



The Living Church

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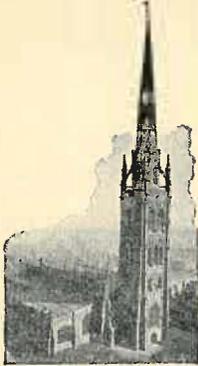
CHICAGO, MAY 28, 1898



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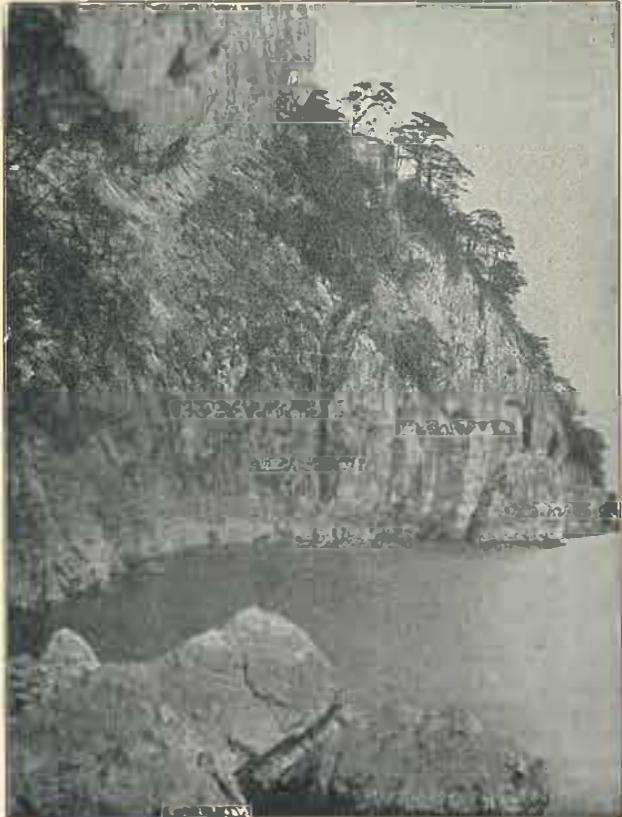
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The Living Church

A Weekly Record of Its News, Its Work, and Its Thought

CHICAGO, MAY 28, 1898

News and Notes

THE death of Mr. Gladstone has been the chief event of the past week, in the absence of any very stirring war news. William Ewart Gladstone was born Dec. 29, 1809. He was, therefore, 89 years old at the time of his death. He entered Parliament in 1832 as a stiff Tory, and in 1834 became Junior Lord of the Treasury. His earliest reputation as a statesman was won in the department of finance, and his speeches on the "budget" were Parliamentary events. After the death of Lord Palmerston, he became leader of the House of Commons, and soon won the title of the "Great Commoner." In 1868 he became Prime Minister, and during the rest of his life was responsible for most of the reform legislation which has characterized English politics. Successful in the Disestablishment of the Irish Church, he failed in a similar attack upon that of Wales, twenty years later. As a literary man, he held a high place, and produced numerous articles upon almost all the intellectual movements of the day. He also took the profoundest interest in theological and ecclesiastical affairs, and exhibited great skill and learning as a controversialist. Most of all, Mr. Gladstone was a deeply religious man, and a devoted communicant of the Church. He was in touch with every movement of philanthropy, and so early as 1851 appealed to Europe against the atrocities practiced by the King of Naples toward the political prisoners in his realms. In 1876 he published a pamphlet relating to the "Bulgarian Horrors" of that period. Quite recently, and since his retirement from public life, his indignation against Turkey for the Armenian massacres aroused the interest of the civilized world. As the greatest example of the Christian statesman, Mr. Gladstone stands on a unique pedestal. Others have doubtless been as truly Christian, but were not so great. Others as great have not been as truly Christian. Few men in history dying in private life have been mourned as he is wherever the highest ideals are known and valued. It is everywhere felt that a great light has been extinguished, a great force which made for righteousness in national and international politics has been removed.

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OUR readers are aware that Bishop Blyth, of Jerusalem, is building an "Anglican College" in that city. The church is ready for consecration, and will be used for the Trinity ordination. The warden's house is also finished. It remains to complete the library, the clergy house, the cloisters, and a choir school. For these and their equipment, about \$30,000 is needful. Every branch of the Catholic Church is represented in Jerusalem by a bishop, archbishop, or patriarch, and while from our point of view the Greek patriarch in communion with the Orthodox patriarch of Constantinople has the rightful jurisdiction, such considerations seem to be ignored in the general anxiety to have a lodgement in the cradle of Chris-

tianity. Bishop Blyth, however, claims no jurisdiction, in any proper sense. He is not endeavoring to make converts from the Oriental Church, and is, we believe, on pleasant terms with its authorities. It is considered important that the Anglican Church should have its representation there, and that thus a better understanding will be promoted between English and Eastern Christianity.

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THE new Bishop of Bombay, the Rev. J. Macarthur, is a Scotsman, a graduate of a Scotch university. He was educated for the law, and admitted to the bar, which is likely to be of considerable service to him in India. *The Church Review* remarks upon the difficult position occupied by an Indian bishop. Naturally anxious to extend his influence over the heathen, he is kept in check by the Queen's proclamation after the mutiny, in which the natives were assured that no tampering with their religion would be allowed. As one bishop described it, every time the Church said, "Go forward," the government replied: "Keep back." Every now and then some native movement is started which attempts to retain Hinduism while engrafting upon it principles derived from Christianity. The latest reform of this kind is called Arya Samaj. It depreciates caste, and makes rank and worth depend not on birth, but on learning and conduct. Child marriage and the cruel treatment of widows are both denounced. The methods of propagation are by missions, literature, education, and philanthropy. Such movements indicate that the heaven of Christianity is working, and sooner or later it must affect the whole mass.

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THE Zulus are a higher race intellectually than most Africans. That they were able to give a good account of themselves in point of courage and warlike spirit was shown in the famous Zulu war, when they gave the British troops a hard task to subdue them. There is a missionary bishop at work among them in these later days, and many have been converted to the Christian Faith. A Zulu student of St. Augustine's, Canterbury, has recently acquitted himself with unusual credit. He succeeded in passing with honor the universities' preliminary examination of candidates for orders. It is a common experience for one-third of the men who go in for this examination to fail. The intellectual capacity of the African was, therefore, well attested. He has since become a missionary among his own people. An endowed school has been established at one of the principal missionary cities in Zululand. It has been named McKenzie Memorial College, after the martyred bishop of that name.

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LORD HALIFAX, in an address before the English Church Union, asked the society to be indulgent to Mr. Kensit. He had a bee in his bonnet, but was no doubt honest and in earnest. As one of the many who were subject to some particular delusion, they could afford to be indulgent to him personally. At Nottingham last autumn, Mr.

Kensit who did him the honor of coming to hear his paper, and who at intervals interjected "Hallelujahs" and "Amens," whether as signs of pleasure or the reverse he did not know, said to him: "You see, Lord Halifax, I follow you everywhere." He replied: "I see, Mr. Kensit, and if you do not take care, we shall be called the Siamese twins." That remark seemed so to have alarmed him—let them fancy Mr. Kensit being twin to a "Papist" like himself—that he had not seen him since. Speaking seriously, Mr. Kensit would, he said, one day be converted; he would certainly be forgotten.

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IT is commonly reported that the Roman Church in Mexico is seen at its worst. A recent story would seem to bear this out. It is asserted that lotteries are held for the release of souls from Purgatory. The souls whose names had the winning numbers at the last lottery are actually particularized as having been released, and the next lottery is announced to take place for the release of "four more bleeding and tortured souls." It is fair to say that some of the Roman papers are as much shocked at this as we are.

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CARDINAL VAUGHAN'S organ challenged Anglicans to prove that it is just or fair that the gifts of men before the Reformation should be used to endow a Church which repudiates and denies "Transubstantiation," and that men who devote their energies to the denial and refutation of the doctrine of Transubstantiation should live, while doing so, upon goods which were left as a sacred trust by those who treasured that doctrine as an article of their Catholic faith. Thereupon, A. B. in *The Church Review*, suggests that as Transubstantiation was only made such an article of faith in the year 1215, it may be claimed in accordance with this kind of reasoning, that Rome, by adding such a novelty to the Creed, has become a new Church altogether, so that she has no right to any endowments left to the Church of England before that date. Moreover, for twenty years after the re-establishment of the Roman hierarchy in England, that is from 1850 to 1870, it was denied that the infallibility of the Pope was a necessary belief. Cardinal Wiseman called it a "peculiar theory," a "pious opinion," and an "Italian doctrine." Wiseman died in this attitude of mind. Now since 1870, this doctrine has become an article of faith. It is Cardinal Vaughan's turn to prove the continuity of his communion with the pre-Reformation Church, since it holds different things as of faith.

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THE English archbishops, and a number of distinguished persons with them, have appealed for funds with which to erect the second section of the Church House, Westminster. The great hall is finished and in use. A great deal of use has been made of the building as so far completed. The clergy resort to it in increasing numbers. The library is more and more used. Bishops find the house a most convenient place for

meetings and interviews. All this indicates that still greater advantages would be attained by carrying the work on to completion. It will require \$90,000, of which \$35,500 has already been subscribed.

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Canada

The standing committees of the Toronto Synod held their quarterly meetings in Toronto, May 12th and 13th. The Bishop has appointed June 12th on which to hold his next general ordination in Toronto. An adult Baptism took place in the church of the Ascension, Toronto, May 15th, and Confirmation was arranged to be held on the 18th, in the same church. The closing convocation of Wycliffe College was held on the evening of May 6th. Bishop Sullivan and others gave addresses. The annual meeting of the diocesan branch of the Woman's Auxiliary met in Toronto April 27th, 28th, and 29th. Proceedings were commenced by a celebration of Holy Communion and a sermon by the provost of Trinity College. A sum of \$82 was voted to the Bishop of Mackenzie River, in view of the greater need for more men in his work, from the influx of gold seekers on the Upper Yukon. Thirteen new life members were reported since the last annual meeting, making a sum of \$325 to be voted upon. The postponed vestry meeting of St. Mark's, Port Hope, was held April 25th. The reports showed a very satisfactory state of affairs, and the rector's stipend received an increase of \$100 by a unanimous vote of the vestry.

The alterations and improvements in St. James' church, London, are now finished. The effect is very fine. This Easter the Ven. Archdeacon Davis entered on his 25th year as rector. The Huron diocesan missionary, the Rev. Arthur Murphy, intends to take up work in England for the next three years. The Dean of Huron has quite recovered from his illness. The Bishop held Confirmations in London churches in April. He will hold one at St. James' church, St. Mary's, June 1st. The rectory debt in St. Peter's parish, Lucknow, has been reduced to a very small sum in the past year. A committee has now been appointed to make arrangements towards building a new church. The Boys' Brigade in connection with Trinity church, Aylmer, is doing well. St. James' church, St. Mary's, has been greatly beautified and improved, the workmanship of the new lectern, prayer desk, and pulpit, as well as the Communion rails of burnished brass, being particularly good.

The report for the year from the vestry of Grace church, Milton, diocese of Niagara, is very encouraging. After all expenses were paid, a balance of \$500 remained, which was devoted to reducing the church debt. The Brotherhood of St. Andrew is doing good work in the parish, though the chapter was only lately organized. They are also giving substantial aid in St. Thomas' church, St. Catherine's. A service which was largely attended, was held in St. James' church, Port Colborne, lately, for Masons. The rector is himself a Mason, and preached. The Canadian convention of the Brotherhood of St. Andrew will be held in Hamilton this year, from Sept. 23d to 25th. Association Hall has been secured, which will seat about 1,000 people. It is hoped that some prominent Churchmen from the United States will be present and give addresses.

The fifth triennial council of the diocese of Algoma was summoned to meet at North Bay, May 31st. A missionary meeting will be held in connection with it, June 1st, Bishop Thornloe in the chair. The first vestry meeting of All Saints' church, Messanabie, was held April 23d. Only a small sum is required to complete the new church. At a Confirmation at Korah lately, two of the candidates presented were men, one aged 71, and the other 45. Rural Dean Renison, of Algoma, has gone across the ocean on a two months' holiday.

The Church Bible and Prayer Book Society has been established, under the presidency of

the Archbishop of Ontario. Dean Smith, of Kingston, has been appointed one of the vice-presidents for the diocese of Ontario. The object of the society is to supply missions with Bibles, Prayer Books, and hymn books, at English prices, and to make free grants of Bibles and Prayer Books for distribution among those who are not able to procure them. The Rev. F. W. Armstrong, of Trenton, has gone to England on a missionary tour for the diocese of Ontario.

The Bishop of Quebec held a Confirmation at Magog, May 6th, and at Coaticook and Dixville, on the 8th. It was arranged he should speak at Ottawa on behalf of domestic missions, on the 22d, and consecrate the burial ground at Three Rivers on the 28th, holding a Confirmation there the following day. The amount received for the bicentenary thank offering for the S. P. C. K. in the diocese of Quebec was nearly \$400. A generous offer has been made to the Central Board of the Church Society, Quebec, from Mr. T. H. Dunn, of that city, to increase the Louisville endowment fund (now \$3,000) to \$10,000, on certain conditions. The gift has been gratefully accepted on the terms indicated. The annual meeting of the Quebec diocesan Woman's Auxiliary takes place in Quebec, May 25th.

There was a dedication service for the new organ in the church at Woodstock, diocese of Fredericton, with a sermon from the Ven. Archdeacon Neales, April 22d. The Bishop of Fredericton preached in Trinity church, St. John, on Low Sunday.

The close of the second year's work in Dynevor Hospital on St. Peter's Reserve, diocese of Rupert's Land, brings a report of good work done. Archdeacon Phair went to attend the meeting to be held there. During the absence of the Bishop of New Westminster in the East, which will extend to October, Archdeacon Pent will act as commissary to the diocese.

In connection with the diocese of Moosonee, a festival service was arranged to be held in St. Jude's church, South Kensington, London, England, May 31st. The preacher was to be the Archbishop of Rupert's Land, Primate of Canada, and the offering to be taken in aid of Indians and Eskimos in the diocese of Moosonee.

The Bishop of Montreal held a Confirmation in Grace church, Montreal, May 15th, when a class of 72 was presented, and on the 12th in the church of St. John the Evangelist. At the close of the service in Grace church, the Bishop administered the rite at the home of a parishioner who was too feeble to come to church. St. Mary's church, Hochelaga, a suburb of Montreal, has received a grant of \$1,500 from the Society for Promoting Christian Knowledge, on condition that \$1,000 is raised besides from other sources. The Bishop's visitations for June and the first week in July will be in the eastern townships. The annual convocation of the diocesan college was held May 3rd. Among the speakers was Bishop Sullivan, of St. James' cathedral, Toronto. The Bishop of Montreal was in the chair. Bishop Bond also presided at the meeting of St. Andrew's Home, on the 2nd, the reports for which were considered most satisfactory.

The services in connection with the jubilee celebration of the ordination of Canon Ellegood, of the church of St. James the Apostle, Montreal, are to occupy three successive Sundays, commencing May 29th. The Bishop of Montreal will preach that day, the Bishop of Niagara on Trinity Sunday, and the Dean of Montreal in the evening. The Rev. C. Ernest Smith, D. D., of Baltimore, will preach at both services on the following Sunday.

New York

Henry C. Potter, D.D., LL.D., Bishop

CITY.—The usual May reception of the Sheltering Arms Nursery has been postponed for the present.

A joint service of the parishes of Yonkers was held on Ascension Day, at St. John's church, the preacher being the Rev. C. M. Niles, D.D.

At the last meeting of the New York Churchmen's Association, the Rev. Ernest C. Saunders presented a paper on "Degeneration from a Christian standpoint."

Bishop Potter and General Stewart L. Woodford, late minister to Spain, made addresses at the 40th anniversary of Packard's Business College, May 20th.

The Sisters of the Order of St. Mary, in charge of the House of Mercy, at Inwood, gave a reception recently to clergy and friends of the institution, the attendance being large.

At a meeting of St. John's school society, May 16th, it was decided to support a kindergarten in memory of the late Rev. Dr. and Mrs. Theodore Irving. It will be known as the St. John's Memorial Kindergarten.

The chaplain of the 71st New York volunteers, the Rev. Dr. Van De Water, now at Tampa, has arranged for a special reading room and correspondence tent for the command. He has been granted leave of absence as chaplain of Columbia University.

At the last meeting of the Clericus for the season, a paper was read by the Rev. M. Lyons on "Jowett as a teacher." An outing will be held next month at the farm of Horace Greeley, at Chappaqua, at the invitation of the Rev. Dr. Clendenin.

At Columbia University, the auxiliary branch of the Red Cross Society has decided to turn its endeavors to supplying the medical and surgical equipment of a hospital ship. The membership is limited to those connected with the university.

Mrs. Esther Rogers, daughter of the late Charles King, LL.D., former president of Columbia College, and widow of General James G. Martin, of North Carolina, died May 14th. On her mother's side she was a grand-daughter of the celebrated Rufus King.

At the church of the Ascension, the Rev. Percy S. Grant, rector, a fine lectern of bronze has been presented in memory of a former rector, the late Bishop Bedell, of Ohio. It has been given wholly by parishioners of Bishop Bedell's time, some of whom are now widely scattered.

At Grace church, Sunday, May 22d, a service was held in celebration of the 25th National Conference of Charities and Correction, the preacher being the rector, the Rev. Dr. Wm. R. Huntington. At the opening of the conference, addresses were made by Bishop Potter and President Seth Low, LL. D., of Columbia University.

At St. Bartholomew's parish house on May 21st, the Rev. Dr. James H. McIlvaine conducted a Quiet Hour for the New York Local Assembly of the Brotherhood of St. Andrew, taking for the theme of instruction, "The Christian man in his companionship, his amusements, his use of money, his reading, and his devotions."

The burial service over the remains of Mrs. Julia Post Brown, widow of James M. Brown, late treasurer of the Domestic and Foreign Missionary Society of the Church in the United States, was held May 14th, in the church of the Incarnation. For many years Mrs. Brown was active in the missionary and charitable labors of the church of the Ascension, and was especially interested in Ascension chapel, and her son is now a vestryman of the church of the Incarnation. The funeral service was conducted by the rector, assisted by the Rev. Dr. Greer and the Rev. John F. Steen.

The corner stone of the new edifice of St. Luke's Home for Indigent Christian Females, was laid May 19th, by Bishop Potter, assisted by the Rev. Drs. John W. Brown, Wm. H. Vilbert, E. Walpole Warren, and Henry Lubeck, and others. The Bishop made an address referring to the old home, and the hopes of the new. The former institution has outgrown its accommodation for some 60 inmates, and the new building will provide for about 100. The edifice is to be in the Colonial style, six stories in height, and built of brick with marble trimmings. It will cover a plot 100x100 feet square.

The spring local assembly of the Daughters of the King in this diocese, took place at St. Luke's church, May 14th; 76 members were in attendance. There was a celebration of the Holy Communion, the rector, the Rev. Dr. Patey, celebrant. The Rev. Jos. Reynolds was the preacher. The Rev. F. Clay Moran was also present, and other clergy. St. Luke's was the entertaining chapter. The business session at 3 P. M., was conducted by Miss E. Gaudet, president of the assembly. After the opening exercises, favorable reports of the spiritual work of the various chapters were given, such as Bible classes for women and girls, seeking out others for Baptism, Confirmation, and regular Communion, and aids toward increasing attendance at Church services. The true object of the order was kept forward; *i. e.*, the spread of Christ's kingdom among women, and the strengthening of parish life.

SING SING.—At Trinity church, a special choir reunion service was held Ascension Day, the organist, Mr. W. L. Brieant, being assisted by some of his predecessors, and by a number of former parishioners. The Rev. Geo. W. Ferguson made an address. At the close of the service, a supper was served by the Women's Guild, in the Sunday school room.

NORTH TARRYTOWN.—At St. Mark's church, a solemn litany of intercession for the nation's forces on land and sea, was sung on the evening of Sunday, May 22d. The Rev. Wm. Gilbert intoned the service, and the Rev. Wm. Everett Johnson was the preacher. The choir of St. Mark's was assisted by 20 voices from St. Paul's church, Yonkers.

Pennsylvania

Ozi W. Whitaker, D.D., Bishop

In all the churches of the diocese the following prayers are offered, one at Matins and the other at Evensong, as prepared by the Ordinary:

FOR THE ARMY AND NAVY OF THE U. S.

O Eternal God who alone spreadeth out the heavens and ruleth the raging of the sea; who hath compassed the waters with bounds until day and night come to an end; be pleased to receive into Thy Almighty and most gracious protection the fleets and armies of our country, wheresoever they may be called to serve. Preserve them from the dangers of the sea and from the violence of the enemy, that they may be a safeguard to the honor and welfare of the United States of America, and set forth truth and justice in the earth, that the inhabitants thereof may in peace and quietness serve Thee, our God, and with a thankful remembrance of Thy mercies, praise and glorify Thy Holy Name, through Jesus Christ our Lord. Amen.

