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The Living Church

VOL. XXIII.

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No. 2.

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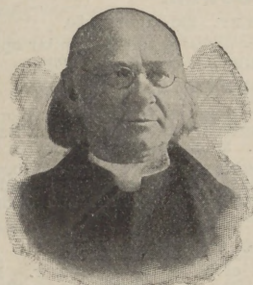
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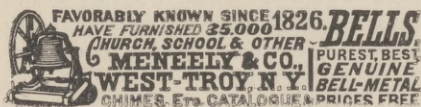
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The Living Church

VOL. XXIII.

MILWAUKEE AND CHICAGO, MAY 12, 1900.

No. 2

NEWS AND NOTES

WHILE the British are engaged in conflict in South Africa, difficulties have arisen with the Ashantis of the Gold Coast, not far from Liberia. The natives have risen in rebellion, and on April 25th made a determined attack on the British capital, Kumassi, a point in the interior. The British forces and their native allies held out, but the attack was renewed on April 30th, when the rebels were routed with great loss, but turbulence and fighting in many parts has continued. On May 3d the British Governor telegraphed that the rebels were massing to the eastward, but that on the previous day he had made a demonstration with two guns, inflicting considerable loss. Reinforcements have been sent toward the colony from Sierra Leone, directly northwest of Liberia, and from the region of the Niger. It is to be hoped that the uprising will not spread among the natives generally, in which event the native republic of Liberia, in which Americans, and particularly Churchmen, have especial interest, might then be involved.

THE British advance toward Pretoria has at last begun. Lord Roberts' army has proceeded to the northward from Bloemfontein, and up to Tuesday of this week, there had been no serious opposition, notwithstanding many little flurries. Following the railroad, Lord Roberts entered Brandfort, some thirty miles northeast from the capital of the Free State. On Saturday, his army had nearly reached the Vet River, and was encamped three miles south from that stream. Leaving the railroad, and crossing the river, the forces advanced toward Winburg, where a decisive battle had been expected, but the Boers had retreated, and fixed their headquarters at a point some three miles further to the northward. A little skirmish was held on Sunday in connection with the crossing of the river. From Kimberley, other advances have been made, but it is difficult to tell with what purpose and with what results, as strict censorship prevails. The same may be said of movements that appear to have been made toward Mafeking, but there is little information that can be considered reliable as to the details of them.

ON WEDNESDAY of last week, the House passed the Nicaraguan Canal bill, by the overwhelming vote of 225 to 35. Notwithstanding this decisive victory, it is expected that the bill will be laid aside in the Senate until after the present session. We trust such may be the case, for though we are decidedly favorable to the construction of the canal, yet the bill as it passed the House entirely ignores and breaks the terms of the Clayton-Bulwer treaty, and sublimely ignores, as well, the pending Hay-Pauncefote Treaty, which has not yet come to a vote in the Senate. It is expected, and certainly to be hoped, that the Senate will act on the latter treaty before they take up the House Bill just sent to them, and will see that there is no discrepancy between the terms of the two important actions.

THE death of Michael Munkacsy, which occurred in Bonn on the 1st inst., removes one who had attained to the front rank of modern painters, through his masterpiece, Christ Before Pilate. This remarkable painting has been exhibited throughout this country, and while the subject is treated altogether in a modern, realistic style, which differs so largely from that of mediæval art, yet the reverence and devotion and the deep spir-

ituality which were thrown on to the canvass, contrasting so largely with the hatred and vehemence depicted on the countenances of the Jews, render the painting a devotional as well as artistic masterpiece. Munkacsy passed away in a German asylum at the age of fifty-six years.

A PROGRESSIVE movement in Turkey has been nipped in the bud by the hasty flight of Ismail Kemal Bey. Ismail is perhaps best known outside of his own land of all the statesmen and writers of Turkey, and has been understood to be favorable to the introduction of constitutional government in the Ottoman Empire, and of modern reforms generally. The Sultan recently appointed him Governor-General of Tripoli, and had appointed as his associates in that African colony, two courtiers of the Palace. It was clear that the intention of the Sultan was to exile this dangerous statesman from Turkey by sending him to Tripoli, where no doubt he would have met a mysterious death, according to the fashions which prevail in the Orient. Ismail remained at Constantinople only long enough to receive from the Porte his traveling expenses, when he fled for refuge to an English warship stationed in the harbor, placing himself under British protection, and forwarded to the Sultan his peremptory resignation, with the demand for permission to travel in Europe. The Sultan sent messengers in great haste and with much excitement to the British ambassador, by night, demanding the surrender of the Governor-General. The demand was refused, though for twenty-four hours the messengers continued their insistence, until at length the Sultan accepted the resignation and gave his consent to the journey. Ismail, therefore, leaves Turkey, under British protection, and is likely to remain outside the jurisdiction of the Sublime Porte.

THE joint resolution passed both Houses of Congress and was signed by the President, whereby the present military officials in Porto Rico are continued in office until appointments may be made under the new Civil Government act, which it is expected will take some time. Governor Allen took his oath of office as Governor of the Island on the 1st inst.

IN THE Philippines, General Arthur MacArthur has succeeded to the chief command, General Otis having taken sail for this country. American troops met with a reverse on the Island of Samar, where a garrison of thirty men of the Forty-third Regiment was fiercely attacked by the enemy, several hundred strong. The fight had lasted two days, when the insurgents succeeded in igniting the roof of the church in which the American troops had taken refuge, and thus the latter were forced to partially abandon their refuge. After three days more, during which those of the Americans who had not been killed, continued vigorous firing from doors and windows, another party of Americans, consisting of a lieutenant with eight men, arrived and engaged the besiegers, who thereupon retired. The little party of thirty American soldiers had suffered a loss of twenty, and the ten survivors were with but little food and ammunition, and physically almost exhausted. It is said that some two hundred of the enemy were killed during the struggle.

There is also a rumor from Manila that Aguinaldo has been killed by the Igorotes.

Diocesan Conventions.

FLORIDA DIOCESAN COUNCIL.

THE fifty-seventh annual Council of the Diocese of Florida assembled in St. John's Church, Tallahassee, on Wednesday, May 2.

There was a choral celebration of the Holy Eucharist at 10 o'clock, with the Bishop of the Diocese as celebrant, assisted by the Rt. Rev. William Crane Gray, D.D., Bishop of the Missionary District of Southern Florida, and the Ven. W. H. Carter, D.D., LL.D., rector of the parish and Archdeacon of Middle Florida.

Bishop Weed preached from St. Matt. xxii. 40, stating the position of the Catholic Church in regard to Holy Writ of which she is the witness and keeper, and which she has received by inspiration from the Holy Spirit. There may be some of her children at different times who are unfaithful to their trust, but the great mind of the Church ever has and ever will be against destructive higher criticism.

At the close of the service, the council assembled in St. John's Church, the Bishop presiding. Roll call showed an attendance of thirty clergymen and nearly the same number of laymen. The Rev. J. R. Bicknell was unanimously elected secretary, and he appointed the Rev. A. B. Whitcombe assistant secretary.

Major George R. Fairbanks of Fernandina, the oldest member in continuous service in the Diocese, offered an amendment to the sixth article of the Constitution of the Diocese regarding the election of a Bishop, so that a nomination may be made by the lay delegates as well as the clerical, the rule heretofore being that the clergy nominate and the laity confirm. As the amendment received the required two-thirds majority, it was laid on the table for final action next year.

The reports of the different Standing Committees showed a substantial increase in all departments of Church work, owing partly to the fact that at the present time there are clergymen at work in every parish and mission in the Diocese, and partly to the general increase in business prosperity throughout the Diocese. The condition of the colored work is especially gratifying, there being more workers in that branch in the Diocese than ever before. There are one Archdeacon, two priests, three deacons, and a number of lay readers and teachers working in the colored missions.

The trustees of the University of the South reported that a gift of \$50,000 had been made for the purpose of erecting a dormitory for the grammar school, thus greatly increasing its efficiency.

The committee on Sunday School work reported that they had made substantial headway in their work of preparing courses of instruction suitable for use in the Sunday Schools of the Diocese.

A plan was proposed for raising money to pay the debt on the Episcopal Residence, and while it is unique it bids fair to accomplish its aim. A certificate with coupons attached, payable every six months, is filled out for every subscriber, who receives a coupon for each semi-annual payment, and when the last payment is made, the certificate is given, signifying that the holder has been a contributor to the Bishop's home.

The Bishop, in the course of his annual address, and resumé of work accomplished, showed that his active work is bringing its reward in the increased interest manifested. He spoke of the absolute necessity of some change in the present law concerning the Presiding Bishop, as every year shows more clearly the inadequacy of the present arrangements.

On Thursday evening, after singing the *Gloria in Excelsis* and repeating the Nicene Creed, the Council adjourned *sine die*.

According to Canon Law of the Diocese, the Council assembled in St. John's Church on Wednesday evening for missionary service. Bishop Weed conducted the service and introduced Bishop Gray, who gave a stirring address on the general subject of missionary activity, with special reference to the Colonial possessions lately acquired by the United States government.

The Ven. C. C. Leman, Archdeacon of Eastern Florida, gave an historical review of the venerable Society for the Propagation of the Gospel in Foreign Parts, showing the enormous work accomplished and money spent in its two hundred years of existence. The Ven. B. G. White, Archdeacon for the colored work and secretary of the Board of Missions, read its report, which was very satisfactory.

On Friday morning the Bishop celebrated the Holy Eucharist for the Woman's Auxiliary, when they made their corporate communion. After the service and a missionary address by the Bishop, the Auxiliary met to hear reports and to elect officers for the ensuing year.

ARKANSAS DIOCESAN COUNCIL.

THE Council convened May 2nd in Trinity Cathedral, Little Rock, morning prayer being said at 8:30 and a fine address given by

Archdeacon Webber of Milwaukee, at its close. At 10:30 a memorial service was held in honor of the late beloved Bishop Pierce. The Rev. A. W. Pierce celebrated the Holy Communion, with the Rev. J. J. Vaulx as epistoler and the Rev. Dr. James as gospeller, the Bishop pronouncing the absolution, and the Rev. J. J. Vaulx preaching the memorial sermon. He gave a short biographical sketch of the Bishop's education and life. He spoke of his varied learning, and said the Bishop was the only man he ever knew who knew everything. He told how experts would approach him and find out that

he knew on their own special line more than they did themselves; how humble he was, and how ready to serve each soul and to pour out his rich stores of knowledge without making one feel his ignorance; how just he was in all of life's relations, and especially to the clergy; that he was never willing to condemn a man until he had investigated the case and taken all the evidence into consideration. A suspicion with him without a proof amounted to nothing. He spoke of the hardships of his early episcopate, when the Bishop would strap himself to the seat, and sleep at night when traveling over the mountains, and always meet one next morning with a cheery face and bright smile. He said the Bishop was a saint of God, and was a great man indeed. He closed by relating the incidents of his death at his house at Fayetteville, and how he expressed his desire to be anointed with oil, after the manner of the early Church, and his son, the Rev. A. W. Pierce, administered the rite.

At the afternoon session, the Bishop read his annual address, omitting that portion which related to Church extension, which was read at night at the missionary meeting in Christ Church. The Bishop made a number of suggestions for the good of the Church. His suggestions were referred to the following committees: Colored Work, to the committee on the State of the Church; The funds for the theological department of the University of the South, to a special committee, consisting of Rev. Messrs. G. Gordon Smeade, W. D. Buckner, and P. J. Robottom; Increase of funds for aged and infirm clergy, to special committee of three laymen, N. B. Trulock, W. G. Whipple, and L. Minor, and two priests, Rev. Messrs. Edward L. Kemp and A. A. Robertson.

The action of the Bishop in appointing two general missionaries instead of one as provided by canon, was unanimously ratified, and the amendment of the canon, referred to the committee on Constitution and Canons.

The Rev. J. J. Vaulx, Rev. D. B. Ramsey and Rev. D. L. Trimble, were appointed a special committee to draft a biographical sketch of the late Bishop Pierce for publication in the Journal. The treasurer and trustees of the Episcopal fund filed their reports, which went to the auditing committee.

A grand missionary meeting was held in the evening at Christ Church, which was well attended. Archdeacons Williams and Rhames both made stirring addresses, giving a full account of all work done since receiving appointment. Archdeacon Rhames had visited about 35 towns, baptized a goodly number of children, and received over \$3,000 in pledges for money towards Church work. Archdeacon Williams was held back for several months from getting over his field, as the Bishop had requested him to take charge of the work at Fort Smith till he could secure a rector. He did a great work there, binding the people together in a more satisfactory way than had existed, preparing a large Confirmation class, and stirring the congregation to noble effort, so that on Easter Day they entered the new stone church, and presented a handsome offertory of \$1,000. Besides all this, he had visited 17 towns, baptized a goodly number of children, celebrated the Holy Communion 12 times, and preached frequently, giving numerous addresses.

The Bishop finished his address and gave an account of his Easter trip, and how wonderfully successful he had been in raising money for this great missionary field. He raised \$4,500 in pledges, and the Missionary Board is to appropriate as much more, making a total of \$9,000. Besides this, from other sources, we get \$3,000, making over \$12,000 in all. The Bishop hopes in ten years, if God gives him health and strength, to build at least fifty chapels and churches. The Bishop's address closed as follows: "It cannot be expected that our missions in the course of five years will develop into self-supporting congregations without some special and systematic effort looking towards the accomplishment of this, from every point of view, most desirable result. Indeed, experience goes to show that without such effort the majority of our organizations in the mission field will not be able to stand alone in ten or even twenty years, and many will never attain that degree of strength. There is therefore simply no use of undertaking the comparatively easy work of organizing without going ahead with the much harder task of developing."

