. C. M. Davis (both of St. Louis); the Rev. Edward P. Little, of Hannibal; the Rev. Wm. A. Hatch, of Monroe; Messrs. John R. Triplett, F. J. McMaster, D. F. Leavitt, B. G. Chapman, all of St. Louis.

The provisional deputies chosen were: The Rev. L. F. Potter, of Kirkwood; the Rev. Edward Duckworth, St. Louis; the Rev. K. M. Deane, Mexico, Mo.; the Rev. J. P. T. Ingraham, St. Louis, and Messrs. H. H. Dennison, W. R. Donaldson (both of St. Louis); F. C. Thompson, Old Orchard, Mo.; G. M. Cadogan, Macon, Mo.

A committee nominated the following as the Board of Diocesan Missions, and they were duly elected as such: The Rev. J. P. T. Ingraham, E. Duckworth, R. E. Lee Craig, E. P. Little, J. K. Brennan, P. W. Fauntleroy, and Messrs. F. J. McMaster, D. F. Leavitt, Charles Sparks, E. H. Lycett, T. Ewing White, Wm. Bagnell, N. C. Stith, G. M. Cadogan, C. C. Curtice.

OTHER MATTERS.

In response to a communication from the Board of Managers of Missions, a committee was appointed to diffuse missionary intelligence and to excite interest in missions throughout the Diocese and among all Church people.

A resolution congratulating the Venerable Society for the propagation of the Gospel in foreign parts on the attainment of its 200th anniversary, and expressing the obligations of our American Church to it "for a long continuance of nursing care and protection," etc., was passed unanimously, and will be delivered in person by one of the clergy who goes at once to England.

A committee to coöperate with the Alumnae of Bishop Robertson Hall in the effort to pay off the debt of \$30,000 which still rests upon this Church School for Girls, conducted by the Sisters, who have vainly struggled with the same for years, was appointed with a good promise of some substantial result.

The time devoted on the afternoon of the second day to missionary interests, was this year occupied with short addresses by five of the clergy, who all seemed fully aroused to the remissness and neglect of the past, and to the urgent duty of the present, while their

[Continued on page 196.]

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 MANNA.

FOR THE SECOND SUNDAY AFTER TRINITY.

Catechism: IV. Obligations. Text: St. Matt. iv. 4. Scripture: Exodus xvi. 1-15.

SIX weeks had passed from the crossing of the Red Sea. The vast hosts of Israel had moved, in easy stages, southward, halting at Marah and Elim (Exodus xv. 23, 27), and coming at length to "the wilderness of Sin, which is between Elim and Sinai" (verse 1). Thus far the journey, all the way from its starting-point in Egypt, is quite definitely marked in the Scripture narrative, and may be traced with profit upon the maps which are provided to help us in our Bible study: Ramases, Succoth, Etham, Baal-zephon, the Red Sea, Marah, Elim, the wilderness of Sin.

Whatever provision of food had been brought from Egypt, together with such supplies as were afforded by the country through which they were passing, was now utterly exhausted. The people, who had already suffered from thirst (Ex. xv. 22), were confronted with hunger as well. The problem of how to feed a multitude, so familiar in military operations, came to the front as a threatening problem of the exodus. The people were prompt in their outcry. They seem to have forgotten the wonder which God had wrought on their behalf, and were wanting in faith to a degree which appears to us incredible. They "murmured against Moses and Aaron" (verse 2), and, unmindful of the priceless boon of freedom which had been given them, they longed for Egypt (Numb. xi. 5), wishing in childish petulance that they were slaves again, or that they had died the death of the Egyptian firstborn (verse 3).

What now took place, the giving of the manna, was not a temporary arrangement, but a provision of food which was to continue for forty years, even to the end of the wandering in the wilderness (Joshua v. 12).

Just what the manna was, we cannot tell. It is enough for us to know that it was "bread from heaven" (verse 4). All attempts to do away with the extraordinary and miraculous character of the feeding of this great multitude for so long a time in the wilderness, are quite useless, and raise difficulties far greater than any difficulty which faith needs to surmount in order to believe that God fed His people with "bread from heaven." Two millions of people in the desert wilderness, journeying for forty years and having no communication with the outside world—so unusual a situation must have required an unusual provision of sustenance. It seems incredible that the manna could have been, as some suppose, the gum that exudes for about two months in the springtime from the wild tamarisk tree. Faith accepts the testimony of an eye-witness, Moses, to whom all necessary explanation was given by the Lord Himself (verse 4): God fed His people; the manna was "bread from heaven" (cf. Ps. lxxviii. 24, 25; St. John vi. 31).

Certain points in the narrative deserve especial attention.

1. The manna was a daily provision. "Each day brought its supply, and each day consumed it. Night found a complete destitution; morning brought a frugal plenty. No art could create an overplus; for the fetid mass that alone remained was a satire on the unwise care (Ex. xvi. 17-20). And so accumulation was impossible. There could never be any manna as a commodity for merchandise, and none for a feast of unusual luxury. It is in this same spirit that Christ has taught us to pray for 'our daily bread' (St. Matt. vi. 11): not for the bread of our life-time, not even for the bread of to-morrow, but simply for the bread needful for to-day." Thus God would teach us our minute and continual dependence upon His providence. In this respect, the lesson of the manna anticipates and illustrates the later lesson of the Sermon on the Mount: "Take no thought" (anxious or consuming thought) "for the morrow; for the morrow shall take thought for the things of itself" (St. Matt. vi. 34).

2. Let us not forget the strict command touching the Sabbath. "On the sixth day they shall prepare that which they bring in; and it shall be twice as much as they gather daily"

(verse 5; *Ibid* vv. 22-26). There was to be no gathering, then, on the Sabbath. Provision for its need was to be made in advance, that "the rest of the holy Sabbath" (verse 23) might not be broken.

Our Christian Sunday is not the Sabbath; but it has its root in the Sabbath, just as other ordinances of the new were developed out of the old. We may believe therefore that the spirit of this requirement concerning the manna did not pass away with the occasion which called it forth.

Unnecessary labor on the Lord's Day—how much of this there is, and at what a loss, in the long run! This is a matter in which thriftiness may easily over-reach itself. "The physical constitution of man, and the structure of his social state, make the Sunday a great boon to him, even aside from religious considerations. Men are never losers by keeping God's commandments. God is too just and generous a Master ever to suffer this to be. The aggregate of human labor and of human productivity is not lessened by the keeping of the Sunday; probably it is enlarged by it."

This lesson of the manna is worth considering, as bearing upon the matter of unnecessary Sunday labor: "There went out some of the people on the seventh day to gather, and they found none" (verse 27).

3. God's providence was not appreciated by the ungrateful Israelites. He who had given them "bread from heaven," yielded to His people's dissatisfaction with the manna, and also gave them for awhile "flesh to eat" (vv. 8, 13; Numb. xi. 18-34). A strong wind brought quails in abundance. These the people caught and buried in the burning sand, by which a large provision was made for their sustenance. The voracity to which the people gave themselves, became to them a source of punishment, and so great a mortality prevailed, that the place which had been called Taberah ("the burning"), acquired now the new name of Kibroth-Hattaavah ("the graves of them who lusted"). The Psalmist thus alludes to this sorrowful incident: "He gave them their desire: and sent leanness withal into their soul" (Ps. cvi. 15; P. B. version).

4. Above all, let us remember, Christ has taught us that the manna was the type of Himself, and that the feeding of the fathers with "bread from heaven" in the wilderness, prefigured His own feeding of the faithful, with His Flesh which is meat indeed, and with His Blood which is drink indeed (St. John vi. 48-58).

The heavenly manna, the true Bread from heaven, is ours at the altar. "Lord, evermore give us this Bread" (St. John vi. 34); and may it nourish us unto life eternal.

THE VOICE OF THE CHRISTIAN YEAR—III.

BY A RELIGIOUS.

FIRST SUNDAY AFTER TRINITY.—GOD IS LOVE.

"I will love Thee, O Lord my Strength." Ps. xviii. 1

IT IS FITTING that the day dedicated to the Mystery of the Eternal Trinity should conclude the period of the Church's year which commemorates the events of our Lord's earthly life, and give name and character to all that follows. We saw last week how fitly, for such an epoch, the Proper Scriptures are a corollary of the fundamentals of the Faith. That is, to recapitulate, (a) the Infinite God, Three in One; the Source, Centre and End of all being, all knowledge, all activity, from the living forms of mystic light that never have left His Presence (Rev. iv. 6) to the pain-bought penitents of a ransomed race (Rev. vii. 14); (b) the Incarnation of the Second Person, the coming down of the Son of God to become the Son of Man; thereby to be the Second Adam, the Head of a new creation, wherein beings "born in sin and the children of wrath" are born again into the Family of Grace by water and the Holy Ghost; (c) the Kingdom of the Son constituted in a system of sacraments, opened on earth to all believers, consummated in heaven in open glory, "that God in all things may be glorified through Jesus Christ" (I. Peter iv. 11).

What would we expect to be taught, on the First Sunday after Trinity, as

A REASONABLE SEQUENCE TO THE TEACHING OF TRINITY SUNDAY?

What indeed, but the love of God. It cannot be too often reiterated, in these days of multiform phases and crazes of misbelief, that *the doctrine of the Trinity is fundamental to any true Christianity*. Not only because the Church authoritatively states it so to be, but of necessity, because the Incarnation would be impossible if God were Personally single. *It is as Love that*

God became Incarnate. It is as Triune that God is Love. The infinitude of love is generated in the Eternal Generation of the Son, and has its term and channel in the Eternal Procession of the Spirit. Thus God's love is necessary to His Being; thus God is Love, in Himself, necessarily; thus His love enters into every thing He does. When the Son of His Love expresses Himself in creation, "The Lord is loving unto every man and His mercy is over all His works" (Ps. cxlv. 9).

The above considerations make clear the connection of this Sunday with the last, and point to the Epistle as giving the day its character. "God is Love"! How joyously, with what remembered proofs, the words thrilled the hearts of those to whom they were addressed—those whose eyes had looked upon the Word of Life! And even now, through all the discords of the present day, still sweetly echoes with its own perennial power, St. John's ever-recurring refrain.

"God is Love." We know it by faith, and by experience, by history and by prophecy. In St. John's picture of the wrath of the Lamb, the wrath is the more awful because it is *the wrath of Love*—Love, so pure that it cannot behold iniquity; Love, so strong that it teaches God to suffer, to become a Sacrifice; Love, so great that it becomes the corrective of man's rebellion, the Atonement for his sin.

Observe how the lessons cluster about the Eucharistic scriptures, while all are touchingly illuminated by the collect. Resuming the history of the race, we read of the Fall and of successive mysteries of man's experience of sin; we bow and give thanks at St. John's unflinching defiance to all evil, in the Epistle; we tremble at the solemn warning of the Gospel, remembering that many were "*not persuaded*" though *One did rise from the dead*; we tremble but take heart at St. Paul's sober summing up of duty and unflinching home-thrusts of reproof, which break into the dazzling picture of that Blessed and Only Potentate, "who of God is made *unto us* wisdom, righteousness, sanctification, and redemption."

Great has been the power of sin, but greater is the power of God! Over all the story of sin's long evolution, over all, in victorious certitude, writes he who had heard the unutterable things, "Great is the mystery of godliness"! and this is not a taunting contrast to our condition; it is offered as our all-sufficient hope. Satan is strong, and we are weak; Satan is strong, but *God is stronger*. "In our flesh" God was manifested; our flesh in Him received the Unction of the Spirit (St. Matt. iii. 16); in our flesh He conquered our foes (St. Matt. iv. 11), even to the last enemy, which is death (I. Cor. xv. 15, 23, 26); bearing with Him our flesh He was received up into heaven, and He is "not ashamed," even there, to call us brethren (Heb. ii. 11), that, we being glorified in Him, He may be glorified in all things, who is God over all, blessed forever.

Now we understand how, even after all we have done and do deserve, we yet may approach God in the attitude of to-day's collect. God is strong, and His Son made our flesh strong for Himself (Ps. lxxx. 15, 17), for His purpose to "redeem our souls."

God is our strength, for God is Love; this is the confidence we have of Him (I. St. John v. 14); so, very humbly come we in prayer—*fearing greatly, yet trusting wholly*; daring not to say, "I love Thee," yet daring to pray for grace to live as one who loves. We dare not say, "I love Thee," but we have a stronger plea, "*Thou, Lord, lovest me.*"

THE CHURCH, which, after all, is only a portion of people under the control of given opinions and methods, must correspond more or less in externals with the tastes, habits, and other characteristics of those people. It is natural, therefore, that the Church in Boston should be reserved, critical, cold; that of New York energetic, active, progressive; that of Philadelphia gentle, mellow, generous; that of the Middle and Southern States conservative, old-fashioned, traditional, indisposed to new men, new measures, new ideas; that of the West fond of music, color, architecture. The religious type in each region more or less corresponds with the environment. Consequently in different sections of the country the Episcopal Church has different outlines, complexions, and habits; while of course its faith, carefully to be distinguished from its opinions; its ritual, carefully to be distinguished from its accidents, and its organization and administration, allowing for differences of operation, are constant and invariable.—DR. EDW. ABBOTT, in *The Congregationalist*.

CLOSE to the village church at Wedau, the headquarters of the Anglican Mission in New Guinea, is a stone still held in great veneration, though not put to the same use as in years gone by. In the old fighting days recourse was had to it, and pieces chipped off and boiled in water. This water when drunk by the fighting men inspired them with courage for the conflict.

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.

OLD JOURNALS DISCOVERED.

To the Editor of *The Living Church*:

IN GOING through what was considered the worthless accumulations of a book store in this city, I found the following:

Bound volumes of the Diocesan Journals for Pennsylvania from 1796 to 1850 inclusive, four bound volumes which contain the proceedings for the following Dioceses for the year 1851: South Carolina, Georgia, Florida, Kentucky, Tennessee, Ohio, Michigan, Indiana, Missouri, Maine, New Hampshire, Vermont, Massachusetts, New York, New Jersey, Pennsylvania; for the year 1852, Delaware, Virginia, South Carolina, Florida, Mississippi, Iowa, Kentucky, Tennessee, Missouri, Indiana, Michigan, New Hampshire, Connecticut, New York, Western New York, New Jersey, Pennsylvania, Louisiana; also Vols. 2, 4, 5, 15, 16, 17, 19, 20, 21, and 22 of the *Spirit of Missions*, and proceedings of the General Convention for 1852 and 1856.

Can you tell me their value? Not that I wish to sell, but way down here in southern Texas no one is up on the values of such things, and out of curiosity I would like to know.

Can you give the address of any who have been hunting up the Journals of the different Dioceses? Your very truly,
Houston, Texas, May 27, 1901. INGHAM S. ROBERTS.

THE EUCHARISTIC SACRIFICE AND THE ATONEMENT.

To the Editor of *The Living Church*:

IT USUALLY behooves pigmies to keep out of the battles of giants. But the subject being discussed in your columns, of the Eucharistic Sacrifice and the Atonement, is one that every Catholic priest ought to study and teach as thoroughly as his ability allows. My own study has been largely through the types of the Old Testament, and I believe that if I interpret them rightly, they show that both sides in this discussion are contending for the truth, each one emphasizing one aspect and losing sight of another. And so, if you will allow me, I will state my way of teaching on the subject, not alone because I believe it may help to harmonize conflicting statements, but also because I am glad to submit it to criticism that if it is not correct I may discover it.

We see in the Sacrifices of the Law, types or pictures of the One great Sacrifice, each one giving some one aspect of it. For my present purpose I would divide them into the ordinary everyday Sacrifice, and the Day of Atonement. This represents a real distinction, two Sacrifices only seeming to partake of the character of both classes in part; viz., the sin offering for the High Priest and for the congregation (Lev. iv. 3-22), recognizing that the Day of Atonement seems to bear the relation to the ordinary offerings which Good Friday and Easter do to the ordinary Fridays and Sundays of the year.

Now the ordinary Sacrifices all of them were completed at the Altar of Burnt Offering. That altar, standing in the sight of all, typifies the Cross on Calvary and what was finished there before the eyes of men. As it seems to me, our Eucharist bears this relation to the Cross. In a Sacrifice there are four essential parts: the Offerer, the Victim, the Priest, and the Altar. The Offerer brings the Victim to the Priest and slays it—death to the Jewish mind meant satisfaction for the transgression. The Priest places at least a part of it upon the altar which according to the meaning of the word used is not consumed but sent up in smoke and sweet savor. Here is acceptance by God and so propitiation. Now this completed the Sacrifice, and the Offerer was accepted and restored to his privilege as a worshipper.

This we recognize as a beautiful type of Christ's death and resurrection. The death upon the altar of the Cross was at once the satisfaction and also the propitiation for our sins and the resurrection was the evidence of the acceptance of the Sacrifice. He died for our sins and rose again for our justification. Hence we have three parts: the Victim, the Priest, and the Altar. But the Offerer was an essential part of the Sacrifice, and the Offerer in the case of a special Sacrifice must actually and personally

offer the Sacrifice. The Offerers were to be every soul who feels the need of offering a Sacrifice to God, and the great number of these were not yet born. To meet their want our Blessed Lord instituted the Holy Eucharist. By means of it, all who are present and join in it with intention really become the Offerers of that Sacrifice made once for all on Calvary, and add the fourth part, and continually, by appropriating it to ourselves, complete that Sacrifice.

Now if we can follow the teaching of the type: that Sacrifice was finished on the Cross, the Altar of Burnt Offering, and is then only offered through His earthly priests and in our Eucharists; that offering, all the ordinary offerings of the people were not carried into the Holy of Holies, but were completed at and in connection with the Altar of Burnt Offering which is universally recognized to typify the Cross on Calvary. This was the case with the great majority of the offerings of the Law; and they are right according to the teaching of the type who maintain that we offer in our Eucharists what was offered on the Cross, and that what we offer was completed, so far as Christ's part was concerned, upon the Altar of the Cross.

This seems to me to be true of all our personal offerings of the Holy Eucharist whether it be as our sin offering for the remission of our sins and the sins of the whole Church, or as our whole Burnt Offering, of the consecration of ourselves, our souls and bodies, in union with Christ's perfect offering of Himself, or as our Peace Offering, when we feed at God's Table and partake of the same food that was placed upon His altar, the Cross, and being not consumed but changed into a resurrection body ascended to the Father; viz., the Body and Blood of Christ. In our personal use of the Holy Eucharist this type, if I am right, explains the aspect in which we should view it, and we should then connect ourselves with Christ on the Cross and only with His one full, perfect, and sufficient Sacrifice, made and completed there.

Now there is another type of Christ's work for us in the Sacrifice of the Day of Atonement. The essential part of it was in the use of the blood of the victim or victims, for there were more than one. The blood was taken by the High Priests into the Holy of Holies, the type of heaven, and sprinkled or offered by the High Priest before the Mercy Seat, the type of God's Throne in heaven. In this offering or sprinkling he was said to make an atonement for himself and his house and for the Holy Place because of the uncleanness of the Children of Israel (Lev. xvi. 16). And then he cleansed the Altar of Incense, and finally the Brazen Altar. The typical, sacrificial communion with God was thus restored, and priests and people might continue to offer their sacrifices acceptably to God. Had it not been for the services of the Day of Atonement it would have been impossible for them to offer sacrifices and so obtain forgiveness of sins, or to worship God, and have fellowship with Him. Now the Epistle to the Hebrews tells us that "Christ being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say not of this building, neither by the blood of bulls and goats, but by His own blood He entered in once into the Holy Place." In chap. viii. 3, we read: "For every High Priest is ordained to offer gifts and sacrifices; wherefore it is of necessity that this Man have somewhat also to offer"; and in chap. ix. 7, we are told that "Into the second" (that is the Holy of Holies) "went the High Priest alone once every year not *without blood* which he offered for himself and for the errors of the people." We can then only understand that in a real way Christ, the true High Priest, entered the true Holy Place, Heaven, with His own Blood, and as it was necessary that the earthly patterns of heaven should be purified with blood, so v. 23 tells us that the heavenly things themselves need also to be cleansed, but with better things than the blood of bulls and goats, even with His own blood.

This is a mystery that we cannot fully explain perhaps, but it is a positive fact as stated by the Epistle to the Hebrews. And we can interpret the effect of it by the type of the High Priest purifying the Holy Place and all the Tabernacle and restoring or keeping open the privilege for the people and priests to offer sacrifices and worship God and have fellowship with Him.