FOR OUR SOLDIERS AND SAILORS

O Almighty God and Saviour, we implore Thy blessing upon our brethren who, in the service of our country, go forth against the enemy. Give them faith, courage, and endurance; patience, gentleness, and obedience. Preserve them in the midst of the temptations of the camp and of the field, from the perils of the ocean and of the land; from the pestilence that walketh in darkness, and from the sickness that destroyeth in the noonday. Keep them under the shadow of Thy wing, and restore them in safety to us. And to such as may fall in battle or by sickness, of our brethren, or of our enemies, do Thou, O Lord, graciously grant the preparation of repentance unto life eternal, through the infinite love and merits of the Saviour of all men, Thy Son, Jesus Christ, our Lord. Amen.

PHILADELPHIA.—By the recent death in Cannes, France, of Mrs. Mary M., widow of Dr. Samuel Jackson, who died in this city in 1872, the bequests in the latter's will become operative. Among these is one of \$1,000 to the Church Home.

On Sunday evening, 15th inst., Bishop Whitaker made his annual visitation to Trinity church, Southwark, where he administered the rite of Confirmation to a class of 22, presented by the rector, the Rev. Horace F. Fuller.

At the commencement of the Jefferson Medical college on the 13th inst., Archdeacon Brady made the opening prayer; and at the close of the exercises before pronouncing the benediction, made an impromptu patriotic address. The orchestra played the "Star Spangled Banner," the audience standing and joining in the chorus. The volume of sound was deafening.

In the will of the Hon. F. R. Brunot, who died at Pittsburgh on the 9th inst., among the many public bequests, are \$30,000 to the Divinity School for the endowment of a scholarship, and \$10,000 to the Evangelical Education Society, of which decedent was president for many years. None of the bequests are to be paid during the lifetime of Mrs. Brunot except with her consent, and then not more than \$5,000 on any one bequest.

The Rev. Winfield S. Baer, the Bishop's secretary, and secretary of the diocesan convention and of several of the diocesan boards, has resigned the rectorship of St. Martin's church, Radnor, in the suburbs, on account of his acceptance of the general secretaryship of the Evangelical Education Society. This will much convenience all the bodies with which he is connected, by enabling his removal to the city, and his entire devotion to these interests, with his headquarters at the Church House.

At the regular meeting of the Clerical Brotherhood, held at the Church House on Monday, 16th inst., the Rev. Francis M. Tait presided. The Rev. I. N. Stanger, D. D., read a paper on "The difference between parochial and missionary work." These two fields, while they have many things in common, are, in some very important points, different. In some parishes the conditions preclude the truly missionary effort, which is to minister unto those who in the strictest sense are incapable of self-help, or so utterly indifferent or hopeless in spirit as to appeal to all that is Christlike in us.

Jacob Waln Vaux, for whom prayers were offered during the recent diocesan convention, entered into eternal rest on Monday, 16th inst., aged 58 years. During his whole life he took a very active part in Church matters in this diocese, and had been accounting warden of St. Thomas' church, Whitemarsh, since Easter, 1892, and also for many years a vestryman of old St. Peter's, in this city. He was always prominent in charitable work, for a long series of years taking a deep interest in Christ Church hospital, and was for a considerable period one of the directors of the Pennsylvania Institution for the Blind. He was a member of the council of the Colonial Society, of the Sons of the Revolution, and the Historical Society of Pennsylvania. The Burial Office was said by the rector of St. Thomas', the Rev. Samuel Snelling, on Wednesday afternoon, assisted by the Rev. R. H. Nelson, of old St. Peter's, Philadelphia. The rector made an address, after which interment was made in the ancient cemetery surrounding the church.

The mortal remains of the late Bishop of Iowa, the Rt. Rev. Dr. Perry, reached the city at an early hour on Monday, 16th inst., and were taken at once to the residence of his aunt, Mrs. W. Bacon Stevens, in Rittenhouse square. The body was accompanied by a number of Iowa clergymen, and the Rev. Dr. W. D'O. Doty, of Christ church, Rochester, N. Y. The services in the afternoon were in charge of Bishop Whitaker, and were of the briefest character, as they were but supplementary to those which had been held in Dubuque on Saturday, 14th inst. The interment took place in the burial ground of the church of St. James the Less, the committal service being in charge of the Rev. Dr. J. D. Newlin and the Rev. Hamilton Schuyler, dean of the cathedral, Davenport, Iowa. The Bishop's grave is beside that of Mrs. Perry who was laid to rest in October, 1897.

The Allan line steamer, "Roumania," arrived in port on Tuesday, 17th inst., with the body of the late Rev. Thomas Poole Hutchinson, whose death occurred on the 26th ult. (from congestion of the lungs), as noted in THE LIVING CHURCH of the 7th inst. On Wednesday afternoon, 18th inst., the Burial Office was said at Calvary Monumental church, by Bishop Whitaker, assisted by the Rev. Jesse Higgins, the present incumbent of the church, and the Rev. Dr. A. G. Mortimer. The vestrymen acted as honorary pall bearers. Large floral emblems were contributed by older members of the congrega-

tion and other friends. The interment was private, at Mt. Moriah cemetery.

The feast of the Ascension was duly observed as the parish festival at the church of the Ascension. There was an early celebration of the Holy Communion at 7:30 A. M., and at a later hour the Holy Eucharist was offered with a full choral service, when Eyre's Mass in E flat was rendered by the male vested choir, under the direction of Howard R. O'Daniel, organist and choir master. Other musical gems included Calkin's *Te Deum* in B flat; "Lift up your heads," Hopkins; Gounod's "Unfold," and the Hallelujah chorus from the "Messiah." At the evening service, the anniversary sermon was preached by the rector, the Rev. G. Woolsey Hodge.

The church of St. Luke and Epiphany, formed by the union of the two parishes of these names, has just completed its consolidation, and admission to the convention of the diocese, under the rectorship of the Rev. T. A. Tidball, D. D., formerly of the Epiphany. The former rector of St. Luke's, the Rev. Leverett Bradley, has been granted a long leave of absence, extending possibly to two years, during which time he may travel abroad. It is understood that the new parish will reserve about \$300,000 out of the money of Epiphany, for use as endowment, and that the interior of the church edifice will be changed and the chancel enlarged. Epiphany chapel work will be conducted at the former church of the Atonement, under the charge of the Rev. O. S. Michael, in the midst of a population largely composed of students in medical and other schools, and of families of moderate means.

On the 17th inst., in the Orphans court, in the estate of Elizabeth Schaffer, it was shown that payment of \$140,000 had already been made to six different charities, and the executors were ordered to pay \$70,000 more to others. Included among these is the Home of the Merciful Saviour for crippled children, \$5,000, subject to the collateral inheritance tax of five per cent, but bearing interest at 6 per cent. from March 16th last. It may be added that the residuary estate, amounting to \$256,969, goes to the Pennsylvania hospital to found free beds, 51 in number. Miss Schaffer was a prominent member of the Lutheran body. In the same court and on the same day, counsel were directed to prepare a schedule of distribution of a balance of \$31,209, in the estate of Estelle P. Miercken, deceased. In the will the sum of \$5,000 was named as the bequest to each one of the following: St. Peter's church (endowment fund); Christ church hospital; Episcopal hospital, and Church Home for children, and to the Board of Missions, foreign and domestic, \$2,000 each. The balance will probably be awarded, *pro rata*, to these several named objects.

The hospital of St. Clement's church was organized in 1886, and was located in the immediate vicinity of the church. At first it was maintained as a general hospital, but, in 1892, it was devoted almost entirely to the treatment of epileptics, its accommodations soon becoming taxed beyond their limit. About this time unusually successful experiments were made in the case of epileptics on farms in France and Germany, where the unfortunates had open air occupation. The management of St. Clement's Hospital decided to found such a colony in this vicinity. The land, a farm of 110 acres, was bought for a little over \$14,000, which amount was contributed by Miss Rebecca Coxe and Eckley B. Coxe, Jr., both well-known Church people, and the present buildings were erected. For this latter purpose \$50,000 was donated by Henry C. Lea, a prominent and philanthropic Churchman. Subscriptions for other necessary work were contributed by Mr. J. Dundas Lippincott, (also a Churchman), Mr. Wm. E. Garrett, and others. The name of St. Clement's Hospital for Epileptics was changed, and in May 1896, by a decree of court, a merger was granted under the title of the Pennsylvania Epileptic Hospital and Colony Farm. This farm is the third of the kind in the United States, and is

beautifully located in Chester county, about one hour's ride from this city. In the centre of the group of structures stands the administration building with a cottage on each side. Each cottage will shelter from 12 to 18 patients, for it is the intention of the management to constitute one family in each of these smaller buildings. The administration building was completed in January last, and as soon as possible thereafter the patients were removed from the original St. Clement's hospital. On Thursday afternoon, 19th inst, many sociologists and physicians particularly interested in the study and care of the defective classes, together with a large number of Church and society people, were present at the formal opening of the institution. Dr. Wharton Sinkler, a prominent layman, opened the exercises with an address of welcome, in which he explained the origin and growth of the movement. Other addresses were made by Judge Ashmore, Dr. W. F. Drewey, superintendent of the Central State Hospital of Virginia, and Henry M. Dechert, Esq., one of the board of managers. The means are limited, and cannot begin to meet the large demand for accommodation; many applicants have to be refused. Statistics show that the receipts from the pay patients amount to only one-seventh of the running expenses. On an average the cost of each patient is \$1 per day. The institution is now non-sectarian, though in the management Churchmen and Church women are largely in the ascendant. Every Sunday afternoon a service is held in the hospital by one of the clerical staff of St. Clement's church.

WEST CHESTER.—On Friday afternoon, 20th inst., at the church of the Holy Trinity, the Rev. G. Heathcote Hills, rector, the Burial Office was said over the mortal remains of the Rev. John Bolton, rector *emeritus*. Mr. Bolton had entered into life eternal on the 18th inst. at the residence of his son-in-law, Francis T. Chambers, at Penlyn, Pa. After resigning the rectorship of Holy Trinity several years ago, he continued to act as dean of the convocation of Chester until April, 1896, when he resigned therefrom. He was chosen dean when that convocation was first organized in 1885, and ever rendered efficient and faithful service to its interests, only relinquishing his work when increasing infirmities due to advancing years, compelled him to do so.

BALA.—On Rogation Sunday morning, at St. Asaph's church, the rector, the Rev. Dr. Charles S. Olmsted, preached a sermon commemorative of the laying of the corner stone ten years ago, taking as his text, "The palace is not for man, but for the Lord God" (1 Chron. xxix: 1), in which he gave a brief history of the parish, and said in part: "It was in the fall of 1887 that a meeting was held at George B. Robert's house, Pencoyd farm, where residents of Bala and Overbrook organized the parish. Shortly afterwards, Mr. Roberts and his sisters donated the land, and Mr. T. P. Chanler's plans were adopted. The name of the new church was suggested by the Hon. Horatio Gates Jones, the then president of the Welsh Society. Thus far St. Asaph's is the only church in the United States bearing that name. Asaph was the Bishop of a see in Wales, which was named after him about A. D. 600. It was not a little singular that Mr. Chanler, the architect, had decided upon the plan of the central tower, which is the great feature of the cathedral of St. Asaph in Wales, before the name of the new church had been suggested by a visitor. The Rev. Frederick Burgess became the first rector, June 1st, 1889, and the Sunday school was begun a month later. Meanwhile, in May, 1888, the corner stone of the church had been laid by Bishop Whitaker who also officiated at its consecration, April 12, 1890. A rectory was built and presented to the parish by Mr. G. B. Roberts; and in 1891 a beautiful parish house was dedicated by Bishop Whitaker. In July, 1896, the Rev. Mr. Burgess resigned as rector, and was succeeded by the present incumbent. Nine Confirmations have been held during the decade, and 105 persons have received the laying on of hands. The commun-

icants now number 214. St. Philip's Sunday school of 100 attendants has recently been added to the 203 scholars of the parish school. The parish guild contains nine chapters; and a parish library has been opened since the commencement of the year. The George B. Roberts' memorial fund, for the aid of the poor and the unfortunate, began its beneficent work this year, and provides fuel, medicines, and funeral expenses for deserving and needy people. The aggregate gifts for ten years and the present value of the property amount to about \$200,000.

Chicago

Wm. E. McLaren, D.D., D.C.L., Bishop

The Rev. Father Dolling will hold a retreat for clergy and seminarians at Waterman Hall, Sycamore, beginning Monday evening, 6 o'clock, June 13, and continuing to the morning of June 16th. There will be no charges for board.

CITY.—At the cathedral, on Ascension night, a supplementary class of 49 candidates from different parishes was confirmed by Bishop McLaren. The sermon was preached by Father Huntington. He also addressed the cathedral class when they made their first communion at the early Celebration the following Sunday. He preached three times on Sunday, and the congregations were large throughout the day.

The annual Festival of the Guild of All Souls will be held Monday, May 30th, at the church of the Ascension. At 11 o'clock there will be a Solemn High Celebration of the Holy Eucharist, at which the sermon will be preached by the Rev. J. G. H. Barry, Professor of Church History at the Western Seminary.

The Standing Committee of the Diocesan Choir Association met Monday, May 23d, at the Church Club rooms, to discuss the feasibility of holding a choir festival, Friday, June 3d, at Grace church. If held it will partake largely of a social nature. Luncheon will be served for the choirs present, and in the evening there will be a choral service in the church. The committee in charge of this meeting is the Precentor, the Rev. A. L. Williams; choirmaster and organist, Mr. Harrison Wilde; and Mr. K. F. Thomas.

At the church of the Ascension, the Rev. E. A. Larrabee, rector, the Rev. Father Dolling will conduct a Quiet Day for men on the first Sunday after Trinity, June 12th. Addresses will be made during the hours not taken up by the usual services. There will be a preparatory meditation Saturday evening. On Sunday there will be Holy Communion at 7 o'clock, a Meditation at 9:30, Holy Communion at 11, two Meditations in the afternoon, and in the evening a sermon which will be open to the general public.

WESTERN THEOLOGICAL SEMINARY.—At the request of the whole student body, the Rev. Father Huntington consented to give a course of lectures on Homiletics and Pastoral Theology during his ten days' stay here. He lectures two hours every morning, and then one hour is occupied with carrying into practice the theories he has emphasized. The course is proving very helpful and interesting, and a number of the younger clergy are availing themselves of the opportunity.

Georgia

Cleland Kinlock Nelson, D.D., Bishop

The 76th annual convention assembled at St. John's church, Savannah, May 18th. It was preceded by a spirited meeting of the diocesan branch of the Brotherhood of St. Andrew on Tuesday night, at which the Bishop presided and several earnest addresses were made.

The opening session of the convention consisted of a solemn celebration of the Holy Eucharist, in connection with which the Bishop delivered his annual address. After commenting upon the three-quarters of a century of history of the diocese, and urging an extension of the archdiaconate system, he referred with satisfaction to the condition of the diocese, as follows:

"For the first time in my episcopate every parish is filled and every mission has regular ministrations. Better than this, we have never, to my knowledge, had a stronger or more earn-

est body of clergy than at the present time. Better yet; as far as I can learn, the diocese was never more harmonious and united, with so little friction or dissension of any sort, general or local and particular. I am proud to feel that I have a band of intelligent, godly, faithful, and loyal brethren in my clergy; men whom I love, and who, I sincerely believe, love me; men who are endeavoring to present the Church and the Gospel lovingly, fully, and honestly, with peace and contentment in their parishes, honored and respected in their several communities, and making a stand for truth and right which will inevitably bear good and abundant fruit unto holiness."

As giving an insight into the value of the work now falling on the Bishop, he stated that he had, during a period of eight months in the past year, paid 57 visits for Confirmation, confirming 417 persons. He had held 250 services, with 75 celebrations of the Holy Communion, and preached 145 times. He had made 96 separate visits in that time to churches and missions at 73 different points. He had baptized four children and two adults, married two couples, buried three people, laid one corner-stone, consecrated one church, attended 40 meetings, mailed 1,350 letters, and traveled 22,000 miles.

In referring to the Lambeth conference, the Bishop said:

The results, published in a very small pamphlet, seem scarcely commensurate with the time and labor required in the conference sitting for three weeks. But when you regard them as the consensus of 196 bishops of the Church of God, acting under the most solemn sense of their grave responsibilities for every word, tone, and gesture, and if you knew the careful and prayerful deliberation and the earnest debate by which they were wrought out, you would probably feel, as I do, that the utterances of that body carry with them a weight and value not equalled by any acts of the Church since the fifth century.

The topics of "A central consultative body" and "A tribunal of reference" have had much more than their proper share of current notice. It was most natural and reasonable that the colonial episcopate should seek both. It is, in our judgment, much to be desired that a thoroughly representative central body should be formed to counsel upon great inter-ecclesiastical or Catholic interests and needs; not to legislate, for it could not have nor assume any power; nor to command, for such a body would be without authority. If any of your minds were disquieted, I aver that a tribunal of reference composed of English divines was not for a moment contemplated by us, nor did one of the American bishops advocate the formation of any such body. An Anglican papacy is quite as distant from the thoughts and hearts of the American episcopate as a Greek, a Russian, or a Roman papacy. Such an idea was absolutely and unequivocally denied and repelled with perfect candor, and in words of inimitable wisdom.

Proceeding to unfinished business, the convention adopted the new constitution and a portion of the revised canons which have been under consideration for several years. It ordered the apportionment of \$4,400 amongst the parishes as the sum desired from them for the diocesan mission work of the coming year.

A very interesting and important plan was proposed for the establishment of a Bishop Elliott Hall for young women, in connection with the Georgia Normal and Industrial school at Milledgeville. The hall would accommodate from 20 to 30 young Churchwomen as residents, under the supervision of a matron and the rector of the parish. Steps were taken towards carrying this plan into immediate effect.

The committee upon the division of the diocese made a voluminous report containing resolutions which were adopted unanimously. They provided for the appointment of a committee of five, with certain duties defined, and if the results obtained are sufficient to warrant further action, the Bishop is authorized to call a special session of the convention, before the meeting of the next General Convention in October, to take final action in the premises. The committee recommended the division of the diocese upon an irregular diagonal line running from a point just north of Augusta to the southwestern corner of the State, leaving Macon in the southern section, and agreeing to the surrender of the fund for the support of the episco-

date to the new diocese of Atlanta.

The next annual convention was appointed to be held at the cathedral, Atlanta, May 17th, 1899.

The following officers were elected for the ensuing year:

Deputies to General Convention: The Rev. Messrs. A. G. P. Dodge, Jr., C. H. Strong, F. F. Reese, and A. W. Wright; Messrs. Z. D. Harrison, F. H. Miller, R. B. Bullock, and J. H. Estill.

Treasurer of the diocese: Mr. W. K. Miller, of Augusta. *Treasurer of Diocesan Missions:* Mr. R. C. De Saussure, of Atlanta.

Standing Committee: The Rev. Messrs. C. C. Williams, D. D., C. H. Strong, and F. F. Reese; Messrs. Z. D. Harrison, F. H. Miller, and W. H. Trezevant.

Board of Missions: The Rev. Messrs. A. G. P. Dodge, Jr., A. W. Knight, H. O. Judd; Messrs. W. H. Trezevant, C. A. Read, and E. T. B. Glenn.

The Rev. W. M. Walton was re-appointed archdeacon of the diocese.

Springfield

Geo. Franklin Seymour, S. T. D., LL. D., Bishop
Chas. Reuben Hale, D. D., Bishop Coadjutor

SPRINGFIELD.—At St. Paul's pro-cathedral, on Ascension Day, at the Holy Communion at 7 a. m., there were 50 who received the Blessed Sacrament. Matins having been said at 9 o'clock, at 10:30 the Bishop of Springfield conferred the sacred order of priesthood upon the Rev. Henry Watson Ruffner, a deacon of this diocese. Mr. Ruffner graduated from the General Theological Seminary in the class of 1897, and has served his diaconate on the staff of Grace chapel, New York. He has just accepted the rectorship of St. John's parish, Decatur, Ill., one of the principal parishes in this diocese, and he will be a welcome addition to its active clerical force. The service of ordination, particulars of which will be found in the usual column, was most solemn and impressive, being conducted with all the care for reverence and dignity which characterizes the services at the pro-cathedral. In the afternoon at 5 o'clock full choral Evensong was sung, and thus closed a beautiful and devoutly kept Ascension Day.