The Bishop and his two Archdeacons have set to work to organize five new missions each year, and they have with equal courage determined to contribute a great deal of time and labor and personal self-giving to the upbuilding of the Master's vineyard in the waste places. God be praised for all they are doing for us!

The Bishop spoke most highly of Archdeacon Webber's work. He said he is "one of the most successful and conservative of all our American missionaries. It has been our good fortune to secure the services of this gifted and self-sacrificing man for two seasons, and I hope he may continue to come to us annually. His missions have in every case brought forth excellent fruit. I feel that the Bishop and Diocese of Arkansas are greatly indebted to the good Archdeacon for his powerful evangelistic efforts, not only in our mission field, but in some of our largest parishes."

THE Standing Committee was re-elected, as follows: Rev. C. H. Lockwood, Rev. George G. Smeade, Rev. W. D. Buckner, Mr. P. K. Roots, Mr. Jos. H. Reeves. Trustees University of the South: John

M. Daggett, to succeed himself for three years, Chas. K. Lincoln, an *alumnus* of the University, to fill the unexpired term of R. B. Bancroft, who has left the Diocese. Deputies and alternates to the General Convention were re-elected. Board of Managers Diocesan Missions, the Bishop, *ex officio*, Rev. Messrs. Lockwood, Smeade, and Buckner; Lay, H. C. Rather, N. B. Trulock, John Gatling. Rev. P. J. Robottom was elected to preach the next Council sermon; alternate, the Rev. W. D. Williams. The Bishop appointed the Rev. Messrs. W. D. Williams, P. J. Robottom, and R. W. Rhames, as Examining Chaplains.

A resolution on allowing baptized male members to serve on the vestry was presented, and laid on the table until next year. A resolution to allow no clergyman to vote in Council who was not in active work, but still a resident, was defeated. The colored work was discussed by the Council and Bishop, and active steps are to be taken to initiate measures that will accomplish great good for these people.

The Council was crowned with peace and the greatest good will seemed to prevail everywhere, and in every one's heart and mind. God be praised for it all.

The Council will meet next May at Christ Church, Little Rock.

ST. CLEMENT'S CHURCH.

(This very beautiful church was built about 1450, and is one of the few ancient churches, now surviving, with an open belfry. It is in Hastings, Sussex, England.)

Close to the entrance of the quiet croft,
And 'neath the sheltering hills that tower aloft,
There stands a Church of God, Saint Clement named,
After the noble Martyr, so long famed
For purpose high, and courage great and grand,
In serving Christ the Lord on sea and land,
Enduring peril, pain, a martyr's death,
And praising Christ, e'en with his latest breath,
Beneath the waves, by anchors weighted down,
He sank from sight; Christ gave a martyr's crown.

And, so it came to be in that old time,
The builders, with a splendid thought, sublime,
Laid stone on stone so firm, enduringly,
That walls arose that would outlast their day;
And when the church was done, they chose a name,
With meaning, all for God, and nought for fame;
So that, when men would at its altar kneel,
'Twould be with hearts like gold, and faith like steel,
True in Christ's truth, and strong in His great strength,
Wearing His armour through life's utmost length.

Years came and went, and centuries passed away,
But yet that grand old church shows no decay.
I reverent look upon its ancient stones,
Time's tender touch but deepened all their tones.
The massive walls stand firm, and in their shade,
Oh! many saints of other days are laid.
Plain, crumbling head-stones mark their resting place,
Moss-grown and dim the letters that we trace,
The simple record of their lives on earth,
Mayhap a name, a text, the date of death, of birth.
The velvet sod upon their graves is green,
And in the sunlight glows in wondrous sheen;
And peaceful is their sleep in blessed rest—
Like children folded to their mother's breast—
All holy is the calm around my feet;
Redeemed ones, oh! Paradise is sweet!

And now the clock, up in the great, square tower,
Tells it is time for prayer's sweet, sacred hour;
And through the stately portal entering in,
I see the fingers ready to begin;
And what a picture meets my wondering eye!
Eight stalwart youth grasp ropes that swing on high;
And through the open belfry music swells,
And thrills, and falls from all the chiming bells.
Ring! ring your best, it is for Christ ye ring,
To call souls unto Him, how blest a thing!
And now the organ wakes, and peals and swells,
And, mingling with the music of the bells,
Makes glorious harmony of sweetest sound—
I feel that surely this is holy ground.
Where saints of His through centuries have trod,
Truly, none other than the house of God,
To worship here must every soul inspire.
Now up the aisle pass white-robed priests and choir,
With one accord the people humbly kneel—
Give hearts like gold, O Lord, faith strong as steel.

To tell of prayer, of praise, words have no power,
When souls commune, it is a sacred hour;
We cannot fathom how the contrite sigh,
And grandest anthem reach His throne on high;
We only know that in the lessons read,
That Christ is near and souls are duly fed;
And, when His ministers proclaim His word,
That listening hearts are by His Spirit stirred,
That songs of praise, in grateful, joyous tone,
Ascend like incense to His highest throne;
For where Christ's people meet in earnest prayer,
They have the promise of His presence there.

The service ends, and softly over all
God's blessed words in benediction fall.
Again I pass into the open air,
And by those grass-grown graves I breathe a prayer—
Oh! keep Thy saints, and by Thy power divine,
Let light perpetual round them ever shine.

MARGARET DOORIS.

THE great thing which a young man needs in a crisis of temptation is to declare for the right quickly. Leave no time for temptation to accumulate. It often requires a great deal of character to do that; not only a religious principle, but a strong character back of that.—*Austin Phelps.*

THE CHURCH AND LITURGICAL SERVICES.

BY THE REV. A. W. JENKS.

BUT you say your prayers out of a book."

And this to many a good Protestant soul is a very dreadful and misunderstood thing. It is supposed to be neither primitive nor in accordance with the teaching and example of Christ. And yet, as children, we learnt our lessons out of a book; and to-day we gain much knowledge from the perusal of a profitable book; and above all, the Protestant takes his religion entirely out of a Book! Then why not pray out of a book, especially when those prayers have helped more souls to heaven than we can number?

But before you come to the conclusion that liturgical services are not primitive, and cannot meet with the approval of God, it is well to consider the following facts and questions:

1. The Saviour never condemned forms of prayer. Nay, so far was He from condemning them, that He used them. The holy Scriptures tell us that our Lord was sometimes the Reader in the synagogue, and the Preacher. Now, inasmuch as the Reader of the day invariably conducted the service, it follows that our Redeemer must have used the set form of prayer that was unquestionably in use in the synagogue when He was upon earth.

2. The Jews for many, many years before Christ, used in their devotions what is now a great part of our Prayer Book, the Psalter.

3. When the Saviour was asked by the disciples to teach them how to pray, He gave them a form of prayer, the "Our Father." And later, in commissioning His apostles, He gave them the form of words to be used in administering Holy Baptism.

4. Our Lord Himself gave us the nucleus of the Christian liturgy. At the institution of the Blessed Sacrament, in addition to the words of administration and certain manual actions, there was a Benediction, a thanksgiving, and a hymn of praise. And although the words of blessing and thanksgiving are not recorded in holy Scripture, it is not unreasonable to suppose that the apostles who heard them, remembered and always made use of them in the celebration of the Eucharist.

5. It would be more unreasonable to disbelieve than to believe, that during the Great Forty Days after the Resurrection, in speaking of His Church, Christ should mention everything but its services. If during the forty days on Sinai, Moses received instruction as to the worship of the Jewish Church, is it not more than likely that during the forty days before the Ascension, our Lord instructed His apostles in the services of the Christian Church?

6. When we read in the Acts of the Apostles that they "continued steadfastly in . . . the prayers," what are we to understand by these words, if they do not refer to a liturgical form of service? And when St. Paul enjoins that "all things be done decently and in order," in the conduct of service, and we read of "traditions," and his reference to the distinctive divisions in divine service in his letter to St. Timothy, viz., "I exhort therefore, that first of all, supplications, prayers, intercessions, and Eucharists be made for all men," what other conclusion can we come to than that that reference was made to forms of prayer and liturgical worship?

So much for the Bible. And if we add to this the witness of Justin Martyr in his account of a Christian service in the year 140 A. D., and the testimony of Proclus in the fifth century, to the well established tradition that the apostles arranged a liturgy before they separated, and note the passage from a homily of St. Chrysostom which says, "Consider what the apostles did when they partook of the Holy Supper. Did they not betake themselves to the prayers and the hymns?"—if we add this to what the Bible tells us of apostolic practice, surely the mind of the early Church is clearly revealed to us on the matter.

It only remains to say that the liturgies of the Catholic Church derive their origin from those of Saints James, Mark, Peter, and John, which were of very early date, and it is apparent that not only is liturgical worship primitive, but that we have more evidence to found a belief in an apostolic usage of such, than to deny it.

Consequently, we continue "saying prayers out of a book," as the Church has done through all the centuries of the Christian era, with the result that whether the children of the apostolic Church be at home or abroad, in Europe, Asia, Africa, America, or Australia, they can ever take an intelligent part in the services of their mother, the same everywhere—the prayers of the saints, the songs of the angels.

DEATH OF BISHOP JACKSON.

THE startling news is received that the Right Rev. Henry Melville Jackson, D.D., formerly Bishop Coadjutor of Alabama, whose resignation was accepted at the recent session of the House of Bishops, died at his home near Eufaula, Ala., on Friday, May 4th, of pneumonia.

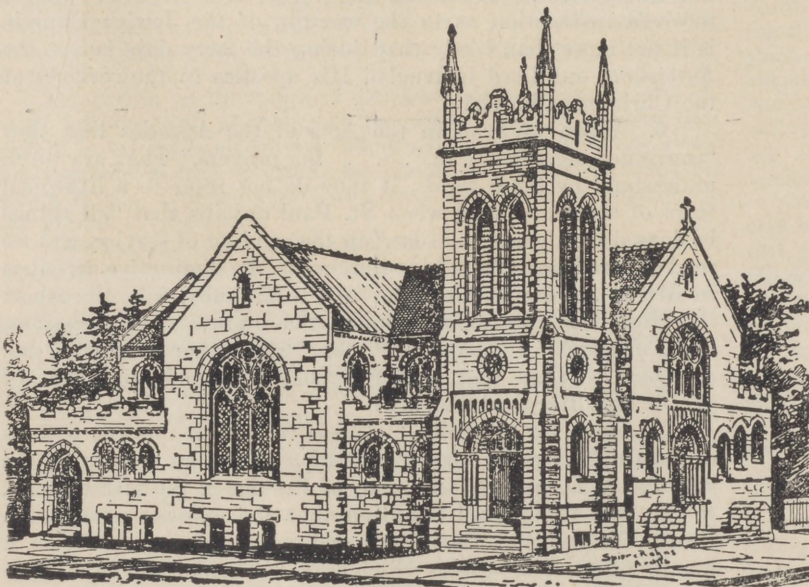
Bishop Jackson was a native of Virginia, having been born in Loudoun County, July 28th, 1848. He was at the Virginia Military Institute and the Virginia Theological Seminary, graduating at the latter institution in 1873. His ordination to the diaconate occurred in June, 1873, and to the priesthood, on July 15th, 1874, both being at the hands of Bishop Johns of Virginia. His earlier clerical work was in Montgomery County, Virginia, after which he became rector of Christ Church, Greenville, S. C., and, in October, 1876, succeeding to the rectorship of Grace Church, Richmond, Va. In this charge he continued until his elevation to the episcopate, being during a portion of these years, editor of *The Southern Pulpit*, which was afterwards consolidated with the *New York Pulpit Treasury*, and also an editorial writer on *The Southern Churchman*. He was consecrated Assistant Bishop of Alabama in St. Paul's Church, Selma, January 21st, 1891. He received the degree of D.D. from Randolph-Macon College in 1885, and from the University of the South, in 1891. His resignation was accepted by the House of Bishops on April 19th of the present year.

Bishop Jackson leaves a widow, his second wife, and two children by his first wife and two by his second.

CHURCH CONSECRATED AT ADRIAN, MICH.

THE consecration of Christ Church, Adrian, occurred on Sunday, April 29th, the Bishop of Michigan officiating, assisted by the Rev. C. H. I. Channer, rector of the parish, and the Rev. J. K. Burseson, rector of St. Peter's Church, Tecumseh. The request for consecration was read by the wardens, Messrs. R. A. Bury and H. V. C. Hart. The sentence of consecration was read by the rector, by the Bishop's appointment. The Bishop preached a notable sermon.

The structure has been completed only two years, and the last of the debt was paid at Easter. We have pleasure in printing an illustration of the church herewith.



CHRIST CHURCH, ADRIAN, MICH.

DEATH OF THE REV. J. W. BONHAM, M.D.

THE Rev. Dr. Bonham, of New York, died suddenly on May 2nd, 1900, in the 78th year of his age, and closing an exceedingly busy and useful life.

He was born in England, and after holding several charges there, came to this country. For five years he was rector of the Church of the Intercession in Philadelphia. He then became rector of St. Paul's Church, Peoria, Ill., after which he gave up parish work and became evangelist for the Diocese of Central New York; being the first Church Evangelist in the American Church. His work as such rapidly extended and he held parochial missions throughout the country with great success.

Subsequently he became associated with Rev. Stephen H. Tyng, Jr., D.D., and was appointed head of the House of Evangelists, New York, having in charge the Church of the Reformation (now known as the Pro-Cathedral), and carrying on institutional Church work and a training school for evangelists. Here, and subsequently at St. Augustine's Chapel, he became a well-known factor in East side work.

At the age of seventy he entered, as a student, the Jefferson Medical College, Philadelphia, and graduated with highest honors.

He wrote *The Church Revived; The Temple of Pleasure, or Seeing Life*; and various small publications in the line of his profession.