Now here we undoubtedly have an aspect of Christ's work that was not completed on the Cross, but was carried up into heaven and was or is by a continued manifestation of Himself being completed or accomplished there. "Christ has entered into the Holy Place . . . now to appear in the presence of God for us" (Heb. ix. 24). The words seem to express a con-

tinued action and are still clearer in the Greek. But if we call the ceremonies of the Day of Atonement sacrifices, and if they are a type of one aspect of Christ's work of Atonement, then we must admit that it was not completed by His death upon the Cross, but finds its purpose and accomplishment, so far as that aspect is concerned, in Christ's entrance into heaven and now appearing in the presence of God for us, that is His Intercession.

It seems to me therefore that there are some aspects of Christ's Sacrifice that we must consider accomplished on the Cross, and another aspect that is accomplished in heaven by His intercession there. Nor do the words of our Prayer Book contradict this. In this latter aspect the Sacrificial part of it in the sense of the slaying of the Victim was accomplished on the Cross. And that Sacrifice on the Cross was a full Sacrifice in that it comprehended all the aspects of the Old Testament sacrifices and was perfect in that it needed not to be offered again. This is the use of the word in the Epistle to the Hebrews in contradistinction to the Sacrifices of the Law which needed to be offered frequently.

And now we can note a difference in the relation of the people to the two kinds of Sacrifice as shown in the types. The High Priest offered the Sacrifice of the Day of Atonement. He offered it for the people, to be sure, but it was at God's ordaining, not at their own felt want. They were not conscious of the depths of defilement, and God directed the High Priest to offer it and cleanse the Tabernacle and all the people. It was rather offered for them by the High Priest, than were they the active offerers, as was the case for example in the Sin Offering or the trespass offering. And also its object was not, as the Sin Offering, for the propitiation of a particular sin or transgression, nor as the Burnt Offering as an act of consecration, nor as a Peace Offering of fellowship with God. It was a Sacrifice for Atonement or purifying, whereby these other Sacrifices might continue to be offered.

And now can we not think of our great High Priest as a part of His work for us, cleansing the heavenly things by His sprinkling of His own blood before the true Mercy Seat, and thus by His intercession for us, making it possible for us to continue our worship and fellowship with God and offer our Eucharists? We can be said also not, as in the other aspects of it, to be actively the offerers of that aspect of Christ's Sacrifice. He, our High Priest, did it for us. Yet it is a real part of His sacrifice of Atonement for us, and we can, as Israel of old, rather only acknowledge our uncleanness and gladly accept His work for us. In that respect we rather "Do it in remembrance of Him" than actively offer it for ourselves. It is part of the "immeasurable benefits which by His precious blood-shedding He hath obtained for us." In my own mind I find this expressed in the words, "Sacrifice of praise and thanksgiving," as I see the Sin Offering in the remainder of the sentence, and the whole Burnt Offering in the next sentence, and the Peace Offering in the act of communicating.

I believe I have here a real distinction although I fear I have clumsily stated it. And if so, then I can see truth in both sides of this discussion.

C. S. SARGENT.

Indianapolis, May 30th, 1901.

To the Editor of The Living Church:

MANY of us, I feel sure, sympathize with Fr. Carr in his contention as to the Eucharistic Sacrifice, and the doctrine laid down by Fr. Carr in his letter many more besides himself hold and teach.

But is it possible (I write under correction) that both Fr. Carr and the correspondent with whom he seems to disagree are not so far apart as it at first seems?

Did not our Lord when He entered within the Veil in His Glorified Humanity enter also into the Eternal Present? Is there any historic past with God? Time and space, if I understand rightly, *is not* with God. The Sacrifice of the Cross today is called the Unbloody Sacrifice, because each Sacrifice of the Altar, although a new human act, is an integral part of the Sacrifice of Calvary; but would not the Sacrifice of Calvary be incomplete without the oblation of our Lord in heaven? That oblation was made but once, but it was—perhaps I had better use present time and say *is*—made in Eternal present time. Hence the oblation is ever being offered before God in heaven.

St. Andrew's Church, Buffalo.

HARRY RANSOM.

Editorials and Comments

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PROPOSED CANONICAL LEGISLATION.

Report of the Committee to Prepare a Body of Canons establishing Courts of Appeals. House of Deputies, 1901.

IN ADDITION to the report mentioned above, we have received the careful and pains-taking *Report of the Joint Commission on the Revision of the Canons*, which we are reserving for future consideration, and the *Report on Marriage and Divorce*, which we have already partly considered but shall revert to again; but we shall first consider the special subject treated in the report mentioned at the head of this article.

The report is published in accordance with the instruction of the last General Convention, and emanates from a committee consisting of the very flower of the membership of the lower House. Indeed the very weight of the names signed to it is a source of embarrassment to one who must consider it and make suggestions looking toward any possible improvement.

The committee consists of the Rev. Drs. F. P. Davenport, John H. Elliott, Chas. T. Olmsted, and Geo. M. Christian; Judges Charles Andrews and Robert Earl, the Hon. Miles F. Gilbert, Chief Justice Melville W. Fuller, and the Hon. Francis Lynde Stetson. The plan proposed embraces the division of the country into five judicial departments for the purpose of Courts of Review. In each of these departments there are to be elected by General Convention a Bishop, three presbyters, and three lay communicants, as members of such Court, with the Bishop so chosen as its presiding officer. The Courts of Review are granted jurisdiction over cases in trials of a presbyter or deacon, appealed from any diocesan court. Any presbyter or deacon convicted of "any canonical offense" may appeal to this Court; while in an acquittal in any case "involving a question of doctrine, faith, or worship," the "Ecclesiastical authority" of the Diocese in question may appeal; but just who is included in the "Ecclesiastical authority" is not quite clear. The term is ordinarily used with reference to the Bishop of a Diocese. But if he is intended as the proper authority to appeal in case of an acquittal in his own diocesan court, then his function would seem to change at the time of such appeal, from trial judge to prosecutor; while apparently the prosecutors in the trial court drop out. Here would seem to be a very unusual arrangement, and it would not seem fitting that a Bishop, having already acted as trial judge, should afterward prosecute one of his clergy in the Court of Review. But that is not all. The Bishop, who presumably acts

as judge in the trial court, or who at least is generally charged with some judicial duties during the trial by the various diocesan canons, after having *acquitted* a defendant in his own court, may then appeal, and must thereupon act as prosecutor; and if conviction is had in the Court of Review, he must then, having already *acquitted*, and afterward *prosecuted*, proceed to *pronounce sentence* on the man whom he has already first *acquitted* and afterward *prosecuted*! Clearly our learned jurists were caught napping when they created such a condition.

The obvious fact is, that if an appeal is to be given *against* the accused in case of acquittal—which is contrary to the common law that a man may not be placed twice in jeopardy for one offense, but which may possibly be justified by reason of the importance to the Church of guarding against a wrong decision in cases involving a "question of doctrine, faith, or worship,"—the proper parties to appeal are not the "Ecclesiastical authority" of the Diocese, but the prosecutors in the trial. We cannot say that we are ready to indorse a provision for an appeal against an acquittal. Even an erroneous acquittal in a trial court on a doctrinal case would not commit the Church collectively to false doctrine, and the erroneous precedent thereby set might afterward be reversed. It would be far better in our judgment to allow an appeal only to the defendant. But if an appeal from an acquittal is to be allowed at all, surely it ought to be granted to the prosecutors, and not to the "Ecclesiastical authority."

WHEN A CASE comes for trial in a Court of Review, it is provided that the case shall be heard "upon the record of the Trial Court," and that "no new evidence shall be taken by the Court of Review, except for the purpose of correcting the record, if defective." But if the appeal is to cover the question of fact as well as questions of law and of faith, it would seem as though there should be a provision whereby new evidence might be admitted.

Of the seven members of the Court of Review, at least six must be "continuously present." A vacancy in the episcopal membership is filled by the senior Bishop of the department; vacancies in clerical or lay membership, by taking a member from an adjoining department. Surely a less cumbrous and expensive plan might be devised. Remembering that elections would be only triennial; that clerical members might often have removed from the department, and that lay members would frequently be unable to give their time to the Court and would frequently, therefore, resign when a knotty trial was impending; it will be clear that there would almost invariably be one or more vacancies to be filled from adjoining departments; and as the whole country is divided into only five such departments, this involves travel from a long distance, with consequent large expense, and practically a large difficulty in convening the Court at all, and in holding it together. We cannot think that such lack of flexibility in the provisions for membership can be necessary.

Five members of the Court must concur to pronounce a judgment, and failure to reach such concurrence affirms the decision of the trial court. In case of an affirmation of conviction, the case goes back to the Bishop of the trial Diocese for sentence, who therefore upon having, as Ecclesiastical authority, prosecuted, now sits to pronounce sentence! In case of a reversal of a previous acquittal, it is not clear whether the case would be remanded to the diocesan court for a new trial, or whether it would simply be remanded for the pronouncement of the sentence by the Bishop. It would appear from §xvii. that either course might be pursued. The uncertainty ought of course to be cleared up.

Provision is made that in case of any general provincial system being arranged, each province shall constitute a judicial department.

PROVISION is further made for a final Court of Appeal, to consist of all the Bishops entitled to seats in the House of Bishops, with final jurisdiction upon "questions of doctrine, faith, or worship." Again appeal is allowed to either party, so

that a twice rendered acquittal may still subject a defendant to this possible new hearing; but with this limitation, that either party desiring to appeal to this final court must first receive the "written concurrence of the Bishops of the Department in which the judgment was rendered"; which would seem to require the unanimous consent of the dozen or more Bishops resident in that department. This provision, whereby one Bishop in the department could effectually block an appeal, seems too severe. It would seem to be ample security against unnecessary appeals if the consent of a majority of the Bishops within the department should be required; especially as concurrence in a judgment requires only a majority vote, with the singular proviso "that unless three-fourths of the Bishops entitled to seats in the House of Bishops concur in a decision it shall not be a precedent in future cases."

HAVING thus rapidly stated the outlines of the two canons reported by the committee, and having suggested some glaring defects that need only to be pointed out to insure correction, we would now consider the subject as a whole.

Courts of appeal are very desirable in this Church. We have to-day no redress from the prejudice, the bias, or the mistakes of a diocesan court. A priest is almost wholly at the mercy of his Bishop; and in no respect is the high character of our Bishops more clearly shown than in the almost total absence for many years past of partisan proceedings against any of their clergy. But the fact remains that the condition itself is anomalous and ought to be terminated. The very fact that there is opportunity for an extra-diocesan appeal would almost invariably act as a check upon partisan decisions. Yet the check itself depends upon its practicability as a working measure.

With full appreciation of the pains-taking labors of the committee, we venture to ask whether the system they have devised is not so unwieldy as to be difficult of operation? Let us recall how few, happily, are the cases which come before our diocesan courts; and how very seldom therefore the Courts of Review would be called together. Notwithstanding this infrequency, each General Convention would be called upon to elect five several boards each consisting of one Bishop, three presbyters, and three laymen. That the election would very soon degenerate into a mere form is inevitable. The office would sink into a passing honorary title, and there would be little or no effort to inquire into the capabilities of the nominees. If the Vice Presidency of the United States was once fallen into that danger, how much more likely would this office thus fall, when there would not be one chance in twenty-five that the parties elected would ever have any duties to fulfil. Yet the importance of the duties when at long intervals they would suddenly require performance warrant the greatest care in the choice of such officials.

The fact is, practicable Courts of Review pre-suppose a working provincial system behind them. The committee have done exactly what they were instructed to do, and ought not to have done more. Yet it is true that we have begun at the wrong end in planning these courts first, instead of fitting them into their due place in a wise provincial system. We cannot overlook the fact that the plan for such a system which we outlined two weeks ago would, without a greater amount of legislation than is contained in the drafts of the two canons contained in this report, accomplish all that is here intended, and solve so many other of our continually arising clashes, that it seems most unstatesmanlike for us to abandon the greater and contend for the fragment that, though important, yet deals with the least immediately pressing of our difficulties.

But a more flexible plan for Courts of Review, whether growing normally out of a carefully arranged provincial system, such as previously outlined, or enacted according to "departments" as suggested by the present committee, might be devised on some such plan as the following.

In case notice were given of an appeal to a Court of Review, let the Standing Committee of each Diocese within the department or province draw by lot the name of one clerical and one lay member of its own body. Let these names be certified to whatever central officer may be created; if in a general provincial system, it would be to the Archbishop; if in this "departmental" plan, it might be to the Bishop of the Diocese in which the case had been tried and appealed. That officer might then prepare the list of the names of the clergy and laity—about fifteen of each if the country were divided into five departments, or about a dozen of each on our plan for seven provinces—and also a list of the eligible Bishops in the same province or department. The two parties to the trial would then

exercise the right of challenge until the number desired—fixed by this committee at one Bishop, three presbyters, and three laymen—be reached. We venture to express the belief that thus, without going through the necessity of triennial elections to an office that would usually be merely honorary, but would suggest litigation, we should have a Court of Review that would (a) consist of more representative and generally more able men; (b) be less liable to partisanship; (c) be more flexible and easier to convene; (d) less liable to vacancies; (e) give an opportunity to fill vacancies in the Court without going outside the department or province; and (f) afford an opportunity for peremptory challenge to both parties.

We beg to commend these considerations very earnestly to the members of the committee, to the members of General Convention, and to the Church at large.

We should be ready to accept the provision for a final Court of appeal as outlined by the committee, except that the unanimous consent of the Bishops of the department to an appeal ought not to be required.

IT MUST now be clear to every Churchman that we have not been systematic in our attempted reforms. We have revised without materially improving our Constitution. We ought to have re-considered our whole system in that revision and adjusted it to the imperative demands of the larger life of the Church in this new century. We have outgrown the constitutional methods now in use. We feel that the Constitution tentatively constructed in 1898 should not be ratified, but that perhaps a resolution should be passed indicating the lines of reform which should be made in the new and permanent Constitution which the Church demands, and that a new commission, thus instructed, be appointed to draw up such an instrument. We feel, too, that elaborate canonical revision should be postponed until the Constitution be finally constructed in permanent form. Let us finish the foundation before we construct the steeples.

In the meantime it might perhaps be well to have canons passed on the lines of those recommended by this committee; modified as we have suggested. The legislation would indeed be tentative; but it would serve to bridge over the next few years through which constitutional or canonical revision is pretty apt to extend, and would at once put an end to the anomalous condition in which our clergy are placed. The changes which we recommend in these canons are those which can easily be made, and the careful labors of the able committee may well be utilized until a more complete system may be framed.

The Church must grow into larger conceptions of duty and work before these larger plans can be carried out. We must outgrow our partisan littleness, cultivate a broader spirit, and desire in good faith to extend our missionary work by whatever means may be within our power, before such permanent legislation will be practicable. It is a mark of statesmanship, however, to look ahead and prepare for the legislation of the future.

IT IS the point of wisdom to give some thought in advance to the important position of the chairmanship of the House of Deputies at the approaching General Convention. Three years ago, when Dr. Dix declared that his acceptance of the post must be understood as being for the last time, he brought regret to the entire membership. Of the many distinguished men who have occupied that high position, none, we feel certain, has ever so won the *unanimous* approval of the whole number of the House, as Dr. Dix. His unanimous re-election would be a foregone conclusion for as many years as he would permit his name to be used. Even now, remembering his words of declination, we cannot forbear the expression of a hope that a possibility of greater physical strength than he had looked for, may induce him to say the single word which would be welcomed throughout the whole body of the American Church. Dr. Dix would unquestionably be the unanimous choice for chairman at San Francisco if he should feel that his strength would permit him to accept.

But assuming that this is out of the question (though yet hoping this assumption may be incorrect), it would be a mistake to have no thought given to a successor until the time of election occurs. There would then be a difficulty in uniting on a single deputy, because no one man would be well known to even a majority of the House. This makes it essential that thought be given to the subject in advance.

Among the names of those already elected as deputies there

are several—perhaps more than can be thus described—who would be in every way fitted for the chairmanship. One such deputy who would seem to us to combine the several qualities requisite in a presiding officer is the Rev. J. H. ELLIOTT, D.D., of the Diocese of Washington. Dr. Elliott's dignified, quiet manner will be recalled by those who have observed him in past General Conventions, while his eminent fairness, his coolness in debate, and his surpassing ability in "steering" through complicated parliamentary questions, suggest him as a worthy successor to one whose abilities in the chair cannot be surpassed. We happen to know that the late Dr. Faude of Minnesota had it in mind personally to place Dr. Elliott in nomination, had it been his privilege to again represent his beloved Diocese in the House of Deputies; a privilege which only his death could have frustrated.

Dr. Elliott's experience in General Convention dates back to the year 1880, and since that date he has sat in each Convention up to the present time, and has also served frequently on committees of the greatest importance. We have no knowledge whether he would be willing to accept an election to the chairmanship. We have no desire to embarrass him with the inquiry. We feel, however, that the deputies could not do better than to give him their support, in the event that Dr. Dix's declination must be considered irrevocable.

WE HAD not intended again to allude to the weekly observations of our contemporary in Philadelphia. Week by week, with occasional intervals, there has been an unceasing round of discourtesy, generally to Bishops, sometimes to others. At first, attempts were made by various correspondents to show the editor the true state of things which he had misrepresented; and each time his correspondents were answered by a new tirade of discourtesy—to use the mildest term applicable. We shall not reproduce, nor answer it. We regret the necessity for alluding to it. This latter seems to exist, however, on three grounds.

I. In the issue of the paper in question for May 25th there was a very unpleasing slur upon the Church booksellers of the country. We ourselves, having had very intimate acquaintance with the subject, were tempted to make a reply, showing some facts. We refrained, because it was disagreeable to us to be involved in controversy with the periodical referred to. Mr. Edwin S. Gorham, well known to all Churchmen, who, in spite of the difficulties attached to the business from a financial standpoint, maintains a Church publishing and bookselling house in New York, and whose many years of experience in the same line qualify him to express an opinion, attempted a reply to the unjust accusations. The reply was printed in the same periodical for June 1st, but with the omission of the following paragraph, and with nothing to show that an omission had been made, Mr. Gorham's name being signed to the article—an omission characteristic, we fear, of a paper that is more ready for abuse than for praise. Mr. Gorham was defending the Church booksellers, and in the paragraph thus omitted had written:

"At no time in its history, has this Church had more notable names of this kind than those of Mr. James Pott of St. Thomas' Church, New York; Mr. E. P. Dutton of Grace Church, New York; Mr. Edwin Young of Trinity Parish, New York; Mr. Thomas Whitaker of St. Bartholomew's, New York; Mr. L. H. Morehouse of Milwaukee; and your own city contributes to the list the names of Mr. George W. Jacobs and Mr. George C. Thomas, Jr., the latter a son of one of the most distinguished and generous Churchmen of our times. It is unfortunate, to say the least, that such men as these should be attacked by implication if nothing more, in the columns of a paper which professes to support the same cause."

II. The editor continues to harp upon a despatch purporting to come from Milwaukee, published some time ago in the New York *Tribune*, the source of which THE LIVING CHURCH has not been able to discover, the truth of the statements contained in which has been authoritatively denied. We happen to know that in an emphatic personal letter to the editor of the Philadelphia paper, the Bishop of Milwaukee declared the *Tribune's* statements to be erroneous. The Bishop of Indiana made the same declaration publicly in two letters to the Philadelphia paper, both of which called upon his head the abusive language of its editor. The latter still assumes the Bishops to be adequately represented by that despatch.

III. We beg to suggest to such Churchmen as are troubled and scandalized by the weekly remarks of our contemporary, whether the time has not come to meet these attacks with silence? The attempts to show the truth to and to reason with the editor in question—attempts made both privately and

publicly—have failed. We cannot see that any good can come from further attempts, and for the welfare of the Church we should be glad to leave all further consideration of questions at issue to the wisdom of the House of Bishops.

And to all those who have been the victims of such vituperation, we beg to extend our congratulations. "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for My sake. Rejoice and be exceeding glad, for great is your reward in heaven; for so persecuted they the prophets which were before you."

THIS is an excellent bit, taken from the address of a Unitarian minister in Boston, the Rev. Paul Revere Frothingham, as reported in the Boston *Morning Journal*:

"One reason we haven't had more loyalty to Unitarianism is that Unitarianism hasn't been definite, hasn't had any flag. . . . A great many Unitarians," he said, "are migratory. They nest in winter in Unitarian pews, but in summer they are found billing and cooing out of the Prayer Book under Episcopal eyes, and twittering the Apostles' creed." (Applause.)