East Carolina

Alfred A. Watson, S. T. D., Bishop

The 15th annual council met in Christ church, New Berne, on the morning of Ascension Day, and continued its meetings until Saturday noon. The Bishop of the diocese, 18 clergymen, and 28 lay delegates were present. The Bishop of North Carolina was present a portion of the time.

The following officers were elected: *President*, Rev. James Carmichael, D. D.; *secretary*, Rev. F. N. Skinner, Clinton, N. C.; *treasurer*, Col. W. L. DeRossett.

Standing Committee: Rev. Nath. Harding, Rev. Drs. James Carmichael and Robert Strange; Messrs. G. H. Roberts and W. L. DeRossett.

Deputies to General Convention: Rev. Messrs. Nath. Harding, James Carmichael, D. D., T. M. N. George, Robert Strange, D. D.; Messrs. Wilson G. Lamb, W. L. DeRossett, George H. Roberts, and Wm. Calder.

By resolution, \$3,000 of the funds of the diocese were directed to be invested in St. Mary's school, Raleigh.

The matter of greatest interest which came up before the council was the report of the committee appointed to confer with the convention of the diocese of North Carolina in regard to a redivision of the State, so as to give this diocese more territory, and do away with the missionary jurisdiction of Asheville. They reported that the convention of North Carolina entered heartily into the matter, and agreed to join in a conference which should include the convocation of Asheville, in order that the matter might be properly brought before the General Convention. It is the opinion of this diocese that the formation of the jurisdiction of Asheville was wholly unnecessary; that two bishops can do all the work of the Church in the State as it is at present; that the diocese of

East Carolina is too small to be self-sustaining, and that under these conditions North Carolina has no right to draw on the mission funds of the Church for the support of a missionary bishop. The committee report that most of the convention of North Carolina agreed to the reasonableness of this proposal, and it is hoped that the members of the convocation of Asheville will not let their own ambitions stand in the way of the good of the Church in the whole State. The matter will be brought clearly before the General Convention, as it is a vital question to this diocese. The first division was unfair to the eastern portion, and after a struggle of 15 years it is less able to meet the expenses of a diocese than at the beginning. This is because it is strictly an agricultural section, and has been depressed more and more each year.

The next meeting of the council will be held in St. Mary's church, Kinston, May 25, 1899.

The annual meeting of the Woman's Auxiliary was held in All Saints' chapel, Friday morning, Mrs. Nath. Harding presided, and a number of delegates from various parishes were present. Their reports made a good showing of work done by the women of the diocese.

Virginia

Francis McN. Whittle, D. D., LL. D., Bishop
Robert A. Gibson, D. D., Bishop Coadjutor

The 103d annual council convened in Christ church, Winchester, May 18th. The opening service was held at 10 a. m., the Rev. Berryman Green being the preacher. Holy Communion was celebrated by Bishop Whittle, assisted by Bishop-coadjutor Gibson. After service, Bishop Whittle called the council to order; 47 clerical and 34 lay delegates were present.

The Rev. G. W. Nelson introduced a resolution, which was passed, that the council, in the name of the diocese, tender congratulations to Bishop Whittle for his faithfulness, devotion, and energy during the 30 years of his episcopate, and thanking God for restoring his sight to him. Whereupon the Bishop rose and made a touching reply.

The committee appointed at the last council to consider a proposed amendment to Article V. of the Constitution, reported unanimously that the article be changed to read: "The vote shall be taken by ballot and by orders, a concurrent majority of the votes cast by each order being necessary to a choice." The intent of the change is to give the laity a right to nominate a bishop as well as the clergy. After much discussion, the article was declared amended as reported by the committee. It must now lie over till the next council for ratification.

The subject of the election of trustees for the Theological Seminary and High School then came up, and a resolution was presented that the Legislature be petitioned to so change the charters that the councils of Virginia, Southern Virginia, and West Virginia may have a voice in the election of trustees.

During the afternoon, a devotional meeting for men only, was held in Christ church, Dr. McGill making a strong address on "The spiritual life." He was followed by Dean Walker and others. At night, the church was crowded for the usual diocesan missionary meeting. Both the Bishops and five other clergy were in the chancel. The report was read showing that 33 of the clergy are in part supported by mission funds. The contributions for this fund for the year were \$7,882.50, of which the Sunday schools gave \$2,230.40. Thursday, after Morning Prayer, Bishop Whittle read his annual address, the first time he has done so in a number of years, owing to his blindness. He spoke feelingly of the sudden death of Bishop-coadjutor John B. Newton, and paid an eloquent tribute to his worth and character. He referred to the life and Christian graces of the Rev. Thomas E. Locke, who died May 12, 1897, at Alexandria, after an honorable ministry of over half a century, and who had ordained Bishop Whittle to the ministry; and also to the death of the Rev. F. S. Stickney, rector of the Monumental church, Richmond.

After a detailed report of the work of the bishopric, the following summary was given: Visitations, 30; confirmed (white, 308; colored, 8), 316; postulants received, 8; candidates for Priests' Orders, 7; letters dimissory given, 8, accepted, 5; churches consecrated, 1; lay-readers licensed, 12; deacons ordained, 7, priests, 3; ministers deceased, 2.

Bishop-coadjutor Gibson next made his address.

The former Standing Committee was re-elected.

The annual report of the Female Institute was read and approved, showing the school to be in a most flourishing condition.

At 8 p. m., a service was held in the interest of foreign missions. Addresses were made by the Rev. W. C. Brown, of the Brazil mission; the Rev. H. D. Page, of Japan, and the Rev. J. T. Cole, secretary of the American Missionary Society.

The report on the state of the Church showed a marked falling off in the number of Baptisms for the year, as compared with the preceding year. The committee appointed at the last council made their report recommending that the whole diocese be divided into missionary districts, to be known as convocations, the chief purpose of which shall be to arouse and further the missionary interests and zeal in the several parishes. Convocations have existed as voluntary and independent organizations for many years. There are now five convocations in the diocese.

A minority report was made by the Rev. G. W. Nelson, and a resolution offered "that it is not expedient to change the present relationship of the convocation of Virginia to the diocese." There were long arguments for and against concurring, and on motion the matter was laid over to the next council, and the committee continued. The report of the Finance Committee showed the financial condition of the diocese to be excellent.

The subject of the trustees of the seminary came before the council. After considerable discussion, the Rev. Landon R. Mason, of Richmond, withdrew his resolution in connection with a proposed change in the close corporation feature of the board of trustees of the seminary in favor of Dr. Angus O. Crawford's substitute which reads:

Resolved, That this council, realizing the great importance of bringing the Theological seminary in Virginia into more sympathetic and helpful touch with the alumni, do hereby respectfully and earnestly request the board of trustees of the seminary, in the exercise of its appointing power in filling vacancies in said board, to nominate to the alumni in each case not less than three men, from which they shall express their preference for the person to fill such vacancy, the method of taking and determining the same to be such as the trustees may deem best.

The resolution was adopted by the council.

The Rev. Dr. Crawford also offered a resolution embodying these two important points:

1. The trustees of the seminary are requested to so change Article VII., as to allow the election to the Board of Trustees of others than Virginians. 2. The faculty of the seminary can be elected on the board hereafter.

After the most thorough and earnest discussion, this resolution was adopted by a majority vote.

The Rev. J. W. Johnson, of the Payne Divinity School (colored), of Petersburg, addressed the council in the interest of the colored work in the diocese, and appealed for a bishop for the colored people. The subject was referred to a committee to report at the next council.

During the day the Woman's Auxiliary was in session in the chapel of Christ church. Miss Sallie Stuart was re-elected president. At night, a service was held for the Daughters of the King. Able and interesting addresses were made by the Rev. Messrs. L. R. Mason and W. A. Barr.

St. Paul's church, Richmond, was selected for holding the next council.

The Rev. Dr. Grammer offered the following resolution with reference to the proposed

changes in the canons to come up at the next General Convention:

Resolved: 1. That this council approves of the proposed amendment to the calendar involving a change in the place of the golden numbers;

2. That this council does not approve of first resolution of the General Convention's proposition to change the title of this Church:

3. That this council approves of the second resolution of the General Convention, proposing a substitute for Articles 1, 2, and 3 of the Constitution.

These resolutions were passed unanimously.

A committee was appointed to report at the next council on the canonical relation of the convocations to the diocese. The council then adjourned *sine die*.

Connecticut

John Williams, D.D., LL.D., Bishop

In response to a circular letter to the alumni of the Berkeley Divinity School, calling attention to the effort on foot to raise an alumni endowment fund for the library, 175 alumni have subscribed sums ranging from \$25 to \$1,000. The sum at this date amounts to \$5,500, out of \$10,000 which must be raised to complete the fund. The committee is very desirous to report the entire sum subscribed at the alumni meeting in June. The progress of the work has been reported to the Bishop from time to time, and he still expresses himself very anxious that he may see this fund completed. The alumni subscriptions are due June 1st, and it is hoped that payment will be prompt. The Rev. C. G. Bristol, Hartford, has charge of this work.

NEWTON.—A successful and largely attended missionary meeting was held in Trinity church, the Rev. George T. Linsley, rector, on May 4th. The neighboring parishes of Danbury, Redding Ridge, Monroe, Sandy Hook, and Brookfield were well represented in the good-sized congregations. The Holy Communion was celebrated at 11 o'clock by the rector. A short missionary service followed, with a brief address of welcome by the rector. The usual noonday prayer for missions was said at 12 o'clock. The archdeacon, the Rev. H. M. Sherman, gave an instructive address upon the work already done by the Woman's Auxiliary, and the greater possibilities of woman's influence in the future, in Church work, as well as in all walks in life. A luncheon was served by the women of the parish. In the afternoon the Rev. C. E. Woodcock spoke eloquently upon the importance of the proper training of children in religious work and knowledge; the Rev. J. D. Skene emphasized the importance of the right foundation for missionary work—the ideal of the life of our Blessed Lord and, following His example, unselfishness in His disciples; the Rev. W. E. Hooker showed plainly the necessity of the missionary character to the Church's very existence, and that the cause of missions not only involves a duty, but a great privilege.

South Carolina

Ellison Capers, D.D., Bishop

The 108th annual council of the diocese convened at the church of the Holy Communion, Charleston, May 11th. The interest in the occasion was intensified by the fact that the parish of the church of the Holy Communion had been founded just 50 years ago, and its semi-centennial was celebrated jointly with the opening service of the council. The Bishop and clergy, all vested, preceded by the lay delegates and the vested choir, marched up the centre aisle, singing the hymn, "The Church's One Foundation." A beautiful service was then rendered by a choir of 50 voices, aided by an orchestral accompaniment. The preacher was the Rev. W. E. Evans, D.D. The Bishop was celebrant at the Holy Communion, assisted by the Rev. A. Toomer Porter, D.D.

Immediately after service, the council was duly organized. The Rev. James G. Glass was re-elected secretary, and Mr. F. A. Mitchell, treasurer. On the second morning of the meeting of the council, the Bishop read his annual report, which was full of encouragement, and showed

material signs of advancement along the lines of Church growth and extension.

One of the most encouraging features of this meeting, and for which all felt deeply grateful, was the return to the council of those parishes which years before had severed their connection with it, so that the Church in the diocese can now present a united front, and clergy and laymen can once more work together without disagreements and discord.

The Bishop read a communication from the Rev. C. C. Pinckney, D.D., who for 40 years had been a member of the Standing Committee, and for 30 years the president, stating that by reason of age and sickness, he must beg to decline re-election to the Standing Committee, as he felt he would be unable to perform the duties and responsibilities of the office. Appropriate resolutions were passed by the council, expressing great regret at the sickness of Dr. Pinckney, extending to him their heartfelt sympathy in his trial and weakness, and thanking him for his long and faithful service to the diocese.

The *Standing Committee* was elected as follows: The Rev. Drs. A. Toomer Porter, John Johnson, and Robert Wilson, the Rev. John Kershaw, and the Rev. W. E. Evans, D.D.; Messrs. A. M. Lee, Edward McCrady, and C. S. Gadsden, Dr. F. L. Frost, Mr. H. P. Archer.

Deputies to General Convention: The Rev. A. Toomer Porter, D.D., the Rev. Messrs. John Kershaw, Theodore D. Bratton, and Byron Holley; Messrs. A. M. Lee, R. W. Shand, James Aldrich, and Edward McCrady.

There was a delightful spirit of unanimity throughout the meeting of council. There was but one desire, and that was to try to spread the Church in the diocese, and to labor for the extension of Christ's kingdom.

After singing hymn 572, "Blest be the tie that binds our hearts in Jesus' love," the council adjourned *sine die*.

On Saturday, the newly-elected Standing Committee met for organization, and elected the Rev. A. Toomer Porter, D.D., president.

Nebraska

Geo. Worthington, S.T.D., LL.D., Bishop

The 31st annual council of the diocese assembled in Trinity cathedral, Omaha, on Wednesday, May 18th, at 10 o'clock. A much larger number than usual of both clergy and laity were in attendance, only two of the clergy being absent.

In the absence of the Bishop, because of his distressing illness, the president of the Standing Committee, the Rev. Dr. Doherty, was celebrant. Dean Fair preached the annual sermon. The council was called to order by the Rev. W. T. Whitmarsh, the retiring secretary, and the Rev. Dr. Goodale, the senior presbyter, took the chair. The council proceeded at once to elect a president *pro tem* by ballot, resulting in the unanimous choice of the Very Rev. Campbell Fair, D. D.

Because of his long protracted illness and present inability to fulfill the duties of the position, the former secretary, the Rev. Mr. Whitmarsh, declined a renomination with words of gratitude to the council for past honors. The Rev. C. H. Young was elected in his place.

The council ordered a message of sympathy and affection telegraphed to the Bishop. The letter addressed by the Bishop to the council was read by the secretary. It dealt with his own enforced absence from the diocese, and the regret it caused him; of his conviction that while it may be necessary another year to ask for a coadjutor, yet for the present his own hopes of restored health, his physician's expectations, and the counsels of his nearest friends among the bishops, prompted the putting off of the request for the present; of the anxiety he felt about the work of the diocese lest it may suffer loss during his absence. He spoke also of the duty resting upon the diocese to do more for the aged and infirm clergy and the Church building funds; and finally of the duty of sustaining the constituted authorities loyally in their present

warfare in defence of human justice and liberty.

The regular order of business was expedited with commendable vigor by the chair. After the offering of two propositions for change in the canons, the council went into committee of the whole on the state of the Church, with Mr. D. H. Wheeler in the chair. The necessities of the Church in the diocese were vigorously discussed, and several propositions for more aggressive work presented and acted upon. The report of a special committee to consider the plea of several parishes and missions for abatement of their assessments, was read, and acted upon favorably.

The annual missionary meeting was held in the cathedral at 8 o'clock. The Rev. George E. Walk preached the missionary sermon, and the Rev. Dr. Doherty delivered an earnest address on the missionary necessities of the diocese.

After the Ascension Day Celebration, the council assembled for business. A preamble and resolution on the Spanish war were offered, but the preamble was stricken out as inexpedient, and the resolution pledging the sympathy, the support, and the prayers of the Church in Nebraska to the government was adopted. A special committee of six was appointed to write and place upon the journal the gratitude of the council to Mrs. Clarkson and her coadjutors for the noble work accomplished by the Clarkson Hospital.

The election of the *Standing Committee* resulted in the choice of the Rev. Drs. Doherty and Fair, Rev. John Williams, and Messrs. J. M. Woolworth, C. W. Lyman, and H. J. Walsh.

Deputies to General Convention: The Rev. Messrs. John Williams, H. P. Silver, Robert Doherty, S. T. D., and Campbell Fair, D.D.; Messrs. J. M. Woolworth, Theo. L. Ringwalt, Wm. Collins, and B. A. McAllister.

A committee was appointed, consisting of two priests and two laymen, to draw up and forward to the Bishop a letter expressing the sympathy and affection of the diocese for him, in his broken health and enforced absence.

Another committee of four was appointed to consider the present status of the several diocesan funds, and report to the next annual council.

Two very important things were effected in the interest of a more rigid economy in the expenditure of the general funds of the diocese. The office of registrar, as a distinct office, was abolished, and its duties imposed upon the secretary of the diocese; and a recommendation was made that the diocese discontinue payment of rent for an episcopal office in the city, and that the said office be transferred to the parish house of the cathedral if the Bishop consents. The council adjourned without day, at 5:30 P. M., after the usual devotions.

HARTINGTON.—At Grace church, the Rev. W. R. McKim, priest-in-charge, a profitable and well spent Lent culminated in the services of Good Friday, which were pro-anaphoral at 10 A. M., and the Three Hours' devotions. Easter Day at 5:30 A. M., two-thirds of the communicants of the mission received the Blessed Sacrament at the High Celebration; the festal music rendered by a choir of boys and girls, assisted by Misses Dimick and Mikesell, was greatly enjoyed. The boys were taken in hand by the Rev. W. R. McKim about a year ago, when most of them could scarcely carry a tune, and he is justly proud of them. As a result of Lenten self-denial and Easter offerings, the following handsome and beautiful gifts were added to the church: A solid silver Communion service, consisting of chalice and paten, gold-plated; a solid brass altar book-rest, representing the Lenten offerings of three classes in the Sunday school; three beautiful dossels, given by two of the ladies and the young people; a beautiful chalice veil of silk, delicately embroidered by a lady of the mission; an altar copy of the Book of Common Prayer; a satin class banner for Sunday school, hand painted.

Newark**Thomas Alfred Starkey, D. D., Bishop**

The 50th anniversary of the ordination to the priesthood of the Rt. Rev. Thomas Alfred Starkey, D. D., Bishop of Newark, was observed in Christ church, East Orange, May 21st, at 10:30 A. M. There was a celebration of the Holy Communion, with the Bishop as celebrant, the archdeacon assisting. The music was well rendered by the surpliced choir of the parish. The offertorium, "The Lord is King," was especially composed for the occasion by Mr. Geo. J. Brewer, the organist, and was dedicated to the Bishop. Congratulatory addresses were made by the Rev. William W. Holley, D. D., representing the Standing Committee and the clergy of the diocese; Archdeacon Jenvey, representing the diocesan Board of Missions and the Newark branch of the Woman's Auxiliary; the Rev. George S. Bennett, representing the Church hospitals and other charities in the diocese; and Mr. Henry Hayes, representing the laity of the diocese of Newark. To each of these addresses the Bishop made a brief reply, and in place of the sermon, he made a more extended address, reviewing the past 50 years, and then more especially the 18 years of his episcopate. Almost all the clergy of the diocese were present. Only the three officiating clergymen received the Holy Communion. After the service, which was three hours long, the Bishop held a reception in the chapel.

Although the secular papers announce that the Bishop is 81 years of age, there is nothing in his alert, active, and energetic manner to indicate such an advanced age. He seemed to be as strong after the long and fatiguing function as the youngest priest present, and it was only after the most urgent request that he consented to sit when receiving the eight or nine hundred persons who crowded to do him honor. The whole service and reception was arranged in an admirable manner by the committee. A further service was held on Tuesday evening, May 24th, being the first day of the diocesan convention.

The whole diocese is distressed to hear of the serious illness of the secretary of the convention, the Rev. John P. Appleton, rector of Grace church, Nutley. Mr. Appleton is better, but is obliged to have a leave of absence from his work for six months. On account of this, and for other pressing reasons in the diocese, the Rev. John Keller, chaplain of the First Regiment, was reluctantly compelled to remain at home and not go with his regiment to Falls Church, Va.

Long Island**Abram N. Littlejohn, D. D., LL. D., Bishop**

BROOKLYN.—On the morning of Rogation Sunday, at St. Clement's church, the Very Rev. Dean Duffy, rector, the rite of Confirmation was administered to 28 candidates, by Bishop Littlejohn, of whom nine were men and boys, and 19 women and girls. Among the latter were two converts from the Roman Catholic Church. A special musical service was rendered by the vested choir of 40 men and boys. An interesting feature was the catechising of the candidates, after the morning service, by Dr. Duffy. The Bishop was to have preached, but the weather had so affected his voice that he was hardly able to articulate. His address to the class was short, but able. Since Rogation Sunday a severe cold has prevented the Bishop filling his appointments. His illness is not serious, and it is hoped it will be of short duration.

A "Maine" memorial service was held at the church of the Atonement, the Rev. E. W. Wellman, rector, on the evening of Sunday, April 15th. Part of the programme took place in front of the church. From the porch, Mr. Wellman began the exercises with a prayer, after which there was an address by Frederick Pearsall, on the "Stars and Stripes." Adjutant Commander Graham followed with another address, after which the assemblage, led by the choir, sang "The Star Spangled Banner." During the singing a large flag was loosened from its fastenings and thrown to the breeze. The congregation

then entered the church, where more patriotic addresses were made, and the Rev. Mr. Wellman's original poem was sung as a solo. The sermon was preached by the rector, his subject being the war in which our nation is engaged. A number of the churches in the diocese have recently held "Maine" memorial services, as have also many of the denominations.