He was a man of intense energy and inspiring character. He leaves surviving two sons in the West.

THE REV. JOHN HUMPHREY BARBOUR, PRIEST AND DOCTOR.

AN APPRECIATION.

BY THE REV. JOS. HOOPER.

UPON the morning of the Second Sunday after Easter, April 29th, the Rev. John Humphrey Barbour, D.D., Professor of the Literature and Interpretation of the New Testament in the Berkeley Divinity School, Middletown, Conn., entered into the rest of Paradise after a brief illness.

To many this announcement will come with a sense of personal loss and bereavement. The ten years of brilliant and successful work at this school of the prophets, made him known as a careful and accurate scholar, whose methods of teaching impressed upon the students the chief things of the Word of God, and taught them to compare spiritual things with spiritual. He knew thoroughly the ancient wealth of patristic lore, and the modern analytical and critical methods of German and English scholars. He was able to find the grains of wheat amid the chaff of German theorizing and speculation. He showed those who came under his instruction, how to study the New Testament, and gave them many hints useful to them in their subsequent investigation of the Scriptures. Like all real scholars, he was modest and retiring. Few knew the full extent of his knowledge of the literature of the New Testament. No student came to him with any difficulty upon which he was unable to shed light and indicate the best sources of information.

In addition to his special studies, he had a profound acquaintance with books. He was for many years the librarian of Trinity College, and to the classification and arrangement of the books, he gave many hours of devoted service. It was his lot to superintend the removal of the library from the old buildings, on the site of the Capitol of Connecticut, to the new library on its commanding height overlooking the city of Hartford. The skill and enthusiasm with which he accomplished the task and made accessible its treasures, showed his mastery of a difficult problem. When the present library building of the Divinity School was erected, he planned the manner of shelving and alcoves, and with ease and facility had the twenty thousand volumes properly removed and put in their places without confusion and with great dispatch. There is no theological library in the country that is more conveniently arranged, or more thoroughly reliable, than this.

While for a decade, Dr. Barbour has been a teacher of teachers, one who by the force of his example taught devoutness and humility, the years he spent as a parish priest showed him to be a pastor whose care of the flock was unremitting, who in the homes of the people, as in the house of God, ever led them to the high and holy duties of religion. His sermons were plain and practical, dealing with duty, and the clear and certain doctrines of the Catholic Faith.

With a charm of manner, and a personality interesting and attractive, he made many friends among those who came in contact with him. His humility never allowed him to push himself forward, and his absorption in the many cares laid upon him as professor and librarian, gave him small leisure for the pleasures of authorship. His pamphlet, *The Beginnings of the Historic Episcopate, A. D. 30-250* (New York: E. & J. B. Young & Co. 1894. Third Edition, 12mo, pp. 40), should be better known. It shows a rare facility in grasping the essentials of a great subject, and putting them plainly and clearly. His *Essay upon the Structure of the Apocalypse* (Chicago, 1899), is at

once ingenious and convincing. His most recent article was upon the method of studying the New Testament, and appeared in *The Churchman* of April 21st. Other reviews and papers of his are valuable, but obtained only a limited circulation. Had he been able to spend his time in writing, he would have enriched the literature of the Church.

His whole life and ministry was spent within the Mother Diocese of the American Church. He was born in Torrington, Conn., on May 29th, 1854. His father was the Hon. Henry Stiles Barbour, and his ancestry went back to the original settlement of Connecticut. He was prepared for Amherst College, and had entered it as a student, when his change of religious views from Connecticut Congregationalism to those of the Church, brought him during his freshman year to Trinity College. On Trinity Sunday, 1870, he was confirmed in the college chapel, by Bishop Williams. He took high rank in his class, graduating in 1873 with special honors. He acquired his theological training at the Berkeley Divinity School, under the

THE MISSIONARY EXHIBITION IN NEW YORK.

THE parish house of the Church of Zion and St. Timothy is on Fifty-sixth Street, just west of Eighth Avenue, and from 10 o'clock in the morning until 10 o'clock in the evening of every day during the meeting of the Ecumenical Conference there was a constant stream of visitors to the Missionary Exhibition there. It is unfortunate that no accurate record was kept of the number of visitors, but from estimates which were made at various times it is approximated that fully fifty thousand people visited the exhibition during the ten days of the Conference.

The first thing which met the eye of the visitor on entering the door of the parish house was a series of pictures hung in the entrance hall. These were representations of different scenes in the parable of the Prodigal Son, painted by a Chinese artist, the characters in the story and the landscape being, of course, Chinese. The pictures looked very strange to American



MISSIONARY EXHIBITION IN NEW YORK.

PLATE I.—American Indian Exhibit.

late beloved Presiding Bishop. He was made with the other members of his class, deacon, on May 31, 1876, in the Church of the Holy Trinity, Middletown, by the Bishop of the Diocese. He became assistant minister of Trinity Church, Hartford. His special work was at Grace Chapel, Parkville, where he made full proof of his ministry. He was ordained priest in Trinity Church, Hartford, on September 18th, 1878. In 1878-79, he was tutor in Mathematics in Trinity College. In 1876, he became assistant librarian, with practical charge of the library of Trinity College, and in 1882, he was made librarian. In 1889, upon the death of the Rev. Dr. Frederic Gardiner, he was chosen Professor of the Literature and Interpretation of the New Testament, in the Berkeley Divinity School. To this office was soon added that of librarian. He was for some years the secretary of the Alumni Association of Trinity College, and for many years the secretary of the Berkeley Alumni. He has been an examining Chaplain of the Diocese, and filled other offices of honor and trust.

In 1899, his Alma Mater conferred upon him the well-earned degree of Doctor of Divinity. Dr. Barbour leaves a widow and three children.

eyes, but the story was told in them as well as it could have been told in words.

Entering the main room from the hallway the American Indian and Alaskan exhibits were first seen. These were in charge of the Rev. A. B. Clark and the Rev. E. H. Edson, respectively. The background for the American Indian exhibit (plate I.) was made by a number of Indian blankets fastened to the wall, and at one side were hung several pictures of Indians which were curious because they had been painted fifty or more years ago and showed different-appearing Indians than those we are accustomed to see. The baskets in Mr. Clark's collection were truly marvelous and the illustration gives but a faint idea of their beauty. Of all shapes and sizes, they were decorated by being woven with different colored grasses in a wonderful variety of designs. Next in interest were the articles made of bead work. In these it was curious to note the influence of Christian teaching on the Indian women, for the Cross and the Crown were frequently worked in as part of the ornamentation, and on one article, a girl's cape, the Cross was the principal ornament. A carved pipe-stem shown by Mr. Clark was said by him to be the finest that had ever been found among the Indians. So fine is it that a representative of the Smithsonian Institution

offered its Indian owner fifty dollars for it. The Indian refused the offer, but afterward sold it to Mr. Clark for ten dollars, because Mr. Clark was his "friend."

Turning to the Alaskan exhibit (plate II.), one of the characteristic Alaskan blankets hanging on the wall at the back of the shelves, with its gaudy yellow and black coloring first strikes the eye. This blanket, as its shape shows, is made to wrap around the body below the waist, a separate garment being worn above. Some fine skins were also shown here, notably a white fox and a mink skin, the latter said by one of New York's prominent furriers to be the best skin he had ever seen. Idols, ivory tusks, baskets, utensils of various kinds, and seal-skin garments and boots and shoes were also in the exhibit.

Leaving the Alaskan exhibit and turning to the left, one of the most interesting of all the exhibits was seen. This was an exhibit of dolls. Dolls from all over the world—American, Indian, Chinese, East Indian, Mexican, Korean, African, and almost any others one might name. The playthings of the little ones of the world reflected the manners and habits of their

Christian Church has struck from the feet and hands of the slaves were also most interesting. On this floor, more than downstairs, there were always many people in costume, and at times the place had quite an oriental look.

Ten minute talks by returned missionaries were given during each day in the chantry of the Church of Zion and St. Timothy, which adjoins the parish house, and the little chapel was filled to overflowing nearly all the time.

NEW YORK LETTER.

SECRETARY LLOYD'S monthly meeting for May was given up to reports of work done by workers in other than American fields. These meetings are for conference, and that for May was attended by about one hundred priests of New York and neighboring Dioceses. Bishop Doane presided, and the Rev. Dr. Lloyd explained the purpose of the regular conferences. The speakers included the Rev. Messrs. F. H. Du Vernet, of the Board of Managers of the Domestic and Foreign Missions of Canada; Alan Ewbank, of the South American



MISSIONARY EXHIBITION IN NEW YORK.
PLATE II.—Alaskan Exhibit.

elders, and many a hint as to the costumes of different peoples was here given.

Passing the East Indian (plates III. and IV.), South American, Philippine, Cuban, and Oceanica (plate V.), exhibits, the Chinese and Japanese were found at the end of the room. The illustration shows the entrance to the Chinese booth (plate VI.), and a part of the space allotted to the Japanese exhibit. In the Chinese exhibit the beautiful embroidered garments occupied the attention of most of the woman visitors, and the fact that some of them were being worn by the young ladies who were assisting Mrs. Boone did not detract from the interest of the visitors. Models of the barbarously deformed feet of Chinese women, with the little shoes which they wear, excited the pity of all who saw them, and the fact was impressed that one thing that has been accomplished by Christian missions is the lessening of this inhuman practice.

On the second floor of the parish house were the exhibits from Burma, Turkey, Syria, Egypt, Africa, and Assam. Models of the dwellings of the people of those countries, the implements they use, and the clothes they wear, attracted much attention. In the African court a group always surrounded the lady who was showing the little folding drinking cup which was used in Africa by David Livingstone, and the iron shackles which the

Missions; C. T. Wilson, of Palestine; Dr. C. F. Harford-Battersby; and Messrs. Eugene Stock and G. A. King. Each told of his special work, but that of the last named speaker had more especially to do with the ambitions of Dr. Lloyd in arranging these conferences. He told of the London lay organization having for its object the dissemination of facts relating to the work of the Church Missionary Society—a "Spirit of Missions," composed not of type, paper, and illustrations, but of earnest men who go about delivering verbal messages. He made the point that it was not appeals but information that brought missionary contributions, and explained the methods employed in London. These are the holding of study classes, attended sometimes by as many as two hundred pupils. Different members take up different mission fields, and when well supplied with material they go as invited by rectors to tell to congregations what is being done in this and that field, and what might be done were larger financial resources at hand.

In the Mission Board rooms, on Tuesday afternoon, a meeting was held under the auspices of the Church Temperance Society, Bishop Doane presiding. The speakers were the Rev. Dr. John G. Paton, the venerable New Hebrides missionary, and Dr. Harford-Battersby. The purpose of the meeting was to see if there cannot be formed in America a representative

committee that shall influence legislation on the subject of the liquor trade with natives in our new territorial possessions. Such committees exist in Germany and in England. Each seeks to influence action in its own country, and together they seek to influence it concerning other parts of the world. Germany, England, and the United States have been, according to the speakers, the chief sinners in the matter of sending rum to natives in the South Seas, in Africa, and in New Zealand, and undoing missionary effort. So strongly was the situation pictured, that it was the sense of the meeting that immediate action ought to be taken. The situation in Manila was pointed out, and various speakers were heard in favor of the purposes advocated. The result was a resolution authorizing the naming of a committee of five, to hold a meeting later, and take action toward securing a committee made up of representatives of all temperance societies and all religious boards, and to cooperate with similar committees of other countries.

Bishop Potter was the chief speaker at the Loyal Legion

rule and the wisdom with which it has been administered. While I was in the Philippines I doubt if I ever saw a single regiment drilling, but I did see many soldiers in many places and in a variety of circumstances, and I can truthfully declare that among them I saw not one of whom any of us need be ashamed. I will touch on the subject of intemperance, only because a great injustice has been done to the American soldier. At first he was betrayed into believing that he could drink freely of native liquors—as many foreigners have done before him—but the officers stepped in and discipline prevailed, and, I assure, I believe that the present record of our army is perfectly creditable. For this the personal character of the men is largely responsible. They are, as a rule, a fine class of young men—many of them educated and refined—and it is not difficult to control them. While dining with a General in Cavite, I was struck with the refined appearance of the soldier who was waiting on the table. I inquired of my host: 'Who is that man?' and he replied, 'That's the cook. He is a graduate of Dart-



MISSIONARY EXHIBITION IN NEW YORK.

PLATE III.—India.

dinner at Delmonico's, and spoke largely upon the Philippines and their conditions. He said:

"I am bound to say that I shall be constrained to disappoint those who think that my opinion has changed in regard to the larger question of the acquisition of territory. Whether we like or not, we must count it as a National mortification if we give up great responsibilities because they are difficult. We certainly have not had the training to fit us for the governing of a colossal empire, but what has been done by the United States of America is only what has been done in wider fields by Great Britain. I have no doubt we shall blunder, try, and blunder again—that is the history of warfare. It was shown in the Civil War, and many of us believe that it is being proved over again in South Africa. I believe it is our duty to show ourselves willing to widen the influence of the great moral ideas for which I believe our great Republic stands. No one who has seen the American soldier in the Philippines can help but have an increased faith in our army's capability for military

mouth College. We have many college men serving in the ranks out here."

"Now it is my sincere hope that the military rule in those islands will be continued for a long time. What we need there most is the influence of discipline and intelligent command. Under such rule, as is the case in India, the Philippines will emerge from darkness, as the rule of a great people in India brought the multitude there into the light of civilization, and a high conception of loyalty for righteous government will be inculcated in those people."