We should like to know just what was intended to be covered by that concluding "Applause"; and also, to know how Unitarianism could become "definite," without becoming at the same time that superlatively horrible thing, "dogmatic," which Unitarians so greatly abhor.

And we feel for our Unitarian brethren over that summer "billing and cooing out of the Prayer Book under Episcopal eyes," which well illustrates the "indefiniteness" of Unitarianism.

Another limitation of Unitarianism, which must interfere sadly with "loyalty" to the 'ism, is the fact that it has ceased to be loyal, even in the degree it once purported to be, to Christianity itself. Dr. Edward Everett Hale, one of the brightest lights of the cult, is reported in a Boston paper to have said at the recent banquet which terminated the Unitarian anniversary week, that "there might not be many Unitarian churches in America, but there are 5,000,000 homes that, if they haven't got a Bible, have a copy of Ralph Waldo Emerson's essays." (Applause.)

What is this but the echo of the Jewish cry, "Not this man but Barabbas!"

ANSWERS TO CORRESPONDENTS.

E. S. L.—The Church as an organization is not charged with duties relating to the economic structure of human society. Such duties rest upon the State, which, like the Church, has her own duties to perform. Church and State have sometimes interfered with each other, generally to the detriment of both, but this does not lessen the God-given responsibilities resting on each. While the Church therefore is not charged with such duties, yet Christian people are; but it is their duty to perform them as good citizens, animated by the Christian spirit, and not through the corporate agency of the Church. Hence the great bulk of the philanthropic progress of the past nineteen centuries is due to the teaching of the Church, as shown forth by her children, but not to her corporate legislation.

An illustration of this may be found in the duty of voting at elections. The Church teaches those principles which should guide a man in his choice of men and measures; yet the Church corporately ought to take no part whatever in the election itself.

A SUBSCRIBER.—A Pro-Cathedral is a parish church used for Cathedral or diocesan purposes, but without the formation of a legal Cathedral organization, and without a Cathedral chapter.

H. W. B.—(1) The Roman use of colors generally prevails in preference to the old Sarum use, principally because scholars have never been able to discover just what the latter was, and because the Roman use is very much more simple and easier to follow. Sarum ceremonial in general was more elaborate than Roman.

(2) We cannot recall any reliable work in print treating on the Sarum use. You will find Staley's *Ceremonial of the English Church* a useful work.

DR. FLINDERS PETRIE, who is excavating at Abydes, reports some remarkable discoveries, which throw light upon Egyptian history of the first dynasty, many centuries, perhaps thousands of years, earlier than the age of Moses. He has discovered some splendid jewelry, beautifully set in wrought gold, the decorations and toilet objects of Menes, the founder of the monarchy. This ought to remove the objections of certain critics to the early date of the Mosaic records, on account of the mention of cunning work in gold and precious stones. "Of Zer, the successor of Menes, a most astonishing find has been of the forearm of his queen, still in its wrappings, with four splendid bracelets intact." The jewelry is thought to be 2,000 years older than any previously known. "The arm of the queen had been broken off by the first plunderers, and laid in a hole in the wall of the tomb; there it had remained neglected by the four parties in ancient and modern times, who had successively cleared out the tomb." Her very late Majesty could have little imagined her finery would have a fate like this.—*Episcopal Recorder*.

Literary

Politics and the Moral Law. By Gustav Ruemelin. Translated by Rudolf Tombo, Jr., Ph.D., with an Introduction and Notes by Frederick W. Holls, D.C.L. New York: The Macmillan Co. Price, 75 cts.

This little treatise is made up principally of an address delivered by the late Chancellor Ruemelin, Nov. 6, 1874, before the students of the University of Tübingen, and is a timely contribution to a most interesting and absorbing subject, especially at this epoch, when the nations of Europe and the United States have entered upon so many and so novel undertakings. The questions propounded are, "Is politics subject to the moral law of private life?" and "Does politics possess an independent principle for the guidance of its actions?" The author answers the first question in the negative and the second in the affirmative. By a strong chain of argumentation, he endeavors to show that the State is exempted from the law of love, which is the law for the individual. And he even declares that, although righteousness exalteth a nation, a State cannot always regard the claims of justice. We note, however, that he does not exempt statesmen themselves from the observance of these two basal principles of life, and that he repudiates with energy the infamous doctrine of Machiavelli, that for political ends, even crime is a justifiable means.

The key-note of the book is the old maxim "*salus publica suprema lex esto*," which Ruemelin sets forth as the reason for the answer he gives to the second of his two questions above propounded. And he shows, both by argument and by citations from history, how statesmen have been, and are, forced in the preservation of the many interests confided to them, to act upon this well known rule.

The inspiring and helpful thing in the treatise, written undoubtedly to justify the means employed for the unification of Germany, is the fact that the author does not deny that there is a science of State morality or political ethics; rather does he seek to construct one. It is herein that Ruemelin fails. To say that politics is not subject to the moral law of private life, and then to affirm that "politics and morality as this latter expression is commonly used, hold coördinate positions, both being included in the higher conception of ethics or the moral law," is somewhat confusing. Nor are we helped very much by the saying that "politics, justice, and morality . . . are but the closely interwoven branches of a common stem."

We are on firmer and surer ground when Ruemelin avers that as a fact the historical development of politics and of moral law shows a constant mutual *rapprochement*. This very fact indeed proves that politics, whatever it may be now or may have been in the past, ought to be brought within the domain of the moral law, which is an indivisible thing and must be the same for the whole creation. It is just herein that the introduction by Dr. Holls comes into consideration and is a helpful contribution to the subject-matter under discussion. We agree with him that "The Peace Conference at the Hague has accomplished the federation of civilized States for justice among themselves," and we add that it is a great and decided step towards bringing all the nations within the scope of the immutable moral law of God.

W. P.

RIVERSIDE BIOGRAPHICAL SERIES.

Ulysses S. Grant. By Walter S. Allen.

Meriwether Lewis and William Clark. By William R. Lighton.

John Marshall. By B. Thayer.

Boston: Houghton, Mifflin & Co. Price 75 cents each.

Here are three little books of genuine merit. Mr. Allen has evidently thought a great deal about Grant before beginning to write. The weaknesses of Grant's youth, including his spasmodic intemperance, and his singular lack of military enthusiasm, are pointed out, and then, without any flourishes, the biographer tells how Grant seized the opportunity the war gave him. Short as the little book is, it gives due honor to Rawlins, the sterling friend, who stood by Grant in his sorest trials and steered him away from his besetting temptation. A misprint turns "Borie" into "Boise," but this will doubtless be corrected in a later edition. Mr. Allen is determined to be just, and to avoid hero worship. All he says in Grant's favor is merited, but

we think he is too severe in his review of Grant's Administration.

Lewis and Clark ought to be joined together, and the welding is a piece of excellent workmanship. Mr. Lighton is a good narrator, but he steps aside and lets Thomas Jefferson tell the story of the early career of Meriwether Lewis. Those few pages furnish a noble sample of Mr. Jefferson's best writing, and Jefferson's ordinary writing was by no means poor. Mr. Lighton then resumes his task, and, with judicious extracts from the reports, tells how Lewis and Clark went out, not knowing whither they went. It is a story of hardship and heroism. Gentle reader, do not think us too much of a spread-eagle if we say that American boys ought to know more about Lewis and Clark's expedition than they know about the *Anabasis*. Mr. Lighton has a sense of humor that makes him relish Captain Clark's onslaughts on spelling and grammar.

A hundred years have passed since John Marshall became Chief Justice of the United States, and a neat little biography of him makes a pleasant centennial souvenir. One who has not opened Mr. Thayer's book might suppose that it would be a mere rehash of Flanders and Magruder, but a reader will not turn many pages without finding that Mr. Thayer is a man who picks his ground warily. There is no need to say that John Marshall was a great judge and a sincere patriot, for that goes without saying. Mr. Thayer also recognizes that Marshall was a rigid Federalist, and holds that the partisan sometimes influenced the judge. We are told why able lawyers of Democratic views have differed with Marshall. The account of Marshall's lifelong cheeriness, indeed of his broad school-boy fun is so good that one wishes for ten or a dozen more pages.

ROLAND RINGWALT.

A New History of the Book of Common Prayer, with a Rationale of its Offices. On the basis of the former work by Francis Proctor, M.A. Revised and re-written by Walter Howard Frere, M.A., Priest of the Community of the Resurrection. New York: The Macmillan Co. Price, \$3.00.

Every student is of course acquainted with Proctor on *The Prayer Book*, and we ought to be very grateful to Mr. Frere for his very successful re-writing of this standard work. It is brought down to date, and seems remarkably accurate in all its assertions. He carefully notes all the differences in the American Prayer Book, and the changes in the last revision.

It is refreshing to find the author frankly acknowledging "that all the existing English service-books are of the Roman type, with at most some small Gallican or Celtic features adopted into them." There is a singularly frank and open method of dealing with the subjects discussed, and perfect freedom from narrow, sectarian prejudice.

The author pays a deserved tribute to the American Canon as insisted upon by Bishop Seabury, and recognizes its superiority over the English Canon. Speaking of ending the canon at the Words of Institution, he says:

"The cutting off of all reference to our Lord's resurrection, ascension, and heavenly priesthood is likely to obscure the true view of the nature of the Eucharistic Sacrifice, as the offering which the Church presents on earth in union with our Lord's continual presentation of His sacrifice in heaven;"

and he gives in the note, references to Milne, *Eucharistic Worship*, 49, 57, 69. This is interesting in view of the recent work of Dr. Mortimer which attempts to refute the theory advanced by Mr. Frere, that the Eucharist is offered in union with our Lord's pleading the one Sacrifice in heaven.

Speaking of the rubric about taking any of the consecrated elements out of the church, he says:

"The rubric was not intended to touch upon the question of the Reservation of the Sacrament for the Communion of the sick; it is only concerned with the consumption of that which remains, and the ablutions by which this consumption is reverently and adequately carried out."

This volume contains all that is needed by a student of the Prayer Book, unless he is a specialist. It will be a most valuable book for use by theological students for class work and side-reading. We are sorry to note quite a number of typographical errors in the printing; which only prove that the most careful publishers cannot always attain perfection in their work.

FRANK A. SANBORN.

Christian Life and Theology. By Frank Hugh Foster, Ph.D., D.D. Chicago: Fleming H. Revell Co. Price, \$1.50.

This volume comprises the Stone Lectures for 1900, delivered at Princeton Theological Seminary. Their sub-title indicates more accurately their contents than their main title as

given above, viz., The contribution of Christian experiences to the System of Evangelical doctrine.

The purpose of the series is not primarily historical. The lecturer is concerned chiefly with the logical contribution of experience to what he names the Evangelical system of doctrine, with what it can contribute rather than with what it has contributed, with endeavoring to ascertain first what Christian experience really is, and then what naturally flows from it in the way of fundamental views as to God, man, and salvation. Experience has to do with facts, but it is also a fact in itself. The first lecture, after stating the general theme, gives an historical sketch of the discussions of experience since Schleiermacher, and then goes on to point out that the ultimate element of experience is found in the permanent choice of duty as such. Analysis of this ultimate element yields the ideas of duty, responsibility, and sin. The title of the second lecture is "The Originating Source of the New Birth." The expression *New Birth* has not here the meaning and significance we Churchmen are accustomed to give it, and what we believe to be its scriptural meaning. Here its meaning appears to be, a turning to God and choice of duty under supernatural impulsion. This divine impulsion and the consequent religious experiences leads on to the consideration of the doctrine of God. The third lecture passes on into the larger sphere of life and experience in the body of believers, beginning with the apostles' teaching and knowledge of the Lord Jesus. The Person of Christ, The Work of Christ, The Church, form the headings of the last three lectures.

It is not to be expected that Dr. Foster's discussion of the Church, and his ideas of her function, constitution, and ministry, will commend themselves to Catholic Churchmen; rather the contrary; but notwithstanding, the book, if read with discrimination, will furnish some profitable topics for further consideration and development by those who recognize the Church to be by divine ordering the "pillar and ground of the truth."

JOHN A. CARR.

Five Plain-song Settings of the Office of the Holy Eucharist in the American Church; Together with the Requiem Mass, Gloria Tibi, and the Creed for all occasions, the Sursum Corda and the Lord's Prayer for festal and ferial use. Adapted from the Ratisbon Gradual. By J. Wallace Goodrich. Boston: Dammell & Upham.

This handsomely printed book is published for the choir of the Church of the Messiah, Boston, and it will be found interesting to those who wish to enlarge the scope of their knowledge in the plain-chant of the Eucharist. The *Ite Missa Est*, and *Benedicamus Domino* have been adapted to *Amens*, a legitimate enough adaptation, and a real need to those who realize the propriety of a solemn *Amen* after the Canon, and at the close of the service.

It has been claimed that plain-chant is only adapted to men's voices. The practice and experience of Anglican churches prove the opposite, however, and such London churches as St. Stephen's, Lewisham, St. Mary's, Paddington, not to mention others scattered all over England, are examples of a high grade of excellence in singing, and a profoundly devotional effect.

We would have liked to see an organ accompaniment. Of course plainsong is excellent when sung without an instrument—given good acoustics and properly trained voices. The modern idea is, however, in favor of organ accompaniment, and so scarce are organists who thoroughly apprehend the *genre* of Gregorian music, and who have the necessary extempore-playing powers, that the accompaniment for organ would be a desirable addendum. This, however, might well be issued in a separate work for the organ desk. Given this, together with Batterson's Choir Office Book, the church has an abundant supply of good plainsong. Space does not permit a lengthy examination of all the music, but the treatment of the Lord's Prayer is noticeably good, the music of the words "For ever and ever" being repeated from "and lead us not into temptation," instead of something unauthentic being substituted. C. E. ROBERTS.

Vain Repetitions; or the Protestant Meaning of Batta. By the Rev. Jos. F. Sheahan. New York: The Cathedral Library Association.

Batta is the opening part of that word in the Greek Testament (WH), which has been translated in our English version, "Use not vain repetitions." Father Sheahan, however, fails to do justice to the little word "vain." It is not simply repetition as such, but empty—that is to say, meaningless—repetition, that our Saviour condemns, in which every reiteration implies a certain amount of fear, or distrust, that the preceding ones have not been heard.

The Highest Life. A Story of Shortcomings and a Goal, including a friendly Analysis of the Keswick Movement. By E. H. Johnson. New York: A. C. Armstrong & Son. Price, \$1.25.

Exhibiting the shortcomings of the Plymouth Brethren Movement, Unitarianism, and the Keswick Movement, the author attempts in what he calls *the goal* to present a better system of attaining to the Highest Life. Perfectionism has lured men in all ages to believe that it may be attained on earth by various means. The author's plan is as good as any of those he criticises. But while it contains the ethics of Christianity, it fails to go to the root of the matter, by leaving out sacramental grace. The Church has ever held that the beginning and sustenance of Christian living is in Baptism and the constant renewal of the life of Christ in man by partaking of the Holy Communion. With these as the foundation, the way of Prayer, Bible study, Meditation, and charitable work, are helps in the formation of Christian character, but not as this writer seems to imply, its chief resources. Protestantism fails because it dwells too strongly on the importance of the feelings, on the subjective life, and practically ignores the great objective facts of the Creed as the basis of all true and real Christian living. We would not limit God's power or the influence of the Holy Spirit. But the Christian life is as truly an organic development as the natural life, and therefore for ordinary cases as important.

JOSEPH RUSHTON.

An Highway There. By William Campbell Scofield. New York and Chicago: Fleming H. Revell Co. Price, \$1.25.

The author takes the title of his book from the prophet Isaiah, and applying it to Christianity, shows how God has prepared a way to everlasting life for all who seek it earnestly. The writer does not attempt to enter the arena of theological discussion, or to go deeply into all the questions connected with the purchase of man's salvation, but confines himself to the subjective aspect of the Christian life. To those who are satisfied with "the Bible and the Bible only" form of Christian revelation it may prove helpful, but because the organization of the Church and sacramental grace are ignored, we think Churchmen can find more satisfactory instruction and help in the spiritual life in writers belonging to the Church. We have no other fault to find with the book. It is full of the spirit of devotion and was evidently written to teach ideas that have impressed themselves strongly on the mind and heart of the writer.

George H. C. MacGregor, M.A. A Biography. By the Rev. Duncan Campbell MacGregor, M.A., Wimbledon. With Portrait. New York and Chicago: Fleming H. Revell Co. Price, \$1.50.

The portrait of the subject of this biography indicates earnestness, zeal, and determination. Desiring in early life to become a minister, he studied carefully and was devoted to his work and the ideal he had placed before him. He possessed many remarkable traits, and though his life ended soon after his ordination, he seems to have left a lasting impression on those who knew him. A loving hand has traced the outlines of a friend's life and characteristics and given us a clear-cut impression of his subject.

Power for Witnessing. By Albion F. Ballenger. New York and Chicago: Fleming H. Revell Co. Price, \$1.00.

We do not know why this book should deserve any special commendation, unless it be for the author's apparently sincere conviction that he is setting forth the means whereby one who is given to the subjective side of religion may work for God. It is milk for babes; not the strong meat whereby souls may obtain a clear conception of Christianity and live its deeper life of principle rather than the ephemeral practice of "testifying in meeting."

MR. GRANT ON A PROVINCIAL ORGANIZATION.

THE secular press throughout the country have taken up the plan for a Provincial organization of the American Church as proposed and outlined by THE LIVING CHURCH, and have, generally very intelligently, presented its chief features to newspaper readers of every section. Many of the papers have also interviewed various Churchmen, with the result that the necessity for such re-organization is seen to be very widely recognized, as is also its usefulness in preventing disturbing controversies over details of our work.

The following, being an interview with the Rev. Percy S. Grant, rector of the Church of the Ascension, New York, published in the New York *Tribune*, is one of the best expressions on the subject which we have seen:

"I think something of this sort ought to be done. We have

got to have a closer organization in the Episcopal Church. The Church is growing larger, stronger, and richer all the time, with obligations which are extending to the new territory of the United States, and the Church has no head. In fact, it seems to have been arranged with a direct purpose to prevent the creation of a general overseer of the affairs of our communion. We do not need an individual, who shall connect himself in any way with the declaration or interpretation of dogma, but we do need a business head, an administrator, whose business shall be to look after a multitude of things which the Bishops of the Diocese are too busy to attend to, or which fall, it might be said, in the interstices between the Dioceses, because they are not specially the business of any one Bishop.

"The Episcopal Church, at present, has much more of the congregational element in it than is generally supposed, or is generally consistent with the principle of episcopacy. The time has come, not to destroy the congregational elements in the Church, but, on the other hand, not to allow them to destroy the Church.

"I believe heartily that something must be done to organize the Church in a way that will express its breadth of doctrinal and ritual tolerance, and will make possible a more energetic leadership in new fields and in new problems. For instance, the machinery of the Episcopal Church is so antiquated that a new Diocese can be formed only by the vote of the General Convention, which meets once in three years. Consequently, the interests of the Protestant Episcopal Church in the Philippines, Porto Rico and Cuba have had to be delayed for over two years, or until the meeting of the next General Convention, in October next.

"The constitution of the Protestant Episcopal Church was modeled closely on the constitution of the United States, and I see no reason why the system could not be made completely parallel by having in the Church some one who might correspond with the President and Vice-President, with limitations of power which should prevent him becoming a nuisance in doctrinal and ritualistic disputes, which, I believe, can take care of themselves, but should give him a free hand as the business and administrative head of the Church."

A PROVINCIAL SYSTEM.

BY making the Presiding Bishop the Primate of the whole Church, says the *Providence Journal*, and by grouping the Dioceses into Provinces with an Archbishop at the head of each, a much more effective method of government would be instituted. There has been in the past a certain prejudice against such a step. Some persons have considered it undemocratic, and therefore unsuited to an American religious body; but this objection is plausible rather than real. It has been found in the development of secular government in this country that purely democratic means may defeat democratic ends. For example, the tendency in our cities is to take authority from city councils and give it to mayors. One man is more amenable to public sentiment than a body of men. So in the national government the power of the President tends to increase rather than to diminish. There are evils in executive authority, to be sure; but perhaps the evils of legislative authority are greater. It has been quite generally agreed of late that the existence of the Senate as a treaty-making power has had some deplorable results. Of course, the parallel between the government of a city or a nation and the government of a Church is not exact. But the point is that a reasonable concentration of authority may promote efficiency without threatening liberty.