New Hampshire**William Woodruff Niles, D. D., Bishop**

PENACOOK.—Bishop Niles visited St. Mary's church, Thursday evening, May 5th. He preached a very helpful discourse and confirmed 11 persons presented by the priest-in-charge, the Rev. C. R. Bailey, Ph. D. Of those confirmed only one was under 21 years of age, and the average age was about 31½ years. The attendance at the above Confirmation service was larger, it is stated, than at any other evening service in the history of the church.

Southern Ohio**Boyd Vincent, D. D., Bishop**

The 24th annual convention met in Christ church, Dayton, May 11th, at 9:30 A. M. It was opened with a celebration of the Holy Communion. The usual convention sermon was dispensed with. Immediately at the close of the Celebration, the convention organized for business by re-electing the Rev. John H. Ely secretary. The Bishop's address followed. He referred to the present excellent condition of the diocese; congratulated the Woman's Auxiliary on the splendid work it had accomplished during the past year, as represented by a money value of \$3,500. He urged the necessity of the enlargement of the children's hospital, and stated that its present endowment was \$80,000. In regard to the colored work in the diocese, he felt that much had been accomplished; he had confirmed 55 colored persons in the past three months. In the diocesan mission work, there was much for which to be thankful. During the past year the sum of \$3,238.26 had been raised for mission work within the diocese, being an increase of \$778.18 over the previous year. He stated that by the will of the late Mrs. Rufus King, of Cincinnati, nearly \$90,000 would be secured, the interest of which was to be used for the support of two or more general missionaries.

Archdeacon Edwards and Mr. Edward Worthington were elected delegates to the Missionary Council. Mr. A. N. Whiting was re-elected treasurer of the diocese.

The recommendations from the General Convention called forth a general discussion, but no action was taken in regard to them.

At the missionary meeting on the evening of the 11th, the addresses were made by Mr. W. R. Sterling, of Chicago, and Prof. James H. Canfield, president of the Ohio State University. This was quite a departure, as all the addresses heretofore have been made by the Bishop, archdeacon, and missionaries.

The most important act of the convention was amending the canon in regard to the age limit of those eligible to vote for the election of wardens and vestrymen. Heretofore there have been different interpretations of the canon on the subject. The amended canon now makes the required age 21 years.

The following were elected:

Standing Committee: Rev. Messrs. Peter Tinsley, D. D., J. H. Ely, and Frank Woods Baker; Messrs. Larz Anderson, L. Morgan Wood, and Hon. Henry L. Morey.

Missionary Committee: Cincinnati convocation—Rev. James D. Stanley and N. B. Thompson; Columbus convocation—The Rev. R. R. Graham and W. G. Benham; Dayton convocation—The Rev. Alex. C. McCabe, Ph. D., and John W. Daniels; diocese at large—The Rev. Messrs. E. T. Small, John Hewitt, Frank Woods Baker, and Messrs. Larz Anderson, A. N. Whiting, F. Worthington.

Deputies to General Convention: The Rev. Messrs. Frank Woods Baker, John H. Ely, G. P. Morgan, and E. F. Small; Messrs. John L. Stettinius, E. Morgan Wood, Charles W. Short, John D. Vandeman.

The convention will meet next year in All Saints' church, Portsmouth.

CINCINNATI.—A conference of St. Andrew's Brotherhood men was held in Christ church on the afternoon and evening of April 22nd, which was in every way a great success. Representatives were present from Springfield, Dayton, Columbus, Cincinnati and suburbs, and from Covington, Newport, and Dayton, Ky. The meeting was called to order at 3 P. M., the Rev. J. P. Cleal being chosen to preside. The Rev. A. J. Wilder made a short address of welcome. Mr. Hall, of Christ church, read the first paper, on "The basis of the Brotherhood responsibility," which was a strong and able representation of the subject. Mr. W. W. Meyers, of Hartwell, followed, on "The personality of the work." He considered the work of the Brotherhood to be both personal and corporate, with the personality as the life-giving principle. The last paper of the afternoon session was by Mr. N. B. Thompson, on "Aids to spiritual growth in business and social life." The trials, temptations, and adverse things of life were treated as bringing out character and faith, thereby, if properly looked upon, aiding the spiritual growth. At 6 o'clock the conference adjourned to partake of a bountiful spread furnished by the ladies of Christ church. The evening session opened with Mr. N. B. Thompson as the presiding officer. The first paper was by W. G. Benham, of Columbus, on "How to invite and how to welcome." The last paper was by the Rev. J. P. Cleal, on the subject of "Lines of Brotherhood work in the parish." His earnest stand for loyalty to the clergy and a faithful observance of the two rules of the Brotherhood, made a deep impression. The conference adjourned with the feeling that it was the best and most profitable meeting ever held here. The attendance of delegates was large, and the discussions of the papers read were participated in by the majority present.

Oregon**Benj. Wistar Morris, D. D., Bishop**

PORTLAND.—On a Sunday evening in April, the First Regiment, Oregon National Guard, attended service at Trinity church, whose rector, the Rev. D. C. Garrett, is chaplain of the regiment. The brigade staff was present, together with the colonel and full staff. Over 400 were in the ranks. The chaplain declared his intention of going with his regiment, in response to the call of the governor, and arrangements were made for a supply, the vestry unofficially pledging a leave of absence. In the apportionment of the officers for the one regiment of volunteers, from the two regiments and a battalion of the Guard, it was found necessary, in equalizing the division, to give the chaplaincy to the Second Regiment, the colonel and two majors having been taken from the First.

Nevada and Utah**Ablet Leonard, D. D., Bishop**

The Rev. Father Dolling has been holding special services in St. Mark's cathedral, Salt Lake City, during the week, including St. Mark's Day. His tact, kindness, and spiritual wisdom have made his stay most helpful to the Church people here. He speaks of them as "a little flock that must witness to the truth in presence of the most difficult religious problem of these latter days."

Dallas**Alex. C. Garrett, D. D., LL. D., Bishop**

CORSICANA.—The progress of the work in St. John's parish, the Rev. J. M. V. King, M. A., rector, is very encouraging. In the two years of the present rectorship, the communicant list has grown from 83 to 130; number of Confirmations, 53; attendance at services has increased 50 per cent. The Sunday school has almost doubled its list of scholars, and is in admirable working order. During the past year over \$1,000 have been expended in improvements. Recently the church underwent thorough repairs, and through the generosity of Mr. C. H. Allyn, one of the vestrymen, a commodious rob-

ing room for the vested choir was added. The parish is now equipped for aggressive work. The following articles of church furniture have been added: A beautiful altar and reredos of quartered oak, constructed under the supervision of the rector; brass altar cross, a memorial to the late Rev. W. D. Sartwelle, formerly rector of the parish; massive brass vesper lights, the gift of W. H. Nicol, in memory of his mother; Eucharistic lights, a thank offering for recovery from illness, from the rector; altar service book, a memorial to the late George Philips, for many years a communicant of the parish; brass eagle lectern, a memorial to the late Judge R. C. Beale, for many years the senior warden and Sunday school superintendent; processional cross, a memorial to Angela Allyn who died in Chicago, at the time of the rector's illness, in St. Luke's Hospital. The vested choir has been an unqualified success, and for more than a year has rendered the services in a manner not excelled in any part of the diocese. The utmost harmony prevails in the various parish societies, and the ties which bind the rector to his people are of the strongest kind.

New Jersey

John Scarborough, D.D., Bishop

It is hoped that the church of the Holy Comforter, Rahway, which was destroyed by fire more than two years since, will soon be rebuilt. Plans have been prepared for the erection of a stone parish house, which will be fitted up as a chapel, and services will be held there until the growth of the parish calls for the building of a large church. The parish has a valuable tract of land in one of the most beautiful parts of Rahway.

An organ and new seats have been given to the chapel of the Good Shepherd at South Amboy. This is an outpost of Christ church, and is in charge of a zealous lay-reader, A. M. Gordon, who is of much assistance to the rector of Christ church, the Rev. H. M. P. Pearse, both at this mission and the Doane memorial chapel.

SOUTH RIVER.—Bishop Scarborough visited Holy Trinity mission, the Rev. Ralph T. Jefferson, priest-in-charge, on the 4th Sunday after Easter, and administered Confirmation. At the same time he blessed the new altar which has just been placed in the church. This was given by Mrs. B. E. Frommell, of this parish, in memory of her daughter, Mary B. Hodge, a devout communicant who recently entered into the rest of Paradise. The altar is built of ash, and of Churchly design.

Oklahoma and Indian Territory

Francis Key Brooke, S.T.D., Bishop

CHEYENNE AND ARAPAHOE MISSION, BRIDGEPORT.—On Thursday evening in Holy Week, our missionary received the following word from one of our educated Indians at Whirlwind, 20 miles distant:

Mrs. R. and I would respectfully request your presence during the funeral of our beloved child, Eddie, who entered the happy home of Jesus to-day. That our sorrow may be passed away soon after we hear the words of love.

The funeral service was held the next day in the government schoolhouse. The school children were all present, besides friends and relatives. The burial service of the Prayer Book was read, hymns sung by the Indian children, and a brief address made by the missionary. Some of the boys acted as pall-bearers. The children followed in order to the grave, where the solemn service of committal was said. It was Good Friday, in that part of the day when the Body of the Blessed Saviour was taken down from the Cross and buried, when this Indian child, one of those baptized in our chapel at Bridgeport, was buried. It is not so very long ago that the Cheyennes and Arapahoes were wild blanket Indians, frequently on the warpath, rendering life and property of the early settlers unsafe. Many are still indifferent to Christian teaching, but there are some earnest Christians among them. If one family like this has learned to appreciate the services of Christian burial for their child, to send for

their pastor, and to find comfort for their bereaved hearts from the words of Divine Love, it shows that others can be reached. There have been several adult Baptisms of late, two Cheyennes and one Arapahoe. On Easter Day, the attendance was good at both stations. Easter eggs were distributed to all the Indians, both children and adults. At the Whirlwind station, prizes were given to the children for regularity in attendance, some having been present at every service since Christmas.

Maryland

William Paret, D.D., LL.D., Bishop

TOWSON.—The interior of Trinity church, the Rev. W. W. Powers, rector, will soon be renovated and decorated. The plans for the decorations have been designed by Miss Gabriel D. Clements, who is in charge of the art department of Bryn Mawr school. The offerings in the church on Easter Sunday were for the purpose of defraying the expense of the decorations, and a handsome sum was realized.

SUNDERLANDVILLE.—Bishop Paret visited All Saints' church, the Rev. B. B. Lovett, deacon-in-charge, and administered the rite of Confirmation to a class of six persons. The Bishop made a special address to the large congregation, on the blessings and doings of an old historic church.

TRALLY'S LANDING.—Bishop Paret confirmed five persons in St. James' parish recently. He afterward made a special address on the old historic church and the memory of Bishop Claggett. He spent the night with Mr. T. Sellman Hall, a descendant of the first rector of the parish, living on the property held by that rector some 280 years ago.

Southern Florida

Wm. Crane Gray, D.D., Bishop

On Sunday, May 1st, the Bishop made his first visitation to St. Alban's mission, Auburndale. He confirmed a class of four. This mission is in charge of the Rev. Mr. Hodgman, of Haines City. It is in a promising condition, and steps will be taken immediately to build a church there. Sunday night, May 8th, the Bishop preached to a large and attentive congregation in Holy Trinity church, Barton. At 7 A. M. Monday, he celebrated the Holy Communion. There were 20 persons present, nine of them being men. On Ascension Day at Cocoa, the Bishop will advance to the priesthood the Rev. Edward Everett Johnson.

The Bishop exhorts the constant use of the "Prayer for Congress" when it is in session. Also the Prayer: "In time of war and tumults," the collect for the fifth Sunday after Trinity, and the first of the Prayers "To be used at sea" changed so as to read as follows:

O, Eternal Lord God, who alone spreadest out the heavens and rulest the raging of the sea, who hast compassed the water with bounds, until day and night come to an end, be pleased to receive into Thy almighty and most gracious protection Thy servants, the soldiers and sailors of our country. Preserve them from the dangers of the sea, and from the violence of the enemy, that they may be a safeguard to the United States of America; that the inhabitants of our land, may, in peace and quietness serve Thee, our God; and that they may return in safety to enjoy the blessings of the land, with the fruits of their labor, and with a thankful remembrance of Thy mercies, to praise and glorify Thy Holy Name, through Jesus Christ, our Lord. Amen.

After a victory on the part of the army or navy, or of both together, use the Thanksgiving on page 311 of the Prayer Book: "O, Almighty God, the sovereign commander of all the world," etc.

Michigan

Thomas F. Davies, D.D., LL. D., Bishop

Ephphatha mission, worshipping in the chapel of St. John's church, Detroit, was visited by the Bishop on Friday evening, May 6th. The priest-in-charge, the Rev. Austin W. Mann, administered Baptism, and presented two candidates for the laying on of hands. The Bishop addressed the confirmed himself, as he is familiar with the manual alphabet, which he learned

years ago during his connection with the school for deaf mutes in Philadelphia, as director.

CROSWELL.—The little parish in this place, the Rev. Francis M. Bacon, rector, has been greatly blessed during this year. In January, the Rev. Fr. Weller, of Stevens Point, Wis., held a Mission that has resulted in much good. A class of 29 was presented, on the Feast of the Purification, by the rector, a weekly Eucharist was established, and a higher degree of spirituality attained than ever before. Another result is the erection of a new building of a substantial character to supersede the present structure located in the outskirts of the village. The plans are furnished by Mr. John Sutcliffe, of Chicago. It will be a model of convenience and Churchliness, built of field stone, seating 200 people, and to cost \$3,500. It is hoped that the church may be consecrated when finished.

Kansas

Frank R. Millsbaugh, D.D., Bishop

BISHOP'S APPOINTMENTS

JUNE

1. Closing service at Bethany chapel.
2. Christ's Hospital service, cathedral, Topeka.
5. Church of the Covenant, Junction City and Fort Riley.
6. St. Paul's, Beloit.
7. Transfiguration, Logan.
8. Mission, Kirwin.
9. Grace, Cawker City.
10. St. Peter's, Minneapolis.
12. St. John's, Abilene.
15. Emmanuel, Platte.
16. Grace, Ottawa.
17. St. Barnabas', Williamsburg.
- 21-23. Atchison convocation, at Trinity, Lawrence.

Some of the people of the Pottawatomie Indian Reservation have asked the Bishop to build a church and send them a clergyman. There is no church within 12 miles of the agency. He says with \$1,000 he can build a suitable church and put a missionary in the field. Who will send him \$1,000? That is the only obstacle in the way of supplying these Red-men in the Reservation with Church privileges.

St. Simon's church (colored), Topeka, Canon Miner in charge, has been ceiled and decorated by the people themselves. Ten were confirmed at the last visitation of the Bishop.

At Trinity church, Atchison, the Rev. J. A. Molineaux, rector, a large vested choir of 40 voices has been recently introduced. The chancel of the church has been enlarged and otherwise improved.

The Rev. W. G. Coote removes to Iola, where there is quite a growth in the town on account of the natural gas and the building of smelters. He retains charge of Eureka and Yates Centre.

Bishop Millsbaugh visited Grace church, Hutchinson, the Rev. Arthur Chard, rector, May 9th, preached, and confirmed six persons. After the service, the congregation met the Bishop at the home of Mr. John W. Wood, when a very pleasant hour was spent in conversation and the discussion of substantial refreshments which were furnished by the ladies of the parish. A great improvement is manifest in the life of this parish, and it is to be hoped that it will soon be numbered among the strongest in the diocese. On Tuesday, May 10th, the Bishop visited the mission church of the Good Shepherd at Sterling, preached, and confirmed two persons who were presented by the rector of Hutchinson, who has charge of this work. This mission is in a hopeful condition, and expects to build a church during the coming summer. Funds were subscribed for this purpose, and a building committee appointed. On Wednesday, the Bishop, accompanied by Archdeacon Watkins, met the Rev. Mr. Emhardt at Great Bend, and confirmed a class in this promising mission.

The spring meeting of the Wichita convocation, the Rev. Dr. Krum, dean, met at Larned, May 11th and 12th. It was opened with Evening Prayer, the subject of the sermon, preached by the Rev. Arthur Chard, being, "The spirit of missions." Thursday was made the occasion for the consecration of the church, which has been, through the kindness of a friend, freed from debt. The dean presented a class of seven young people for Confirmation, as the fruit

of this year's work. At a missionary meeting in the evening, the Bishop and visiting clergy made stirring addresses. It was decided to hold the next meeting of convocation in the autumn, at Hutchinson.

Massachusetts

William Lawrence, S. T. D., Bishop

BEACHMONT.—St. Paul's church was consecrated on Ascension Day by Bishop Lawrence. The Bishop, with the clergy, marched to the church doors and knocked. Mr. Francis S. Howard, the warden, opened them. The services were very impressive. The sermon, from Acts i: 1, was preached by the Bishop. Afterwards a collation was served in Society Hall and addresses were made. It is now proposed to erect a rectory. The church was built in 1887.

MALDEN.—St. Paul's church has recently raised over \$1,700. This will pay for the addition made to the church last summer, by which a south aisle was added, accommodating 90 more persons. The lot and house adjoining the church have recently been purchased at a cost of \$10,000. There are 325 communicants in the parish.

MILFORD.—A large brass chandelier in memory of Mrs. Willis Temple has been given by Mrs. Crosswell, a member of Trinity church. It hangs in the centre of the nave of the church. A large credence table with two shelves, and made of carved oak, with brass supports and carvings, has also been given by a number of friends of the parish.

NORTON.—Services are held here regularly on Sundays, by the Rev. Morton Stone, of Taunton. There is the nucleus of a promising work, and much interest is felt in it.

BOSTON.—St. Ansgarius' parish have purchased a church building and rectory at 777-9 Shawmut ave., upon which there is a heavy mortgage. Friends of this good work are earnestly asked to help.

Western Michigan

Geo. De N. Gillespie, D.D., Bishop

Members of St. Bede's deaf-mute mission spent a pleasant evening at the episcopal residence, May 7th. Besides Bishop Gillespie, there were present the Rev. Messrs. McCormack, Hodge, Gairdner, and Mann. On the Sunday following, services were held by the latter in the chapel of St. Mark's church.

Fond du Lac

Charles C. Grafton, S.T.D., Bishop

EPISCOPAL VISITATIONS

JUNE

7. Meeting of Council.
14. Grafton Hall Commencement.
16. Holy Apostles, Oneida.
19. St. Agnes, Algoma.
21. Christ, Sturgeon Bay.
23. Holy Nativity, Jacksonport.
24. Atonement, Fish Creek.
26. Precious Blood, Gardner.

Central New York

Frederic D. Huntington, S. T. D., LL. D., Bishop

By the appointment of the Bishop, the Rev. Mr. Hoffman, of Canada, succeeds the late Rev. Robert Paul as rector of St. James' church, Pultaski.

The parishioners of St. Andrew's, Durhamville, have started the "D. Ward Clark Memorial Fund," the income of which is to help insure services and Sunday school in this small, but earnest, mission. Though the amount is small—a little over \$100—it will doubtless increase, and the existence of the fund is a wise and substantial memorial of Mr. Clark's devoted labors.

Formal notice by the secretary is given of the 30th annual convention of the diocese, to be held in Trinity church, Utica, June 14th. Notice is also "given that at this convention the Bishop expects to ask for the election of a coadjutor-bishop of the diocese." Following the convention, the celebration of the centennial anniversary of the founding of the parish

where it is held—Trinity church, the Rev. John R. Harding, rector—will be observed.

The convocation of the Third district was held in Zion church, Greene, May 10-11th. In the absence of the dean, the Rev. R. G. Quennell, the rector of the parish, the Rev. H. E. Hubbard, presided. The Rev. James H. Kidder read an able and instructive paper on "The historic episcopate and Church unity." The Rev. F. B. Keable preached at the Wednesday morning service, from Eph. v: 23, on "The salvation of the human body." The dean's report presented many encouraging features. The Book Club of the district was re-organized, and the Rev. H. D. Stebbins elected manager. Convocation closed with a missionary service and addresses by the Rev. Messrs Saphore and La Roche.

The eve of Ascension Day was generally observed in different parts of the diocese by special services and intercessions for missions.

After a brave struggle against strong and peculiar difficulties, the parishioners of St. James' parish, Syracuse, have lost their church edifice by mortgage foreclosure. The patient and untiring efforts of the rector, the Rev. F. W. Weber, seconded by his people, have been unavailing, and the existence of the parish itself is threatened.