The annual meeting of the Archdeaconry of Queens and Nassau was held in St. Paul's Church, Glen Cove, on Wednesday, April 25th. At 10:30 a. m. the Archdeacon celebrated the Holy Communion, assisted by the Rev. H. H. Washburn and the Rev. Isaac Peck. The sermon was by the Ven. A. B. Kinsolving, Archdeacon of Southern Brooklyn. The music was by the vested choir of the parish. From 1:30 to 3:30 p. m. a Devotional Conference on Diocesan Missions was held, the Very Rev. Dean

Cox, presiding. Able addresses were made by the Rev. C. L. Newbold, on Parochial Missions; by the Rev. R. D. Pope, on Cathedral Missions; and by the Rev. Kirkland Huske, on "The Financial Outlook of Our Archdeaconry Work." Each subject was discussed by volunteer speakers. At 3:30 p. m. the business session was held. The Treasurer's report for the year showed total receipts to be \$1,788.00. Mr. G. Webster Peck was re-elected Secretary, Mr. P. R. Jennings was elected Treasurer, Mr. W. R. Griffith was elected Lay Member of the Missionary Committee, and the following were elected members of the Executive Committee: Rev. Messrs. G. W. Davenport, Kirkland Huske, and Isaac Peck, and Mr. George L. Fowler. At 7:45 p. m. a missionary service was held in the church, with a goodly attendance. The choral service was rendered by the rector and the choir. The Rev. W. P. Evans read the first lesson, and the second was read by the Rev. Henry Barker, rector of

Sunday School room, where services are now held, is a large one, but the basement of the new foundation is also provided with kitchen, club rooms, etc. The main floor will be completed about the middle of June. It is being furnished with the organ, pews, and chancel furniture of the old edifice. The old property brought a large price because in the business section, and the new church has been put up for \$45,000. The parish dates from 1805. The rector is the Rev. A. V. Wittmeyer.

A special meeting of the Parochial Missions Society has been held and a committee named, consisting of the Rev. Drs. C. M. Niles, H. H. Oberly, Henry Wilson, G. A. Carstensen, and S. A. Weikert, to raise funds to pay off a small indebtedness, and to take up new work. There were rumors that it might disband, but instead there was shown a most hopeful feeling at the meeting, and members of the committee express conviction of being able to undertake vigorous work in the autumn.



MISSIONARY EXHIBITION IN NEW YORK.
PLATE IV.—Ceylon; showing also India to the left.

All Saints', Rosendale, N. Y. Addresses were made by the Rev. A. B. Clark, of South Dakota, and by Dr. Correll, of Japan. The members of the Archdeaconry were handsomely entertained by the ladies of the parish. The rector of this parish, the Rev. J. W. Gammack, was presented with a purse containing \$100 at Easter.

The rector of St. John's Church, Far Rockaway, the Rev. Samuel W. Sayres, was buried from his parish church on Monday week. He was past 70 years of age, and the son of a sometime rector of Grace Church, Jamaica. He was graduated from the General Seminary class of 1851, and has held several rectorates, among them Calvary, Brooklyn; and Trinity, Woodbury, L. I. He was warmly beloved in Far Rockaway. His last work was the erection of a parish house costing \$4,000, and he died just as it was completed.

The French Church du S. Esprit, which sold its property in Twenty-second Street about a year ago, moved last week to the basement of its new church in Twenty-seventh Street. The

The Rev. Dr. George S. Baker, for twenty-two years superintendent of St. Luke's hospital, has been made *rector emeritus*, and the Rev. Dr. George F. Clover, for some time assistant, has been made superintendent.

St. Mark's Chapel, Nepera Park, is a mission of St. Paul's Church (the Rev. W. M. Gilbert), Yonkers. On the last Sunday in April Mr. Gilbert baptized four candidates, two of them adults and representatives of two families, and now has under instruction a Confirmation class of ten, all but one of them adults. A lot has been given free of debt, and steps are to be taken to erect a small chapel. The place is a suburb of Yonkers, and there was not a Church family there when the mission was started.

The Rev. J. Morris Coerr, who has been for two years curate at St. James', and has now become rector of St. Paul's, Norwalk, Conn., was married in St. James' Church to Miss Cowing, a daughter of Judge Rufus B. Cowing, the rector of St. James' officiating.

THE CLOSE OF THE MISSIONARY CONFERENCE.

THE Ecumenical Conference on Foreign Missions closed in what Churchmen in New York call an unexpected way. At the suggestion of Bishop Potter a noon meeting was held in old Trinity Church on the day following the close of the regular Conference sessions. The Church was filled with men, in spite of the fact that the annual meeting of the Chamber of Commerce was on at the same hour. The Rev. Dr. Dix assisted in the short opening service, and Bishop Potter, in beginning the addresses, said it was peculiarly fitting that the final meeting of a Conference on missions held in New York should take place in the church itself, the result of one of the very first missionary efforts in the New World. He introduced Canon Edmonds of Exeter, who said that whether we are in Carnegie Hall or Wall Street, we are to live the lesson and act the life of Christ, and that the "white man's burden" must be borne by all Christians and prosecuted by them with all rapidity.

For the second speaker Bishop Potter escorted to the foot of the pulpit steps the Rev. Dr. William Ashmore, the veteran Baptist missionary in India. Speaking from Trinity pulpit,

The two closing days of the Conference saw no diminution of interest or lessening of crowds. Medical missions formed the topic for the next to the last day, and the outcome of the discussion was that in cities of not the largest size one hospital and dispensary ought to be provided instead of many, for one was often all that was needed, and surely there was nothing sectarian about drugs or surgery. Monday evening the Rev. Dr. W. R. Huntington, of Grace Church, presided, and in opening, thanked the missionaries for shaking New York out of its provincialism. While cosmopolitan in make-up, we are often provincial in conduct. He expected, he said, much good to come out of the Conference.

On the closing day the Rev. Dr. David H. Greer, of St. Bartholomew's, spoke on the reflex of foreign missions on other benevolences. He took up the various sorts of charity, and made the point that that kind which left Christ and the Church out of it was a failure. The greatest charity in all the land is foreign missions, in the sense that it did most for the giver and for the receiver. There is only one sort of Christianity—the universal sort.

The final speech of the Conference, before the farewells were



MISSIONARY EXHIBITION IN NEW YORK.
PLATE V.—Oceania and Cuba.

Dr. Ashmore used a stock table cut from a morning paper, and referred to treasures which Christ said we ought to lay up, and while business of a secular sort is quite well in its way, the business of God ought not to be neglected. The third speaker was the venerable Dr. John G. Paton, of the Presbyterian work in the New Hebrides. His patriarchal appearance in the historic pulpit made a picture well worth remembering, even if he did point out that as a nation we have been behind England in prohibiting the sale of intoxicants to natives. He declared that the worst elements in the land where he labored were made so in part by the negligence of our government, and pointed out how rum-ships, sometimes flying the American flag, had done more harm in a week than missionaries could repair in a decade. The final speaker was Robert E. Speer, whose vigorous personality and ringing voice were in marked contrast to the speaker who preceded him. His main point was that the Conference had not obtruded itself upon the attention of New York or of the United States, but was made up of people engaged upon a definite task, who had come together to learn how better to perform that task. He spoke of the sacrifices of those who labor abroad, and asked those who heard him if they were making sacrifices in the same direction.

said, was made by Bishop Doane, of Albany. With full realization of how many great occasions there have been in the past in New York, it must be said that no man ever had a greater one than did the Bishop at this time. Imagine a stage filled with distinguished persons in the Church affairs of all America, boxes filled also, and not an inch of space anywhere else that was not occupied. The Bishop's warmest applause, near his opening, was obtained when he said:

"The thing that this age demands is that we shall look for, and dwell on, and proclaim, and thank God for, points of agreement among Christian believers, and not be rummaging about, like rag-pickers in a heap of street dirt, for differences and disagreements. The organic unity of the Christian Church is not broken or lost. Its functional unity is disturbed; but as against sin, as against the devil, as against ignorance, as against heathenism, we can put our creed into the plural number in all its Articles, as the Church used to do, and say, We believe in God the Father Almighty, and in Jesus Christ, His only Son, our Lord, and in God the Holy Ghost, the Sanctifier. And while the differences exist, and must exist so far as we can see; while we dare not with our own convictions draw lines in the mysteries of which we are stewards, or among the truths with

which we are put in trust, between essentials and non-essentials; yet we must remember that we stand convicted before God of the sin of rending the Lord's body, if we stand apart from one another on any matters that are not by the teaching of our separate communions based on Scriptural authority and historic holding, and we may at least direct our warfare, not against one another, but against the common foe, and give and get a God-speed in all honest efforts to advance the kingdom of our King.

In lighter vein the farewell speech of the closing session that delighted everybody was the one given by Canon Edmonds, speaking for the foreign delegates. Among other things he said:

"Speaking for the English delegates—I trust that my other foreign brethren will pardon me if I isolate myself from them for a moment—I noticed that when you were expressing your loyalty to Him who is and to Him who was that it was all that you could do to keep from singing, 'God Save the Queen.' You recognized and you were bound to recognize that the words would not go, but you knew what to do with the music. You see we understand you. The clock does not go back. I do not

Church is soon to enter upon the second century of its organized existence, the changed conditions of national life do not demand certain alterations in the Book of Common Prayer in the direction of liturgical enrichment and increased flexibility of use."

The resolution was carried, and the committee appointed.

In 1883 the committee reported that they suggested one hundred and ninety-six alterations or additions. They stated that in their work they decided, that (1) "no alteration should be made touching either statements or standards of doctrine in the Book of Common Prayer;" and (2) that they were "guided by those principles of liturgical construction and ritual use which have guided the compilations and amendment of the Book of Common Prayer, and have made it what it is." They further stated that in the way of additions, they had searched "among the rich stores of devotional forms, which are the common heritage of the Catholic Church." The approved changes, to the number of one hundred and eighty-eight, came before the Convention of 1886. Of these, ninety-nine were adopted. In 1889, eighteen changes were adopted. In 1892, forty-three were



MISSIONARY EXHIBITION IN NEW YORK.

PLATE VI.—China on left, Japan on right.

expect to see the act of independence rescinded. I took a friend to-day to see George Washington's pew in St. Paul's, and to see the tomb of Alexander Hamilton, not far away. We all make mistakes, but we shall love one another all the same. What our forefathers did we cannot help, but you know what to do with English people and Germans and Dutchmen and missionaries of all denominations in Christendom when they come to your land."

STUDIES IN THE PRAYER BOOK.

BY THE REV. H. H. OBERLY, D.D.

THE REVISION OF 1892.

AFTER the Convention of 1856, Prayer Book revision slumbered for twenty-four years, so far as official action was concerned; but the desire to bring the work into closer conformity with Catholic ideals, and to increase its power by flexibility in its use, was daily growing stronger. This desire found expression by many pens and many voices. At length, in the Convention of 1880, the Rev. Wm. R. Huntington, D.D., offered the following resolution:

"Resolved, the House of Bishops concurring, That a joint committee, to consist of seven Bishops, seven presbyters, and seven laymen, be appointed to consider and report to the next General Convention, whether, in view of the fact that this

adopted, making a total of one hundred and sixty alterations or additions. Some of these changes were very slight, merely verbal alterations or corrections, but others were of immense value. Some proposed changes were unhappily not incorporated in the book, and some were most happily lost. The book, as it now stands, needs very little alteration to make it one of the most perfect Catholic manuals that the Church has ever known, and it is even now the most perfect Book of Common Prayer that has ever been created.

While the Revision committee were at work, hundreds of magazine and newspaper articles were published, and the committee were almost buried beneath the communications and suggestions sent to them. It was a period of rubrical irregularities and liturgical experiments. The ecclesiastical authorities evidently thought it best to give tacit permission to this lawlessness in order that the best use might be discovered; and undoubtedly good came of it, for the clergy found by trial that the Church is wiser than individual men, and that a measurable uniformity is better than parochial individualisms. When the authorized book was published in 1892, the irregularities ceased, and uniformity was restored, with, however, permissive variations.

We have been using the revised book for so many years that we have forgotten what the old book was like, and it will be well to enumerate some of the gains we now enjoy. Some of these might easily pass unnoticed, as they were merely legalized cus-

toms which were previously unrubrical, such as the singing of a hymn or anthem during the collection of the alms, and the use of the committal of the dead in church; or only permissive, like the saying or singing of the *Gloria Patri* at the end of every psalm or canticle. Other features of the book are new matter for Americans, and are restorations of our Catholic heritage; as, for instance:

1. The whole of the *Benedictus* in Matins.
2. The *Magnificat* and *Nunc Dimittis*.
3. The anthem after the third collect at Evensong.
4. The additional versicles and responses at Evensong.
5. Permission on weekdays to omit the Exhortation at Matins, and the Exhortation, Confession, and Absolution at Evensong, and at both Offices to omit the prayer after the Collects, thus restoring the Offices almost to their form and dimensions in the Book of 1549.
6. Permission to say the Collect for a Sunday or other feast at Evensong on the day previous, thus recognizing the old order of first Evensong for festivals.
7. Permission to substitute the ancient *Kyrie* for the Decalogue.
8. Compulsory use of the Nicene Creed in the Eucharist on certain feasts.
9. Discretionary use of the long exhortations in the Eucharist.
10. The recognition of the Oblation and the Invocation in the Eucharist.
11. The addition of Collect, Epistle, and Gospel, for early Eucharists on Christmas Day and Easter Day.
12. The statement that Morning Prayer, Litany, and Holy Communion, "are distinct services, and may be used separately or together."
13. The appointment of the feast of the Transfiguration.
14. The appointment of proper psalms for the Circumcision, the Epiphany, the Purification, the Annunciation, Easter-Even, Trinity Sunday, the Transfiguration, Michaelmas, and All Saints' Day.
15. The insertion of a lesson in the Order of Confirmation, and a form of presentation of candidates, both emphasizing the "laying on of hands" and the gift of the Holy Ghost, as the essentials of Confirmation.
16. The separation of the selection of psalms in the Burial Office, and the printing of the *Gloria* after each portion, and the addition of the final prayer taken from the Scotch Liturgy.
17. "A Penitential Office for Ash Wednesday," with discretionary use at other times.
18. A table of Twenty Selections of Psalms, providing for flexibility and possible congruity in the Offices.
19. The restoration of the original form of the "Collect for Aid against Perils."
20. The restriction of the "Office of Institution of Ministers" to Rectors of Parishes.
21. The relegation of the "Articles of Religion" to the end of the volume, and their separation in the Table of Contents. This change took the Articles out of the Book of Common Prayer. Without questioning the orthodoxy of the Articles, it is nevertheless true that they are provincial and have no place in a Catholic prayer book.