Some eighty-five co-ordinate Dioceses make a clumsy machine for a convention meeting only triennially to control. Matters of interest and importance drag along from year to year, and then the consideration of them is crowded into three short weeks. But if Dioceses were combined into provinces, each under an Archbishop, local questions could be disposed of as they came up, and the General Convention would have its hands free for more important issues. Furthermore, the provincial system would not be essentially more undemocratic than any other form of Episcopal government. As a matter of fact, the laymen in the American Episcopal Church have a more potent voice in its administration than those of almost any other body which is not purely congregational. The form may be associated with monarchy, but the spirit is liberal to a degree. It may be that the provincial system will not be accepted quite yet, but in the nature of things it is almost certain to come in time.

DIOCESAN CONVENTIONS.—MISSOURI.

[Continued from page 186.]

burning words seemed to fall upon responsive hearts throughout the entire convention. Indeed, this convention, from first to last, manifested an interest and an enthusiasm, especially in the cause of missions in all departments, such as it perhaps never before evinced, and it was marked throughout by an earnestness peculiar to itself. All of which would inspire the hope of a new era beginning for the Church in Missouri. God grant that it may be so!

WOMAN'S AUXILIARY.

The annual meeting of the Missouri Branch of the Woman's Auxiliary was held in Schuyler Memorial House on Friday, May 31st, the President, Mrs. E. C. Simmons, in the chair, with a goodly attendance of its members. The reports from parishes were numerous and encouraging, while the reports of the various officers showed an advance beyond former years in all departments of work. The Treasurer reported all pledges paid in full with a balance remaining in the treasury. The sum accumulated for the United Offering has not yet reached the amount of that three years ago, but it is hoped that by continuous effort the same may be surpassed.

The annual election of officers resulted in the continuance of the same as for the past year. Appeals for four specific objects being presented, pledges were made for each in the following amounts: To the Woman's Hospital, China, \$83; to the Church in Jacksonville, Fla., \$132.50; to Bishop Holly, Haiti, \$54.50; to aid the congregation at Thyer in completing its church, \$102. No address was made, as time did not suffice. An invitation was extended to the Auxiliary to hold its meeting next fall in St. Stephen's Mission House.

LOS ANGELES.

(THE RT. REV. J. H. JOHNSON, D.D., BISHOP.)

THE sixth annual Convention met in St. Paul's Pro-Cathedral, Los Angeles, on the morning of Wednesday, May 22nd. At 10 o'clock there was a celebration of the Holy Eucharist, the Bishop being celebrant. The preacher was the Ven. Archdeacon Trew, the sermon being a strong and earnest presentation of the representative character of the Church, as the earthly Body of Christ; the members of the Convention being urged to sanctify in their hearts the business to be done in Convention by looking upon it as work to be done in the Name of the Lord Jesus, of whose Body they were representatives.

Immediately after the service the Convention assembled in the parish hall for business. The Rev. M. C. Dotten of Riverside was unanimously re-elected Secretary for the sixth time; and, as has been the case in each term of office, he appointed the Rev. Alfred Fletcher of San Diego, Assistant Secretary. The roll-call was answered by 40 clergymen and by about 70 laymen—all but three or four of the 47 parishes and organized missions being represented. The reports of the several regular committees indicated growing strength and well founded progress in all directions. The mission board reported receipts and expenditures of largely increased amount. The report of the Treasurer of the Diocese, Mr. Wm. Cresswell Musket, showed that all the funds were in good condition, and that the "episcopate endowment fund" had been increased by several thousand dollars.

A communication was received from the Trustees of the corporation known as "St. Paul's School." This corporation holds what remains of certain property in Los Angeles given to Bishop Kip many years ago for educational and other purposes. Some years ago steps were taken to establish a school; but much of the property was a source of expense rather than of income, and the scheme has proved impracticable. The Trustees now propose that, subject to the permission of the courts, they should transfer the property—which is valued at \$20,000—to the Trustees of the Diocese, for the purposes of the episcopate endowment fund. Mr. Henry T. Lee, the Chancellor of the Diocese, who read the communication, presented a resolution which was adopted amid applause, accepting the gift.

THE BISHOP'S ADDRESS.

At four o'clock there was a temporary adjournment and the Convention repaired from the hall to the Pro-Cathedral, to receive the Bishop's address. As is always the case with anything given forth by Bishop Johnson, in addition to points relating to diocesan concerns, there was matter for deep thought of a more general application. After referring to the loss sustained by the Church in the deaths of Bishops Creighton of London, Stubbs of Oxford, Wilmer of Alabama, and Barker of Olympia, he spoke of the General Convention, and the beneficial influence upon the Church on the Pacific coast which might be looked for from the approaching meeting in San Francisco. Turning to the endowment of the Diocese, he stated that the fund for that purpose had been brought up during the year from less than \$12,000, to about \$18,000, which during the coming year, by the receipt from St. Paul's School of its property, would be increased to \$38,000. Referring to the Hospital of the Good Samaritan, the one institution of the Diocese, the Bishop, who is President of the corporation, spoke of the necessity for its enlargement. It is

doing a splendid work, and during most of the year every room has been occupied, and many applications for admission have reluctantly been refused. There is hardly any endowment, and the hospital is dependent upon the payments received from patients. Yet during the year the board had done more than \$2,000 worth of charitable work, by admitting patients either wholly free of expense, or at rates largely below actual cost. As illustrating the fact that in this hospital Los Angeles is bearing the burden of humanity from other places, it was stated that at one time, when every room was full, not a single patient was a native of California, but all had come from the Eastern states or from other parts of the world. So soon as the money is received for the purpose, a much larger hospital will be erected on a better site. For this end the Bishop asks the assistance of Churchmen all over the continent.

THE ELECTIONS.

The elections resulted as follows:

General Convention: Clerical Delegates—Rev. Messrs. J. D. H. Browne, H. B. Restarick, B. W. R. Tayler, and A. G. L. Trew, D.D.; Lay Delegates—D. Cleveland, Henry T. Lee, J. Bakewell Phillips, and Thos. L. Winder.

Alternate Delegates: Clerical—Rev. Messrs. Alfred Fletcher, Fred. F. Johnson, Wm. MacCormack, and W. H. Wotton; Lay—Jas. F. Towell, Dr. J. E. Cowles, Dr. J. G. Baird, and Chas. D. Adams.

Standing Committee: Rev. Messrs. M. C. Dotten, H. B. Restarick, B. W. R. Tayler, and A. G. L. Trew, D.D.; and Messrs. D. Cleveland, J. A. Anderson, J. B. Phillips, and Thos. L. Winder.

Board of Missions all re-elected as follows: Clerical—Henderson Judd, Wm. MacCormack, Chas. E. Spalding, and Wm. H. Wotton; Lay—Chas. T. Hinde, J. B. Phillips, W. C. Mushet, and Dr. J. E. Cowles.

Registrar: Rev. Henderson Judd.

SOUTHERN VIRGINIA.

(THE RT. REV. A. M. RANDOLPH, D.D., BISHOP.)

THE 9th annual meeting of the Convention of the Diocese of Southern Virginia was held in Grace Memorial Church, Lexington, beginning Tuesday morning, May 28th. The sermon was preached by the Rev. Braxton Bryan.

After services, the body was called to order for business by the Bishop. The Rev. Thos. Spencer declined re-election as Secretary, and the Rev. M. P. Logan, D.D., of Wythville, was elected to fill the vacancy. Mr. Fortescue Whittle was re-elected Treasurer.

THE BISHOP'S ADDRESS.

"My brethren in neighboring Dioceses have referred with feeling to the diminution in the number of candidates for the ministry. I have no cause for special reference to the subject, except to remind both laity and clergy of the responsibility of their influence upon the Church through their children. You cannot choose a calling for your children, but a worldly atmosphere in your homes will prevent them in the majority of cases from choosing the ministry for themselves." The work among the colored people gives most encouraging signs of blessings from God. The Bishop urged all delegates elected to the General Convention to attend, and spoke at length concerning the ceremonies of public worship which are the subject of controversies.

THE ELECTIONS.

Elections were as follows:

The Standing Committee: Rev. T. M. Carson, D.D., Rev. J. J. Lloyd, D.D., Rev. R. J. McBryde; Messrs. C. M. Blackford, G. P. Craighill, M. P. Burks.

Mr. R. S. Thomas declined re-election as Historiographer, and the Rev. C. B. Bryan was elected to succeed him.

The following were elected deputies to the General Convention: Rev. Messrs. J. J. Lloyd, D.D., B. D. Tucker, D.D., R. J. McBryde, D.D., Carl Grammer, D.D.; Messrs. W. W. Old, R. E. Withers, C. M. Blackford, W. A. Anderson.

Alternates: Rev. Messrs. M. P. Logan, D.D., J. Cleveland Hall, D.D., O. S. Bunting, C. B. Bryan; Messrs. W. L. Zimmer, J. G. Osborne, T. C. Elder, Jacob Hefflefinger.

Most satisfactory progress was reported in collecting the endowment fund. Christ Church, Norfolk, was selected as the next place of meeting. Very interesting addresses were delivered during the Council by the Rev. W. Dudley Powers, D.D., Secretary of the American Church Missionary Society, the Rev. W. Cabell Brown, D.D., of Brazil, and the Rev. Jules L. Prevost of Alaska.

The Woman's Auxiliary to the Board of Missions held their annual meeting on Friday, May 31st. Very encouraging reports were read from every department.

BETWEEN the great things that we cannot do, and the small things we will not do, the danger is that we shall do nothing.—*Adolphe Monod.*

THERE are souls in this world that have the gift of finding joy everywhere.—*Faber.*

OBSERVATION OF AN X-RAY.

WE CLIP the following from the South Dakota *Representative*, being written evidently by a non-Churchman who came in contact with Bishop Hare's work in South Dakota:

I did intend to report some entirely different observations that have come to my attention during the last few days. They are interesting and important, but will keep. Why I prefer to report my very latest effort as an X-ray is because it interested me so much and will, I think, interest others so much, that it seems to demand precedence. Besides which, being an item of current news, it will suffer no delay. It will not keep.

The other day, being Sunday, I was exploring about the region of the Indian school on the verge of this city; not, as you might suppose, in search of Indian relics—bits of pottery, flint arrow-heads, etc.—a task in which I might be expected to be an expert. No; I was not there on any such anti-Sabbatarian pastime; don't suppose it for an instant. I was there, in short, because I wanted to see how a reverend Episcopalian Bishop would talk to a hundred and fifty Indian boys and girls, and how the hundred and fifty Indian boys and girls would take it. So I stole my way into the school itself at the tail-end of some other visitors, and arrived just in time to witness the beginning, and of course the middle and end, of the performance.

A tall, venerable gentleman sat on the platform at the end of a long room, big enough for a chapel, and with him another, younger and smaller. There was also a tall, grave man, whose air of command as well as gestures to the boys and girls who filed in with orderly steps and grave demeanor—all the more impressive on account of their dusky faces and generally long black hair betrayed their Indian blood, the girls with their teachers, on one side of the centre aisle, the boys on the other—designated him as the superintendent. Some of the youths of both sexes were nearly full-grown, and will, I presume, soon be returning to their native wilds, carrying with them such an impress of civilization as their school affords.

When all were seated and chairs were found for the few visitors, the young clergyman stepped forward and called for a certain hymn, which was well sung by the Indian voices, accompanied by an organ played by an Indian girl, while a small, dark choir behind her led the singing. After introductory exercises, amidst the silence and expectancy of something unusual, the stately, gray Bishop arose and with a soft voice and sweet smile, commenced to talk. And he talked, not as men in authority usually talk to their inferiors and to children. There was no commanding tone in his language and no lofty patronage. I struck my ray through his eyes and his tongue, deep into his heart, and there read his simple, loving, child-like nature. He had become all at once "as a little child." It was touching to see how quickly the children before him, and even the grave and elderly visitors, responded in their hearts, as it was revealed in their faces, to everything that was said. The children understood him from the very beginning, and their interest became keener and keener as the purpose of his talk unfolded itself and the lesson he was inculcating reached the full comprehension of his audience.

It was not a sermon; it was not even a long talk. It was just a familiar chat between the genial, whole-souled Bishop and a band of children. For the time being he was one of them and they knew it and evidently liked it.

He commenced with the little dramatic scene between the prophet Samuel and Jesse, the father of David, when God wanted a man to do something for Him—in this case He wanted to make a king reign over His people, and sent Samuel to Jesse for one of his sons. Jesse brought forward his sons, one after another, and one by one they were all rejected; neither of them suited God's purpose. Then Samuel asked if there was not still another son that he had not seen. Jesse owned that there was, but he was only a boy tending the sheep, but it turned out that God knew that boy and he was the very one that was wanted. Nobody else in the whole nation would do. So David was sent for and came and stood modestly before the prophet who was God's messenger, and who poured holy oil on David's head to consecrate him to his Master's service.

Then the Bishop showed how God often wanted men, and women, and even boys and girls, to do His work; not that He could not do it Himself, but because He loved those people whom He chose, and preferred to have them do it for Him. He told how, instead of sending a messenger, God prompted the heart of anyone He wanted, a boy or a girl just the same as a man or woman, and made them understand what they had to do. The worthy father told of his boyhood days, and of the boys

who did him good and those who tried to do him harm, some by acts of friendly protection or by good example, some by acts of enmity and bad example. By the time he was through with his talk everybody in the room understood that it was in the power of each of them to help do God's work in the world, and that whenever they felt prompted to lead or help some good movement or object they might be sure that He was behind it and was prompting them to take hold and do it. "Let us sing," he suddenly concluded. Then came a little prayer from his lips, and this interesting incident was practically over. I noticed, however, that Bishop Hare called forward the four Indian boys and the one Indian girl who had been confirmed in the morning service to receive at his hands a pretty little cross, and to receive a parting salute, and that all the other Indian boys and girls who had been brought up in the faith of the Episcopal Church, and who remained for his inspection after all the others had left, seemed much pleased with all that had happened. I think I discovered a good deal of truth and beauty in this pleasant hour spent at the Indian school. X - RAY.

KEEP FULL RECORD OF PERSONS CONFIRMED.

One of the best tests that the pastor has begun his work of instruction rightly, is that he should know accurately and fully the *names* of those whom he presents to the Bishop for "the laying on of hands." "I know My sheep," says the Good Shepherd, and am known of Mine." Again He says, "He calleth His own sheep by *name* and leadeth them out" (St. John x. 14 and 3).

The Church enjoins this divine example of the Great Shepherd of our souls as an obligation resting upon the Pastors of His flocks to follow, by her rubrics (see last rubric after the Catechism) and Canons (see Digest, Title 1, Canon 18, § IV. [1], pp. 54-55).

I beg, therefore, my dear Brother, for the sake of your candidates, for your own sake, and that of your cure, and of the whole Church, that you will not present to me any one on your own behalf whose *Christian name* you do not know, and cannot give me at the time of the service.

Careless confirmations are the fruitful cause of a great deal of the ignorance and laxity of the laity. They have often been more sinned against by the culpable neglect of their pastors at the season of their confirmation, than spontaneously remiss and careless themselves.

Many of our confirmees are adults, fully grown, and often brought up in their religious training outside of the Church. For such their confirmation is the *golden opportunity of their lives* to learn the fundamental verities of the Faith, the privileges and blessings of the Church, and to correct and root out the errors of the systems in which they have been reared.

The very best way for the Pastor to begin to grasp such an opportunity is to ask the candidate in private the first two questions in the Catechism: "What is your name?" The answer brings out the *personality* of the party, and then, "Who gave you this name?" The response brings out the religious history of the party, in what communion he was baptized and educated. Sometimes it will develop the fact that the party's baptism was defective, and perhaps that he was never baptized at all. In any event the answers to these two questions place the Pastor in a position to give intelligent and discriminating instruction to the candidates under his spiritual care.

When the baptism has been defective or unsatisfactory, it would seem to be the province of mercy to give the candidate the benefit of the doubt and administer the sacrament hypothetically, and in such cases as those, where no vows have been distinctly and openly made, to receive the parties into the Church, using the form provided in the Prayer Book for such as have been baptized in private. It may be said that in so far as the Church is informed and concerned, all baptisms outside of her jurisdiction, as well as those performed in houses, are *private*, and hence this service sufficiently and admirably meets all such cases.

It is worse than unseemly for persons who have never directly or indirectly made vows and promises, under the most solemn circumstances to publicly declare that they renew them, hence I would urge that in all such cases the Pastor should on some convenient occasion secure proper witnesses and receive the persons into the Church, using the form prescribed in the Book of Common Prayer.

In the case of married women, I desire not only that the Christian name in full be given, but also that the maiden name of the party be added, placed in brackets. Such should always be the form of entry in the parish register, in order to show the sources of lineal descent on the mother's, as well as on the father's side.

I have ventured to dwell upon this subject at some length, because of the almost universal neglect which seems to prevail in furnishing the Bishop, as our Lord's example suggests, and the Church enjoins, an accurate list of the persons confirmed at the time of his visitation.—*The Bishop of Springfield.*

Most of the life disasters in the world may be traced to poor foundations.

The ROMANCE OF KATE WINTHROPE.

By M. E. R.

CHAPTER VIII.

TWO DAYS later, an official-looking document was brought to Frank. Slowly he opened it, and as he read, his pale face flushed and his hand trembled; then quietly folding it, he placed it in his pocket.

Old Mr. Sterne, by his courteous and genial manner had become a great favorite, both with the officers and their families, and each house had made him a welcome guest, refusing to let him remain at the hotel in the town, which was none of the best. The next morning, while on his way to the hospital quarters to see Frank, an officer stopped him, and congratulated him upon his son's promotion, saying:

"We all knew Sterne was rapidly winning his straps, for a braver and more cool-headed fellow never lived."

Then he remembered the letter Frank had received the day before. He asked Frank to show it to him. The paper was dated Washington, at the Adjutant General's office; and he read that his son, for conspicuous gallantry in the face of the enemy, and for rescuing wounded under fire, had been ordered to report for examination for promotion. Gently placing his hand upon Frank's, Mr. Sterne said:

"I always knew I would be proud of my soldier-boy, and he has not disappointed me."

That autumn, while Charlie was sitting by the invalid's side, looking at some pictures, Frank asked him which he would rather do: stay here with all his friends, or go away with him and be his own little boy.

The child looked into his face and quickly answered: "Go with you, *Captain* Sterne," with great emphasis upon the *Captain*.

Frank laughed, and asked who had told him to say *Captain*.

"Why, Mr. Sterne said I must always call you that now, because you were so brave and good."

"Charlie, how would you like to call me 'Uncle Frank' instead, and Mr. Sterne 'Grandpa,' if you are to be my little boy? And will you always love me and grow up to be a true, brave soldier, and go into the regiment with Uncle Frank?"

The little fellow's only answer was, to snuggle closer to his side, and putting his head against Frank's shoulder said:

"You bet, Uncle Frank."

From that moment, Charlie claimed the right of way over all others with the invalid. If he was sleeping, Charlie would install himself at the door, and with finger on his lips, would not allow anyone to talk above a whisper, saying:

"My Uncle Frank is asleep, and you must not disturb him."

Before this, rumor had flown around the Post that Lieutenant Sterne had had some romantic history in his life, which accounted for his odd ways; and that as soon as he was able, he was going home to be married. "The Hermit" was now "Sterne the Hero," and each day his friends lavished upon him flowers and dainties. At Harold's earnest request, his real name was unknown, and he was still spoken of as "Mr. Page." He promised to return home with them, provided their secret was shared by none save Mrs. Sterne and the Winthrop family.

Frank had always thought Kate suspected him, and begged Harold to tell all that happened to him after he left the house. Harold told how worried he had been about his association with Reeves, and of his conversation with Kate at the May-party, and his desire to take her to be his wife, when they expected to take the drive on his birthday. The night he promised to leave home, he could not resist the temptation of seeing Kate once more, and, going to the rectory, gently threw pebbles at her window until he aroused her, asking her to come down to the garden, as he had something to tell her before going away. He told her he was suspected of a crime, though innocent; that on his birthday he had hoped to tell her of his love and ask her to marry him, but now could not until he proved his innocence, which might not be for years, and perhaps never; but he could not leave until he had seen her, to ask her to trust him. Kate had lightened his burden by telling him she had perfect confidence in his word, and even should they *never* meet, he had her heart; and begging him to be true and faithful, she said all

would yet be well, for a time would come when those who now accused him would seek his forgiveness. Harold had made her promise to tell no one of their interview, and when she should hear the accusation against him, to blame no one, even in her thoughts; and so they had parted, each trusting the other.

At last the surgeon consented to the journey home, provided they traveled slowly and with no fatigue to the invalid. Charlie went from friend to friend, saying "Good-bye," and adding: "When my Uncle Frank is Colonel Turner, I am going to join his regiment and we will come back here to live."