Minnesota

Henry B. Whipple, D.D., LL.D., Bishop
Mahon N. Gilbert, D.D., Bishop Coadjutor

EPISCOPAL APPOINTMENTS

JUNE

- 1-2. Diocesan council, Minneapolis.
- 3-4. Canonical examinations.
5. Ordinations.
8. All Saints' school, Sioux Falls.
- 13-17. Commencement of schools, Faribault.
22. A. M., Consecration of church, Elysian; 4 P. M., Cordova; 8 P. M., Le Sueur Centre.
31. Becker.

JULY

3. Minnetonka Beach.
10. A. M., Longworth; P. M., Annandaie.
11. 8 P. M., Buffalo.

On April 24th, Bishop Whipple preached in the morning at St. Mark's church, Minneapolis, and confirmed 16 persons. In the evening, he preached at St. Paul's church, and confirmed 13 persons. April 25th, the Bishop addressed the Church Club at St. Paul, on "Diocesan institutions." May 1st, he preached in the cathedral, Faribault, in the morning, and confirmed 40 persons; in the evening, preached at St. Mary's Hall, Faribault. May 2nd, he made an address on "The mission to the Ojibways," before the Minnesota Historical Society, at St. Paul; also began his course of lectures on pastoral theology to the students of Seabury Divinity School. May 7th, Baptism in cathedral; May 8th, preached in the cathedral in the morning, and at St. Mary's hall in the evening; May 11th, preached in St. Luke's church, Willmar, and confirmed 30 persons. This vigorous parish, of which the Rev. D. T. Booth is rector, is a witness to the value of long pastorates. May 12th, preached in the afternoon at Emmanuel Swedish church, Litchfield, and confirmed 12 persons. In the evening, preached, and confirmed eight persons at Trinity church, Litchfield. May 13th, celebrated an early Communion in the Swedish church, Litchfield. In the evening, preached to a large congregation in the church of St. Siegfried, Cokato. The Bishop is delighted at the zeal and devotion of these Swedish Churchmen. May 15th, preached in the morning at the church of St. Siegfried, at St. Paul, and confirmed four persons. In the evening, preached in St. Boniface church, St. Paul.

Western Missouri

Edwin Robert Atwill, D.D., Bishop

The annual council of this diocese met at Sedalia on May 17th and 18th. The opening service was the celebration of the Holy Communion on Tuesday, at 10:30 A. M., the Bishop being celebrant. The convention sermon was preached by the Rev. Joseph Moran, from the text, "Ye are the Body of Christ." It was a forcible charge to the clergy of the diocese, and was delivered without notes.

The Bishop's address was given in the afternoon, and abounded in items of interest concerning the work of the diocese. A graceful tribute was rendered to those who enabled the Bishop to attend the Lambeth Conference of last summer, and a description of that notable gathering was given. The Rev. J. S. Moody, recently of Rockland, Me., was introduced to the diocese as the new archdeacon whose vigorous labors since the first of May have been so abundantly successful. A new missionary has been engaged, and will begin work about May 25th, his stipend being paid by the Woman's Auxiliary who have raised \$500 for that purpose.

A stirring missionary service was held in Calvary church on Tuesday evening, at which short addresses were made on "Diocesan missions," "An instance of what has been done in one mission of the diocese," "Missions in general," and "How to raise money for missions." Rarely in the history of the diocese has a more enthusiastic gathering been held.

The old *Standing Committee* was re-elected, consisting of the Rev. Messrs. Cameron Mann, D.D., Robert Talbot, John Henry Hopkins; Messrs. Gardiner Latbrop, B. D. Fryer, and John D. Richardson, Jr.

Deputies to General Convention: The Rev. Messrs. Cameron Mann, D.D., Robert Talbot, J. Stewart Smith, J. H. Hopkins; Messrs. Richardson, of St. Joseph, McCann, of Springfield, Ashley, of Kansas City, and Zimmerman, of Sedalia.

The Bishop reports more Confirmations last year than during any year in the history of the diocese. A goodly balance also remains in the treasury for diocesan missions.

The council adjourned to meet at Grace church, Kansas City, next year.

Arkansas

Henry N. Pierce, D.D., LL.D., Bishop

The following were elected *Deputies to General Convention:* The Rev. Messrs. C. H. Lockwood, D. B. Ramsay, D. I. Hobbs, and J. J. Vaulx; Messrs. P. K. Roots, S. S. Faulkner, J. A. Reeves, and J. M. Daggett.

Washington, D. C.

Henry Yates Satterlee, D.D., Bishop

The closing service and annual meeting of St. Monica's League took place at the pro-cathedral, May 10th. After the celebration of the Holy Communion, the sixth annual report was read. This association is an auxiliary to the Church Commission for Work among the Colored People, and the report shows that during the past year its aim has been chiefly to aid the industrial schools, which are striving to teach the colored youth of both sexes to become self-supporting. It has made grants of money to such schools, sent many valuable boxes of sewing materials, and assisted in such schemes as the ventilation of a school room, or the building of a tin shop, and has given occasional help in church repairs. The monthly reports from the regular beneficiaries have been encouraging, showing increase of numbers in the schools, and a wholesome ambition for higher kinds of work. The members of St. Monica's League are Churchwomen; and a number of Churchmen, headed by the Bishop, are its patrons. Monthly meetings are held, at which the secretary of the commission is present, and gives advice as to grants and other subjects. An increase of members is earnestly desired, that this valuable and encouraging work may be increased, and all appeals responded to. Officers of the league are: Mrs. Bancroft Davis, president; Mrs. Frank H. Bigelow, secretary; Mrs. Henry E. Pellet, treasurer.

A general meeting of the Brotherhood of St. Andrew was held on the evening of May 16th, in the Epiphany parish rooms. Mr. John W. Wood, general secretary, gave an address, and was followed by the Rev. Arthur Symington, of the Church of England, a missionary to the Congo Free State. The executive committee was instructed to make arrangements for a series of services for men, to be held during the session of the General Convention next October.

The Living Church

Chicago

Rev. C. W. Lefingwell, Editor and Proprietor.

WE find in *The Churchman* an editorial on the imperative need of more volunteers for the mission field. The call of Bishop Rowe is strong, emphatic, and precise. He so pictures the situation as to leave no room for doubt or vagueness. No one who has read his letter, which we recently published, can fail to see that the Church has a call to Alaska such as rarely comes to it. The Macedonian cry, "Come over and help us," is unmistakable. Yet it appears that so far there is no response. While thousands of strong and indomitable men are eagerly rushing into that region, prepared to take every risk and to brave every hardship for the love of gold, it does not appear that the love of souls is bringing men to forsake all to seek and save that which is lost. While the flower of our youth throughout the land are eagerly enlisting under the national banner, hoping to win the laurels of earthly warfare, where are those who show equal eagerness to carry forward the banner of the Cross? Our contemporary is inclined to lay something of this apparent unresponsiveness at the door of the bishops whose own work so crowds upon them that they are hardly willing to allow bright and promising young men to heed more distant calls. But it must be admitted that there is more in the matter than this. We believe there is an inter-seminary missionary association which holds conventions and devotes attention to the needs of the missionary field. It might be expected that out of this organization many vocations for the missionary life would be developed. But this does not seem to have been the case. Meanwhile, not from Alaska only, but from China and Japan, the call for men is urgent and persistent. Is it destined to remain unanswered?

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Faith and Worship

WE think few of our readers can be in any doubt as to the meaning of our editorial of April 30th, entitled "The Prayer Book a Bulwark of the Faith." Nevertheless, in view of the correspondence which has appeared in our columns since that date, it seems necessary to add something further. The resolutions of Dr. Huntington, which appeared in his letter printed in our issue of May 7th, suppose the case of a "congregation of Christian people" desirous of coming into communion with the Church. The congregation is perhaps one which has hitherto been connected with one of the various denominations, or it may have been independently organized, with a view to union with the Church on special terms. The terms proposed to meet such a case are the following: First, the congregation "accepts" the Apostles' Creed and the Nicene Creed. Second, the minister of the congregation receives episcopal ordination. Third, he covenants to use in public worship a form or directory set forth and authorized by the bishop. Fourth, this form or directory shall not contain anything contrary to the "doctrine" of this Church; it shall make provision for Confirmation; "and shall require in the administration of the Sacraments of Baptism and the Supper of the Lord the unfailing use of the words and elements ordained by Christ Himself."

It is a plan by which congregations hitherto attached to some other religious body may come into union with the Episcopal Church with the smallest possible departure from their previous traditions, or others organized for this very purpose may preserve a character of their own, determined by those who have taken part in their formation. In one respect such a congregation will stand on the same plane with our parishes generally—it must be served by a priest regularly ordained. We are unable to see that the remaining provisions constitute of necessity any real safeguard of faith or practice.

To require the two Creeds to be "accepted," perhaps simply by a vote of the congregation, can hardly be considered adequate to the occasion. It is suggested that this point might be covered by requiring the Creeds to be publicly recited on certain occasions. But this would not suffice to render them familiar to the people and make their expressions the natural and spontaneous language of the heart in expressing its devotion to God, and the foundation of Christian hope and thankfulness. We doubt if anything short of the old principle of constant repetition can possibly serve the purpose. And in view of present tendencies to impose non-natural interpretations upon the Creeds, it is more than doubtful whether it is safe to dissociate them from that environment which in a hundred ways serves to bind upon the soul their orthodox interpretation. The Christian Year, bringing every article of the Creed before the mind and emphasizing it by Scripture readings, collects, prefaces, chants, and hymns, becomes a powerful teacher of the Faith. And it is this, properly the liturgical system of the Church, which in a period like the present is of inestimable importance. It is painful to think of the possibility of congregations paying no respect to a system which has always been the most powerful instrument in the education of Christian people in faith and devotion, or only paying it such regard as is now given by a few of the Protestant Churches, to the extent of observing one or two of the chief festivals.

It is hardly necessary to show that the simple requirement, that in the sacraments of Baptism and the Lord's Supper the use of the words and elements ordained by Christ Himself shall be preserved, gives no security for the proper administration of those sacraments, or for perpetuating the teaching of the Church concerning them. According to the terms of this provision, it would be sufficient to read the history of the Institution as a lesson, and then distribute bread and wine.

But we are reminded that the "form or directory" to be used by any such congregation must be authorized by the bishop, and that we ought to trust to the wisdom and discretion of the "successors of the Apostles." The fact remains that in this matter the Church does not trust the individual bishop. It is said that in the earliest period of the Church, each bishop had the *jus liturgicum* in his own diocese without restriction. He had supreme control over his own liturgy. But for many ages it has not been so. Little by little, canons were passed limiting the episcopal right in this matter. Provincial control superseded that of the diocesan bishop. And from the province, this control passed to the national Church, or to a patriarchal jurisdiction. In our own Church, the *jus liturgicum* of the

individual bishop has been very strictly limited. The regular worship of the Church has been taken out of his hands. It is not even subject to the exclusive control of the whole House of Bishops. A bishop may set forth special services, but only for occasions not provided for in the Prayer Book, and he may, we suppose, license hymns; but he cannot set aside any service in the Prayer Book or substitute any other form. Upon what principle, then, are we asked to trust the bishop in a matter in which forages the Church has not trusted him?

This want of trust, leading on to careful limitation of power, was not founded upon suspicion of intentional unfaithfulness, but upon a conviction of the supreme importance of the subject involved. The worship of the Church is second to no other element of its life. History shows, in the present no less than in the past, that the force and energy of the Church is exerted through her liturgy more strongly than in any other way. Through it she wins the multitude, and through it she trains them and moulds them after they are won. We cannot view with equanimity any plan, however well meant, which would relegate the liturgy to an inferior place and confess to men that that for which our forefathers contended so strenuously is, after all, a matter of little moment.

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Election and Consent

AT the annual convention of the diocese of Florida, as reported in our issue of May 14th, Mr. G. R. Fairbanks offered a resolution that a memorial be presented to the coming General Convention, asking for the repeal of a part of Title I, Canon 19, relating to the election and consecration of bishops. According to the present law, when a bishop has been elected in any diocese, his consecration cannot take place until the consent has been obtained of a majority of the Standing Committees of all the dioceses; if the election is held within three months before the meeting of the General Convention, instead of the consent of the Standing Committees, that of the House of Deputies must be obtained. After this, the election is submitted to the bishops for final ratification. The proposal of the diocese of Florida is that the necessity of obtaining the consent of the Standing Committees or of the House of Clerical and Lay Deputies, shall be abolished. This will leave the confirmation of an episcopal election to the House of Bishops alone. In several instances serious trouble has arisen out of the right which the present canon gives to the dioceses at large of opposing, if they see fit, the choice of one of their number. The history of the diocese of Chicago supplies two of the most notable cases in point.

It has been contended that in its inception this provision was meant to go no further than an endorsement of the regularity of an election, as indicated by the testimonials submitted, but it has not been possible to restrict the action of the committees in this way. They have felt at liberty to refuse consent on general grounds, without any regard to the testimonials before them. In times of party strife it is certain that, in some instances, decisions will be based simply upon partisan affiliations. A Standing Committee, in acting upon such a matter, cannot be held to any strict account, and consequently will not always have such

a sense of responsibility as to insure a proper judicial spirit. Again, it is difficult to see the fairness of allowing other dioceses to take such an important part in a matter which properly belongs to one only. On the other hand, it is an inherent right of the bishops of a province (and the Church in the United States is at present one province) to decide upon the admission of a new member into their own body. Theirs is the right to consecrate, and the responsibility which this involves of sitting in judgment upon candidates for the episcopate cannot, or, at any rate, ought not to be impaired. At present, the action of the majority of the Standing Committees may produce a moral pressure difficult to overcome. The decision of the bishops is embarrassed and deprived of a measure of the freedom which should characterize it.

The Joint Commission on the Revision of the Canons, in the report recently published, have already proposed the change for which the diocese of Florida petitions. In this report, Canon 9, "Of Ordination and Consecration of Bishops," requires the certificate of election to be forwarded to the presiding officer of the House of Bishops, who is to communicate it to every bishop of this Church who is entitled to act, and upon obtaining the consent of a majority of such bishops, take order for the consecration. There are solid reasons for this change in our order of procedure, and it is to be hoped it may receive the favorable attention of the next General Convention.

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Five-Minute Talks

BY CLINTON LOCKE

CLVI.

SOME one has asked me what excommunication means in our Church. Let me see if I can tell without exposing myself to it. A general definition is: "The partial or total, temporary or perpetual, exclusion of a member from the privileges of the Church." There is plenty of the plainest Scripture for its use. As it would take up all my space if I quoted the texts, I will just indicate them, and you can look them up for yourselves: St. Matt. xviii: 15, II Thess. iii: 14, Titus iii: 10, I Cor. xvi: 22, I Cor. v: 5; nor can I go into the history of excommunication. It was once about the most horrible thing that could happen to a man. His very wife avoided him as if he were a leper. No tradesman would sell him anything. No servant would work for him, and everybody crossed to the other side of the street when they saw him coming. Excommunication in our own Church means debarring a man from receiving the Lord's Supper, from being buried according to the form in the Book of Common Prayer. It does not shut any one out from the public worship of the Church, and he sits among the faithful if he pleases. The offences for which a layman may be excommunicated are: 1. Open and notorious evil living. 2. Doing wrong to one's neighbor in such a way that the congregation is offended. 3. Feeling and showing malice and hatred toward any one. In all these cases the sentence of the parish priest must immediately be made known to the bishop who may annul it any moment he sees fit. I recollect a case in this diocese where a priest excommunicated a lady who was indifferent to her husband. Bishop Whitehouse did not wait to write. He tele-

graphed the priest to restore her forthwith. In the Civil War a priest in a near diocese excommunicated a venerable gentleman because he was a "copperhead." The bishop restored him by the next mail. Observe how carefully we have guarded excommunication. Evil living must be open and notorious before the priest can shut out the offender from the Communion. Secret sin, known to but few persons, he will of course labor with in private, but he has no right openly to excommunicate such a sinner. The scandal must be notorious. It is the same way with injuring your neighbor. Only when that becomes a public disgrace and offends the congregation, can the minister proceed to the awful extremity of debarring a man from the Body and Blood of his Lord. If a priest knows communicants of the Church to be filled with hatred, bitter and venomous, against each other, he is bound to warn them not to come to the altar until they are reconciled. If one persists in his ill will, then he must excommunicate him until he repents; but if one professes a willingness to forgive, he must be admitted to commune. I do not think any layman could be debarred from the altar for heresy. Two hundred years ago, a wrong belief stretched you on a gridiron or strung you up to a tree, but we have grown to have more of the spirit of our Master, and to tolerate with great gentleness errors of the intellect and vagaries of the mind. Of course it is very different with clergymen. A Church must protect its pulpit from false teaching, and have the power to oust men who will not teach its creed. I have witnessed several attempts in General Convention to introduce laws applying to laymen in this respect, but they have always been signally defeated.

You may ask: "Why should there be any such thing as excommunication at all?" If you will reflect for a moment, you will see that not even a literary or a social club could be carried on without the power of excluding those who disturbed the harmony and annoyed the other members. Excommunication is a thing society practices every day as absolutely necessary for its protection. For example: Let an army officer show cowardice, and forthwith the whole army will excommunicate him, refuse to receive him, or even eat with him. No matter how terrible a trial this may be to him, the doom will be inexorable. This will apply everywhere, and it is an awful power, but you confess its justice, and bow to what society looses and binds. Certainly, then, it is self-evident that the Church must have the same power that all other organized bodies have. The officers of the Church must have the power to preserve it from contamination, to weed its garden. It would just become a jelly fish, unless it had consistency enough to insure orthodoxy in its teachers and decency in its members. I do not think I need argue the point about the clergy pronouncing the sentence. They are the natural mouthpieces of the Church, and when it says in Scripture that when they excommunicate or restore any one (bind or loose) it is ratified in heaven, it implies of course that their sentence is a just one. God could approve of no other sentence, and of a just one He must approve. Remember you can excommunicate yourself without bell, book, or candle. Sin does it, and itself pronounces the sentence which a loving Redeemer is ever ready to dissolve on a true repentance.

The Rescue of Cuba

BY BISHOP SATTERLEE

DOUBTLESS it is as strange to many of you as it is to me, to realize that, while we are quietly gathered here, our peace-loving, Christian country is carrying on a deadly war with one of the ancient nations of Europe. Though many of us had strong hopes that the objects which the President set forth in his very able message to Congress could and would have been accomplished without the necessity of bloodshed, there is no question that the principles at stake which have brought about this war, and which have so deeply stirred the American nation, are inspired by a Christian love of truth and justice. Nor is there any question that the results of the conflict between the United States and Spain, whatever they may be, will have a memorable influence, not only in elevating the position of America among the nations and in creating a new perspective regarding our international relation with other countries, but in marking an epoch in civilization itself. For we are engaging in this war, nor for the sake of selfish greed or gain, but distinctly for the sake of moral principle.

A reign, not of law, but of lawlessness, in which hundreds of thousands of innocent lives have been sacrificed, and extending over a series of many years, has existed in a neighboring island, not a hundred miles from our shores; and it has at last culminated in an overt act of lawlessness against ourselves, whereby one of the ships of our own navy has been recklessly destroyed.

It is a simple matter of common justice that this reign of lawlessness should end, whoever the wrong-doers may be; and that the oppressed and persecuted people of that island should have the same rights and the same freedom that all the other civilized nations of the world enjoy. And since they cannot protect themselves, we have resolved to protect them.

This is the first time in our history that as a nation we have emerged from the sphere of our own private life to touch the wider circle of interests in which all European nations have their common share; and whether they will or not, the example of America, together with the unity of life and purpose in the United States, as herein displayed, is placing us in the vanguard of civilization. For we are fighting this battle because we recognize the brotherhood of man, which knows no national boundaries or distinctions; because we recognize the truth that if one nation suffer all the nations suffer with it; because we believe in, and are determined to guard and protect, those ruling ideas of civilization which are the common heritage of all Christian nations.

What all Europe refused to do for down-trodden Armenia, we in America are doing for down-trodden Cuba. In this the verdict of future history will undoubtedly be against civilized Europe, and in favor of civilized America; and if so, we are now making a record and precedent in the history of the world that will be far-reaching in its beneficent results. Indeed, it may be that, in God's providence, our nation, in all this, is an instrument in His hands for hastening the day when that prayer of the ages shall be answered: "Thy kingdom come; Thy will be done on earth, as it is in heaven."—*Convention Address, 1898.*

The Church's Obligations Towards the Young

(CONCLUDED).

BY THE REV. C. O. ARNOLD

BUT how can the quality and quantity of religious education be improved? I am asked.

This concerns priests of the Church primarily.