It will be observed that almost every change that was made in 1892 was in the direction of 1549, or the period that preceded it. The late Bishop of Connecticut once pointed out to the writer that every revision of the Prayer Book since 1552 had returned to some extent to the first Book, and that *no change had ever been made in a Protestant direction*. There has been a gradual but distinct and decided assertion of the Catholic position of the Church in her forms of worship. With the text of the Prayer Book as we have it to-day, and with the restored ceremonial of 1558, we can very nearly reproduce the services that fulfilled the ideal of the men who produced the first English Prayer Book, which book, it was claimed, was prepared under the influence of the Holy Ghost.

There is, however, one point in which our present Book is defective, and that is in the arrangement of the various sections of the Order of the Holy Eucharist. That service was disjointed by the radicals of 1552, and no revision committee, king, parliament, or general convention, has had the courage to set the parts together as they belong. They were made *dissecta membra* with a purpose, for the Protestants three and a half centuries ago determined to destroy, or at least to maim, Catholic worship as far as they could. They took the *Gloria in Excelsis* out of its logical, liturgical, and historical position after the *Kyrie*, and put it at the end, just before the Blessing, where it produces the effect of an anti-climax, and commemorates the

Incarnation after the Atonement. They separated the Prayer for the Church from the Prayer of Consecration, so as to discountenance the idea of intercession with sacrificial offering. They put the Confession, Absolution, Comfortable Words, and Prayer of Access, before the Consecration, so as to confuse the idea of sacrificial worship and communion.

Very strenuous efforts were made before 1892 to restore these portions of the service (except the *Gloria*) to their original position, and the change was almost effected by the Convention. It is maddening to think that it was lost by *one lay vote*, the clergy having adopted it. The change involved no alteration of the text, nor of a rubric; nothing but the transposition of parts of the service to their original places.

Without doubt, at some future date, the proper order will be restored; and in the meantime we must possess our souls in patience.

"DEVOTIONAL PUERILITIES."

THE following from a Roman Catholic source, the *North-western Chronicle*, of St. Paul, shows a happy phase of thought which is coming to the surface in that body:

"How often one hears from prospective converts such an expression as this: 'I know that it would be impossible for me to grasp and follow all the rules and devotions of the Catholic Church.' The impression seems to prevail that Catholicity is a mere mass of minute regulations and a lengthening labyrinth of new devotions. The old ship is so covered with bunting and trimmings that its strength and grandeur are hidden from view. Within recent years devotions have sprung up with bewildering rapidity, and in some respects to the positive detriment of religion. The strong, manly side of Catholicity is apparently submerged for the moment under the passing waves of devotional puerilities. Every day new saints are rediscovered, new shrines are erected, new schemes of 'piety' are devised, to the distraction of those who relish, most of all, the old devotion to God, to the blessed Virgin, to the saints of the litany, and that waning devotion of the fifty-two Sundays.

"The devotion of St. Anthony's bread may serve to illustrate how far the epidemic of ecclesiastical novelty has traveled. About ten years ago, the story goes, a young woman had difficulty in opening the door of her little shop. In her distress she promised a definite amount of bread to St. Anthony for the poor, provided he would open the stubborn door for her. The lock immediately responded to the pressure of the key. If the door had opened of itself without the encouragement of the key, the miracle would have been more striking; but Miss Bouffier was thoroughly convinced that good St. Anthony responded to her rather unimportant request. From this incident sprang the devotion to St. Anthony's bread. To-day it is known in all parts of the world.

"We have before us books, pamphlets, and magazines dealing with this subject, and all agree in essential features. The vital point in the new devotion seems to be the fulfilment of promises made to St. Anthony. Innumerable stories are related to show that failure in this respect is bound to make a fiasco of the whole thing. For instance, a lady loses her umbrella, offers St. Anthony a dollar's worth of bread for restoring it, revokes her promise and immediately loses the precious thing once more. Another woman enlists St. Anthony's interest in the cure of her drinking husband on the promise of a quantity of bread daily. The thoughtless woman omits her Sunday dole, and learns to her dismay that her husband invariably gets drunk every Sunday. However, the cure is made complete when the afflicted wife gives a double allowance of bread on Mondays.

"This devotion seems to be concerned chiefly with temporal affairs. It is thoroughly commercial in character—a distinctively C. O. D. institution. All that may be said in its favor is that it teaches a selfish kind of charity—an earthly charity that has an eye for the main chance. There is nothing spiritual, elevating, or Christian about it. St. Anthony is bargained with as pagans are wont to approach and reproach their deities. And it is by such devotions as this (for this is merely an illustration) that the modern world is to be converted to Catholicity! How can one imagine a healthy man of intellect subscribing to practices which appear to him utterly childish? As these are put forward and insisted upon as true Catholicity, he is disposed to put aside the system to which they adhere.

"The Church should rid itself of these puerile and superstitious inventions. We have too many bedizened infants, too many revolving candle-machines, too many boxes for the coin of the credulous, and too little faith in God, and too little love for the blessed sacraments."

Correspondence

THE AMERICAN CHURCH IN MUNICH.

MUNICH, GERMANY, March, 1900.
7 Maffeistrasse.
American Church Reading Room.

To the Editor of *The Living Church*:

THE American Church in Munich, under its present administration, was started but eighteen months ago, and it now has an average attendance of about 85 persons, with a Bible Class of from 36 to 40 adults. The church is primarily for the benefit of American students. The services are conducted by the Rev. G. Monroe Royce, according to the forms of the P. E. Church, but are entirely free from any sectarian bias, and the church is an ideal home around which all Americans can gather. Munich is the centre of art in Germany, and hardly less a centre of music. It is also the seat of one of the most renowned Universities in Europe. The length of a student's residence here is from one to four years. During this time these young American men and women are surrounded by conditions of life and character wholly unknown to them before. They find themselves for the first time cut loose from the restraints of home and religion. This is the most perilous crisis of their lives, and the American Church is the one link to bind them to their country and their home. The importance of this moral, patriotic, and religious influence can hardly be exaggerated. Mr. Royce has no salary, and the church in Munich receives no aid from any source in America, except as it is generously given by individuals.

Therefore we, the undersigned, Americans sojourning in Munich, representing different sections and different church communions, beg to say that the American Church in Munich, under its present administration, is worthy the cordial and generous support of all Americans. The Americans in Munich are mostly students and unable to contribute, except in a very small way, to the support of the church. Cheques or money orders should be sent to the Rev. G. Monroe Royce, 7 Maffeistrasse. Cheques intended for the building fund should be so marked. All others will be used to meet the current expenses.

Signed,

CHAS. J. ROSE, M.A., Prof. Mod. Languages, Hobart College.
HARVEY C. GRUMBINE, Ph.B. Wesleyan, Conn.; Ph.D. Munich.
CHAS. E. CURRY, Harvard, A.B.: Munich, Ph.D.
G. H. HOXIE, Union College; Student Munich Univ.
J. E. CHURCH, JR., A.B. Mich. State Univ.; Prof. Latin, Nevada State Univ.
J. E. WOLFE, Prof. Mineralogy, Harvard.
GEO. P. BURNS, A.M. Ohio Wesleyan; Student Munich Univ.
R. C. FORD, Prof. Albion College; Student Munich Univ.
ED. H. KRAUS, M.S. Syracuse Univ.; Student Munich Univ.
F. H. BILLINGS, A.B. Leland Stanford.
REV. HUGO RADAU, Ph.D. Columbia Univ.

I cordially join with the Americans in commending the church in Munich.

DR. FRITZ HOMMEL,
Professor in the University of Munich.

THE ANGLICAN COMMUNION AND LATIN AMERICA.

To the Editor of *The Living Church*:

PERMIT a brief statement of a point of view which may seem to challenge that which you have presented with so much earnestness and force. It appears to me that in these overtures for the division of "missionary territory," and in the promotion of missions in Catholic countries, there is the same menace which disturbed the Anglican communion in the days of the foundation of the Jerusalem Bishopric. I submit, then:

1. That the National Church idea had no primitive sanction. Churches were episcopates of the Catholic Church, in such a province or city.

2. The only guaranty of non-interference with one Church by another that existed or was needed, was established by the law that no Bishop should intrude into another's Diocese.

3. This law was absolute, unless a community of aliens required a Bishop speaking their own tongue, or unless the established ecclesiastical authority had utterly failed.

4. Our business is not with the arguments by which the Roman Church maintains her claims, or whether they differ for

America, Russia, and England, from those upon which she relies elsewhere. Nor does the Roman contention that all jurisdiction flows from the Pope concern us.

5. Our claim is that in England an Episcopate, endowed with the grace of orders and having jurisdiction, cast off, for themselves, and their successors, the usurped authority of Rome.

6. In a large part of the United States priority established jurisdiction for the heirs of the Anglican episcopate.

7. We may, by our sympathy, encourage an internal reformation in the episcopates which have jurisdiction in South America, Mexico, the Western and Eastern islands to which we may have access. Unless upon the ground of absolute and hopeless failure (which, if it were demonstrated, would be a grievous aspersion of the Church's divine gifts), or for the sake of resident English-speaking communities;—our intrusion is simply schismatic.

ERVING WINSLOW.

[The chief objection to the Jerusalem Bishopric as at first established arose from the fact that the Bishop was to be charged with the superintendence of German Lutheran ministers as well as of those of the Church of England, and was to be appointed alternately by the Governments of Great Britain and Prussia. This was the scandal against which Catholic Churchmen rightly protested. Under its present arrangement the Jerusalem Bishopric has the cordial support of Catholic Churchmen in England.—EDITOR L. C.]

CAUTION TO CORRESPONDENTS.

To the Editor of *The Living Church*:

UNEASY lies the head that wears the crown." Quite as uneasy must rest the hand that drives the editorial quill. It is this thought that leads me to ask; Would it not be greatly for the editor's help, the success of his journal, and the general good impression of the Church, if writers would make more of a study of their communications? It seems to me that thoughtful readers must often, in the perusal of Church papers, be impressed with the evident need of greater attention to several things. For example:

Condensation. An editor is not lord of boundless space. His lines are fixed and his columns numbered;

Correct knowledge. A hasty perusal, a partial view, and a mere general impression of the matter of which one is writing or to which one is replying, is unsafe, may be unjust, and may only serve to increase the confusion of ideas;

Careful citation. Careless or partial quotation is apt to be misleading and productive of misrepresentation. Old Dr. Cox, with his characteristic keenness and felicity, once wrote,

"I always suspect *Latet anguis in herba*,
When a man does not quote my *ipsissima verba*."

Close re-consideration. What is dashed off on the spur of the moment is rarely in the proper shape for exhibition in type. Few possess the power of exact writing impromptu. As there is the greater soundness in the "sober second thought;" so there is greater wisdom and safety in the sober second-day re-consideration and re-composition;

Finally, *Chief concern for the Church.* The first and foremost question should be; What will be the effect of this on the Church, and what view of the Church and of Churchmen will this give to the reading public? Will it, not only in its subject, but also in its treatment, temper, and style, favorably impress the public in her behalf, and in behalf of the clearness, considerateness, and courtesy of her advocates?

FRED'K S. JEWELL.

GOOD DONE BY METHODISTS.

To the Editor of *The Living Church*:

YOUR propositions which appear in your issue of May 5th, which I may suppose is your comment on my letter which appeared in the same issue, have interested me greatly. It may surprise you to have me say that I agree to every one of them. Christ did establish a Church. That Church is now in existence. Sectarianism is not needed to carry on Christ's work. If Christ did not found such a Church, it follows that we had better surrender our organization and bring Christian Unity nearer by abolishing one sect—our own. Last, but not least, my letter has no bearing whatever on these propositions. It was not my intention that my letter should have any bearing on them. What I did have in mind was something found in your reply to Bishop Johnston, not included in your four propositions.

Any Methodist reading that reply comes to the conclusion that you were highly pleased at what you term "The Decay of Methodism." The average Methodist, from his standpoint, cannot see why this decay should give you pleasure. Whatever

opinions one may hold concerning Methodism, all fair-minded men must acknowledge that its people are deeply interested in the salvation of the world. It is a fact that in spite of the schism, many souls have been brought to Christ by the Wesleyan movement. The thing that rankles in the minds of our Methodist friends, is not the fact that the Episcopal Church now deplores that schism and assumes its share of the blame for its existence. It is not the fact that it denies the validity of the Methodist ministry. It is the fact that it is disposed to minimize the good Methodism has accomplished. The question of orders does not trouble our friends. The one fact they insist on is, that they have been able to do some good in the world.

In my dealing with Methodists, I have found that where that fact has been conceded, the way has been opened to consider a vital question, "Could not more good have been done, if Wesley's followers had remained in the Church?" That is a question fair-minded Methodists are willing now to consider. Anything that turns them away from the consideration of that question, can only work harm.