It was a happy trip homeward, and Mr. Sterne knew how the dear mother awaiting them would enjoy the great surprise in store for her, and how she would take Harold to her heart again. For she had never ceased to love him.

The afternoon they arrived was Easter Even, and Frank would not rest until they sent for Dr. Winthrope. Harold now pleaded that no one should know the whole truth, except the Doctor and Kate. Frank, to save his mother, who was not very strong, had consented to keep the secret of his guilt from her, though insisting upon the Winthrope family hearing it all. After Frank and the Doctor had had a long talk together, Harold was called, and soon he, with Doctor Winthrope, walked away together. Frank called after them:

"Give her my love and blessing. I won't be up when you return, for I am very tired and have promised Charlie to go to bed with him to-night, and he is looking forward to it with glee."

Kate was sitting at her father's desk, copying some music for Easter, on the evening of the day we first met her at the opening of our story. Finding it was getting too dark to work, she had just folded her papers and closed the book, when her father entered the study, and asked if she would please get for him a book he had left in the garden, under the beech-tree on the bench.

"You need not hurry in," he added, "for I do not need it just now."

As she passed him, he kissed her, and smiling into her face, murmured:

"You are my dear child and deserve to be very happy. God bless you, and may you have many happy birthdays to come."

Slowly Kate went down the path. The lovely evening made her stop now and then to enjoy the sweet spring blossoms. She looked a little sad and tired, for the thought of the day in the month of May, twelve long years before, when she was so happy and light-hearted, came to her mind, though she felt sure that some day, if she could only be patient, it would all be right. But *where, where* could Harold be all these years? And why had he never written to her?

So deep were her thoughts of the past, that she had reached the tree before she realized it, and seeing someone sitting on the bench, she started to return; when a man arose, and going straight toward her, with open arms, said, in a questioning voice: "Kate!"

It only needed a moment for the question to be answered, as he desired.

Here we leave them. It is only the old, old story we all know so well.

When Kate remembered the errand for which she was sent, it was much later than she ever dreamed it would be; and some one heard her say, as they walked slowly together to the rectory:

"Give my love to brother Frank and tell him he has both my respect and love. I am proud that he has gained so many laurels, and ask him to bring little Charlie to see me, for I want him to know and love his Aunt Kate, and she has many things to tell him."

Easter Day dawned bright and clear. As Kate left the organ in that early hour to kneel at the altar, for the blessed Sacrament, two young men joined her, with an old man following; and with bent heads the four received the sacred Comfort promised to those who seek it.

[THE END.]

THE FORMATION OF COAL BEDS.

AN ACCIDENTAL experiment at the Nancy University has furnished the first step towards the synthesis of coal. A piece of sound lignum vitæ was used for the footstep of a turbine making 112 revolutions per minute and weighing about half a ton. In six months the upper part of the block was found to be converted into coal-like substance that may be placed between the lignites and the more recent coals. The bottom of the block—which was damp, not wet—was intact.—*Christian Observer*.

Family Fireside

THE KEY-NOTE.

SOMEWHERE, in earth or sky or sea,
There lives a strain of melody
Eluding still, tho' seeming caught,
My utmost skill and deepest thought.

'Tis sweeter than the sweetest note
E'er warbled from a song-bird's throat,
And more intense and full of bliss
'Than ought of mortal music is.
Sometimes I hear it with delight
On waking, in the silent night;
Sometimes it sounds about my way
In field or wood, where'er I stray;
But strive to catch it or repeat
Its cadence, and 'tis lost. I meet
Some old-time friend; the witching strain
Sounds in my ear, then flies again.
I view some dear, familiar place;
That haunting note its tender grace
Breathes on my soul, and then it flies
Ere I can fix its harmonies.

But sometime, somewhere, clear and sweet,
That melody shall make complete
My soul; tho' mayhap not until
All sounds and songs of earth are still.

C. N. HALL.

"MEN AND DOGS."

THE SAGE CONCLUSION OF A BOY FIVE YEARS OLD.

BY THE RT. REV. GEO. F. SEYMOUR, D.D., BISHOP OF SPRINGFIELD.

SINCE Easter of the present year I confirmed a middle-aged man, the father of an interesting family. Back of that Confirmation, or directly connected with it, is this incident.

On Easter morning at the breakfast table a question arose as to who was going to church. The father of the family, a worthy man, and loved by wife and children, was asked whether he would not join the rest of the household, and go to church. His little son, about five years old, did not wait for his dear papa to reply, but answered for him on the instant, "No, no, papa is not going to church. *Men and dogs do not go to church.* When I get big like papa, I am not going to church."

The answer of the little boy pierced the father's heart. He saw how his example was telling in its effect upon his darling son, whom he loved as his own soul, and for whose welfare here and hereafter he was, more than any one else, responsible.

He dissociated himself at once and for ever from "men and dogs," and went to church that Easter Day of the present year, and I confirmed him at my recent visitation of the parish where the family reside.

Springfield, May 28th, 1901.

BOBOLINKS.

BY ELIZABETH NUNEMACHER.

WHEN Cynthia's troop the wayside slopes, when the pink cups of the sorrel keep close company along the rocky pathway, and the honey-bee, the bumble-bee, and the humming-bird are sipping sweets from the pink blossoms of the fragrant wild-crab, we go to look for Bobolinks.

Earth and sky are both gracious, but the wind is fierce and boisterous; it not only makes the tender green leaves writhe on their twigs and roughly bustles the birds from bough to bough, but it wrenches one's hat off rudely as a schoolboy. It is an unpropitious day for Bobolinks.

Yet we go hopefully down the red road in quest of them. Last year we delayed too long, only to learn of their having come and gone; this year we mean to be on time.

The rolling clover-field in which they reveled two years since is now a wheat-field musing in the wind; but across the road is a large, swampy meadow deeply clothed in clover, weeds, and long grass. The Redwing's "con-quer-ee" reverberates musically across it, as if it were the watch-word of the sable battalion whose barracks are concealed by the clover. One and

another epauletted sentry soars up, hovers overhead long enough to utter the magic word, and drops out of sight in the green folds.

And if hair lines were drawn across the meadow from the song of one meadowlark to another's, it would be completely enveloped in the network—for meadowlarks are wafting their sweet melody in all directions, quenching it momentarily under the clover, then rising again to renew their hopeful strain.

This is encouraging—Redwings and Meadowlarks, besides being kinsmen of congenial taste with Bobolink, form a noble escort for his coming, as do Cynthia and the sorrel. To these kindred spirits the swamp clover is a paradise.

Then a fresher note sets the seal upon their promise. That ardent though rattling musical effort brings us one notch nearer summer—it is Dick Cissel, who will haunt the clover long after Bobolink is in the far North. He is very difficult of discovery in the thick foliage of the sycamore by the fence, but at last we see his yellow vest and black bib. And now, as if to prove that he, too, has a new leaf in his familiar story, he adds two notes entirely new to the old song we know so well.

But just then something glossy black dashed with white and gold whirls up from the clover and drops back again—and it is—it is—the Bobolink!

A young man in a blue flannel shirt and shapeless felt hat drawn low over his eyes leans moodily over the gate next the clover field. I approach him and inquire if we may walk into his field, explaining that we are looking for Bobolinks and have seen one there. He views me with evident disfavor and responds crustily: "You'll get your feet wet if you go in there!"

"Oh, there's not a drop of dew this morning," I urge, feeling almost speechless with indignation that such a monster should have the keeping of a miserable field of clover mixed with Bobolinks. He would doubtless have refused them admission had he known they were coming. O benighted farmer! He grumbles something which may be taken for unwilling acquiescence, and I turn on my heel and take two or three steps before I can muster up a faint "Thank you."

After many pros and cons we finally go through the wagon-gate into the clover and weeds. We loiter through them some twenty minutes without reward. A Redwing sings so close over my head that I feel a benediction, and Meadowlarks patrol the air and drop drowsily into the clover with hushed notes—but not a Bobolink. And Dick Cissel never ceases.

Janet has returned towards the gate, and I, far afield, am almost ready to give it up because of the scorching sun. A turn into a spot hitherto untrodden and the clover opens before me and up rise seven Bobolinks and stream across the road to the tall sycamore close by the fence. Then out pours such a bubbling, tinkling torrent of soft melody as completely satisfies my soul. Then more and more of their fellows rise from the clover as if at some sudden summons. They, too, mount the sycamore, till there must be thirty songsters. The wind tilts them to and fro as they sing, but nothing daunts their happy, lightsome caroling.

Janet is by this time far away, so, I needs must drown the rippling chorus with vain whistles and loud shouts for her return. At last she comprehends, and comes slowly down the road, while the Bobolinks graciously sing on and on till she, too, hears the "spink, spank, spink" and the rest of their delicious nonsense.

Then, as if the brief play is over, in small companies they drop back to my side of the road, the clover closes over them, and presently we look at each other as if roused from a beautiful dream.

THE MARCHE DU TEMPLE.

By EUGENIE M. FRYER.

IN ONE of the quaintest as well as the oldest parts of that ever-interesting city of Paris, stood until 1811 the old hall of the ancient Order of the Knights Templar.

On the site of this mediæval fortress stands to-day the *Marché*, a quaint, dingy old building, which is chiefly picturesque for its ugliness and some curious old carved mouldings over the doorways.

Every Sunday morning, the *Marché* is alive with dealers and customers, bargaining and being bargained with.

Sauntering aimlessly one Sunday morning between the

rows and rows of counters where the dealers display their wares, clothing of all kinds, table necessities, to say nothing of the atrocious bead funeral wreaths, I found a quiet corner where I could better watch the ever-changing scene.

Gradually I forgot the *Marché*, the people, and, filled with the spirit of the Templar, found myself in those chivalric days when the grand old temple still rose majestic above the low red tile roofs.

It was some great festal day, and the templars were gathering, resplendent in their burnished suits of armor, the white mantle, with the red cross of their order, falling gracefully from one shoulder.

They gathered by twos and threes in the great hall, and when each had taken his destined place, the Grand Master in his flowing white robes, the mystic staff in his hand, entered and mounted a dais which was erected at the end of the room. He was attended by five preceptors and esquires also in white.

All saluted and he was about to address this noble assemblage of warriors when—my friend touched me and said we must go on.

We crossed to the other side of the hall, and mounting a rickety flight of stairs, gained entrance (by paying two sous), to the Carreau.

Here the aisles were divided off by the wares themselves. Every imaginable second-hand thing was to be found. Even old, well-worn shoes were being bought and sold.

Among a heap of dresses I picked up the faded remains of a ball-dress. What a history it might have revealed! To whom had it belonged? Had a joyous or a sad heart beat beneath it? Perhaps it had been discarded by some *grande dame*, whose maid had fallen heir to it. She had bartered it for money and so it had passed from hand to hand, until it had found its way here only to be sold again.

At another point an old bronze clock attracted our attention, at still another a beautiful Dresden cup and saucer.

As we pressed our way through the dirty, motley crowd, we ran across some of our countrymen surrounded by half a dozen women, offering them various kinds of laces. They endeavored, with their graceful ways and winning smiles, and incessant "*Mais Monsieur, c'est si bon marche*," to persuade them that there was someone at home, a mother, a sister, or a sweet-heart, who would only be too charmed with such a gift.

After wandering around for some time longer and finding nothing that suited either our taste or our purse, we left and retraced our steps through the quaint, narrow, dirty streets until we merged from old historic Paris into the more modern *rue de Tivoli*, jumped into a 'bus, and hurried home, our appetites sharpened for *dejeuner*.

THE HOME DOCTOR.

IF POISON has been taken, swallow instantly a cupful of cold water with which a teaspoonful of pulverized mustard and the same quantity of salt have been mixed. This is a simple but effective emetic. After it, the whites of two or three raw eggs should be taken.

SALT as a gargle will relieve soreness of the throat.

NEVER bathe a child directly after it has been fed, for the doctors say there is great danger of its going into convulsions if it is put into water when the stomach is full and the food undigested.

HOT WATER quenches thirst in most instances better than cold. Taken regularly at the rate of one glassful half an hour before meals it promotes digestion, and in catarrhal conditions of the stomach is recommended by physicians. It has also been tried as a remedy for insomnia.

HEADACHE almost always yields to the simultaneous application of hot water to the feet and back of the neck.

A SIMPLE REMEDY for a cold is to beat a yolk of an egg in one pint of water, add a little butter, three lumps of sugar and a tablespoonful of whisky. When it begins to boil pour it backwards and forwards from one saucepan to another until smooth and frothy. When cool take a teaspoonful every half-hour.

To STOP bleeding, try a handful of flour bound on the cut.

To PREVENT cold feet at night, draw off the stockings, just before undressing, and rub the ankles and feet with the hand as hard as can be borne for five or ten minutes. This will diffuse a pleasurable glow, and those who do so will never have to complain of cold feet in bed.

A TOWEL folded several times and dipped in hot water, quickly wrung out and applied quickly over the seat of pain will in most cases relieve toothache and neuralgia.—*Philadelphia Times*.

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 of 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 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. J. A. ANTRIM has resigned St. Andrew's Church, Waverly, Iowa, and accepted the rectorship of the Church of the Annunciation, New Orleans, La. He enters upon his duties July 1st. The Rev. John Percival, D.D., has been made *rector emeritus*.

THE Rev. A. SPRAGUE ASHLEY, curate of St. Peter's Church, Albany, has accepted a call to Zion Church, Sandy Hill, N. Y., Diocese of Albany.

THE Rev. ALEXANDER COFFIN, rector of St. Philip's Church, Joplin, Mo., has resigned and accepted the rectorship of St. Luke's Church, Jackson, Tenn., and will enter upon his new duties about July 1.

THE Rev. J. E. DALLAM, rector of St. Andrew's Church, Minneapolis, has been elected chaplain of the Sheltering Arms Orphanage, in that city, to succeed the late Rev. Dr. J. J. Paude.

THE Rev. PERCY R. EUBANKS has accepted the rectorship of Grace Church, Decorah, Iowa.

THE Rev. A. A. EWING will soon leave Bristol, Ind., to become assistant at Howe School, Lima, Ind.

THE address of the Rev. J. B. HASLAM is now Box 144, Wadena, Minn.

THE Rev. F. A. HEISLEY has accepted the rectorship of St. John's Church, Mason City, Iowa.

THE Rev. J. W. KAYE, for five years assistant to the Rev. Dr. Launt, rector of St. David's Church, Manayunk, Philadelphia, has been granted three months' vacation in recognition of faithful service, and sailed for England May 26th, on the Oceanic.

THE Rev. J. L. LASHER has resigned the Good Shepherd mission, Elizabethtown, N. Y., to accept a curacy in Christ Church, New York City.

THE Rev. JOHN A. MCCAUSLAND has been appointed missionary in charge of St. Thomas' Church, Tupper Lake, N. Y., by the Bishop of Albany.

THE Rev. HENRY MESIER has changed his address from Queens to P. O. Box 462, Far Rockaway, L. I., N. Y.

THE Rev. CHARLES E. MILNOR, for a number of years assistant at the Church of the Mediator, Philadelphia, has resigned.

THE Rev. A. E. MONTGOMERY has accepted the rectorship of Trinity Church, Davenport, Iowa, and entered upon his duties the Sunday after Ascension.

THE Rev. GEO. L. NEIDE, Jr., rector of Grace Church, Jefferson City, Mo., has declined an election to Holy Cross Church, Poplar Bluff, Mo., and accepted the rectorship of Holy Trinity Church, St. Joseph, West Mo., to take effect June 16th.

THE Rev. W. W. RAYMOND, rector of St. Thomas' Church, Plymouth, Ind., has resigned to take effect July 1.

THE Rev. P. G. SNOW has entered upon his work in charge of St. Andrew's mission, Schroon Lake, N. Y.

THE Rev. G. W. SOUTHWELL has changed his street address from 1415 South State street to 411 Irving street, Syracuse, N. Y.

THE Rev. LOUIS G. WOOD of Beltsville, Md., has accepted a call to St. Athanasius' Church, Burlington, N. C.

DEGREES CONFERRED.

NASHOTAH.—D.D. upon the Rt. Rev. Reginald H. Weller, Jr., Bishop Coadjutor of Fond du Lac.

VANDERBILT UNIVERSITY.—D.D. upon the Rev. W. T. Manning, rector of Christ Church, Nashville, and the Rev. H. C. Tolman, Ph.D., Professor at Vanderbilt University.

ORDINATIONS.

DEACONS.

ALBANY.—On Whitsun-Tuesday, by the Bishop of the Diocese, at the Church of the Good Shepherd, Santa Clara, J. N. GOODRICH, Ph.D., formerly a minister in the Methodist denomination. Archdeacon Kirby, D.D., the Rev. A. L. Fortin, and the Rev. J. N. Marvin, assisted in the service. Dr. Goodrich has been working as lay reader in the missions at Santa Clara and Tupper Lake since October 1900.

CALIFORNIA AND LOS ANGELES.—On Wednesday, May 29th, in the Church of St. Matthew, San Mateo, the Bishop of California ordered to the Diaconate his son, JOHN WILLIAMS NICHOLS, and also EDWARD ALLEN MCGOWAN, son of the Rev. James S. McGowan, one of the pioneer missionaries of the Diocese. The Bishop of Los Angeles likewise ordered to the Diaconate, ALBERT LUDWIG HALL. The Bishop of California was celebrant, the Bishop of Los Angeles preacher, and the Bishop of Sacramento, who was also present, epistoler. After luncheon an informal reception was held on the Bishop's lawn, a palm tree was planted with appropriate exercises and the day closed with the evening prayer said in the chapel of the Divinity School. The three deacons are assigned to work as follows: Mr. Nichols becomes curate in Grace Church, San Francisco, Mr. McGowan will be associated with the Archdeacon's staff for missions; and Mr. Hall will take duty at Escondido, near San Diego, in the Diocese of Los Angeles.

MILWAUKEE.—On Trinity Sunday, at All Saints' Cathedral, by the Bishop of the Diocese: GEORGE BARTLETT WOOD, GEORGE MORRILL BABCOCK, GEORGE HENRY KESSELHUTH, JAMES ROLLIN SHAFFER, GEORGE WESLEY JOHN ATKINSON (all of Nashotah Seminary), and CLARK WILSON (of Janesville, Wis.). The candidates were presented by the Rev. Frank A. Sanborn, instructor at Nashotah House, who also preached the sermon. The Rev. Canon St. George acted as master of ceremonies, and the Rev. C. B. B. Wright, Ph.D., was chaplain to the Bishop. The Rev. George Bartlett Wood, one of the ordinands, read the Holy Gospel. Messrs. Babcock and Kesselhuth will take post-graduate courses at the General Theological Seminary, and Mr. Atkinson will become an assistant at St. Mark's Church, Philadelphia.

DEACONS AND PRIESTS.

NEW YORK.—On Trinity Sunday, in the Crypt of the Cathedral of St. John the Divine, by the Bishop of New York. Deacons: Messrs. RALPH B. POMEROY, OSCAR F. MOORE, WILLIAM H. OWEN, Jr., HENRY H. HADLEY, Jr., FRANK W. CROWDER, Ph.D.; and for the Diocese of Missouri, FRANCIS H. RICHEY.

Advanced to the Priesthood: The Rev. Messrs. SYDNEY R. CROSS, R. H. LOCKE, and P. F. STURGIS.

The Rev. W. H. OWEN, Jr., has long been secretary of the Junior Department, Brotherhood of St. Andrew. The Rev. Henry H. Hadley, Jr., is a son of Colonel Henry H. Hadley of the "Church Army," now a thing of the past. The

Rev. Frank W. Crowder, Ph.D., gained prominence and one of the best of charges in the New York East Methodist Conference before entering the Church. For some time he has been a lay worker at the Pro-Cathedral in Stanton street. In the afternoon of Trinity Sunday the Bishop, accompanied by several of those who had taken orders, visited the chapel of the Good Shepherd on Blackwell's Island. The retreat this year was held, as last year, at St. Mary's Church, Castleton.

PRIESTS.

ALBANY.—On Ascension Day, at All Saints' Cathedral, Albany, advanced to the Priesthood the Rev. ARTHUR HUNT, Albany, and the Rev. GEORGE A. WARNER, New York, presented by the Very Rev. W. L. Robbins, D.D., Dean of All Saints' Cathedral; and the Rev. ELMOR GEORGE BOWERS, Otego, presented by the Rev. J. N. Marvin, General Missionary. The Rev. Canon Fulcher, Precorator, and the Rev. George G. Carter, D.D., Chancellor of the Cathedral, assisted in the laying on of hands. The Bishop preached the sermon.