Our Sunday-schools, no matter how large or small, can conveniently be divided into three departments,—infant, intermediary, and advanced. To achieve results, each of these departments ought to meet the parish priest twice a week for religious instruction. This will give him an opportunity to come in close contact with each individual scholar, and as the best work in awakening souls is invariably done through individual spiritual intercourse, this opportunity cannot be overestimated. It will help the parish priest to establish and maintain a tender and intimate spiritual relation,—to discover the doubts and perplexities, the sins, negligences, and ignorances of the children committed to his care; it will aid him in determining the intellectual capacity of his children, and thus enable him to adapt his instruction to their intellectual limitations on the one hand, and on the other to take proper and logical steps to widen and extend their intellectual grasp and capacities. Meeting all his children twice a week, in addition to the regular Sunday school instruction, it is obvious that more and better results can be obtained than by one hour's instruction on Sunday, when, of necessity, the work of teaching his children must be left almost entirely to inexperienced and untrained workmen. The more time we can devote to our children, the more bountiful the results. The more often we can reiterate the great facts of the Christian religion and emphasize the lessons they teach, the oftener we can present in various lights, under manifold and varying illustrations and from different view-points, the spiritual truths committed to our stewardship, the more firmly can we impress them upon our children, the more will they rejoice in their Christian privileges, and the more will they learn to value the opportunities and blessedness of a thorough religious education.

"Absurd proposition," says the already over-burdened city rector. "The details of administration, the care and supervision of all organizations, the direction of all parochial activities, the obligation of parish calls, the preparation of two sermons a week, and the many outside demands upon my physical strength, all these things preclude the possibility of devoting any time during the week to the religious instruction of the children of my parish."

I simply answer: *Respice finem!*

The Church's periods of greatest spiritual strength and permanent influence, of rich spiritual harvests and irresistible development, were ever those during which she recognized the superiority of constructive methods over policies and methods of reconstruction; in Gladstone's words, during which she acted upon the principle that formation of character was greater work than reformation of character.

If the children committed to our care are immature Christians whom it is our duty to lead to ecclesiastical and spiritual maturity, their souls and hearts and minds, their steps and interests, must be sacredly guarded,

persistently directed, and firmly rooted in Him who is the source of spiritual life and human happiness.

Neglect that, fail to form a child's character while impressions are easily made, waste the time which constitutes the most intrinsically valuable period of human life, and the end will be moral and spiritual deterioration of the rising generation; slowly, perhaps, but none the less surely, they will drift into a soul-destroying form of materialism, from which the most strenuous efforts of reformative activities may not be able to reclaim them.

Substitute for conscientious and inspiring teaching of the lofty precepts of Christ's most holy religion, the chimerical schemes, the fantastic notions, the woefully perverted efforts put forth in many directions to save (?) souls, which to an intelligent agnostic must not only appear ridiculous, but present to him a supremely disgusting spectacle of ecclesiastical buffoonery, and the end must be distress of individuals, distress of nations.

But is it true that priests of the Church cannot find time and strength to gather part of their children about them every day for religious instruction? Under present circumstances, and in many cases, it is true. But why is it so? Simply because the priests have allowed the laity to lay burdens on them which properly belong to the laity. First, as to details of administration; so far as they are spiritual, they belong to the priest; so far as they are temporal, they belong to the wardens and vestrymen. Why, for instance, should a parish priest be hampered in his spiritual work by looking after the finances of the parish? That work belongs to the vestry! Why not insist that they perform their duties.

As to the care and supervision of parochial organizations, I can only say that a multiplicity of organizations is apt to be an element of weakness rather than an element of spiritual strength. Parochial organizations are only valuable in that measure in which they contribute to the spiritual strength and vigor of the parish. I would rather have but two organizations in which every member burns with zeal for work in the Master's vineyard, than the many pseudo-religious organizations and societies which parade under an ecclesiastically-euphonious name, but do not raise a finger in dead earnest to break down the stronghold of Satan.

As to parish calls, my experience has been that parents will gladly relieve their priest of this obligation, when they observe that he takes an earnest, self-sacrificing interest in their children. Again, as to the preparation of two sermons a week, Bible-class lectures, etc., I must make the confession that, with slight verbal alterations so as to adapt matter and form to maturer judgment and intellect, I have repeatedly preached to my congregations upon subjects treated with my children, and have found the action profitable.

If the mission of the Church is to teach all nations, then let us begin by properly and conscientiously teaching those under our immediate care and supervision, for under present conditions and circumstances, teaching is of more importance than preaching.

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LIFE is like an ancient building which needs constant repair and constant watching, lest disregard of proportion or a too carelessly imposed weight should wreck the whole design, and this is known to the Master Builder, God.—*Canon Newbott.*

Indissolubility of Marriage*

Christ, clothed with the authority of the Highest Lawgiver, restored the original order to exclusive validity. In accordance with this, all who name the Name of Christ must judge concerning marriage; in accordance with this alone may enter into it. They should know that the joining together of the two is not only a human, but also a divine, act. Such acts as in outward appearance are performed by mortals, but in which a divine action accomplishes itself, are rightly called mysteries or sacraments. As it is with the bond between God and man, so is it with that which unites us to one another. With this agrees the further declaration of the Lord in St. Mark (x: 11, 12). So, as might have been expected, the divine principle is declared without any reservation, here and in St. Luke (xvi: 18).

The same principle is repeated and pressed more earnestly by St. Paul (I. Cor. vii: 10, 11, 39; Rom. vii: 1-3), and before all this, all the thoughts, desire, devices, and propositions of man must give way. But is not this altered by those words of Christ in St. Matthew (v: 32 and xix: 9)?

Who would not at first sight imagine that here, in the case of adultery, the Protestant divorce and re-marriage was really allowed? Yet must that other declaration of Christ, in which no limitation is found, cause us some hesitation even at first.

Could Christ really limit by an exception, which completely overthrows the principle of that which He had once positively taught without any limitation?

It further deserves careful attention, that here, too, Christ, in the second proposition: "Whoso marrieth her that is put away committeth adultery," mentions no exception, and yet she might have been the innocent party. But lastly, let us look narrowly at the former decisive proposition. Where is the permission placed—"except it be for fornication"?

Not after the words which speak of re-marriage, but after those which treat of separation and of putting away. He who puts away his wife already commits sin, save in the case of her unfaithfulness. He who marries another in the place of her whom he has put away, commits sin without any exception.

This sense of the text alone agrees with the words of Christ, and with those of St. Paul (Rom. vii: 2, 3).

Now, then, we shall first be able to understand rightly the astonishment of the disciples who said: "If the case of the man be so with his wife, it is good not to marry."

So they said, confounded by hearing that even in the case of unfaithfulness and of divorce, the other party was still bound till the death of her whom he had put away. For this reason, Christ himself acknowledged how hard this saying was to hear, and ended with a solemn word concerning renunciation forever, which some should lay upon themselves for the sake of the kingdom of heaven (St. Matthew xix: 11, 12).

*From "Christian Family Life," by H. W. J. Thiersch, Ph.D., D.D. Bosworth & Harrison, 215 Regent st., London.

Letters to the Editor

IMMORTALITY A NATURAL SEQUENCE

To the Editor of The Living Church:

Anent the last talk of Dr. Locke, I am reminded of an experience on one occasion, which very pointedly illustrates the Doctor's leading argument. I was traveling, and stopped at a country inn. The proprietor proved to be a Jew. After supper, when all had gone to bed, we sat up and talked. "You cannot guess of what religion I am," said the proprietor. I guessed several times, and failed. Finally he told me what he was. Presently the question turned on immortality, and while I was giving my views—which, of course, was to be expected—I said, among other things, that any other

idea than that of immortality was unnatural. I wanted to say more, but was stopped by the proprietor who remarked: "You have said enough, it is unnatural." PRIEST.

FACTS AND FANCIES

To the Editor of *The Living Church*:

In discussing the relations of Prof. Briggs to the Episcopal Church, *The Independent* (a free lance, acknowledging neither Pope nor Prelate, presbytery nor congregation) interlards its special revelation as to the beliefs, views, movements, and intentions of Prof. Briggs, with the following mis-statement as to fact: "After the rebuff which the Pope has given to the Church of England, any effort at present to bring the Protestant and Catholic Churches together into any mutual recognition seems to us quixotic." Now this paragraph is both absurd and untruthful. The statement as to the "rebuff which the Pope has given to the Church of England," is either the product of gross ignorance, or a wanton mis-statement of fact; the truth being, as any one knows who is at all informed as to the real status of the Church question involved, that if any rebuff at all was given, it was bestowed by the English episcopate upon the Pope when they rejected his advances and overtures.

We would suggest to the writer above quoted, that before he uses the term "quixotic," again, it would be well for him to look into his "Webster," or some other equally reliable work upon the definition of words. In the above-mentioned reliable authority, the word "quixotic" is defined quite fully, doubtless for the benefit of any one who may be ignorant as to the life and travels of a most interesting personage, as follows: "That form of delusion which tends to extravagant and absurd undertakings, or sacrifice, in obedience to a morbidly romantic ideal of duty or honor, as illustrated by the exploits of Don Quixote." Now, if the writer above quoted knew what he was writing about, and knew what he was writing, he must have intended to say that the recent effort of the Pope, and doubtless of some of the most excellent, worthy, and high-minded of the English clergy, to bring about a "mutual recognition" of the two greatest hodies representative of the religion of Christ existing, seemed to him to be a "delusion," "extravagant," and "absurd," and that it involved a "morbidly romantic ideal of duty." Either he meant this, or he was ignorant of the meaning of the word he so confidently used. If he really meant what he said, he ought henceforth cease to "dabble" in Church matters at all, being manifestly unfitted for the task he assumes, and is a mere cavalier and unfriendly critic of one of the highest efforts and ideals of the Christian Church, that of oneness or unity. If he did not mean what he wrote on account of ignorance of the correct meaning of the term he used, then he should cease writing the English language until he is better fitted to use it appropriately or correctly.

The writer of the article above quoted from this "free lance," further states concerning Prof. Briggs, that "His year abroad, mostly spent at Rome in the study of Church questions, has emphasized these (i. e. Churchly) tendencies." We venture to assert, as to the special revelation here displayed, that it is equally at fault with the above quotations in regard to the facts. We do not believe that Prof. Briggs did "spend most of his year at Rome in the study of Church questions." It would be interesting to learn the real facts from Prof. Briggs. J. E. B.

Yellow Springs, Ohio.

Personal Mention

The Rev. A. Sprague Ashley has resigned the rectorship of All Saints' Memorial church, Meriden, Conn., to take effect July 1st.

The address of the Rev. E. H. J. Andrews has been changed from El Paso, Tex., to Runge, Tex.

The Rev. Arthur M. Aucock, curate of All Saints church, Providence, R. I., has been elected rector of the parish.

The Rev. Alexander Coffin has resigned St. Peter's

church, North La Crosse, and St. Paul's, Onalaska, diocese of Milwaukee, and has accepted the rectorship of St. Philip's church, Joplin, Mo. He will enter upon his duties the Sunday after Ascension Day. Please address accordingly.

The Rev. Alfred S. Clark, rector of Christ church, Los Angeles, Cal., has been given an indefinite leave of absence, to accompany the 7th Regiment to Manila. He has been their chaplain for three years.

The Rev. Wm. Cross, rector of St. Luke's, Hot Springs, Ark., has been appointed chaplain of the First Arkansas Volunteer Infantry, by Gov. Jones.

The Rev. W. G. Coote is to be addressed at Iola, Kan.

The Rev. Chas. E. Cragg has accepted the curacy of Christ church, Brooklyn, Greater New York.

The Rev. George Wm. Douglas, D. D., has resigned the rectorship of Trinity church, New Haven, Conn.

The Rev. George G. Deland is to be addressed at Elmhurst, N. Y.

The Rev. John C. Fair has resigned the curacy of St. John's church, Borough of Richmond, Greater New York, and accepted the rectorship of St. Stephen's church, Tottenville, Greater New York.

The address of the Rev. Andrew Fleming has been changed from Ashland, Ky., to 165 Macon st., Brooklyn, N. Y.

The Rev. David L. Fleming has been granted indefinite leave of absence by the vestry of St. George's church, Leadville, Col., to serve as chaplain of the First Regiment Infantry, Colorado Volunteers.

The Rev. Daniel Henshaw, D. D., has become rector *emeritus* of All Saints' church, Providence, R. I.

The Rev. Robert L. Lyach has resigned St. George's, Maynard, Mass.

The announcement that the Rev. Robt. Scott would take charge at Shelter Island, N. Y., this summer, is incorrect.

The Rev. Gouverneur Morris Wilkins is to be addressed at the chapel of the Messiah, 206 E. 95th st., New York city.

The Rev. J. Ogle Warfield, rector of St. Michael's parish, diocese of Easton, has been granted a leave of absence to travel abroad this summer. He expects to be gone about two and a half months.

Official

ALL communications intended for the president of the Standing Committee of South Carolina, should now be addressed to the Rev. A. Toomer Porter, D. D., President, Charleston, S. C.

KEMPER HALL, KENOSHA, WIS.

The annual Retreat at Kemper Hall for associates and other ladies, will begin with Vespers on Tuesday, June 21st, closing with the Celebration on Saturday, June 25th, the Rev. Wm. McGarvey, of Philadelphia, Superior of the Congregation of Our Holy Saviour, conductor. Please address the SISTER SUPERIOR, at Kemper Hall.

SPIRITUAL RETREAT FOR CLERGYMEN

A Retreat for the clergy will be held in the church of the Ascension, Atlantic City, N. J., beginning on the evening of Tuesday, June 21st, and ending on the morning of Saturday, June 25th, conductor, the Rev. James O. S. Huntington, Superior of the Order of the Holy Cross. Rooms and meals at the Hotel Royal, opposite the church, for four dollars for the time. Address REV. FRANK A. SANBORN, 28 Carteret st., Newark, N. J.

DIOCESE OF MARQUETTE

The 3rd annual meeting of the Woman's Auxiliary will be held at Trinity church, Houghton, Mich., on Tuesday, June 14th, beginning with a celebration of the Holy Communion at 10:30 A. M.; and the 3rd annual convention of the diocese of Marquette will be held at the above-named church and place on Wednesday, June 15th, 1898. Morning Prayer will be said at 9:30, followed by a celebration of the Holy Communion at 10:30 A. M. PERCY G. ROBINSON, Diocesan Secretary.

Ordinations

An ordination service of much interest was held by Bishop Davies at Christ church, Detroit, on May 11th. Four deacons were advanced to the priesthood: The Rev. Thomas F. Davies, Jr., the Bishop's son, now assistant to the rector of the church of the Incarnation, New York; the Rev. Geo. H. Harris, in charge of St. Stephen's church, Wyandotte, Mich.; the Rev. Arthur Beaumont who at Eastertide began duty in the adjacent parishes of Howell, Brighton, and Hamburg, in the diocese of Michigan, and the Rev. Charles J. H. Mockridge, now in charge of St. Mary's chapel, Detroit. The sermon, which was most fitting and impressive, was delivered by the Rev. Wm. M. Grosvenor, rector of the church of the Incarnation, New York. A congregation of good size

was present, and a score of priests in the chancel, many of whom united with the Bishop in the imposition of hands.

Died

BOLTON.—On May 18, at the residence of his son-in-law, Francis T. Chambers, Penllyn, Pa., the Rev. John Bolton.

HOURS.—In Syracuse, N. Y., May 11th, 1898, Mrs. Mary Isabella Bours, widow of the Rev. W. W. Bours, formerly of Jacksonville, Fla., and sister of the Rev. Joseph M. Clarke, of Syracuse, at the age of 66 years.

CAIN.—Entered into rest, at her home in West Hartford, Conn., May 14th, 1898, Mrs. Lucy A. Cain, formerly of Milwaukee, Wis., aged 81 years. Interment at Milwaukee.

PORTER.—Entered into rest, at Citra, Fla., May 14, in the 66th year of her age, Mrs. Louisa Virginia Porter, widow of Mr. P. H. Porter, formerly of Clarks-ville, Tenn.

"Blessed are the dead who die in the Lord."

PIFFARD.—Entered into life eternal, at her home in Piffard, N. Y., on Sunday morning, May 15th, 1898, and buried in Geneseo, N. Y., where she was a faithful daughter of the Church, Miss Ann Matilda Piffard, in the 69th year of her age.

Obituary

WILLIAM STEVENS PERRY, D. D., LL. D., D. C. I., BISHOP OF IOWA

The committee appointed at a meeting of the bishops, and of the clergy and laity of the diocese of Iowa, attending the funeral of Bishop Perry at Dubuque, Iowa, May 14, 1898, submit the following:

Whereas, in the Providence of Almighty God, the diocese of Iowa and the entire Church has suffered a great and sore loss in the death of William Stevens Perry, Bishop and Doctor in Divinity; be it therefore

Resolved: That we hereby place on record our high appreciation of the life, character, and work of the late Bishop of Iowa, and that we thank God for his example and for the influence exerted by him in his day and generation.

Committee: S. R. J. HOYT, HAMILTON SCHUYLER, GEO. F. HENRY,

The above resolution was unanimously adopted by the meeting.

J. HOLLISTER LYNCH, Secretary. BISHOP D. S. TUTTLE, Chairman.

Appeals

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

Domestic Missions in nineteen missionary districts and forty-one dioceses.

Missions among the Colored People. Missions among the Indians.

Foreign Missions in China, Japan, Africa, Greece, and Haiti.

Provision must be made for the salaries and traveling expenses of twenty-one bishops and stipends of 1,478 missionary workers, besides the support of schools, orphanages, and hospitals.

Remittances should be made to MR. GEO. C. THOMAS, treasurer, 281 Fourth Avenue, New York. At present, please address communications to the Rev. JOSHUA KIMBER, Associate Secretary.

Spirit of Missions, official monthly magazine, \$1.00 a year.

N. B.—Because of the growth of the work which is very marked in some localities, and the necessarily increased expenses, larger contributions than formerly are needed.

Acknowledgments

THE wives of Aaron and Hur, Gladstone, Mich., realized by their Easter sale \$130, and they still have goods enough unsold to constitute the nucleus of another bazar in the autumn. Answers to their appeal came even from Nice and Constantinople. Grace church will surely have a rectory.

Church and Parish

A BICYCLE is offered by THE LIVING CHURCH to any one sending a club of twenty subscriptions. Address for particulars, subscription department, THE LIVING CHURCH.

ORGANIST and choir-master, thoroughly competent and experienced, is open to engagement, and is desirous of going out West or South. Unmarried (23). Expert trainer of voices. Organ recitals. Address, F. C. C. G., this office.

A PRIEST, about thirty years of age, would like to supply a parish during August. Good Churchman. Excellent reader. Musical. Considered an eloquent extempore preacher. Address S., care THE LIVING CHURCH.

The Editor's Table

Kalendar, May, 1898

1. SS. PHILIP AND JAMES. 3rd Sunday after Easter.	Red.
8. 4th Sunday after Easter.	White.
35. 5th Sunday after Easter. (Rogation.)	White.
16. ROGATION DAY.	Violet.
17. " "	Violet.
18. " "	Violet. (White at Evensong.)
19. ASCENSION DAY.	White.
22. Sunday after Ascension.	White.
29. WHITSUNDAY.	Red.
30. Monday in Whitsun week.	Red.
31. Tuesday in Whitsun week.	Red.

The Lord's Day

BY THE REV. J. B. BLANCHET, D.D.

O Son of God, make us to keep
This first and best of days,
In hallow'd courts and temples meet,
With worship, prayer, and praise.

Grant us in it with spirit meek
Thy precious Word to hear,
In faithful hearts engrafted deep,
With pure and holy fear.

This day of Holy Eucharists,
Of lively faith and love,
Of joyous hope and pardon sweet
From God who reigns above—

In this we find God's promised rest
To our redeemed race,
Rich in His love and holiness,
In perfect truth and grace.

O blessed day, with open hearts,
We greet thy glorious rays,
O day of sweet and solemn thoughts,
Of hymns and wondrous praise.

To Father, Son, and Spirit, One,
All praise and honor be,
As was, and is, and is to come,
To all eternity. Amen.

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Whitsunday

TOMORROW will be Whitsunday, a festival day of the very highest order. There is none greater. It has every mark of distinction that the Church can give, such as special Collect, Epistle, Gospel, and Proper Psalms, with Proper Preface in the Communion Office, and for six days after.