Candor compels me to say that your article on "The Decay of Methodism" will produce that result. When the Church honestly acknowledges the good that there is in Methodism, its followers are disarmed. Then the Church can go further and say, "Come, let us reason together. Mistakes have been made; let us see what we can do in a spirit of Christian charity to correct and remedy them."

My letter, Mr. Editor, was not intended as a "rebuke" to you. It was intended as a plain, simple statement of certain facts which I am sure many Churchmen are not aware of. Thanking you for your courtesy in allowing me so much space in your valuable paper, I remain

Faternally yours,

JOS. BATTELL SHEPHERD.

St. Paul's Rectory, Portland, Me.

METHODISTS DO NOT HOLD THE CHURCH POSITION.

To the Editor of *The Living Church*:

WHEN the Rev. Mr. Shepherd says that most of Wesley's sermons would be accepted by the clergy of the Episcopal Church, he is doubtless very correct. But this is not the point by any means. Would they be accepted by the Methodist? is the point. I suppose that the Anglican Communion, if it were assembled in Council to-morrow, would accept, in the main, all Mr. Wesley's ideas. But the Methodists would be far from doing it. If they did they would have to come, as a body, back to the Church. They claim him as their founder, and yet repudiate his ideas both in doctrine and polity. He was an Anglican.

Wesley taught to the day of his death that he could not give Orders. He made Asbury and Coke "Superintendents" of the work in this country, whereupon the Conference accepted them as its Bishops. And though Wesley protested against it, that is the only foundation for Methodist Orders. Wesley established a society to do work in the Church. It was a society of laymen, something like our St. Andrew's Brotherhood. If the Methodists have our ideas of polity, for truth's sake let us teach them some history, and they will come where they belong—the place from whence they went out—the Church.

Neither have they our ideas of the Sacraments. My personal experience, in several counties of two states, is that they do not teach the necessity of baptizing infants. The ministers leave it alone till the children are grown up, that they may have a "revival" and convert them. No, the greatest fault of Wesley's has been the root of the decay of Methodism. His idea of a definite time of conversion has relegated the means of grace, especially infant Baptism to the background. It is inconsistent to teach that infant Baptism is necessary, which implies a growth from henceforth under normal circumstances, and that one must be converted. They overlook the great truth that the Christian life, in its primal conception is one of growth from infancy.

I have had many such instances as this to occur, in my short ministry of seven years. A lady once came to me to baptize her children (6) which she had tried to have baptized by her own minister. But he went away from his charge without doing it. They do not teach the importance of the Sacraments as a means of grace, as far as I have ever been able to discover.

Yes, when the Methodists have set their house in order, on

the foundation of John Wesley's teaching, they will find themselves in the Anglican communion. God speed the day! A due amount of their enthusiasm with our conservatism would do much to stem the tide of indifference and atheism which threaten to wreck our country.

HENRY WINGATE.

Charlottesville, Va., May 5th, 1900.

CHOIRS OF SURPLICED WOMEN.

To the Editor of *The Living Church*:

CO an old-fashioned Churchman, like myself, the rapidly growing fashion of having surpliced women in choirs is very obnoxious.

It is unseemly and silly, and I have met people outside of the Church, who could hardly believe that such things were, in our dignified and orderly body.

Surely the great conservative majority in the Church cannot approve of such maqueradings.

"Can such things be.

And overcome us like a summer's cloud,
Without our special wonder—"

not to say remonstrance?

J. VAUGHAN MORRILL.

Dorchester, Mass., May 4, 1900.

ANSWERS TO POPULAR OBJECTIONS.*

BY THE REV. S. BARING GOULD.

I BASE MY FAITH ON THE BIBLE.

Answer.

SO does the Church, so does every one of the multitude of Protestant sects, and as each interprets the Bible differently, one only can be right. The Church, we hold, is the interpreter of Holy Writ. Without a judge men are sure to interpret it awrong. The private judgment of Muncer found in the Scriptures that titles of nobility and great estates are impious usurpations, contrary to the natural equality of the Faithful, and he invited his followers to examine if this were not the case. They examined into the matter, praised God, and then proceeded by fire and sword to extirpate the impious and possess themselves of their properties. Private judgment made the discovery in the Bible that established laws were a permanent restriction on Christian liberty; and behold, John of Leyden, throwing away his tools, put himself at the head of a mob of fanatics, surprised the town of Munster, proclaimed himself King of Sion, and took fourteen wives at a time, asserting that polygamy is Bible liberty, and the privilege of the Saints. During the seventeenth century an immense number of the fanatics appeared in England, sometimes together, and sometimes in succession, intoxicated with extravagant doctrines gathered by them from their Bibles, from the fierce ravings of Fox to the silly profanity of "Praise God Barebones." Piety, reason, and good sense seemed to be extinct on earth. All quoted the Scriptures, all pretended to have had inspirations, and all indeed had equal claims on them. The fanatics condemned science as a Pagan invention, and schools and universities as anti-Christian. During this time the enthusiasm for prayer, preaching, and the reading of the sacred Book was at the highest point; everybody prayed, preached, and read, but nobody listened.

The recollection of these events should suffice to prove the mistake of supposing that the Sacred Scriptures, without note or comment, in the hands of all, are a sufficient guide to truth. As the Twentieth Article says, "The Church is the Witness and Keeper of Holy Writ."

*From *The Golden Gate*.

THE following excellent bit of advice is from the *Providence Record*.

There is a very practical reason for the existence of the Christian Year. By it we follow the life and death and resurrection and ascension of our Blessed Lord, and are instructed in His doctrines, which He sets forth through His Church. Of course if we think that we have a way of our own that is more satisfactory we are privileged to follow it; but the spirit of loyalty is not conspicuous in such a view. If those who have hitherto disregarded times and seasons would get a good Church Kalendar and consult it every day, and read, as far as they can, the morning and evening lessons, and reflect upon the meaning of the festivals and fasts recorded there, they certainly would be no worse Christians and they might be better.

Editorials and Comments

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HAS THE AMERICAN CHURCH ANY RESPONSIBILITY IN LATIN AMERICA?

III.

IN considering this question in the last two issues, we have already laid down briefly the outlines upon which this subject should be considered. We now revert to these for the purpose of summing up what has thus been successively stated.

We have recalled, in the first place, the canonical prohibitions under which each Bishop is forbidden to intrude in the Diocese of any other Bishop. This rule was laid down at Nice, and was repeated by Council after Council thereafter. It is a rule which is absolutely necessary for the well-being of the Church under normal conditions.

Notwithstanding this rule, however, Athanasius did not hesitate to intrude upon the jurisdiction of Arian Bishops, as is well known (*cf.* Sozomen iii. 21). So also the Arian Bishops of the same day appear to have disregarded the canon, which was undoubtedly in force. The provision, then, is one which we may say ought to be enforced *unless most weighty reasons should exist for disregarding it.*

To what extent this rule may be said to be modified, in conditions such as those confronting us to-day in South America, where, as we have said, the Bishops claim jurisdiction by a new theory by which the Bishop is merely the vicar of the Bishop of Rome, instead of exercising jurisdiction absolutely by virtue of his consecration, may be open to question. We do not maintain that such jurisdiction is altogether null under such circumstances, but only that the jurisdiction exists in a modified form, which was not contemplated at the time the canons in question were promulgated.

We are quite willing to admit also that such jurisdiction as does exist on the part of the South American Bishops, ought to be respected unless the gravest reasons can be given for the intrusion. Thus, whether or not we are right in holding that that jurisdiction is weakened by the dependence of each Bishop upon the See of Rome, instead of on his own inherent authority, is of only minor importance.

We have already quoted the authority of St. Athanasius for intrusion under conditions of great necessity. Now the necessities under which Athanasius acted, were in the sphere of Faith. Is there such justification when the necessities lie within the sphere of morals?

To our mind, the necessity in such case is even greater. If it is a fact that the people of Latin America are, in large numbers, living in mortal sin in which they are not rebuked, in which the priesthood themselves share, to which the hierarchy are to a considerable extent parties, then, in our mind, there is greater justification for intrusion within the sees of such Bishops than that which rested upon St. Athanasius.

IF WE are right in these premises, the question resolves itself into the credibility or incredibility of the reputed facts as to the conditions of social life in South America. We have maintained:

I. That open licentiousness and disregard of the marriage vow exist throughout Latin America to so large an extent as to constitute a state of mortal sin on a scale so general and so unrebuked by the ecclesiastical authorities, as to be notorious, and that the clergy are themselves largely involved; and

II. That the failure on the part of the Church in Latin America to build up in the people a stability of character founded on the moral law, is beyond question.

In order to establish the first of these positions, we do not intend here to produce proof. The testimony is of such a nature that we do not care to spread it on our pages. Unless, however, we are entirely misinformed by so large a number of witnesses as to seriously affect the credibility of human testimony on any subject whatever, the case is proved beyond question. It is by virtue of these facts that the Church anywhere would be justified in interfering.

Such being the case, the second of the conditions above mentioned is the one which in our opinion makes it not only a right of the Church to interfere, but under the peculiar relations which the United States government sustains to the governments of Latin America, devolves upon the Church in this country the *duty* of such interference; first for the reclaiming of the people of these nations, and second, as a duty which, under the peculiar circumstances, the national Church owes to the United States.

Let us not be misunderstood. We should not intrude in other lands for the selfish good of the American people or of their government. We should go only with the benevolent motive of reclaiming from a state of sin, those who have not been reclaimed by the Church localized in such countries. The second condition, however, does suggest the reactionary consequences which must apparently fall upon the American people, if the American Church shirks from her duty; and also shows beyond question that if the duty rests on any Church to interfere in Latin America, it rests upon this American Church.

WE HAVE said that we can rightly intrude in Latin America, only by proclaiming steadfastly that we come as a Catholic Church to make better Catholics of those who are already in possession of the Sacraments. Chaplain Pierce has shown how practicable this position may be. Those Philippine natives who at their own request were received into a congregation under his superintendence, were taught that the Holy Eucharist which he celebrated, is indeed the same mass to which they were accustomed, though given them in their own language, instead of in an unknown, though classic, tongue. It is such men as this who are competent to represent this Church among the Latin-American peoples. If partisans who are unable to take such a wholesome view of the identity of the Sacraments administered by this Church with those Sacraments administered by other communions, take it upon themselves to introduce this Church into Latin American countries, then the last state of these people will be worse than the first, and this Church will be hopelessly discredited in the eyes of Christendom.

Thus it is that we feel the importance of future work being done with the authority of the whole American Church, in a Catholic manner, and not through the agency of any partisan organization. If this Church refuses to do this service, she will certainly be compromised by certain of her children, who, without the full realization of the character of the Church of their birth, but moved by a real sympathy with the moral degradation of these countries, will in a mistaken and unauthorized manner, make an attempt to set up altar against altar in these

lands. It is thus that we feel the imperative need of this Church to enter upon this work advisedly and officially, chiefly in order to assure the spiritual welfare of the souls of multitudes living in sin and belonging to an alien communion, but also, at the same time, in order to prevent unauthorized and partisan attempts to effect the same end by individuals, and in order to so build up and strengthen a robust Christian virility in their national character, as to make it possible for the independent republics of Latin America to maintain "peace and happiness, truth and justice, religion and piety," among their people for all generations.

In what we have written in these three papers, we have purposely avoided a consideration of the extent to which the representatives of this Church in Mexico and Brazil are carrying on their work on the lines indicated. We feel in the first place that though their ideas may correspond with ours, these missions must be hampered by the absence of any definite announcement of the policy of this Church in connection with the peoples to the south of us. We feel that they labor under a tremendous disability by reason of the corporate name of the Protestant Episcopal Church, which must render it extremely difficult to assure Latin Catholics that we come among them as being ourselves Catholics, and as desiring to make of them only better Catholics than they now are. In the main, we have confidence in the representative of this Church in Mexico and in the Bishop of this Church in Brazil. As to the details of their work, we cannot profess to have a large knowledge. It is because, however, we feel that the Church herself, in her corporate capacity, ought to lay down distinctly for the benefit of the people in such lands, the object of her coming among them, that we have placed on paper these few thoughts. Unless these missions can feel that the authority and approval of the whole American Church is behind them, they can accomplish but little.

A large statesmanship in the Church, which would address itself to the successful undertaking of this work, would make preparation for it by abolishing our apparently sectarian corporate name, and by proclaiming in unmistakable terms such principles as we have laid down. It ought not to be left to the missionaries now in the field, or to those who may hereafter go, to make proclamations as to this Church, on their own responsibility.

METHODISTS AND CHURCH UNITY.

WE have read with much pleasure the address of the Bishops to the Methodist Conference now in session at Chicago. In connection with much of that address, for which we have large sympathy, we desire to call attention particularly to the following paragraph bearing on a subject which has lately been discussed in our pages. We refer to the clauses indicating the relationship of that ecclesiastical body to the subject of Christian Unity, which read as follows:

"The Methodist Church has always held the simple and broad doctrine that all who acknowledge Christ Jesus as Lord and Saviour constitute the one body of which He is the head. Their several churches however diverse in doctrine, organization, and rite, are the several parts of the world-wide and indestructible society which is His visible witness on earth.

"Nevertheless, the divided and discordant state of Christendom awakes with us, as with other Christians, great solicitude. It indicates, as we believe, serious defects in Christian knowledge and character, and it interposes great obstacles to the progress of Christianity. At the base of these divisions doubtless lie the inevitable limitations of the human intellect. Men cannot think alike.

"The cure of these divisions is not easily found. Long lamented, they abate but slowly. Some improvements are visible, but any large external unification of Christendom seems distant. Nor, however much we may desire it, can we hasten its coming by consenting to unauthorized principles or methods. . . . The times are not ripe for any general movement. We must, as should other churches, still hold the truth as God gives us to see it. We must unhesitatingly grant to other churches, the ample tolerance we claim for ourselves."