CALIFORNIA.—On Saturday, May 25, the Bishop of California advanced to the Priesthood the Rev. CLIFTON MACON and the Rev. HUGH A. R. RAMSAY, in Trinity Church, San Francisco. Mr. Macon was presented by the Rev. Dr. Clappett, rector of Trinity Church; and Mr. Ramsay by the Rev. J. P. Turner, who is in charge of the Cathedral mission of the Good Samaritan, San Francisco. Mr. Macon is assistant in Trinity Church, and Mr. Ramsay is assistant in the Cathedral mission. Both of the newly ordained are graduates of the Church Divinity School of the Pacific, of which the Bishop of California is Dean. There were present and assisting in the laying on of hands, a number of other clergy. The Bishop was the preacher, taking for his text: "Make full proof of thy ministry" (II. Tim. iv. 5).

MAINE.—On Whitsunday, the Rev. WILLIAM A. SPARKS was advanced to the Priesthood by the Bishop of Maine, in St. Luke's Cathedral, Portland. The sermon was preached by the Rev. James W. Sparks, who also presented his son for Ordination. The Litany was sung and the Gospel read by the Very Rev. C. M. Sills, D.D., and the Epistle was read by the Rev. C. H. Hayes. The Rev. William A. Sparks has recently taken charge of the missions at Presque Isle and Ashland in Aroostook County, in the northern part of the state. The Rev. William T. Walker was to have been ordained at the same time, but his ordination had to be postponed, as he had not yet recovered from a serious illness.

MASSACHUSETTS.—At St. John's Church, Cambridge, May 22nd, by the Bishop: the Rev. RICHARD E. ARMSTRONG, Rev. CHAS. B. BOWSER, Rev. EGISTO F. CHAUNCEY, Rev. REGINALD H. COE, Rev. WILLIAM I. MORSE, Rev. ARTHUR W. MOULTON, Rev. GEO. L. PAINE, Rev. GEO. LAWRENCE PARKER, Rev. GEO. F. WELD. The Rev. Alex. H. Vinton, D.D., was the preacher.

SOUTHERN VIRGINIA.—By the Bishop of the Diocese, at Grace Memorial Church, Lexington, May 29th, the Rev. HENRY TELLER COCKE.

DIED.

BUCKLEY.—Entered into life eternal, suddenly, at the residence of Mr. John Worrell Pepper, near Philadelphia, on May 19, 1901, EMMA A. BUCKLEY, youngest daughter of the late George W. and Elizabeth Douglass Buckley of Brooke Forge, Lancaster county.

"Lord all pitying, Jesu blest,
Grant her Thine eternal rest."

KAVANAGH.—Entered into rest in Chicago, Ill., May 25, 1901, MORGAN REDMOND KAVANAGH, in the 49th year of his age.

READ.—At his home in Belle Haven, Va., Saturday, May 18th, 1901, GEORGE SMITH READ, son of the late Colonel R. P. Read and Sallie Smith of Accomack, Va. Burial from St. George's Church, Pungoteague, Va., on Sunday, May 19th.

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 OFFERED.

UNMARRIED PRIEST, with love of God and man in his heart, and some experience or adaptability in his nature, to share with two others in hard slum work. Daily Eucharist. Choral services. Address PETROPOL, care THE LIVING CHURCH, Milwaukee.

PRIEST, Deacon, or Layman studying for Holy Orders, who is also organist and can take charge of vested choir and look after spiritual welfare of boys. Must understand advanced service. Eastern city parish. Catholic. Best references required. Address PRIEST, LIVING CHURCH Office, Milwaukee.

POSITION WANTED.

TUTOR.—Position wanted by a young man, college graduate, experienced in teaching, as tutor for the summer to one or two boys 13 to 16 years old. Reference, Rev. J. H. McKenzie, Rector Howe School. Address J. B. COXE, Howe School, Lima, Ind.

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.]

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.

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.

MISCELLANEOUS.

TO PARENTS GOING ABROAD.—A Clergyman, late head of a boys' school, resident in most healthful part of the Southern Adirondacks, will receive into his home a limited number of boys for the summer. Frequent outings, camping, etc. Address MASTER OF ARTS, Lock Box 2, Chestertown, Warren Co., New York.

THE CATSKILLS.

CHURCHMEN visiting the Catskills will find daily services and Celebrations each Sunday and Holy Day, in Gloria Dei Church, Palenville, N. Y. WILLIAM WHITE HANCE, Rector.

FOR SALE.

COMMUNION WAFERS 20 cents per hundred; Priests' 1 ct. each; Marked Sheets, 2 cts. Miss A. G. BLOOMER, 229 Railroad Ave., Mt. Vernon, N. Y.

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.

Every one interested in the endowment of the Episcopate, cathedrals and parish churches, hospitals, brotherhoods, sisterhoods, domestic and foreign missionary enterprises and eleemosynary or educational institutions, should address

REV. E. W. HUNTER,
Secretary General,
Rector, St. Anna's,
New Orleans,

OR

L. S. RICH,
Business Manager,
Church Missions House,
Fourth Ave. & 22d Street,
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.

FLEMING H. REVELL CO.

The Old Evangel and the New Evangelism. By Charles Aubrey Eaton. Price, \$1.00 net.
With the Tibetans in Tent and Temple. Narrative of Four Years' Residence on the Tibetan Border, and of a Journey into the Far Interior. By Susie Carson Rijnhart, M.D. Price, \$1.50.

G. P. PUTNAM'S SONS.

The Christ Ideal. A Study of the Spiritual Teachings of Jesus. By Horatio W. Dresser, Author of *Living by the Spirit*, etc. Price, 75 cents.

LONGMANS, GREEN & CO.

The Vicar of St. Luke's. By Sibyl Creed. Price, \$1.50.

CASELL & CO. (Through Des Forges & Co.)

A Soldier of the King. Being some Passages in the Life of Mr. John Gifford, sometime Major in the Service of His Majesty Charles I., and afterwards Minister of a Congregation of Christ's people at Bedford. By Dora M. Jones. Price, \$1.25.
Bamboo Work. Comprising the Construction of Furniture, Household Fittings, and other articles in Bamboo. With numerous engravings and diagrams. Edited by Paul N. Hasluck, Editor of *Work and Building World*, author of *Handybooks for Handicrafts*, etc. Price, 40 cents.

THE MACMILLAN COMPANY.

Saint David's. A Short History and Description of the Fabric and Episcopal Buildings.

By Philip A. Robson, A.R.I.B.A. With Fifty Illustrations. Bell's Cathedral Series.

McCLURE, PHILLIPS & CO. (Through The Young Churchman Co.)

The Book of Genesis in the Light of Modern Knowledge. By Rev. Elwood Worcester, D.D. Price, \$3.00 net.

The Lovers of the Woods. By William H. Boardman.

The Cruise of the Petrel. A Story of 1812. By T. Jenkins Hains, Author of *The Wind-Jammers*, etc.

GEORGE W. JACOBS & CO.

Psychic Power in Preaching. By J. Spencer Kennard, D.D. Edited with Memoir by his son, Joseph Spencer Kennard. Price, \$1.20 net.

LUTHERAN PUBLICATION SOCIETY.

The Reformation Dawn. By F. V. N. Painter, A.M., D.D., professor of Modern Languages in Roanoke College, and Author of *A History of Education*, etc. Price, 40 cents.

THOMAS WHITTAKER.

True Religion. Sermons by Frederic W. Farrar, D.D., F.R.S., Dean of Canterbury and Deputy Clerk of the Closet to the Queen. Price, \$1.00.

Old and New. Sermons by Henry Scott-Holland, Canon Residentiary and Precentor of St. Paul's Cathedral. Price, \$1.00.

Women of The New Testament. By Walter F. Adeney, M.A., Professor of New Testament Exegesis, New College, London; Author of *How to Read the Bible*, etc. Price, \$1.00.

PAMPHLETS.

The Living Church Quarterly. June, 1901. The Young Churchman Co., Milwaukee.

The Church at Work.

CHICAGO.

[Continued from page 175.]

and clergymen present during the noon hours. The receptacles which held the United Offering of 1898 and a collection of curios gathered by Mrs. Geo. B. Pratt during her stay in Porto Rico, were exhibited during the luncheon interval. The afternoon session opened with devotions by Bishop McLaren, who presided. Rev. John Henry Hopkins, rector of the Church of the Epiphany, extended a hearty address of welcome to all present. The exact attendance could not be estimated from the roll-call which followed, as many had not yet returned from luncheon, but 426 representatives from 47 branches responded. A reading of the minutes of the sixteenth semi-annual meeting preceded yearly reports of the Corresponding Secretary and Treasurer, given by Miss Banks; of the Comfort Club by Mrs. Blair; of the Fund for Widows and Orphans of Clergymen, read by Mrs. Meacham; of the Church Periodical Club by Mrs. Starbuck; and of the Library Committee by Miss Banks. A most encouraging report of the Linen Committee of St. Luke's Hospital was likewise presented by Mrs. Ridlon.

The Corresponding Secretary and Treasurer's report showed disbursements of \$21,291.21, including boxes valued at \$8,851.30, and \$12,439.91 in money. In addition the treasury holds \$1,072.99 to be applied to the United Offering and general expenses. The annual address of the President, Mrs. John Henry Hopkins, was brilliant, inspiring, and ably delivered. Mrs. Hopkins asked that "Unity of Purpose" be the watchword of the Auxiliary during the coming year, in order that the enthusiasm of numbers gained by a common cause may be the source of love so great that a forgetting of self will be inevitable. She pleaded for more symmetrical giving and advised that gifts be made in small sums to many objects rather than lavished in a large sum upon one object.

Pledges were made for the work of the Sisters of St. Mary and City Missions in a

sufficient amount, it is hoped, to cover their needs during the year.

The election, or rather re-election, of officers was in order, since all the officers of 1900-1901 were again installed. They are as follows: President, Mrs. John Henry Hopkins; Vice Presidents: Miss Katherine D. Arnold, Mrs. V. B. Fullerton, Mrs. W. D. C. Street, Mrs. E. M. Duncombe, and Mrs. C. L. Chenoweth; Treasurer, Mrs. J. T. Hoyne; Corresponding Secretary, Miss Mary L. Banks; Recording Secretary, Miss Florence Beckett.

Before introducing the speakers of the afternoon, the Rev. A. S. Lloyd, D.D., General Secretary of the Board of Missions, New York, and the Rev. G. B. Pratt, a recent missionary to Porto Rico, Bishop McLaren wished Miss Crummer God-speed on her return trip to China and gave his benediction to the three devoted women who have recently offered themselves for the mission field. They are Miss Farthing, Dr. Juliet Stevens, and Dr. Cora Carpenter.

Dr. Lloyd in his address set forth the advantage of placing all money dedicated by the Woman's Auxiliary to Missions in the hands of the Board of Managers that they may place it without restriction in the most useful channels. He characterized it as *wicked* to speak of Foreign, Domestic, or Diocesan Missions. Christ left but *one* Mission.

The Rev. Geo. B. Pratt spoke of Porto Rico, dealing with its governmental problems, its defective school system, diversity of race, and climatic influence, as directly or indirectly affecting the establishment of the Church there. He expressed the hope that at an early day the Cross may be as firmly planted there as the flag is at present.

The offertory was for the General Fund and the offering of the afternoon for the Diocese of Florida.

CONNECTICUT.

C. B. BREWSTER, D.D., Bishop.
Diocesan Notes.

THE VEN. L. N. BOOTH, rector of Trinity Church, Bridgeport, has introduced a custom that is worthy of notice. The Confirmation service is treated as an independent office. At the last Confirmation, held very recently, the service was conducted as follows: The Bishop and the rector entered the church in procession, preceded by the vested boy choir headed by the crucifer. The office was read with due solemnity, and the *Veni Creator* was sung to the ancient plainsong. The girls in the class were decently veiled.

THE NEW RECTOR of Christ Church, Norwich, the Rev. Thomas F. Davies, Jr., began his work at this church on the Fifth Sunday after Easter, upon his return from a trip abroad. Mr. Davies was informed of his election to the rectorate as he was about to start on a three months' trip; and he decided to make it before beginning his work.

MR. GEORGE E. HOADLEY of Hartford has just presented to the library of Trinity College a number of very interesting books and manuscripts from the library of his brother, the late Hon. C. J. Hoadley. Among them is a Hartford City Directory which contains the first printed catalogue of Washington (now Trinity) College. Another treasure is a beautiful uncut copy of the *Treaties of Amity and Commerce, and of Alliance between His Most Christian Majesty Louis XVI., King of France, and the Thirteen United States of America, concluded at Paris, 6th February, 1778. Printed at Philadelphia, 1778.* Among the other items are many papers and documents relating to the early history of the College, including a very interesting letter of the Rev. N. S. Wheaton, written from London in 1823, when he was in England raising funds for the establishment of the College.

IN ACCORDANCE with the suggestions of the special committee appointed by the Bishop of

the Diocese to arrange for the celebration of the S. P. G. Bi-centenary, of which the Rev. Dr. Storrs O. Seymour is chairman, the rectors of the various churches throughout the Diocese preached more or less fully on the work of the venerable Society, especially in this state, on Whitsunday, the main celebrations being described elsewhere in this issue and the last.

DELAWARE.

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

Church Club—Junior Auxiliary—Notes.

THE 27th semi-annual dinner of the Church Club was held at the New Century Club House, Wilmington, May 17th. The attendance was large and the occasion proved highly enjoyable in every way. The Rev. Drs. Hall, Jefferis, Rede, and Munson, and Messrs. Henry and Dubell were present as guests of the Club. John S. Grohe, Esq., President of the Club, introduced the following speakers: the Bishop of the Diocese, who spoke on Ten Minutes with the Diocese of Delaware; the Rev. Richard H. Nelson, rector of St. Peter's Church, Philadelphia, A Man's Work for the Church in his own Social Class; Talcott Williams, LL.D., Editor of the *Philadelphia Press*, The Influence of Modern Literature on the Extension of the Church; the Rev. Edward M. Hardcastle, St. James' Church, Philadelphia, Duty of Church Clubs to Missions; Prof. Joseph E. Remington of Philadelphia, The Church's Duty in Relation to our System of Education; the Rev. Lyman P. Powell of Lansdowne, Pa., Church Finance. Dr. Williams' address was of unusual interest and awakened a most hearty response from all present, as he pleaded for the honor of our English Bible and the active influence of our laymen upon the morals of the community.

THE ELEVENTH annual meeting of the Junior Auxiliary of the Diocese of Delaware was held at Calvary Church, Wilmington, May 18th. It was well attended and the reports of the past year's work were of an encouraging character, showing that some \$600 had been raised. It was decided that the Advent Box should go this year, as usual, to the Hospital and Day Nursery, and that the United Lenten Box of 1902 should be sent to Dr. Driggs, medical missionary at Point Hope, Alaska. Addresses were made by Bishop Talbot and the Rev. Dr. C. Ernest Smith.

ST. MARY'S CHURCH, Townsend, will be consecrated by the Bishop of the Diocese on the morning of Thursday, June 20th, at 10:30. This beautiful little church is a daughter of St. Anne's Church, Middletown, and has been erected chiefly through the efforts of its rector, the Rev. William J. Wilkie, by personal appeals to his parishioners and friends outside. The baptismal font has been given by the Junior Auxiliary of the Diocese.

A NEW CHAPTER of the Daughters of the King has just been organized in Calvary parish, Wilmington. The first ten members were publicly admitted by the rector on Sunday night, May 19th, after which he preached on "Consecrated Christian Womanhood." This parish offers an exceptional field for the work of the Order.

THE BISHOP recently preached the Historical Sermon at the 75th anniversary of the consecration of Christ Church Cathedral, Reading, Pa. During part of his residence in the Diocese of Central Pennsylvania he was connected with this church.

ON SUNDAY EVENING, May 26th, Dupont Post of the Grand Army of the Republic attended divine service at Calvary Church, Wilmington. The sermon, appropriate to the occasion, was preached by the rector, the Rev. William M. Jefferis, D.D.

THE ANNUAL SERVICE will be held at old St. Anne's Church, Middletown, on Sunday,

June 16th. An offering will be taken to cover some repairs needful for the preservation of this ancient church.

THE USEFULNESS of the chapel at Bishopstead received a new illustration recently when it was used for the confirmation of a deaf-mute. The little congregation of friends was afterwards hospitably entertained in the episcopal residence.

IOWA.

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

Woman's Auxiliary.

THE IOWA BRANCH of the Woman's Auxiliary held its fourteenth annual meeting at Des Moines, May 21-22, with a full attendance of the diocesan officers and considerably more than the usual number of parishes represented. That the work is growing rapidly was the key-note of all the meetings. The better to care for these growing needs, the office of Treasurer of the United Offering was created, and the office of Secretary-Treasurer divided, thus somewhat relieving what had become too great a strain upon the time and strength of one officer. The collections of two years for the United Offering already considerably exceed the total sum from Iowa presented in 1898, and will be largely augmented by the time the offering is made. All the diocesan officers with one exception plan to attend the triennial meeting in San Francisco, so that the Diocese will be most worthily represented. Mrs. Theodore N. Morrison was made chairman of the missionary and historical exhibit in connection with that meeting, and as the object of the next United Offering, the Iowa branch expressed its preference for the augmentation of the Aged and Infirm Clergy Fund. The pledges of the previous year were renewed, and in addition it was voted that the matter of the Woman's Hospital in Shanghai be laid before the parochial branches, as also that consideration be given to the needs of the two Church hospitals in the Diocese—St. Luke's, Davenport, and St. Luke's, Cedar Rapids. There are at present only two points in the Diocese having anything like self-supporting work in which the beginnings of Auxiliary work have not been made, a number of missions being also reached. The possibilities of development and extension appear almost limitless, and doubtless the Woman's Auxiliary will everywhere be found advancing with the advancing life and work of the Church under Bishop Morrison's fostering care.

KANSAS.

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

Commencement at St. John's.

COMMENCEMENT at St. John's Military School, Salina, derives its chief glory from the contemplation of a year's work well done. It has been a matter of common report from visitors throughout the year and during the closing exercises that never before in the history of the school has the spirit of earnestness on the part of the pupils been so marked. Never before has the moral tone been so high. The standard of health for the year has probably never before been equaled. A feeling of general satisfaction pervades both students and patrons. Commencement season was especially an "era of good feeling." There were the usual features of promotions, awarding of medals, infantry manœuvres, and sham battle. Bishop Millspaugh was present at the presentation of the diploma and gave a most helpful talk to the pupils. The diploma was granted to Bernard Crosby of Topeka, Kansas.

There was one cloud to our happiness. Our beloved matron, Mrs. Donald, was compelled to leave her duties two months ago on account of sickness. It was her oft expressed desire on leaving that she would be able to attend our commencement exercises. Our exercises were scarcely over when a telegram

was received stating that she had been called to a higher commencement and had entered on her final rest.

MAINE.

ROBT. COOMAN, D.D., Bishop.
Progress at Auburn.

THE FIFTH anniversary of the rectorship of the Rev. Hudson Sawyer at the Church of the Heavenly Rest, Auburn, was signalized by the fact that the debt of \$3,000 had been paid off during his rectorship, in which time also he has presented 62 persons for Confirmation.

MARQUETTE.

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

The Bishop's Anniversary—Missionary Notes.

BISHOP WILLIAMS was absent in Minnesota at the time of the fifth anniversary of his consecration. But on his return the Cathedral congregation proceeded to celebrate it by tendering him a beautifully managed reception, at which a handsome clock for his library, and a large purse of gold for his private use, were marked features. The presentation was made for the congregation by the Hon. Peter White, and the Bishop responded with much feeling. The presentation was a complete surprise to him.

THE REV. HUGH J. SPENCER, vicar of the Cathedral, has a month's leave of absence and goes for a well earned rest with a handsome purse of gold to ease his journey.

GREENLAND, a little, old, forgotten town, has lately taken a very rapid growth, caused by the great development of the Mass and Adventure mines. The Rev. William Poyseor, the indefatigable rector of Ontonagon, has received a fine lot from Messrs. Dunstan & Hanchette, and has lumber on the ground for a chapel to seat 150 people. It will be opened for service in about two months.

THE MISSION at Chocelay, four miles from Marquette, is to have a tiny chapel, seating 50 people, immediately. It will cost only \$250, but will be surprisingly complete and Churchly.