The day has not, perhaps, such a hold on men as have Christmas and Easter, but it ranks with them in every way. It does not come to us in as human a way as do those other great days, but when we think of what it stands for, we will see that there is none that should be more honored or more dear. It is the birthday of the Christian Church, the annually recurring witness to the fulfillment of the Lord's gracious promise—"I will pray the Father, and He shall give you another Comforter, that He may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him; but ye know Him; for He dwelleth with you, and shall be in you." The day commemorates the fulfillment of the promise, the coming of the Holy Ghost to abide in the Church forever, according to the promise of her Lord. It has been observed from the beginning, having at first been engrafted by the Jewish Christians upon the old feast of Pentecost, but mentioned as distinctively a feast of the Christian Church by Irenæus and Tertullian, and those after them. As Easter was the development of the Passover, so was Whitsunday of the Feast of Weeks, or Pentecost, which fell fifty days after the great day of the Passover. On it was commemorated the giving of the Law on Sinai, and also thanks were then rendered

to God for the fruits of the earth, when the harvest feast was kept before the Lord. This old feast of Pentecost was specially hallowed by the outpouring of the Holy Ghost, so that, as in the case of the Passover, the Jewish Christians would have a two-fold reason for observing it, while to the Gentile Christian without Jewish sympathies, there would yet be in its purely Christian aspect ample cause for observing the day. It is twice mentioned in the New Testament under its old Jewish name of Pentecost. Whitsunday was, with Easter, one of the chief times for the administration of Holy Baptism, and in this probably is to be found the true explanation of the name Whitsunday; that is, White Sunday, from the white garments in which persons were then wont to be baptized. There was, indeed, still another White Sunday, the first after Easter, the *Dominica in albis*, when those baptized on Easter Day wore their white baptismal robes for the last time; but this fact is really no argument against Whitsunday also being called White Sunday, as the same custom as to candidates for Baptism being arrayed in white obtained in the case of those baptized on Whitsunday as at Easter. It has also been thought that the name was symbolical of those vast differences of light and knowledge which were then shed upon the Apostles, upon the Church, and upon the world. And so Procter says: "When we remember that a very ancient mode of spelling the word is Witsunday, the more probable derivation is that suggested by a writer of the 14th century; namely, Wit or Wisdom Sunday, in commemoration of the wondrous gifts bestowed on the Apostles":

"This day Whitsunday is cald
For wisdom and wit sevene fold,
Was given to the Apostles as the day."

The theory that "Whitsun" is a corruption of Pentecost, like the German *Pfingstentag*, has its advocates, but the derivation as given above being more natural, seems more reasonable. The earliest known spelling of the word is Hwitesunedei, and Witesunday, and in Wicliffe's Bible the spelling is Witsunday. The Eastern Church does not observe the festival of Trinity Sunday, and the Sundays after Whitsunday are reckoned as "after Pentecost." This also is the Roman use, but not that of the Sarum and other old English Missals. In this, in common with the Anglican Communion, we follow the Sarum and other English Missals.

The old feast of Pentecost commemorated not only the giving of the Law, but the offering of the first-fruits of the harvest. Fifty days before, on the morrow of the Passover Sabbath, the first sheaf was solemnly offered to God, waved before the altar, with prayer for His blessing on the harvesting. On the day of Pentecost, two loaves of the first bread made of the new wheat, were offered in thanksgiving for the ingathered grains. All this has significant development in the Christian feast of Whitsunday. It was on this day that the Holy Ghost descended to sanctify a new Israel, and this separation began to be made when as on this day, about three thousand were added to the Church by Baptism, the first-fruits of the great harvest of souls that has gone on from that day to this. The "Corn of Wheat" that on Good Friday, the day of the Passover, had fallen into the ground, had sprung up, and on Pentecost brought the first-fruits of a rich harvest that is to go on unto the final harvest hour.

What then is the great teaching of the day? Is it not that the Church is the great school of Him who said: "Learn of Me," and that the Holy Spirit is the Divine Teacher, who as the Lord said, would teach us the meaning of all that He had made known; would "take of the things of Christ and show them unto you"? It is not that the Holy Spirit then for the first time moved in human hearts, but that He is the pledged Gift, the Divine Comforter, Teacher, Monitor, and Guide of the sacramental host. As in the beginning, "the Spirit of God moved upon the face of the waters" and brought life, form, and order out of chaos, so, doubtless, He has, and does still, everywhere move on the face of the earth, the Lord, the Giver of Life, of all life, physical, mental, moral, spiritual, in some sense touching all hearts and enlightening all minds. The promise of the Lord was not only that He should teach His disciples, but convince the world of sin, of righteousness, and of judgment. The fulfillment of the promise we see in a vastly changed world. We know what the old world was. We know what the world now is. We need only look on the one picture and then on the other in order to note the vast difference between the two; and so looking we say: "What hath God wrought?"

But however great have been, and still are, the universal gifts of the free Spirit, these in no wise lessen the worth of the pledged blessing, the covenanted gift of the Holy Spirit, as the Divine Comforter, Teacher, Guide, Monitor, Sanctifier of the faithful—the Holy Spirit who as on this day came, as the Lord said, "that He may abide with you forever." And He is with us still, enlightening, enlivening, healing, strengthening, comforting, taking of the things of Christ and showing them to the contrite heart, converting the soul, moving on the waters of Baptism and making them "the laver of regeneration," causing common bread and wine to be to the believing and penitent soul, the Body and Blood of the Lord, and from the rich treasure-house of His manifold gifts, dividing to every man severally as He will. Great, however, as are the blessings of the Christian Covenant, still in themselves they avail not unto sanctification and salvation. We may indeed be thankful that we are in the great school of Christ, and have the pledged gifts of the Holy Ghost, the Divine Teacher, and yet we should ever bear in mind the fact that unless we want to learn of Him, are of a teachable, willing mind, desiring to profit by the instruction received, all these blessings will, for us, have been given in vain, and we shall be numbered among those who have "trodden under foot the Son of God, and counted the Blood of the Covenant an unholy thing, and have done despite unto the Spirit of grace." S.

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ST PAUL'S cathedral, Fond du Lac, of which an illustration appears on our cover page, is one of the most attractive church buildings in the west. It was designed by Mr. Richard Upjohn, of New York, and is built of Fond du Lac gray limestone. It is 180 feet long and 90 feet across the transepts. The tower contains a set of fifteen tubular bells, that are rung before each service. The interior decorations are designed to teach the Faith. The windows in the nave represent scenes from the life of St. Paul. The rose windows in either transept represent the Old and the New Cove-

nants, the one with the Ark of the Covenant surrounded by Moses, David, and four of the prophets; the other, with the Lamb, surrounded by six of the Apostles. In the north transept is soon to be erected a marble statue of St. Margaret and the dragon, typical of Christian victory. On either side, the windows represent St. Stephen and St. Paul, as St. Augustine said we owed St. Paul to the prayer of St. Stephen. Over the high altar, five narrow lancets represent the vision of St. John on Patmos, where our Lord appears seated as the object of the worship of the saints and angels. Paintings on either side of the sanctuary represent adoring saints and angels, while the frieze in the choir shows the heavenly choir. The frieze in the nave is composed of ten paintings that represent as many scenes in the life of Christ. They are the Annunciation, the Nativity, the Flight into Egypt, the Child in the Temple, the Baptism, the Marriage in Cana of Galilee, "Launch Out into the Deep" (the diocesan motto), the Feeding of the Five Thousand, the Procession into Jerusalem on Palm Sunday, and the Procession from Jerusalem on Good Friday. These paintings are the work of Miss Anna Milo Upjohn. The rood screen is wrought iron, bronzed and gilded. A large marble font stands near the entrance, with a stone canopy surmounted by the Bethlehem cross. The main altar is of marble, twelve feet long. The lecturn is a polished shaft of Tennessee marble supporting a brass eagle, and the pulpit is of stone, in the panels of which are carved four of the early Fathers. The cathedral contains four altars. St. Augustine's chapel is rich in ecclesiastical art, all prompting to devotion, and teaching the Faith. Here the daily Eucharist is offered at seven o'clock. The high altar is used on Sundays and saints' days. St. Ambrose chapel is in the south transept. Here the members of Grafton Hall, the diocesan school for girls, sing daily Evensong, Matins being sung by the boys of the choir school. Westminster porch, so called from a tablet on its wall presented by the authorities of Westminster Abbey as a token of Catholic unity, has been refitted as a mortuary chapel. But one of the most interesting features of the cathedral is the wood carving. On either side of the nave are ranged in order the twelve Apostles and St. Paul, and above their heads, on the hammer beams, are angel figures in prayer and adoration. The cathedral is open every day, and many pilgrims come to visit it from near and far, to enjoy its beauty and devotion.



Book Reviews and Notices

The Vitality of Christian Dogmas and their Power of Evolution. By A. Sabatier, D.D. London: A. & C. Black. Price, 80c.

The essay before us is translated from the French of Dr. Sabatier, one of the most brilliant and foremost of French Protestant theologians. The Dean of Ripon, Dr. Fremantle, writes an appreciative and commendatory preface. We commend M. Sabatier's work to those religious writers and teachers who may have earned a cheap reputation for depth and brilliancy of intellectual power and liberality by the jaunty way in which they speak of dogmas, creeds, and Church councils, and who, with a sweep of the arm and a rhetorical flourish, relegate these to the lumber room in which are deposited the worn-out intellectual and ecclesiastical things of the past. "Dogma is the language of faith. Dogmas are the intellectual formulas by which the inner religious conscious-

ness seeks to manifest and express itself. When you suppress Christian dogma, Christianity itself is suppressed; when you put aside absolutely all religious doctrine, religion itself is destroyed." "It is a remarkable fact that the promulgation of each dogma has been imposed upon the Church by some practical necessity. Each time the Church set to work to make laws in matters of dogma, the object has always been to put an end to some theological controversy which threatened to create a schism, or to reply to attacks or accusations which, if they had been allowed to gain credit, would have been dangerous." Dr. Newman pointed this out long ago in his "Arians of the Fourth Century," but his deduction does not agree with Dr. Sabatier's. The French professor seems to think dogmas, those, *e. g.*, condemning the heresy of Arius, "depended on the circumstances which gave them birth, and that when the controversies or the circumstances have altered, it has been found necessary, and must always be so, to modify the old formulas or to discover new ones." In other words, the dogmas of the Church are subject to revision. But this is to forget that the aim of all the General Councils was not to proclaim a new article, but to emphasize and guard some portion of the deposit of Faith, which deposit may not be added to nor taken from. The evolution of dogmas, according to Dr. Sabatier, appears to be a protestant way of stating some elements of Dr. Newman's theory which he essayed to set forth in his "Development of Christian Doctrine." It is to be remembered, however, that Dr. Sabatier is writing from the standpoint of one who is a disciple and interpreter of Ritschl's peculiar religious theories.

Companions of the Sorrowful Way. By John Watson. New York: Dodd, Mead & Co. Price, 75c.

Ian Maclaren, under the above title, gives us a series of nine devout and beautiful meditations on some of the closing scenes of our Divine Lord's earthly career, and the persons connected therewith. It is well adapted for Lenten use, and would form very suitable reading for the "Fridays throughout the year"; indeed it can be read with profit at any time. The titles of the chapters are as follows: "Concerning the Way Itself," "The Three Intimates of Jesus," "The Owner of Gethsemane," "The Bearer of Christ's Cross," "A Noble Lady—Pilate's Wife," "The Daughters of Jerusalem," "A Malefactor," "A Roman Officer," "The Funeral of Jesus." As a sample of the beauty and reverence of this little book, we quote: "His mother who in that hour had fully earned her title of Our Lady of Sorrows, and unto whom it is not wonderful that women of all ages have turned in their anguish. Never had any mother such privileges, never therefore had any such pain. During the day of His tribulation she suffered with her Son; for every slander, insult, blow, found their last home in her heart, and when it came to the Cross, the nails went through her hands and feet, and the Virgin agonized beneath her Son. A costly gift had He been to her, and yet of all women was she not most blessed of all, is she not most envied? What homage had been hers in the home of Nazareth, what obedience, thoughtfulness, comfort, and care in the days of her widowhood! What holy pride, what pure joy!"

Exposition of Christian Doctrine. Philadelphia: John J. McVey. Price, \$2.25, net.

It is a well-recognized fact that the French clergy excel in the compilation of catechisms and books of catechetical instruction, and we Anglo-Catholics are beginning to appreciate the fact that we may learn very much as to their methods of imparting religious instruction to the young. This Exposition covers the Articles of the Creed, and is the work of a French seminary professor. It has been well translated into English, under the auspices of the Brothers of the Christian Schools. We deem the book of very high excellence. It contains a large amount of well-arranged and digested religious teaching that even the priest who is well read in theology may read with profit, and there are

also some useful features in the arrangement that we do not remember to have met elsewhere in catechetical literature, Roman or Anglican. Each section is illustrated by reference to events and texts of Scripture. There is also added a very excellent summary which gives in ordinary prose form the sum of the questions and answers. The whole matter of each chapter is lastly cast into a conspectus or synopsis by means of brackets. This is skillfully executed, and this feature makes the book of much value, both to the clergy and theological students in their reading. We do not, of course, approve of some things taught in this Exposition; our praise and commendation extends primarily to the method and arrangement, and does not in any sense extend to those tenets which are peculiar to the Roman Catholic Church. We shall look forward to the appearance of the rest of this series of books, which will cover the sacraments and morals and worship of the Church.

The Truth of Christianity. By W. H. Turton. London: Kegan Paul, Trench, Trubner & Co. Price, 3s. net.

We have here an excellent book, "compiled from various sources," by an English major of the Royal Engineers. The author is very modest, indeed, in denominating his work a compilation, since it is by no means a mere string of extracts, but a well arranged and digested whole. The author's purpose is to examine the more important arguments for and against the truth of the Christian religion, and to show how many more and greater are the difficulties and improbabilities of unbelief than of belief. The following headings of the four books which comprise the volume outline its scope: "The Existence of God"; "A Miraculous Revelation"; "The Jewish Religion"; "The Christian Religion." In the fourth book such subjects as the undermentioned are discussed in detail—that the Christian religion is credible, that the Gospels are authentic, both from external and internal evidence, that the miracles and resurrection of Christ are true. A section is devoted to the discussion of the three Creeds, and some admirable words are written anent the importance of a right belief. It is pointed out that the opening clauses of the Athanasian Creed strongly insist upon the necessity of right faith. It is satisfactory to read Major Turton's strong words about the Creed of St. Athanasius, which so many who have perhaps never even read it, are so fond of holding up to scorn, in the name of true religion and liberality. An index of scriptural texts, and another of subjects, add to the completeness of the volume.

International Monetary Conferences, their purposes, character, and results, with a study of the conditions of currency and finance in Europe and America during intervening periods, and in their relation to international action. By Henry B. Russell. New York and London: Harper & Bros. 1898.

This is one of the most valuable of the books that have recently been written on financial questions. The title, given above in full, is a sufficient indication of the scope of this work, but it gives no idea of the ability, good judgment, fairness, and accurate and extensive research with which the author has accomplished his task. As a history of conflict of the standards of value, the adoption of the gold standard, the demonetization of silver, and the effects of silver legislation by the United States Congress, this book is invaluable. It is a lucid and temperate narrative of these events, as well as of the proceedings and results of the several international monetary conferences. The author adheres closely to ascertained facts, but he so marshals and explains them that he succeeds in producing a work of great interest upon a dry and difficult subject. He writes apparently from the standpoint of an international bimetalist, but he succeeds in demonstrating conclusively how egregiously Congress, irrespective of party, has blundered in its past legislation in regard to silver, so that its enactments instead of helping the cause of silver and true bimetalism, have actually prevented the attainment of the

very end that a probable majority of Americans most desire. This book ought to be read by men of all parties and schools of finance, and we venture to call the attention of politicians and members of Congress to it in view of future financial legislation.

The Laborer and the Capitalist. By Freeman Otis Willey. New York: Equitable Publishing Co. Price, \$1.25.

There is a great deal more in this book than the rather cheap "make up" of it would lead one to expect. It is a very logical and exhaustive study of the economic problem of the distribution of wealth, and our readers may be surprised when we say that at a time when nearly all such studies are socialistic, this is thoroughly anti-socialistic. The author is a vigorous upholder of the present economic system in its main features, excesses and exceptions apart. He is temperate, fair, and generally convincing in argument. The illogical and extreme assertions of most "labor leaders," and of many who are much more highly educated and influential, and who ought to know better, are handled by the writer in a cool and dispassionate debate, in which he states the arguments of his opponents in their strongest form, and then proceeds to show their fallacies; in our opinion, he is quite successful. The book recalls a few pages of Prof. Newcomb's "Political Economy," in which he proves that if a pure economic socialism were established in this country, in a few years the working of natural laws would bring us back to approximately the existing economic system of distribution.

"FAITH AND DOUBTS IN THE POETS OF THE CENTURY," by R. A. Armstrong, of Liverpool, will be published at once by Mr. Thomas Whittaker, of New York. The same publisher also announces "The Conquered World," and other papers, by Robert F. Horton, D. D.

We are pleased to note the issue of a second edition of Bishop Grafton's "Plain Suggestions for a Reverent Celebration of the Holy Communion" (Messrs. James Pott & Co., New York; price, 50 cents). Without being over nice concerning unimportant matters, the Bishop gives clear and sensible directions for the Celebration, and justifies his position by reference to the Prayer Book, to approved use, and to the rubric of common-sense. The "suggestions" are not a directory for elaborate ritual; they are sufficient for reverence and edification, easily understood and followed. Many of our clergy, perhaps a majority, have adopted in the main the use here recommended.

Books Received

G. P. PUTNAM'S SONS

Matthew Arnold and the Spirit of the Age. By the Rev. Greenough White, A. M., B. D. \$1.25.

TEMPLE PUBLISHING COMPANY, Denver

Vibration, the Law of Life. By W. H. Williams

T. Y. CROWELL & CO.

The Glory of the Imperfect. By Geo. Herbert Palmer, L. L. D., 35c.

The Evolution of the College Student. By William DeWitt Hyde. 35c.

FLEMING H. REVELL COMPANY, Chicago

Autobiography of Charles H. Spurgeon. Compiled by his wife and his private secretary. Vol. I. 1834-1854.

DOUBLEDAY & MCCLURE CO.

Abraham Lincoln. Edited by Bliss Perry. 30c.

ROBERTS & SON, Birmingham, Ala.

History of the Protestant Episcopal Church in Alabama, 1763-1891. By the Rev. Walter C. Whitaker. \$1.25.

THE CENTURY COMPANY

The Century Atlas. Prepared under the Superintendence of Benjamin E. Smith, A. M. Cloth. \$12.50.

THE MACMILLAN COMPANY

The Forest Lovers. A romance. By Maurice Hewlett. \$1.50.

The General Manager's Story. By Herbert E. Hamblen. \$1.50.

FORDS, HOWARD & HULBERT

Christ in the Daily Meal. By Norman Fox, D. D. 50c.

Pamphlets Received

Memoir of the Rev. John Baker Clemson, D. D. By the Rev. S. F. Hotchkiss. Geo. W. Jacobs & Co., Philadelphia.

The Resurrection of the Body and the Life Everlasting. By Bishop Hall. New York; James Pott & Co.

Diocese of Los Angeles, A. D. 1897. The Bishop's Address.

Practical Suggestions on Church Music. By the Rev. C. W. Bispham, A. M. New Haven, Conn.

Crossing the Bar. By Alfred Lord Tennyson. E. R. Herrick & Co., New York.

A Churchman's Belief. By a Buffalo Layman.

Private Prayers for the Faithful. Gathered by the Rev. John C. Sage, Dixon, Ill.

Special Report of the Board of Trustees to the Associate Alumni of the General Theological Seminary.

An Address on Ecclesiastical Music. By the Rev. J. S. B. Hodges, S. T. D.

Report of the Sixth Annual Conference of Church Clubs.

Finance and Transportation. By J. D. Miller, Oak Park, Ill.

Thirty-fourth Annual Report of the Erring Woman's Refuge, Chicago.

Catalogue of the Church Divinity School of the Pacific.

Service and Sermon Commemorative of the Life and Work of the Rt. Rev. Nelson Somerville Rulison, D. D., late Bishop of the diocese of Central Pennsylvania, held in St. Paul's church, Cleveland, Oct. 17th.

Studies in Sabbath Reform.

Betting and Gambling, the Wrong of it. By Bishop Hall.

Author's Presentation Copy, with Sample Lessons, of Primary Lessons for Church Sunday Schools.

Parish Work of St. Paul's Church, Baltimore.

First Annual Report of Hartley House.

Thirty-sixth Annual Catalogue of St. Stephen's College.

In Commemoration of the 150th Anniversary of the Ministerium of Pennsylvania.

Music Received

NOVELLO, EWER & CO.

Te Deum Laudamus and Benedictus. By George C. Martin, Mus. Doc. 25c.

Paraphrase of the "Anime Christi." By William H. Stocks. 6c.

Weary of Earth and Laden with Sin. By Ferris Tozer. 6c.

Spirit of Mercy, Truth, and Love. By B. Luard Selby. 6c.

Current Methods of Training Boys' Voices. A Paper by G. Edward Stubbs, M. A.

J. FISHER & BRO.

Praise ye the Lord. By J. B. Molitor. 25c.

Te Deum Laudamus. By John Wiegand. 35c.