The fundamental error, as we take it, in this position, which Methodists make their own, is that acknowledgment of "Christ Jesus as Lord and Saviour" is what constitutes membership in the body of Christ. If the body of Christ were an intangible organization, such might very plausibly be sufficient. We are taught in the Holy Scripture, however, that the body of Christ, which is the Church, is one body with Him in the same sense

that husband and wife are one, and that this oneness constitutes "a great mystery." The word *body* is not used as of an organization, but as of an organism. Membership is not that of an association, but as the hand is a member of the body. This is clearly laid down in Holy Scripture. Now, membership in the body of Christ cannot be secured by intellectual assent to the teachings of Christ, for it is a membership involving not the *mind* but the *body*. St. Paul distinctly asks, "Know ye not that your *bodies* are the members of Christ?" (I. Cor. vi. 15). The body of Christ on earth, therefore, must be made, not of human intellects, but of human bodies. Membership in such a body must therefore be attained by an act rather of the body than of the intellect. This, further, St. Paul lays down in the words, "For as the body is one and hath many members, and all the members of that one body, being many, are one body; so also is Christ. For by one Spirit are we all baptized into one Body" (I. Cor. xii. 12, 13).

Here, then, we have two different positions with regard to the method of being united to the body of Christ, which is the Church. St. Paul declares that membership is an incorporation of the bodies of the faithful into the spiritual Body of Christ, by Baptism, through the Holy Spirit; which is indeed a "great mystery." How different is this conception from that of the Methodists, in which acknowledgment of "Christ Jesus as Lord and Saviour" is enough to insure membership in His body—viewed as being an association instead of as the living body—must be clearly apparent. Where is the "great mystery" in this intellectual scheme? Where is the analogy with Holy Matrimony?

So much for the diversity between the Methodists' position and the Scriptural position as to individual membership in the Body of Christ. Proceeding further, the Methodists declare that the "several churches" into which parties who thus acknowledge Christ Jesus are divided, "however diverse in doctrine, organization, and rite, are the several parts of the world-wide indestructible society which is His visible witness on earth."

In other words, the several churches (so called) are component parts of one general organization comprising a "visible witness" of Christ on earth. We presume that the relations then of church to church, are, in the Methodists' contemplation, very much like those of state to state in our federal government. The general witness, or Body of Christ, is then a federation of Churches.

Here, again, our friends of the Methodists have departed altogether from Scriptural doctrine. While it is true that all who are baptized are *ipso facto* members of the one Church, it is not because the ecclesiastical bodies into which they have for convenience united, are component parts of the Church, but because they were individually grafted into the Body of Christ, the Catholic Church, by their Baptism, and subsequent affiliation with churches made by men cannot deprive them of that bodily union with Christ which was thus attained. While, therefore, baptized Methodists are members of the Church of Christ, yet the Methodist organization is not itself a part of the Church which Christ founded, but is an organization formed in rivalry with that Church. Thus it is, that Christian Unity, when happily it may be attained, can never be the result of a bringing together of ecclesiastical bodies in one federation, as some vainly have attempted; for that would make a monstrosity of the Body of Christ, which is already perfectly formed—a Body with a dozen or more hands, ears, and eyes; but a bringing together of all the baptized, who are already members of the mystical Body of Christ, so that they will act together as one Body, directed by the Head through the channels of the ministry, the nerves of the spiritual Body; instead of working, as they now do, under their own chosen leaders in organizations hostile to that Church, which is alone, and in its entirety, the mystical Body of Christ on earth.

WE HAVE been requested to lend what assistance may be possible to the fund for the relief of the famine stricken natives in India. Tales told of the condition of the natives are most pitiful. The Viceroy places the number of the persons affected at sixty-one million. The government of India has provided for some five million persons, but the relief needed is largely in excess of this provision. A missionary lately returned, in an interview for the Associated Press speaks as follows:

"When the famine set in, the people began to sell everything they had that they might get a little grain for food. They took down the doors from their houses and sold them; sold their furniture and farming utensils; and then, when they had no

longer anything to sell, they sold their children. The boys don't sell well, and the traffic is largely in girls.

"I saw girls in one town just before I came away being sold for 30 cents apiece. They were bought up by Mohammedans. But they won't buy the boys; so when the parents can no longer support their children, they abandon them, and henceforth they must get on as best they can."

We will not open a special fund for the purpose, as suggested in the request made to us, but will invite the liberal minded everywhere, so far as our words may carry, to send such contributions as may be within their power, to The Chicago India Famine Relief Committee, 629 The Temple, Chicago. The members of this committee are all of them men whose standing and honor are beyond question, thus ensuring the safe transmittal of funds sent to them.

IN A PORTION of last week's edition of THE LIVING CHURCH, the news was recorded that the Archbishop of Canterbury and the Archbishop of York had united in an opinion to the effect that Reservation of the Blessed Sacrament is illegal in the Church of England in any form or under any conditions. The pronouncement was made public on May 1st. Our own information does not extend beyond the bare fact thus stated, and we prefer to reserve any comments that appear to be germane to the case, until we are in receipt of fuller information, giving the grounds upon which the opinion is based.

THE division of the well-known firm of Messrs. James Pott & Co., whereby the old firm, consisting of the Messrs Pott, father and son, continue the wholesale department with especially the publication of Bibles and Prayer Books, and Mr. Edwin S. Gorham continues in his own name the retail house, presents an opportunity for congratulations and good wishes to each. Mr. Pott, Sr., has been associated with Church publishing for a long term of years, having formerly been the senior partner in Pott, Young & Co. Mr. Pott, Jr., has grown up in the business from childhood, and is considered an expert in the details of Bible manufacture; while Mr. Gorham has made an enviable record in his management of the retail department of the firm, which now becomes entirely his own. Churchmen would hardly know New York were either of these old-time departments to be discontinued. It is a pleasure to tender best wishes for many years of successful business life both to the re-organized firm of James Pott & Co., and to Mr. Edwin S. Gorham.

NO HERESY TRIAL NEEDED.

THE Rev. Dr. Madison C. Peters, of the Reformed Church, has come to accept the principles of the Baptists. He does not believe in the sprinkling of infants as Baptism, and refuses henceforth to practise it.

Here are all the materials for the wildest and bitterest controversy. The Reformed Church must muster all its forces to oust him from his pulpit. He must be desperately determined to hold it. So many of his church are personally attached to him that by a stubborn fight he can be sure to divide the church. The great Baptist denomination, through all its pulpits and all its publications, should fill the land with the wail of "persecution." This would furnish the secular press with sweet and consoling items for many a day.

On the contrary, Dr. Peters quietly resigns his position among those whose doctrines he no longer believes, and goes to join those whose doctrines he does believe. How simple an expedient! How consistent! How manly! How distinctly it "makes for peace"!

Not very sensational, it is true. The retiring pastor has lost his chance of being a martyr. He has thrown away a fine opportunity to disrupt a church. He will not be worth much to the "yellow journals." But for a Christian teacher, he gives certainly a better example of "the meekness and gentleness of Christ"; and as a matter of common sense, simple honesty, and manly self-respect, his course seems really the only one. Why should a man wish to hold a position among any company of believers in order to antagonize the things they believe in?

Dr. Peters has shown a way by which all heresy trials might be avoided in the Christian Church forevermore. The Christian communion which he now joins will not think the less of him because he has not left a wrecked church and bitter controversy behind him in the denomination from which he withdraws.

JAMES C. FERNALD, in *Homiletic Review*.

LITERARY

The World and the Individual. Gifford Lectures delivered before the University of Aberdeen. First Series. The Four Historical Conceptions of Being. By Josiah Royce, Ph.D., Professor of the History of Philosophy in Harvard University. New York: The Macmillan Co. Price, \$3.00.

A truly consistent idealism is the very type of subjective and individualistic prejudice, and can make a fairer show of smooth riding than any steeplechasing rival, as it predetermines the places and kinds of ditches and hurdles for itself, while the field may do the best they can. As Raphael Aben-Ezra says in *Hypatia*, "Each philosopher begs the question in hand, and then marches forward, as brave as a triumph, and prides himself—on proving it all afterwards. No wonder that this theory fits the universe, when he has first clipped the universe to fit his theory. Have I not tried my hand at many a one—starting, too, no one can deny, with the very minimum of clipping?"

But suppose this philosopher were to insist that the idea *as clipped* was the only idea, and the universe *as begged* was the only universe that might, could, would, or should be known? Common-sense realism at least sticks honestly to the terms of actual problems, even if it is so stupid as not yet to have solved them.

Prof. Royce undertakes the study of natural religion from the purely ontological side, rather than from the more familiar view-points of physical science, comparative history of religions, or merely empirical psychology. In this First series of the Lectures, his method is to present and discuss our distinct typical conceptions of Being. The first of these is Realism, the second Mysticism, the third the conception of the Real as the Valid, and the fourth, "that concrete conception of Being which, to my [his] mind, constitutes idealism."

The author's argument in his third lecture, p. 117 *ss.*, is especially worthy of attention, but can only be briefly indicated here: "The two independent Beings of which his [the realist's] world, if reduced to its lowest terms, consists, have no ties, and can never get any. For a similar reason, they have no common characters, and can never get any. The inevitable result is that the very presupposition of the entire doctrine is contradicted by its outcome. For if idea and object have no ties and no common character whatever, they simply cannot be related as idea and object. . . . If the Other which our finite thinking, in its disquietude, seeks to attain, is to be defined at all, it cannot be totally independent of the thought which defines it, or remain unchanged if that thought essentially alters or vanishes" (p. 143).

The seventh lecture is probably the most important in the book. The author first considers truth as that about which we judge. Taking the traditional logical forms of judgments, he seeks to show that all the others involve negation, and that particular affirmative judgments "never tell us, by themselves, precisely *what* object this existent instance of an A that is B really is." By our judgments accordingly we cannot discover what Being positively contains. How else, then? By external experience? "This so-called external experience is never what you might call 'Pure Experience.' . . . It is carefully and attentively *selected* experience." The idea can fail, but it can try again and "gradually be brought to the point where it decides ideal issues." But do ideas ever express an individual? Does external experience ever present to us individuals as such? The answer is a gem of idealism: "An individual is unique. . . . You presuppose that your family and friends are individual beings. The presupposition may be, yes, to my mind is, justifiable in the light of a genuine metaphysic. But it is an essentially metaphysical presupposition, never verifiable by your external experience. . . . You have an idea of your friend. You go to meet him; and lo, the idea is verified. Yes; but what is verified? I answer this, that you have met a certain type of empirical object."

The other definition of truth involves the idea of *Correspondence* between the idea and its object. Now, to *have* an object and to *correspond* to it are different relations. Must an idea have some one predestined sort or degree of likeness to its object? "A photograph looks like the man; a map may look,

in outline, like the land mapped. But numbers and the symbols of an algebra no longer seem to our senses at all like the objects defined." So of ideas: "A scientific idea about colors need not be itself a color. . . . The test of the truthful correspondence . . . is in terms of Purpose." But when has an idea an object at all? "The view that in order to be object of a given idea, the object must be cause of the idea, or that ideas have to look to their own causes as their objects, is refuted," by the fact that we have ideas of things future and things past, the author argues, as if causes were never conjoined or indirect! The thesis of an antinomy: "There seems to be, in the object of an idea, . . . no essential character which is not predetermined by the purpose . . . of that idea itself," is accepted as correct. The antithesis, "No finite idea predetermines, in its object, exactly the character which, when present in the object, gives the idea the desired truth," is allowed to elicit the acknowledgment that "error is certainly possible in finite ideas. . . . In view of this apparent antinomy, how is the idea related to its object? How is error possible? What is the truth? The answer to these questions, the solution to all our previous difficulties, is in one respect so simple, that I almost fear, after this so elaborate preparation, to state it, lest by its very simplicity it may disappoint. . . . The idea . . . seeks its own. It can be judged by nothing but what it intends. . . . My idea is a cognitive process only in so far as it is, at the same time, a voluntary process, an act, the partial fulfilment, so far as the idea consciously extends, of a purpose. The object meant by the idea is the object because it is willed to be such, and the will in question is the will that the idea embodies."

Well! We have reached the adytum, raised the veil, and this is the mystery! The philosophic bag has disgorged this *eidolon* of a cat! We thought we were aiming at a target, but the target was only the reflection or so-called "embodiment" of the full act of aiming. Truly, it seems to us that the author is reduced to the dilemma of submitting to criticism much like his own hostile judgment of his first two conceptions of Being. If the idea in seeking its Other, finally finds only its perfected self, it has not succeeded in finding any Other, but its so-called success is suicide, much as in the author's judgment of Mysticism. If there is any Other, the author must own himself a realist, and suffer his own criticisms of realism.

We can hardly do more than commend the remainder of the book to the reader's careful attention. The author further develops his "Fourth Conception" and its value for the ideas of individuality and universality, the problem of the many in one. "Our Fourth Conception asserts . . . that God's life, for God's life we must now call this absolute fulfilment which our Fourth Conception defines, sees the one plan fulfilled through all the manifold lives, the single consciousness winning its purpose by virtue of all the ideas, of all the individual selves, and of all the lives. No finite view is wholly illusory. Every finite intent taken precisely in its wholeness is fulfilled in the absolute."

LEIGHTON HOSKINS.

Personal Religious Life in the Ministry and in Ministering Women. By F. D. Huntington, S.T.D., LL.D., L. H. D., Bishop of Central New York. New York: Thomas Whittaker. Price, 75 cts. net.

A deeply spiritual tone, characteristic of Bishop Huntington's spoken and written words, pervades these excellent lectures. They feed the soul, and stimulate the desire, which ought never to be absent from the Christian, "to move in things seen as amid those which are not seen."