THE CHAPEL CAR has been moved from Munising, and becomes headquarters of the new mission at Algonquin, near Sault Ste. Marie.

MARYLAND.

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

No Church for All Hallows'—Memorial of Rev. C. C. Griffith.

A MEETING of the congregation of All Hallows' Church, in the Green Spring Valley, was held Wednesday, May 29th. The attendance was not very large, and the prospects of a new church being built are not considered to be very promising. It was decided that the congregation should be incorporated.

THE REV. R. S. W. WOOD, acting assistant at old St. Paul's Church, Baltimore, was presented Sunday, May 26th, after the 11 o'clock service, with a handsome silver pitcher and waiter and a purse of gold by members of the congregation, accompanied by a letter expressing their affection and appreciation, and their regret at his resignation.

THE ASCENSION CHAPTER of the Brotherhood of St. Andrew presented the widow and family of the late Rev. Charles C. Griffith, rector of the Church of the Ascension, with an engrossed series of resolutions on the death of Mr. Griffith. The resolutions were engrossed by Mr. C. H. Walter of Carrollton, and were in album form, being encased in dark seal leather. The name of the Rev. Charles C. Griffith was executed on the back of the case in gold, and on the fly-leaf was a red cross, the insignia of the Brotherhood, which was surrounded with lilies and other flowers in gold. The resolutions were pre-

sented with a neat address by Mr. Edward C. Legg, chairman of the Brotherhood committee. Other members of the committee were Messrs. Henry Hooper and Edward M. Olmstead.

MASSACHUSETTS.

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

Missionary Meeting at Fall River—Attleboro'—Hyde Park—South Boston—Notes.

AT FALL RIVER a missionary mass meeting of the several parishes and Sunday Schools of the city was held in the afternoon of Whitsunday at the Academy of Music. The Bishop presided and an address was delivered by the Rev. Dr. Lloyd of the Missionary Board. Both the Bishop and Dr. Lloyd spoke vigorously and happily of the necessity for more active missionary work at home and abroad. The music was rendered by a choir of 150 voices made up from the choirs of the six local churches.

THE TENTH ANNIVERSARY of the rectorship of the Rev. Jas. L. Tryon at All Saints' Church, Attleboro', was observed on Whitsunday, when the vested choir also observed its fourth anniversary. A happy surprise was presented in the evening at a special musical service, in connection with which was read a letter from Bishop Lawrence commending the choir and the choirmaster, Mr. Jas. E. Pearse, and showing his substantial interest in their work by enclosing a check for \$50.00 which will be used as the nucleus of an organ fund.

A BEAUTIFUL memorial window has been placed in Christ Church, Hyde Park, by Miss Eleanor J. Clark of Boston, in memory of her brother, Charles Van Brunt Esq. of Milton. The central figure of the window is Christ with outstretched hands as if saying, "Come unto Me all ye that labor and are heavy laden and I will give you rest." On either side are St. Mary the Virgin and Mary Magdalene. In the outside openings are the figures of St. Peter and St. Paul. The window is beautifully executed.

THERE is a strong feeling in the locality known as South Boston that something should be done to relieve the missionary condition of St. Matthew's Church. This old parish has carried on an excellent work among the poor, and the changed conditions in that locality make it very evident that the church should receive at least \$500 from the Mission Board, in order to enable it to carry on its important work. Two mission churches are aided in this same locality by the Board, and are able to meet these changes. But this old parish is meeting its expenses by the weekly contributions of the poor, but it needs additional help for it to maintain its present prosperous condition.

AT THE semi-annual meeting of the Boston chapter of the Actors' Church Alliance, in Tremont Theatre, the Rev. H. M. Torbert presided. The Rev. W. E. Bentley made an address in which he stated that there were now 1,600 members of the Alliance in 345 cities.

ST. PAUL'S, Beachmont, has added a cellar to the church building, and made other necessary improvements at a cost of \$875. Five hundred dollars of this was raised by the parishioners, and the remainder came to the parish through Bishop Lawrence.

JONATHAN FRENCH, for a long time a vestryman of Emmanuel Church, is dead at the age of 97 years.

THE REV. WILSON WATERS of Chelmsford was tendered recently a reception by his parishioners upon the tenth anniversary of his ordination to the priesthood.

THE MONDAY meetings of the clergy at the Diocesan House have closed for the season, and will be resumed in October.

THE EPISCOPAL CHURCH ASSOCIATION will hold Sunday afternoon services upon Boston Common during the summer.

GRACE CHURCH, North Attleborough, has entered again upon its commendable work of sending every week flowers to Boston to be distributed among the sick.

MICHIGAN CITY.

JOHN HAZEN WHITE, D.D., Bishop.

The Bishop's Anniversary.

WHITSUN-TUESDAY was the 25th anniversary of the Bishop's ordination to the priesthood, and a most happy and memorable occasion it proved to be. At 11 a. m. occurred a choral celebration of the Holy Eucharist in the Cathedral, with the Diocesan as celebrant and Bishop Francis as the preacher. Before the celebration and in the presence of a number of the clergy of the Diocese and a good congregation of his friends and parishioners, the Bishop was presented with a beautiful pastoral staff. The shaft of the staff is of ebony, with solid silver mountings and crook. At the base of the crook, in Gothic arches of beautiful design and workmanship, are placed finely wrought figures of Christ, the Blessed Virgin with her infant Son, and the chief apostles. Within the crook stands an *Agnus Dei* with banner, wrought in gold. The presentation was made by the Rev. J. H. McKenzie of Howe School, to which the Bishop feelingly replied. At one o'clock, in Barker Hall, the guests and friends of the Bishop partook of a bountiful luncheon provided by the women of the Cathedral parish.

MILWAUKEE.

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

Commencement at Nashotah—Racine—Death of a Sister.

COMMENCEMENT DAY (May 30th) at Nashotah Theological Seminary, was this year honored by all of the old-time enthusiasm. The services of the day began with a celebration of the Holy Communion in St. Sylvanus' chapel, by the Bishop of Milwaukee, and a like celebration at the same hour in St. Mary's chapel, by the Bishop Coadjutor of Fond du Lac. This latter was especially for the members of the Alumni Association, at which time the departed associates were commemorated.

At 10:30 a. m. the great service of the day was held. Long before the appointed hour, the friends from the neighborhood began to drive in, till the entire roadway about the chapel was blocked with teams. This is one of the great enjoyments of Nashotah's festal day, to have the farmers and the residents of near-by villages gather for the ceremony. The procession entered the chapel promptly at 10:30 o'clock, the Bishop of Milwaukee and the Bishop Coadjutor of Fond du Lac, both being vested in cope and mitre. After the "bidding prayer," the degree of Bachelor of Divinity was conferred by the Bishop of Milwaukee, acting as President of the Board of Trustees, on the Rev. Edmund Robert Bennett, rector of St. Mark's Church, Wilmington, N. C., and on the Rev. Hughell E. W. Fosbroke, instructor at Nashotah. Mr. Bennett is one of the colored clergy of the Church, the only colored man ever educated at Nashotah and the first of his race to receive a degree from that source. The degree of Doctor of Divinity was then conferred on the Rt. Rev. Reginald Heber Weller, Bishop Coadjutor of Fond du Lac. This was of especial interest to the alumni present, Dr. Weller being the third of Nashotah's sons to be called to the episcopate.

The acting president, the Rev. H. E. Chase, then delivered the diplomas to the six graduates, as follows: Edward Jermin, Alpena, Mich.; George B. Wood, Old Town, Me.; James H. Shaffer, Fairfield, Ia.; George M. Babcock, Boston, Mass.; George H. Kes-

selhuth, Boston, Mass.; George Wesley John Atkinson, Jr., Charleston, W. Va.

The sermon was by the Rev. Canon Richey of Milwaukee. The celebrant was the Rev. Prof. Jenks. At the close of the services a bounteous collation was served to all of the visitors, who completely filled the dining-room and parlors of Shelton Hall.

At a meeting of the Board of Trustees the day previous to the commencement, the resignation of the long-time Secretary, the Rev. Wm. Dafter, D.D., was received and accepted with regret. Dr. Dafter was absent on account of ill health, and felt that he could no longer attend to the duties of the office. The Rev. Chas. L. Mallory was elected as Dr. Dafter's successor. The resignation of the Rev. Geo. M. Christian, D.D., as a member of the Board, was also accepted, and the Rev. Samuel Upjohn, D.D., of Germantown, Pa., was elected to succeed him. The financial reports were very satisfactory, and it was shown that Nashotah was the only theological seminary which showed a gain in students over the previous year; and the outlook for the coming year is promising. The legacies received during the year amount to \$8,600, of which \$4,000 is for a library building in memory of the late Rev. Dr. Wm. Adams, from the estate of the late Rev. Wm. B. Ashley, D.D., of Milwaukee.

The Board of Trustees closed a very successful and harmonious meeting, the only cloud upon their proceedings being the serious illness of the Rev. R. F. Sweet, D.D., one of their number, who had come in his ill health to attend the meeting. He was present for a time, but had finally to be excused, and was unable to take part in any of the festivities of the day following.

Nashotah in the early summer is one of the fairest pictures upon which one who is an admirer of nature's beauty can gaze. Ex-Governor Atkinson of West Virginia, who was present to witness the graduation of his son, thought it the most beautiful country he had ever seen, and said he should suppose that such scenes before the students at all times, would produce a race of "Lake poets," not unlike the far-famed Lake poets of England. Certainly lake and woodland, the rippling waves and the gorgeous foliage and the abundance of wild flowers, ought to inspire one who might have any dormant poetic instinct, with courage and zeal to free the muse. However, the young men seem to think that theological studies even amid such surroundings, are sufficiently practical to quench all the fires of poesy.

ON TUESDAY of last week the Bishop of the Diocese dedicated the new wing of St. Luke's Hospital, Racine, which has lately been erected by Mr. Wm. Horlick in memory of his deceased daughter. The wing gives a much needed addition to the hospital and was erected at a cost of \$10,000.

FOR THE FIRST time in its history death entered Kemper Hall, when, on the morning of Trinity Sunday, Sister Caroline passed away. The death was sudden, and resulted from heart disease. Sister Caroline had been ill for some time and on Saturday a specialist was called from Chicago to consult with the attending physician. He departed with the assurance that the sister would rapidly regain her health. Sister Caroline in private life was Miss Caroline Ryley of Indianapolis. The burial was held on Tuesday.

MINNESOTA.

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

Church Consecrated at Wabasha—New Reredos —Rector Called at Gethsemane.

THE HANDSOME new church at Wabasha was recently consecrated by Bishop Whipple. The edifice was erected by Mr. Thomas Irving of St. Paul as a memorial to his deceased wife, the latter being a daughter of the late Rev. Morace Hills, the first clergyman of the

Church to reside permanently at Wabasha. The cost was about \$20,000.

A VERY HANDSOME carved oak reredos was unveiled and dedicated at St. Peter's Church, St. Paul, on Whitsunday and set apart for its sacred use with appropriate ceremony. The interior and exterior of the church have been painted and calcimined. This change has transformed St. Peter's into one of the prettiest churches in the Diocese. Five adults received the sacrament of Holy Baptism on Whitsunday just after the second lesson at the matin service. The new rector, Rev. C. Herbert Shutt, has infused fresh life and vigor into the parish. The parishioners are very well satisfied with their choice, and think the outlook for St. Peter's never looked brighter.

THE VESTRY of Gethsemane Church, Minneapolis, by unanimous vote have tendered the rectorship to the Rev. Irving Peake Johnson, rector of St. Martin's Church, South Omaha, Nebraska. Mr. Johnson arrived in the city on June 1st, to look over the ground before giving an answer to the call. He is a young man, 35 years of age, married, with family. He was born in Hudson, N. Y., is a graduate of Union College, Schenectady, and of the General Theological Seminary, New York, in 1891. Mr. Johnson went to Omaha after graduation and tendered his services to Bishop Worthington for the term of ten years, by whom he was ordained priest in 1891, and assigned to the rectorship of St. Andrew's, Omaha. In 1894 he was assigned by the Bishop to St. Martin's, in South Omaha, of which parish he is still rector. The vestry has made a very thorough investigation, and is satisfied of the special fitness of Mr. Johnson to fill the position tendered. It is to be hoped that he will find conditions such that he will feel warranted in an early acceptance of the call.

BISHOP WELLER, of the Diocese of Fond du Lac, has been making visitations for Bishop Whipple, who found his strength insufficient for him to complete the long journey he had planned.

MISSOURI.

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

New Church for Macon—Thayer—Missionary Host.

A NEW CHURCH is to be erected shortly for St. James' parish, Macon, the cost of which will be not less than \$10,000.

WE NOTED last week the laying of the corner-stone of the new Church of the Holy Trinity at Thayer, which ceremony was performed by the Bishop of the Diocese. Just before beginning his address, the Bishop stepped backward on the platform, where he was standing, and inadvertently stepped too far so that he fell some six feet to the ground. Fortunately he was caught in the arms of a layman, who was standing near, and who prevented the Bishop from falling on a heap of stones near by. As it was, the Bishop fell on his feet, and then, as though this acrobatic feat was a part of the expected ritual of an episcopal visitation in the West,—a localization of the "Ritual Anarchy" of the section—he remounted the platform and proceeded with his address.

The new church which is in the course of erection will be a frame structure on a solid stone foundation, and will cost about \$1,200 in addition to the lot, which latter was donated by Mr. and Mrs. Garrett.

THE ANNUAL GATHERING of the Missionary Host, which unites the Sunday School children of the various parishes in St. Louis and vicinity, and which is one of the events of the year in that city, occurred on the afternoon of Trinity Sunday at Music Hall. The big building was filled to overflowing with the little workers. A vested choir of several hun-

dred voices occupied chairs on the stage, while hundreds—perhaps thousands—of children in procession moved into the hall, carrying their banners. The Rev. H. W. Mizner was in charge of the Host and conducted the service. The Bishop, however, with most of the city clergymen, was also in line, and the former made one of his happy addresses, saying, as Bishop Tuttle always does, exactly the right thing, and delighting as well as edifying the many children. The offerings made by the Missionary Host aggregated \$1,260, being for diocesan missions. The Missionary Host is organized with its own officers, including Messrs. Wallace Delafield, President; H. N. Davis, Vice President; W. P. Nelson, Secretary; J. M. Bull, Assistant Secretary; and Frank Wyman, Treasurer; the Executive Committee consisting of the Superintendents of the various Sunday Schools represented in the Host. Last year there was no gathering, owing to the fact that the street car strike was in progress at the appointed time of meeting.

NEBRASKA.

GEO. WORTHINGTON, D.D., LL.D., Bishop.
ARTHUR L. WILLIAMS, Bp. Coadj.

Memorial Font at Norfolk.

A BEAUTIFUL oak baptismal font was recently presented to Trinity Church, Norfolk, by the Trinity Social Guild as a memorial to the late Miss Marie Leggett Weills. It was set apart to its sacred use by an impressive service of benediction by Bishop Williams at his late visitation of the mission.

NEW HAMPSHIRE.

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

Work at West Manchester.

PRELIMINARY STEPS have been taken toward the formation of the mission of St. Andrew's West Manchester, into an independent parish, the work now being carried on as a mission of Grace Church, Manchester. The mission owns the lot on which the mission house stands and on which it is hoped before long to erect a church building. It was founded by the Rev. Henry E. Cooke, during his rectorship of Grace Church, and under the present rector, the Rev. W. Northey Jones, the mission has been in charge of the Rev. Chas. R. Bailey, and has become almost self-supporting. The Bishop visited the church on the evening of May 27th, attended by Messrs. Jones and Bailey.

OKLAHOMA AND INDIAN TERRITORY

F. K. BROOKE, D.D., Miss. Bp.

Reservations Opened—Accident to Rev. D. A. Sanford.

AFTER THREE YEARS of faithful and useful missionary work in the mining camps of Lehigh, Indian Territory, Miss Kate M. Biller left last week for her home in New Jersey. She will return to the Territory in July and assume the duties of matron at our Hospital at South McAlistier.

THE OPENING of large Indian reservations (Kiowa, Comanche, and Wichita) to white settlement will add in all probability 50,000 people to the population. New towns will spring up where has been the wild prairie, and open up other possibilities for missionary work of the Church. A town site is being now surveyed adjoining the Indian agency at Anadarko. It was here, nearly twenty years ago, under the Rev. W. J. Wicks as Indian missionary, that our first chapel in the present Missionary Jurisdiction was erected. That chapel has been used regularly of late years, serving a small congregation of white people, with a few educated Indians; and also as a gathering place for the class of lace workers among Indian women under the teacher sent through Miss Sybil Carter. It seems probable now, that

with the incoming of white settlement, our work there may be greatly enlarged. Our Bishop is greatly in need of funds to sustain this new work.

THE REV. D. A. SANFORD, residing at Bridgeport, one of our earnest missionaries to the Indians, was thrown from his wagon a week ago, while on a missionary tour, and quite seriously injured. We hope to chronicle his complete recovery, however, ere many weeks.

PENNSYLVANIA.

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

Memorial Services—Meetings of Convocations—Daughters of the King.

WHITSUNDAY this year was also the Sunday preceding Memorial Day, when the various Posts of the G. A. R. and kindred patriotic societies attend Divine Service in the various houses of worship throughout the city and suburbs of Philadelphia. The streets were full of men marching to the strains of martial music, the maimed, decrepit, and aged veterans bringing up the rear in covered carriages. At old Christ Church, Naval Post No. 400, G. A. R., with their guardsmen, Naval Command No. 1, Spanish-American War Veterans, and a detachment of the Pennsylvania Naval Militia, the three last named bodies acting as a guard of honor, in all about 300 men in uniform, marched up the nave, the colors in front, which were dipped before the altar. The pulpit and side galleries were draped with garrison flags, Union Jacks, and ensigns, while from the north gallery hung the four-starred flag of Admiral Porter, presented to the Post by the Porter family. The Rev. Dr. C. Ellis Stevens, rector of the parish, preached from the text, Proverbs xiv. 34, and paid high tribute to the spirit of valor and patriotism which animated the blood of "the man behind the gun." "It is that spirit which the combined nations of Europe dare not venture to challenge." Then he contrasted the spirit and purpose of the men of Valley Forge and those of Wall Street to-day. "On the one side was shown the spirit of principle, and on the other the spirit of materialism and selfishness."

Memorial services by the Survivors' Association of the 72d Regiment, Pennsylvania Volunteers, were held in the afternoon at the Central Hall of the Y. M. C. A. In addition to the flags and regimental colors, the tattered ensigns carried through many engagements were most conspicuous. Four chairs draped in black were upon the platform, in memory of four comrades who had died since last Memorial Day. There were also memorial designs to Col. Baxter, Lieut.-Col. Hesser, "Mother Lee," the army nurse, who during the regiment's stirring career had nursed many of its members back to health, or cared for them in their last moments, and to Miss Mary May, a former Vice President of the Ladies' Aid Society of the Association. The music was rendered by the choir of St. Paul's Memorial Church, Overbrook, and the principal address was made by the Rev. Cyrus T. Brady, who, after referring to the many battles in which the 72d was engaged, said: "Years have passed, a new generation has arisen, and the war has intervened, but time has not obliterated the memory of your deeds. In calling upon younger generations to follow the examples of patriotism set by these upholders of the Union, the Republic is always in danger when it is not receiving the best efforts of our citizens. Create in us that same patriotism, that civic pride, that civic virtue. Make men feel that the ballot is as powerful as the bayonet."

General U. S. Grant Post No. 5 paid its 27th annual visit in the evening to All Saints' Church, Moyamensing, and for the 27th time the Rev. Dr. H. L. Duhring, now rector emeritus, preached a special sermon to them.

Special music of a military character was rendered, and the church was decorated with a profusion of flags. Dr. Duhring prefaced his sermon with a few words of welcome, touching upon his long association with the members of the Post. Then he spoke of the advisability in the ripening years of life, of putting behind vain regrets for mistakes, and concentrating the energy on making sure of the prizes in higher things to come.

Memorial services were held in the afternoon at the Home for Veterans G. A. R. and their wives, West Philadelphia. The services were under the direction of Comrade the Rev. S. P. Kelly, of Post 250. The chairs in the home made vacant by death during the year were decorated with flowers. The full vested choir of the Church of the Beloved Disciple rendered the music. The address was made by the Rev. Dr. I. Newton Stanger, of Post No. 2, and rector of the Church of the Atonement, West Philadelphia.

Encampment No. 65, Union Veteran Legion, held its annual memorial service on Sunday afternoon in St. David's Church, Manayunk (Rev. Dr. F. A. D. Launt, rector).