Periodicals

The Quarterly Review for April opens with a fine article on "Pusey and Wiseman." The character of Cardinal Wiseman and his work have been far better understood in recent years than they were during his life, or in Cardinal Manning's time. The dark side of the great Napoleon's reign is illustrated by a paper on "Letters of Napoleon." "Poems of Bacchylides" is an interesting account of the newly discovered fragments of that author. The Dreyfus scandal is well treated in "Military Espionage in France."

The Edinburgh Review gives us eleven articles, all good. Scottish history in Elizabeth's time is treated in "English Jesuits and Scottish Intrigues, 1581-82." A paper on "General Bourbaki" gives us some glimpses of the campaigns in the Crimea, in Algiers, and in the Franco-Prussian war. One of the best articles is "Peter the Great." The triumph of the archæological spade is aptly described in "Babylonian Discoveries."

Mrs. Bishop's recent volume on "Korea and her Neighbors" is given a delightful notice in the leading paper in *The Scottish Review* for April. The sanguinary days of The Terror, and the end of that period of French history, receive some new light in an article on "The Fall of Robespierre." "The New Departure in British Humour" is a humorous perpetration itself, inasmuch as we do not see any great departure "The Strife of Tongues in Belgium" is full of valuable information on the political conditions of that country.

Opinions of the Press

Christian Work

THE REASON WHY.—That American is to be sincerely pitied who does not know why we are at war with Spain, or does not see what cause

we have for making war. There really ought to be no difficulty in arriving at a just conclusion as to this matter. But there can be no just judgment unless the heart is right—unless the channels of sympathy are kept clear and the current of human feeling goes forth in deep sorrow for the suffering people of Cuba, with sincere and genuine hatred of the cause of all the existing misery and oppression. The reason for all this suffering is the brutal character of Spanish civilization, which finds expression not alone nor chiefly in Weyler and his monstrous methods, but which is discovered in four centuries of oppression and cruelty, and which, in President McKinley's words, have become "abhorrent and unendurable." It is for this we go to war, using our army and navy as a police force to remedy all the wrong, and set Liberty and Justice on their feet. It is *not* because of the loss of the Maine, although that awful event gave emphasis to the occasion, but it is because Spain refuses to abdicate the powers which she has so greatly perverted, and has shown herself incapable of devoting herself to the promotion of the welfare of a people living close to our shores, that we are driven by the highest sense of duty to put down the misrule and relieve the misery she has created. The question, then, is not, it has not been—Shall we go to war? But—Shall we put a stop to the cruelty and oppression in Cuba, using force if we cannot accomplish the end in any other way? That question is now answered, and answered affirmatively. This is the *raison d'etre* of our state of war—this and none other our justification.

The Spectator (London)

BRITISH FRIENDSHIP.—America must be prepared to stand the fire of criticism in detail to which she is sure to be subjected from this side of the Atlantic. She will, we hope, have the good sense and the patience to realize its true nature, and to remember that it does not show any animosity, but merely the desire that America should acquit herself in a way beyond reproach. Let her remember, too, that if we were engaged in a war and America were standing out, her people and her press would treat us to just the same stream of disagreeable and yet well-meant criticism. Yet if any wholehearted and thick-and-thin defender of America's action intervenes with the declaration that if America were to be attacked by Europe we must come to her aid, the whole company will protest with one voice that such is their unalterable opinion. "They are our own flesh and blood, and we will stand by them in an instant if the foreigners join against them." That is the universal feeling, but the holding of it must not be allowed for a moment to take away the Briton's inalienable right to criticize and to suggest that this or that matter is being utterly mismanaged. We are not, and do not profess to be an agreeable people, but when a member of the family is in a fight, our hearts, if not our tongues, are in the right place.

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Mormonism in Utah

The following is from a private letter to the Editor, from a teacher in Salt Lake City:

"So far, I have had nothing but kindly treatment at the hands of the Mormons. They are all friendly. Their religion, to me, seems to be a most fanatical belief, but not even the R. C. Church is so well officered. Every block has a 'teacher' who visits every family, inquires into the spiritual welfare of each member, and reports to the 'bishop' of each district—who, in turn, reports to headquarters. If any are wavering or becoming lukewarm, off they go on a mission (the men do, at least). They have 4,000 out now, all over the world, each one paying his own expenses, and

leaving his family to get along as best they may while he is gone. If you think that 'the Church' is losing in power, put that out of your mind as fast as you can. Polygamy is not practiced openly now, but it will be as soon as they dare, and is, on the sly, now. Everyone here is terribly downcast now, because the non-partisan or Church party have been elected in the recent elections, and it means, so the old settlers say, a return of the times when the Church valued everything, and the Gentiles simply could not help themselves. The worst of it is, that the Mormons were ordered by the 'First Presidency' to vote for their own people, and though they grumbled, they obeyed. The First Presidency

is composed of three head men, astute and wily to the last degree, who rule the policy of the Church all over the world. I see nothing ahead for Utah but Mormonism, which they would say was exactly what they want."

A MISSIONARY says: "To-day I received two letters in the same mail. One was a cheque for five thousand dollars, signed by a rich man; who, as I knew, gave that sum with scarcely a thought of how it would be used. The other was a badly spelled letter from four children, who had actually raised chickens on a roof in New York City, and sent the proceeds—six dollars—to educate some poor little Indian child.' No doubt this latter represented far more self-denial than the former.

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The Household

The Angel of Faith

She passed the young, and stronger grew each soul;
She passed the aged who grew young again
In spirit at her smile; their grief and pain
Were lightened, yet she sought some far-off goal,

Or so methought. The path on which she trod
At every step grew fairer; fragrance sweet
From lands once barren, rose her smile to greet,
Yet evermore her face was raised to God.

MARTHA A. KIDDER.

The Charlotte Yonge Scholarship Fund

It has been suggested by Sir Walter Besant that, in recognition of Miss Yonge's great services as pioneer of that religious and high-toned literature for young people, which for the last fifty years has been a special glory of England, and the admiration of America and other countries, a university scholarship, bearing her name should be founded at the Winchester High School, which receives girls from all parts of the kingdom.

The author of "The Heir of Redclyffe" has been connected with this school from its foundation, in 1884, as one of the Council of Management, and there is no place outside her own village of Otterbourne more linked with her name than the ancient city of Winchester. Miss Yonge has gladly accepted this intended honor, because she feels that it will benefit many generations of girls.

The sum of £6,000 will be required in order to found a scholarship of £50, to be given every year and held for three years.

Donations, either large or small (cheques and postal orders to be crossed) may be paid to the "Charlotte Yonge Scholarship Fund," at the London and County Bank, Winchester (or at any branch of this bank), or to the Hon. Treasurer, the Rev. J. H. Merriot, Dormy Cottage, Winchester.

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The secretary for this country is Mrs. Thos. Roberts, secretary G. F. S., in America, River-ton, N. J.

In the Hollow of God's Hand

BY BELLE V. CHISHOLM

ONE beautiful morning in the autumn of '63, a fair-haired, boyish-looking lad took leave of his father and mother on the old vine-covered porch that surrounded the house that had sheltered him for nearly eighteen years. It was just after the battle of Chickamauga, and his patriotic heart was fired with zeal for his country, notwithstanding his brother Dick had been sent home from the bloody field in his coffin. From the hour that the firing on Sumter aroused the slumbering North, Eastman Crosby had kept his eye and heart steadily fixed upon his country's flag, but as his three elder brothers had enlisted early in the war, he could not think of leaving his parents alone, particularly as there was a heavy mortgage on the farm, and his father was not able to work as he had once done. But now a grand opportunity had opened up to him. Squire Hatton's son had been drafted, and the old man had offered him a thousand dollars to go as a substitute in William's place. This would lift the mortgage and leave two hundred to aid the dear parents, should the crops chance to prove a failure. "Do not weep, mother, dear. Remember, God holds me in the 'hollow of his hand,'" Eastman said, as he felt the hot tears dropping upon his face. "Dying or living, mother, I am safe in his hand."

"I know, my boy, but oh! I cannot think

of my baby lying dead alone on the battle-field," the mother cried bitterly.

"What would be more glorious than to die for my country, mother? From the battle-field to heaven the steps are few and short." There was a rapturous look in his eye as he spoke, and then, the farewell over, he went out from the dear old home forever.

When peace was proclaimed, and the boys came marching back in triumph, Eastman Crosby came too, but not with songs of gladness, for the pine box his comrades bore so tenderly contained a still white form, the last of the four Crosby brothers who had died in the cause of freedom. He was as safe "in the hollow of God's hand" as if his noble heart had not been pierced by the last bullet fired in the long four years' struggle. Nearly eighteen years later, the old silver-haired father, now feeble and infirm, sat in the kitchen of the same old farm house, with his head bowed upon his withered hands.

Back and forth went the old wife about her household duties, ever and anon pausing to speak a cheering word to the husband who had been her strength in the days of her sore bereavement. Once or twice she went to the door, and shading her eyes with her thin hands, looked long and wistfully to the churchyard on the hill, where old veterans were strewing the graves of their dead comrades with flowers. She could see the flags waving and hear the muffled beat of the drums, and her eyes filled with tears when she thought of her four boys lying so still on the sunny slope, while their poor old father was weeping because they would soon be homeless.

Once the music, low and plaintive on the wings of the gentle wind, came floating in at the open door. Starting up, the old man asked: "What is that sound I hear?"

"It is the band playing in the cemetery," his wife answered. "This is Decoration Day, and the old soldiers have gone up to the hill to adorn their comrades graves."

"I guess I was dreaming, for I thought the boys were coming home," the old father said sadly; and then, after a minute's study, he added: "Better strew a few flowers around the homes of the living than to waste so much money over the dust of the dead."

"But they deserve to be remembered, father, and you know we have four graves

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among the soldier dead, ourselves," said Mrs. Crosby, gently.

"I can never forget that, mother; nor do I need to be reminded of the fate of our boys, for their untimely end is ever before me. Had they not died, we would not have been left helpless and dependent in our old age. And to think that it is Squire Hatton who will turn us into the road in the morning, notwithstanding the bullet that slew our youngest born was designed for his own boy. We gave our boy's life to save that of his son, and now all the gratitude he shows is to send us to the poorhouse."

"God will still keep us 'in the hollow of his hand,' if we only trust him," comforted the old wife. "Don't you remember Eastman's parting words?"

"I mind all as if it were but yesterday, and I can't help feeling that God has dealt hardly with us—very hardly with us."

Neither of the aged people had heard a footstep along the path, nor observed a frowning face peering in at the south window; but, nevertheless, Squire Hatton's ear had caught every word that fell from the old man's lips. With a pang of remorse, he turned away, wondering if he really were the ungrateful wretch pictured so vividly. Hitherto he had looked upon his transaction with Eastman Crosby only from a business point of view. He had paid the boy to go as a substitute—paid him well, as he thought, and that was the end of the matter. But poor old Mr. Crosby's bitter words had started a new train of thought. What was a thousand dollars compared to the life of his son? Was not the poor man's boy as precious as his own? Surely these old people belonged to him. He had taken away their stay, and now for the sake of the

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mortgage, which in these unfortunate years had to be renewed, he was about to turn them out of their home to drive them to the poorhouse.

That evening the old couple sat, as was their custom, on the porch. Their hearts were heavy, for this was the last night that they would view the setting sun from the home that had been theirs for full fifty years.

The gate clicked, and instinctively they drew closer together, for their caller was the man who had stripped their lives of all they both held dear. But instead of the notice to vacate which they felt certain he was bringing them, he held up before their wondering eyes the cancelled mortgage; then he explained to them that it belonged to them, and that they need have no fears about the poorhouse in the future. Their old home was to be their own again, free from worry and incumbrance, and when they attempted to express their gratitude, he assured them that the life given for the life of his boy had forever wiped out all cause for gratitude along that line. For an hour after they had together watched that misery-making mortgage crumble and turn to ashes, they sat on, talking of the past—that past which made that day's doings possible. Then leaving the old people to the enjoyment of the surprise he had given them, the Squire went his way, happy in having righted a long-neglected wrong.

Cravats and Character

WE business men are apt to be quick at drawing conclusions—too much so sometimes, I think. Day before yesterday I was talking with a prominent and successful manufacturer in his private office, when a card was handed him.

"Show him up," he said, and explained to me as the office boy disappeared, "I need a private secretary, and this is an applicant."

"Good morning; I am sorry to say I have no vacancy for you," were his only words to the young man as he appeared at the door.

"Why did you turn him away so quickly?" I asked.

"A man who is careless and shows no taste in his own affairs would show none in mine," he said.

"What did you see wrong with him?" I inquired.

"Didn't you see his cravat?"

"No."

"Well, when you have to have a thousand men under you, you will be a closer observer. He tried to dress very fine for this special occasion, but the cravat gave the whole thing away. It was awkwardly and carelessly tied, and its color was in miserable taste. I could not trust him to represent me in important and delicate situations."

"But he is young," I protested, "and might get over that."

"True; but he will have to learn at his own expense, and not at mine. A less thing than that has made many a man a pauper instead of a millionaire."

I told the incident to half a dozen men last night on the train. "I always judge a man by his walk; a man who takes short steps is not worth having," said Mr. H—.

the senior member of a large wholesale firm.

"I turned away a man because I found that he had spent his time in waiting for me in purposely whittling a stick. If he had been making anything out of it, I would have taken him, but I felt sure he would manifest no originality and enterprise if he could whittle to no purpose," said another man whom I did not know.

"I am the dean of a law school," said another, "and we had Mr. Pinkerton last week to lecture to our students on 'The Physiological Indications of Crime.' He says there are certain physiological features always found in the criminal class. He said, among many other things, that he could tell a thief by the shape of his hand, and almost by his little finger."

"Well, a mighty little thing makes the thoroughbred in a horse or a man," said Mr. S—, a Kentuckian and a philosopher, and we all felt that the last word had been said on the subject.

It is worth thinking about; a very little thing does show what a man is. There is a reason for it. All life is a unit.

Each act, thought, expression of the eye, is a child of all that has gone before, and inherits more or less of the virtues and vices of its ancestors. Many a young man dreams of some great occasion when he will thrill an audience with his eloquence, or lead a brilliant charge with unexampled valor. He feels that all he needs is the occasion. Lincoln's famous speech at Gettysburg mirrored the sincerity, faith, and self-sacrifice of many years. All the shallow-lived rhetoricians of the world could not have produced one sentence of it in a life-time. All of life's battles are lost or won, not amid the roar of the cannon or the rush of the contending forces, but in the still, quiet hours that have preceded the actual conflict. Napoleon said that he had lost a battle for every day he had thrown away at school.

I haven't told this incident to emphasize that well-worn lesson that a young man should be careful about details if he would succeed in business; that he must dress neatly, spell correctly, and so on. The truth is rather that no amount of care about the outside will hide what is on the inside. "Sooner or later, his cravat will give the whole thing away." Every one is sure to appear in the end just what he is. One need pay no attention to the seeming, but all to the being. Men grow from the inside out. Like money, they have to be genuine clear through to have the right ring.—Forward.

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Children's Hour

Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations,
That is nown as the Children's Hour.

How Rufus Tried

THERE was a dog's sharp yell, a boy's voice pitched high in anger, a scurry of feet in the hallway, and Rufus Wheeler burst into his mother's sitting room

He had a little pug dog in his arms.

"Oh, mother!" he exclaimed, "I do believe Snap's paw is broken. That mean, hateful George Hopkin's threw a stone at him." Mrs. Wheeler examined the dog's paw carefully. "No, dear, it is not broken. Perhaps George did not mean to hit him," she said quietly.

"Yes, he did, mother. He throws stones at Snap every time he sees him. He is the meanest boy in town," returned Rufus hotly.

"Don't say that, Rufus. See, Snap is all right, now," and Mrs. Wheeler stooped down to pat the dog, who had curled himself up at her feet to sleep, forgetful of unfriendly boys with sharp stones.

"He is mean, mother; and I just hate him. All the boys do. He is so horrid. He teases the littlest boys, calls us names, and—"

"Do you all treat him nicely?" interrupted Mrs. Wheeler, as she took up the sewing she had laid down to examine Snap's foot.

"None of us have anything to do with him. We never play with him," said Rufus.

"I think I have heard of him," said his mother. He has no mother, and a house-keeper takes care of him."

"Yes," said Rufus, "his father is away on business most of the time, and George does just about as he pleases. Every one hates him."

"Poor boy. How sorry I feel for him," said Mrs. Wheeler quietly.

"Sorry for him!" exclaimed her little son in surprise.

"Certainly, if none of the boys will be kind to him and let him see what their mothers have taught them. Just think, dear. He has no mother to teach him what is right."

"But mother," began Rufus.

His mother smiled into his eyes, and went on, gently:

"And the fortunate boys who have mothers and know what is nice, won't be kind to him and make him feel that he wants to be kind and nice, too."

"But mother, do you want me to play with bad boys?"

"We'll talk of that some day, Rufus. I don't think this boy could hurt you—poor boy!"

"But mother—"

"I think, dear, I must go to the kitchen to see what Jane is doing," and Mrs. Wheeler left the room.

"I believe I know what mother means, but I don't believe it would be any use to try to be kind to George Hopkins," he thought, as he stood looking out at the snow that was beginning to fall.

A number of the village boys were coasting down Johnson's hill. It had been snowing, off and on, for the last four days, and this Saturday afternoon the coasting track was in fine condition. The boys were enjoying it immensely, and the air was filled with their merry shouts.



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Rufus Wheeler was one of the happiest. He and Charley Miller had just arrived at the top of the hill, and were standing a moment to get their breath after the long tug up, when Rufus noticed George Hopkins standing a little distance off. He had no sled, and was looking longingly at the other boys as they glided down the slippery incline. No one spoke to him, for, as Rufus had told his mother, none of the boys ever played with him. So, to-day, he had not been asked by any of them to share their sleds.

He stood, feeling very lonely and miserable. His old sled was too battered up to be again mended. Mrs. Hastings, the housekeeper, would not buy him another, and his father would not be home for several weeks. He had not had one bit of coasting all winter.

"Say, Charley," said Rufus, in a low voice, "I don't believe George Hopkins has been down once."

"No, I heard him tell some one that his sled's all broken," returned Charley, indifferently. "Come on, Rufus, let's go. Hurrah! Isn't it fun," and the two boys went shooting down the hill again.

Somehow, Rufus could not help thinking of George's lonely look, and, strange to say, he also thought of what his mother had said about the boys' treatment of him.

"It is pretty hard," he thought, "not to have any of this fun. But then, it's his own fault."

About half an hour after, just as he again reached the top of the hill, he saw George turn and begin to walk slowly away from the coasting track.

A sudden thought came to Rufus. He ran after George.

"See here, George," he said quickly. "Don't you want to try my sled?"

George looked around and said gruffly: "Oh, none of your fooling."

"But I mean it," said Rufus. "Try it, it's a goer, I tell you. Father gave it to me Christmas. Here, get on, and I'll start you. Here she goes," and before the surprised George could answer he was seated on the sled and was gliding down the hill. When he came back Rufus was waiting for him. "I've got to go home," he said. "I promised mother to be back by four o'clock. Say, just keep the sled till you're tired, and leave it at our house on your way home," and he was running off, when George stopped him, looking very red and shame-faced.

"Look here, Rufus, you're a queer fellow, but, I—I—you're a brick," he dashed his hand across his eyes. "And, say, I'm sorry I threw stones at your dog. I won't do it again, sure—"

"That's all right," returned Rufus, heartily.

As he hurried home he thought: "I'm glad I did it. I don't believe I could have done it if I'd stopped to think. Now, my other sled is good. I'll ask mother if I can't give it to him."—*The Presbyterian Messenger.*

Would You Do It?

"OH, Tom! You ought to be ashamed of yourself. You didn't know your piece Sunday. I'd learn a thing 'fore I tried to speak it, if I were you."

Ned Day said this in his mother's hearing, as she sat by the window, although Ned did not know she was there. Tom Harris, who was passing, shook his fist at Ned and said some angry words in reply to the teasing speech.

"Ned," called mamma, and Ned came into the room.

"If Tom had cut his hand and it was just beginning to get well, would you tear off the bandage and pull open the sore place?" she asked, gravely.

"Of course not," said Ned, surprised. He did not think he could do anything so cruel. He always said he did not like to see any one suffer pain.

"I hope not," mamma replied, "but you have just been doing something very much like that. Tom, I am sure, felt sorry and ashamed over his failure last Sunday before so many people. By this time, perhaps, the hurt in his feelings may have begun to heal a little, but you have torn it open by your teasing and unkind words. I think myself that this is worse than Tom's failure, for he hurt no one but himself. You have been cruel to another."

"I never thought about it that way," said Ned, feeling ashamed.

"But that is the right way, and you must think," said mamma.—*Canadian Churchman.*

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