The Rev. Dr. A. L. Royce, chaplain U. S. N., assisted the rector in the service. Posts 12 and 15, G. A. R., and six other patriotic societies were also present.

On the same Sunday afternoon in St. Paul's Church, Chester, the burial office was said over the remains of Daniel W. Simpkins, a private of Co. E, 14th U. S. Infantry (who was killed in action in the imperial city, China), by the rector, the Rev. F. M. Taitt, assisted by the Rev. H. A. F. Hoyt, chaplain of the 6th Regiment P. N. G. The interment was in Chester Rural Cemetery with full military honors.

ON THE EVENING of Whitsunday, a service in memory of Sir John Stainer was held in St. James' Church, Philadelphia (Rev. Edward M. Hardcastle, Jr., M.D., priest-in-charge), where the entire evensong was set to music of the deceased composer, which included also the whole of the cantata, "The Daughter of Jairus."

THE SOUTHWESTERN CONVOCATION met on Whitsun-Monday afternoon in Holy Trinity parish house, Philadelphia. The following officers were elected: Dean, the Rev. G. Woolsey Hodge (for four years); Secretary, the Rev. W. F. Ayer; Treasurer, Henry E. Drayton; Lay Delegate to the Board of Missions, Lewis H. Redner; Committee on Appropriations, the Rev. Drs. A. G. Mortimer and F. W. Tomkins, and Mr. Theodore H. Morris.

THE CONVOCATION of Chester assembled on Tuesday in Whitsun-week in the Church of St. John the Evangelist, Lansdowne. At the morning session, the sermon *ad clerum* was preached by the Rev. Charles H. McLane of St. James' Church, Downingtown, on the subject, "Is There a Higher Criticism?" At the business session, held in the afternoon, the apportionment of an increased assessment for missionary work caused considerable discussion, the several rectors claiming that they had each been assessed to their limit, and requested a lower assessment. Convocation accepted the invitation of the Church of the Trinity, Coatesville, to hold their next session in that parish.

THE QUARTERLY meeting of the Northeast Convocation was held on Tuesday afternoon, 28th ult., in Zion Church, Philadelphia (Rev. Edmund Burk, rector). Officers were elected as follows: Dean, the Rev. Dr. H. Richard Harris; Secretary, the Rev. L. N. Caley; Treasurer, Joseph S. Goodbread; Lay Delegate to the Board of Missions, Henry Budd; committee on appropriations, the Rev. Drs. J. D. Newlin and Elwood Worcester, Messrs. Horace Van Court and Jacob L. Smith. The treasurer reported a balance of \$125.95. A communication from the Board of Missions stated that the amount asked for from the Convocation was \$2,175; and the amount appropriated, \$1,500. Appropriations were made as follows: Galilee Mission, \$750; Church of the Messiah, Port Richmond, \$300; St. John's Church, Northern Liberties, \$250; Emmanuel Church, Kensington, \$200. In the evening a public missionary service was held,

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when the Rev. Dr. C. S. Olmstead, of St. Asaph's, Bala, delivered an address.

DURING THE LAST WEEK of May, the Rev. Father Powell, S.S.J.E., was a guest at the clergy house of St. Elisabeth's Church, Philadelphia (Rev. Wm. McGarvey, rector, and Superior of the C. S. S. S.). Fr. Powell's mission work has been chiefly among the Zulus and native tribes of South Africa. He goes hence to St. John the Evangelist's, Boston.

THE DIFFICULTIES between the Rev. Dr. Henry Anstice, rector of St. Matthias' Church, Philadelphia, the choirmaster, Prof. Aaron Taylor, and the choir, have been finally settled by the resignation of Prof. Taylor and the choir. The trouble arose over a difference of opinion about the conduct of the music.

THE PHILADELPHIA Local Assembly of the Daughters of the King held a business session and conference on Tuesday afternoon, 28th ult., in the parish house of St. Stephen's Church, Manayunk (Rev. E. J. Perot, rector). It was decided to pay the expenses of a delegate to the National Convention of the Order, which is to meet in San Francisco in October next; and Mrs. John Moncure, President of the Council, was unanimously elected such delegate. In the evening there was a public service in the church, where Mr. Mahlon N. Kline, President of the local council, Brotherhood of St. Andrew, delivered an address on "The Practical Work that the Brotherhood is Trying to do"; and the Rev. R. W. Forsyth also made an address on "The Possible Influence of Consecrated Womanhood."

THE CHOIR of St. Andrew's Church, West Philadelphia (Rev. C. M. Armstrong, rector), took part in the music rendered on Decoration Day at the tomb of General George G. Meade in Laurel Hill Cemetery, where Post No. 1, named in honor of that Pennsylvania commander, conducted the customary memorial service. The choir sang the *De Profundis* and the hymn, "Peace, perfect peace." The vested choir of 50 voices of the Church of the Beloved Disciple (Rev. George R. Savage, rector), met the Anna M. Ross Post No. 94 at the American Mechanics' Cemetery, where they rendered the usual musical selections.

THE GEOGRAPHICAL SOCIETY of Philadelphia made a pilgrimage on Memorial Day, 30th ult., down the Delaware river. The steamer, with the Society and some 200 guests, left the city at 9 a. m., reaching New Castle, Del., about noon. The visit to Holy Trinity (Old Swedes') Church, Wilmington, was abandoned for lack of time; but Immanuel Church, New Castle, and its ancient cemetery, were interesting points inspected. The Rev. Dr. F. M. Munson, the present rector, showed his visitors a Communion service, presented by Queen Anne. It is of silver, handsomely ornamented.

THE REV. DR. HENRY ANSTICE, rector of St. Matthias' Church, Philadelphia, has stated to his congregation that he might be expected to officiate throughout the summer, as he will be absent in the autumn in attendance at the General Convention in San Francisco. Following the custom of many years, the music during the summer will be rendered by a select number of voices in the organ gallery. Emil Gastel has been engaged as choirmaster, and a large vested choir will occupy the chancel stalls in September. Including Easter Day and to the close of May, the parish has received special gifts and contributions amounting to over \$3,250, of which \$2,411 was in cash, and the remainder represents the value of a handsomely embroidered frontal, super-frontal, and dossal, and also a beautiful and capacious chest of drawers for the various vestments of the parish. The latest gift is a splendid sterling silver Communion service, consisting of five pieces,

which were used for the first time on Trinity Sunday.

THE REV. WILLIAM CLARENCE RICHARDSON with his family, late of Chicago, arrived at Philadelphia on Friday evening, 31st ult., and was met by W. S. Kingston McKay, one of the vestrymen of St. James' Church, of which parish Mr. Richardson assumed charge on the 1st inst.

THE REV. W. BERNARD GILPIN, curate of the Church of the Ascension, Philadelphia, who has been absent for some time in Egypt, has returned home.

QUINCY.

ALEX. BURGESS, D.D., LL.D., Bishop.

THE BISHOP of the Diocese was not able to write a letter personally to the Bishop Coadjutor-elect, but a letter from his daughter to Dr. Taylor assures him of his cordial welcome to the Bishop Coadjutor when he shall be consecrated.

THE REV. DR. LEFFINGWELL sails for Europe on the 15th inst. by the *Graf Waldersee*, going first to Paris, and sailing on August 16th for his return by the *Furst Bismarck*.

SOUTHERN OHIO.

THOS. A. JAGGAR, D.D., Bishop.

BOYD VINCENT, D.D., Bp. Coadj.

Parish House for Zanesville—Cincinnati Items.

THE REV. FRANK W. BOPE, rector of St. James' Church, Zanesville, has let the contract for the new parish house, which is to be built on the lot in the rear of the church. The cost will be \$3,000, all of which has been raised. It will be built of brick, and consist of gymnasium, an assembly hall, seating 250, two guild rooms, cloak and toilet rooms, kitchen, and a tower where will be a room for the rector's office and study.

THE ANNUAL MEETING of the Flower and Fruit Mission was held in Christ Church, Cincinnati, May 27th. The amount of work accomplished during the year was most gratifying.

FRESH AT NIGHT.

IF ONE USES THE RIGHT KIND OF FOOD.

If by proper selection of food one can feel strong and fresh at the end of a day's work, it is worth while to know the kind of food that will produce this result.

A school teacher of Media, Kan., says in this connection, "I commenced the use of Grape-Nuts Food five months ago. At that time my health was so poor that I thought I would have to give up my work altogether. I was rapidly losing in weight, had little appetite, was nervous and sleepless, and experienced, almost constantly, a feeling of exhaustion. I tried various remedies without good results, then I determined to give particular attention to my food, and have learned something of the properties of Grape-Nuts for rebuilding the brain and nerve centres.

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It is surprising what a safeguard a healthy stomach is against disease. And again it is not so surprising when it is remembered that the only way we get pure blood, strong nerves and firm flesh is from wholesome food, *well digested*. It is the half digested food that causes the mischief. When the stomach is weak, slow, inactive the food lies in the stomach for hours, fermenting, forming gases which poison the blood and the whole system, causing headache, pains in the back, shoulder blades and chest, loss of appetite, palpitation, biliousness.

The safest cure for indigestion is Stuart's Dyspepsia Tablets, composed of vegetable essences, fruit salts, pure pepsin and Golden Seal. Dissolve one or two of these tablets in the mouth after each meal. They are pleasant tasting and mingling with the food so assist the weak stomach that the food is perfectly digested before it has time to ferment.

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ing. Services were held regularly every Sunday afternoon at the city Hospital under the auspices of the Mission by the Rev. Paul Matthews and the Rev. Samuel G. Welles.

THE CLOSING exercises of the Cathedral schools of Ecclesiastical and Industrial Art in Cincinnati were held on May 25th, and were very largely attended. They consisted of music and calisthenics and an address by Dean Snedeker, followed by light refreshments. The display of work reflected great credit on the pupils as regards both quantity and quality, especially in ecclesiastical embroidery, wood carving, Mount Mellick embroidery, drawing, and china painting. The membership of the school is now 285, and larger quarters will have to be secured if the increase in growth keeps on as it has during the past year.

THE CATHEDRAL hopes soon to be in possession of a new parish house, as a generous layman of the Diocese has purchased a fine property next to the Cathedral on the east and will deed it to the Cathedral as soon as sufficient funds are secured to build a parish house.

ON SUNDAY, May 26th, a beautiful window, representing the Good Shepherd, given by the members of St. Philip's Church, Cincinnati, in memory of the former rector, the Rev. Thomas J. Melish was unveiled. Mr. Melish was rector for thirteen and a half years and died in November, 1896. The service was memorial, and was conducted by the Rev. Ralph P. Smith, the rector. The sermon was preached by the Rev. John H. Ely and dwelt chiefly on the life of Mr. Melish. Mr. Smith followed with a short address.

THE 25TH ANNIVERSARY of the foundation of the Church of Our Saviour, Cincinnati, was observed on Sunday, May 26th. A special musical programme was prepared for the occasion. The sermon was by the Rev. Dudley W. Rhodes, D.D., who was the first rector and continued to fill the position for twenty years. The sermon was reminiscent, reviewing the development of the parish with appreciative mention of those who had so earnestly contributed to that development. The interior of the church has been newly frescoed.

TENNESSEE.

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

Memorial Services for Jefferson Davis.

IN CONNECTION with the meeting of the United Confederate Veterans in Memphis a memorial service for Jefferson Davis was held at Calvary Church (Rev. Dr. Davenport, rector), at which the memorial address was delivered by Bishop Gailor.

WASHINGTON.

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

Two Archdeaconry Meetings—Brotherhood of St. Andrew.

ON THE AFTERNOON of Whitsunday, the Archdeaconry of Washington held a service in St. Margaret's Church, the first of a series instituted by the recently appointed officers, for the purpose of interesting and informing Church people in regard to missionary work within its limits. After the usual parish evensong, and a few words of welcome from the rector, the Rev. Herbert S. Smith, the Bishop spoke briefly of some thoughts connected with the day in their bearing upon the work now to be considered, saying that there was no need for discouragement because a wet afternoon had caused only a small congregation to gather for this first service, when we remember the influence that had gone forth from the few assembled on the first Whitsunday. The Archdeacon, the Rev. Dr. R. P. Williams, then gave a clear and interesting statement of the manner in which the Diocese has been organized for missionary work since the passage of the canons for

that purpose in 1900, with a description of the three Archdeaconries, and the special work needed in each. In that of Washington, comprising the District of Columbia, this is for missions to the colored people above all other calls. Dr. Williams said we have here one well-established parish of this people, St. Luke's, and one chapel, St. Mary's, cared for by St. John's parish, but in all other sections of the city we need mission stations to reach the multitude living in darkness. St. Monica's, begun a little more than a year ago, has so prospered, that additional room is required, and St. Philip's, a mission of Anacostia parish, is about to be put in charge of an able colored clergyman, and it is hoped to extend this work and before long establish a new mission in the northeastern section. The Archdeacon made an earnest appeal for the interest and the prayers of Church people for this work, feeling sure that these being secured, material aid would follow. The offertory was devoted to the cause so ably presented.

THE ARCHDEACONRY of Montgomery and Prince George's counties met at Christ Church, Rockville, on Thursday, May 23d. At 10 o'clock the Holy Communion was celebrated, and an address delivered by Bishop Satterlee. A business session followed, and at noon the delegates were hospitably entertained in the Sunday School room. At the afternoon session, there was a discussion on "The Best Methods of Interesting Young People in Church Work," and also upon "How Best to Promote the General Work of the Archdeaconry." On the latter subject a committee was appointed to report at the next meeting.

THE BI-MONTHLY MEETING of the Local Council of the Brotherhood of St. Andrew was held at St. Paul's Church on the evening of May 20th. There was a large attendance, and the Brotherhood men had the pleasure of welcoming the Bishop and several of the clergy, and also President Murray of the Baltimore Council, who made an address. The

WHERE'S THE USE?

DRUGGING WITH COFFEE AND KEEPING SICK ALL THE TIME.

A coffee drinker is liable to a smash almost any time and without much warning. A New York man, C. W. Bedford, 1065 Lex. Ave., says that when he was in apparently perfect health, weighing about 185 pounds, with good appetite, he suddenly had a severe attack of gastritis. He lost his appetite and the doctor put him on a rigid diet and gave him remedies, but all to no purpose. He says, "Everybody I met had a cure and I tried a lot of them. I lost weight until I reached 144 pounds. I had those nasty gastric staggers.

About the middle of the summer, when on a vacation, a friend asked whether I drank coffee or not. Being told that I did, he suggested that I quit it and take Postum Food Coffee and Grape-Nuts breakfast food. I laughed at him and told him I was through with special articles of diet. One day the nerves had another bad smash, and I concluded to quit coffee and see if that was really the cause of the trouble.

Next morning I had Postum for breakfast and it was well made, and tasted good. I also had Grape-Nuts for breakfast, and from that day my troubles began to fade away.

I am steadily gaining in flesh, can sleep naturally, and can eat whatever I want. What is the use of a man drinking an article like coffee that poisons him, and causes such troubles as I have had, when you can have a delicious Food Coffee like Postum that builds up instead of tearing down." Health is worth more than all the coffee on earth.

IF you look at a dozen common lamp-chimneys, and then at Macbeth's "pearl top" or "pearl glass," you will see the differences—all but one—they break from heat; Macbeth's don't; you can't see that.

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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 Greco-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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Bishop had some pleasant words to say, and the Rev. W. R. Turner, rector of St. Michael and All Angels', gave the principal address of the evening, dwelling specially upon the duty of keeping the Lord's Day sacred, and striving to induce others to use it rightly, by bringing them to the house of God. A week later there was a large gathering of Brotherhood boys in the same church, under the auspices of the Local Council, several members of which addressed them.

THE CHURCHMAN'S LEAGUE has arranged for a series of Sunday afternoon services during the month of June, on the Cathedral grounds, to be called The People's Open Air Evensong.

CANADA.

News of the Dioceses—Church Consecrated at Silver Falls.

Diocese of Huron.

THE SYNOD of the Diocese meets June 18th. At the meeting on the previous evening, the 17th, papers will be read and discussed. This meeting is to be held in Huron College.—THE MEETING of the rural deanery of Bruce was held at Lucknow. Bishop Baldwin expected to be present.—CHRIST CHURCH, Huntingford, is to be re-opened June 23d. The Bishop is to hold a Confirmation there the same day. The building is being entirely restored and renovated.

Diocese of Rupert's Land.

THE NEXT meeting of the diocesan Synod will commence June 12th, in Winnipeg.—THE NEXT meeting of the rural deanery of Brandon will be held at Oak Lake in the end of September. It has been decided that a lantern shall be purchased for the deanery, to help illustrate lectures on Church history.

Diocese of Ontario.

THE CORNER-STONE of the new parish house at Gananoque, was laid May 27th, by the Bishop. Bishop Mills also held a Confirmation there the same day.—A VERY handsome solid silver salver was presented to the Rev. Francis Dobbs, by the congregation of St. John's Church, Portsmouth, from the rectorship of which he has just retired and in which he has worked for 47 years.

Diocese of Toronto.

BISHOP SWEATMAN held an ordination in Trinity Church, Bradford, on the morning of Whitsunday, and was at St. Paul's Church, Coulsons, in the afternoon.—THE DIOCESAN Synod meets in Toronto on St. Barnabas' Day, June 11th.

Diocese of Niagara.

THE CORNER-STONE of the new Sunday School house of the Church of the Ascension, Hamilton, was laid May 16th. The rector held a short dedication service, after which the stone was laid by the Mayor of Hamilton.

Diocese of Quebec.

BISHOP DUNN presided at the meeting of the Central Board of the Church Society, May 21st.—ON THE opening day of the diocesan Synod, June 5th, an early celebration of Holy Communion will be held in the Cathedral at 7:30 a. m.

Diocese of Montreal.

A LARGE number were present at the annual church parade of the Victoria Rifles, to the Church of St. James the Apostle, Montreal, on Whitsunday. The chaplain, the Rev. Canon Ellegood, preached the sermon. The National anthem was sung at the close of the service.—IT HAS been arranged that the Rev. Principal Hackett of the Diocesan College, shall take charge of the services of St. George's Church, Montreal, for some time, in order that the rector, Dean Carmichael, may have plenty of time to rest and recover from his late illness.

Diocese of Fredericton.

THE BISHOP of the Diocese consecrated the new church erected at Silver Falls, on the morning of May 24th, the rector, Rev. L. A. Hoyt, assisting. The church, which is largely the result of Mr. Hoyt's indefatigable efforts, is of Gothic architecture and has a seating capacity of about 100.

BISHOP KINGDON presided at the diocesan conference of Sunday School teachers, held at Moncton, May 7th and 8th.

Diocese of Nova Scotia.

A VERY FINE pulpit has been presented to St. Paul's Church, Halifax, in memory of Mrs. Lithgow, by her daughter and son-in-law.

The Magazines

LORD HALIFAX, in his article on "The Recent Anglo-Roman Pastoral" in the *Nineteenth Century*, breaks a pretty lance with Rome, while his real object is to pierce through and lay low the absolutism which is developing in the episcopate of the Church of England. Nevertheless, the attack upon Rome is vigorous and very effective. "Our Boer Prisoners: A Suggested Object-Lesson," by Mrs. John Richard Green, is painful reading. It seems probable that England, whatever the rights of the Boer War may be in her favor, has never entered upon a contest so politically, socially, and morally disastrous as this one. "Astronomical Laboratories" by Arthur R. Hinks of the Cambridge Observatory, is a suggestive paper for those who are interested in the practical work of astronomy, and points out a way in which they can make themselves exceedingly useful in it. The article on "The Novels of Anthony Trollope" by Walter Frewen Lord, is worth reading as a critique justly appreciative, and accounting for the neglect of Trollope by the present generation, the reason being that he was "a photographer" of his times, and a most faithful and exact one, but that the times and customs have so radically changed since he wrote that his readers, or those who would be his readers, are not in sympathy with his portrayal of society in England. "Korea from the Japanese Standpoint" by H. N. G. Bushby, is an interesting and enlightening article on that portion of the Far Eastern Question. If the writer's views are correct, which we have no reason to doubt, the attempt to check Russian aggression in the East will necessarily be made by Japan, and that shortly. An article which deserves attention among lawyers and clients here, as it has already attracted much notice in England, is one on the reform of the rules of legal practice, "Is Law for the People or for the Lawyers?" by His Honor Judge Emden. Our methods of legal practice are neither so complicated nor so expensive as the English, but still we might take warning and be wise in time. This number of the XIX.-XX. is a very good one.

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