To men in the ministry, and to those preparing for its sacred office, the Bishop's appeal is on the line of these searching topics: Singleness of Heart, Spiritual Sensibility, Self-Sacrifice, The Ministry of the Church a Ministry from on High. The first three of these addresses were delivered to students in the General Theological Seminary. From the fourth, which is of exceeding excellence, the following praiseworthy appeal for recognition of the supernatural, fairly represents the spirit and scope of Bishop Huntington's book:

"We see increasing signs of a too terrestrial gospel, and hence of a Church that is less of heaven than of earth. Little by little, faith is frostbitten. Everything is begrudged except mental adventure, self-reliance, and doubt. One or another doctrine of the Creed is rationalized. At last Jesus Himself is followed rather as a leader and reformer of the race, operating only after the human manner of influence, than as the Eternal Son, 'begotten not made,' the Lamb of God taking away the sin of the world, as well as turning its night into day. Social science cries, 'Behold the Man,' with Pilate; not 'My Lord and my God,' with believing Thomas. What if this secular tendency creeps

to the pulpit, and the altar, subtly infecting the guardians and teachers sent from on high to lift men's conversation heavenward?"

In the concluding address, the Bishop speaks to women-workers in the Church, his subject being: Thorough Service and Spiritual Helps, and Failures in Keeping the Royal Law.

We commend this book to the careful reading of clergy and laity alike.

The Domestic Blunders of Women. By A Mere Man. New York: Funk & Wagnalls Co. Price, \$1.00.

The woman who reads this book will find her hair bristling and her eyes flashing fire before she has gone ten pages. Her first thought will be to snatch pen and paper and write a reply, but if she will just hold still and read calmly through to the end, she will find that many and various women have replied to a "mere man," and he has had the pluck to publish these letters as a sort of addenda to his book. In this he shows grit worthy of a hero, for some of the replies are not over complimentary.

"A mere man" gets off some good and sensible things in this book—some things that the average woman would do well to take to heart. But a mere man makes this great mistake: he takes the supposed follies of the women of his own family as his text, and preaches a sermon therefrom to all the world of women. As there are no two women alike, the moral he would convey is not grasped by all, and a mere man would only meet with scorn and ridicule from the great majority, who would thank their stars that *they* were not like "a mere man's" folks.

The book can be read in two hours, and is fully worth the time. The "replies" are more interesting than the text.

Geber. A Tale of the Reign of Harun al Raschid, Khalif of Baghdad. By Kate A. Benton. New York: Frederick A. Stokes Company. Price, \$1.50.

This is one of the finest novels of the year, and deserves to take rank in the list of books which outlive a season's popularity. The author has put a tremendous amount of painstaking research into her work, and at the same time preserved all the charm of a romantic story. The plot is full of incidents of the most thrilling kind, and the characters are drawn with a keenness of insight and a fidelity to nature which makes them almost human.

One follows the career of Rafi breathlessly, and as Geber tightens the evils about Harun al Raschid, one is almost inclined to tip-toe, so intense is the interest.

Lying Prophets. By Eden Phillpotts. New York: Frederick A. Stokes Co. Price, \$1.50.

Crude and tiresome in some respects, yet a book one would not put down until finished, though one would find himself skipping many pages of wordy descriptions. Days after you have read the book, the innate power of its author asserts itself, and you find yourself sadly speculating over its character and incidents. "Gray Michael" is a powerfully drawn character of the religious fanatic, but whether he or John Barron, his antithesis, is the "Lying Prophet," the reader can decide as best suits him. In this day of rush and worry and books galore, *Lying Prophets* is worth the time spent on its perusal.

Under Orders. Not His Own Master. By Mrs. G. S. Reaney. Chicago: Advance Publishing Co. Price, 75 cts.

A story in a diluted Sheldon style. There is very pious talk and very improbable incidents. It will, however, serve to give Sunday School children some idea of Tierra del Fuego, of which the most of us know but little. There is one sentence which settles the book's availability as far as Church Sunday Schools are concerned: "The rector gave the sick man what comfort lay within his power—Prayer Book comfort—not to be despised, but limited"!!! Thank you for the warning, dear Mr. Reaney. We will not invest.

The Minx. By Mrs. Mannington Caffyn. New York: F. A. Stokes Co. Price, \$1.50.

This is a novel with a "fetching" title, which is not borne out by the contents. A minx, according to Worcester, is, first, "a pert, wanton girl," second, "a she puppy." The heroine of the novel, though very disagreeable, is neither. She is a radical and an atheist, and a great deal of a fool. She allows a fine young man to think she loves him, and then after her wedding dress is ready, she coolly informs him that she loves another man, who has never asked her to love him, or ever hinted it to her. The

last pages of the story are rather mixed, but we manage to gather that she gets the "other man" at last, and the rejected one, the best of the lot, stands by at the wedding. The story is a little unusual in style, but is in no way very remarkable.

Questions of Conscience. By Antoinette Van Hoesen. Chicago and New York: Geo. M. Hill Co. Price, \$1.25.

A Julienne soup is one that has a little of everything in it—peas, beans, carrots, turnips, cabbage, etc. Now this novel is very like that soup. It contains murders, marriages, divorces, clairvoyant "seances," High Church clergymen, actresses, doctors, drunkards, Irish, Yankees, Virginians, Chicago afternoon teas, and one saint. It would be hard to explain how they are all mixed in, but they are, and it would be harder still to tell what its value is, when you have toiled through the many pages of the story. There is certainly no lack of interest, and everybody talks like a book, but after all, it seems to us dull, stale, and unprofitable.

Knights in Fustian. A War Time Story of Indiana. By Caroline Brown. Boston and New York: Houghton, Mifflin & Co. 1900. Price, \$1.50.

This story in a minor key of the "late unpleasantness," deals too much in facts to make a lively romance, which it assumes to be. Here are the Knights of the Golden Circle, that secret order in sympathy with the Southern cause, and whose leaders planned many dastardly things which were executed by their ignorant and unenlightened tools from the lower classes.

Dodd, the Grand Commander in Indiana, was foolhardy, fearless, and wholly without ordinary judgment, and his schemes met with some unpleasant reverses, and led to the calamitous death of many who foolishly trusted in his wheedling words. The hero, Frank Neal, has tremendous force and vitality, but uses up an unnecessary amount in arriving at his destination. In fact, the men are rather tame whom the author has chosen for her characters, but the women think deep thoughts, and suffer and endure sufficiently to please the most hardy woman champion. For instance, "How hard it was to bear their part was revealed in the blanched cheeks, the ashy lips, the hair whitened before its time, the eyes burning with the fires of anxiety or dulled by floods of unavailing tears, of those who watched and waited beside the hearthstone. Action fierce and terrible is not so deadly as this torturing quiescence;" and Lucetta Whittaker and Mrs. Bowles are full of the loyalty, each to her own cause, that commends them kindly to any who may make their acquaintance.

The Son of The Wolf. By Jack London. Boston: Houghton, Mifflin & Co. Price, \$1.50.

Mr. Jack London sends down from the frozen region of the North, what one calls, "Plain Tales of the Yukon," being reminded, likely, of Mr. Kipling. But Mr. London is no imitator, and has sounded an original note. No one since Gilbert Parker has told such great stories of the White Northland. Virile, fresh, and strong, brave, tender, and lion-hearted, are the men and even the women who have come out of "The White Silence," who are "The Sons of the Wolf," and "The Men of Forty-Mile." The toast to "The man on the trail," would stir the pulses of an Indian; and "The Wife of a King" was, if not a good wife, as good as her king deserved. Each of the nine seems better than the other, if such be possible, and the book is good for strong men to read.

The Parsonage Porch. Seven Stories from a Clergyman's Note Book. By Bradley Gilman. Boston: Little, Brown & Co. Price, \$1.00.

Here are seven short stories written by an old minister. Some of the stories have seen the light before in *Scribner* or *Harper*, but they are well worth perusing in this more permanent form. There is a faint odor of Hawthorne about them. "My old Silk Hat" is full of delightful humor, and "Willis the Dreamer" gives a new situation which is charmingly worked out. We have not the pleasure of knowing the author, but if style be any token of the man, we pronounce him a refined, delicate, genial soul, well beloved in his parish—if he has one.

The Cathedral Church of Carlisle. By C. King Eley. Bell's Cathedral Series. New York: The Macmillan Co. Price, 60 cts.

This is one of that excellent series of handbooks called "Bell's Cathedral Series," published by George Bell of London. Of course there are far more elaborate descriptions of the English Cathedrals, but they are also much more costly. This small volume places a vast amount of information within the reach of any one. Travelers making a tour of the English

Cathedrals will find this book and its fellows quite indispensable. It is crowded with illustrations of all parts of the Cathedral, which is, however, one of the least remarkable of the glorious English minsters.

Bulbs and Blossoms. By Amy Le Feuvre. Chicago: Fleming H. Revell Co. Price, 50 cts.

"An Easter Story," as it is called on the inscription of the pretty cover, is late for an Easter gift, this season, but it is good reading for Eastertide. While it is a book for children, it teaches the lesson of the Resurrection in a way to win the hearts of older readers as well.

Harpers' Guide to Paris and the Exposition of 1900. New York: Harper & Brothers. Price, \$1.00.

One of the best compendiums of this kind we have ever seen. It contains a wonderful amount of practical information, and it will go in any pocket, which is a great advantage. Why are Guide Books always bound in red? Is there a law requiring that color? The French phrases are well chosen, though sometimes rather stilted. We never heard a Frenchman say, *Faire une acquisition* for "To make a purchase." Travelers are recommended to put the book in their gripsacks.

A Woman's Paris. A Handbook of Every Day Living in the French Capital. Boston: Small, Maynard & Co. Price, \$1.25.

This is not a guide book. It could not be, for it is not bound in red. It is a dainty little volume written by a woman who knows her Paris, and is full of useful hints for a lone American woman going to Paris in this exposition time. The great attraction of the book is its strong common sense, its clear type, and its fine paper. It comes high, but it will repay a novice for the reading.

The Klondike Stampede. By Tappan Adney. Illustrated. New York: Harper & Brothers. Price, \$3.00.

One does not need a *Baedecker* who goes Klondiking with Mr. Adney's book under his arm, for no *Baedecker* of the Klondike will ever give the information Mr. Adney has so carefully sought and found, and the Harpers have so profusely and handsomely illustrated.

No expense has been spared to make the book accurate as to fact, and the amount of valuable information here stored leaves little to be desired, with Maps and Table of Statistics covering all possible questions a traveler or prospector could ask. We surmise Mr. Adney's book will become the standard reference volume on the Klondike region for many years.

Mr. Adney's narrative reads like a romance. His style is vivid and clear, and the story of the experiences and adventures in that marvelous land, under the bonds of the ice king's deadly clutch, will make most of us prefer to explore our Klondike by our own firesides.

American Inventions and Inventors. By William A. Mowry, R.M., Ph.D., and Arthur May Mowry, A.M. New York: Silver, Burdett & Co. Price, \$1.00.

This book tells the story of the gradual emergence from crude modes of living to advanced processes of heating and lighting, of raising and preparing foods, of providing comfortable clothing, of increasing facilities of travel, for the transmission of news and literature, and tells the story graphically and interestingly. The book is a departure from the ordinary, in that the subject, we believe, has not been treated in this way before.

The contents are separated into six parts, treating respectively of Heat, Light, Food, Clothing, Travel, Letters. Each chapter is subdivided. The chapter on heat, treats comprehensively of fire in Indian Homes, Colonial Homes, Chimneys, Fuel, Coal, Matches. The history contains numerous anecdotes and incidents, which illuminate the text. The illustrations are well selected and assist, to no little degree, the mind to retain the lesson.

As a supplementary reader for school children the book will be of great assistance.

The pretty *Nugget Series* continues to gather ore from rich mines. The last little volume is a collection of *Historical Nuggets*, being essays from Macaulay, Dean Stanley, Froude, Fiske, Armstrong, and Emerson. While drawn from different sources, and having a wide range, they illustrate the theme, viz., the true aim and method of artistic historical writing. New York: Fords, Howard & Hulbert. Flexible cloth, gilt top. Price 45 cts.

BELMONT. A Tale of the New South.

By VIRGINIA C. CASTLEMAN.

CHAPTER XV.

UPON a certain quiet residence street in Baltimore—that city beloved by the many Virginians who have been welcomed within its hospitable doors—is a large boarding house, that yet has a home-like air unusual to houses of its class. This is due to the character of the proprietress, as well-known for her large-heartedness as for her refined tastes. Here, naturally, gather many Southern people, both permanent and transitory guests of one who loves to welcome to her board the aristocracy of the old Dominion, her native state. It was within the walls of the Langley House that, not many winters since, Winifred Carey and her mother made their home. Two rooms on the third floor were sufficient for their needs—a bedroom and a sitting-room; the latter, also a temporary studio. Simple in their tastes, and generous to others not so fortunate as themselves pecuniarily, the mother and daughter found in this new home the requisites for a quiet, happy life amid refined surroundings. Winifred, hard working as ever, had yet grown sociable enough to make many friends in this congenial atmosphere. Her cordial manner, in which was yet a tinge of reserve, and her winning face, attracted to her all with whom she came in contact. One bitter lesson of the past had given to her nature just the subtle charm it needed—the sympathetic heart, the ready hand to do another some service in the battle of life.

"I trusted once to reason," she was wont to say, "and it played me false. It made me lose one golden opportunity which may not be redeemed. Now, I will trust *God*, and the honest impulse of my heart."

Reader, hast thou never lamented a "golden opportunity" lost? Be swift, then, to speak the gentle word, to do the kind deed, to give the touch of human sympathy ere it be too late. The present moment only is thine own, for good or ill.

Winifred Carey was sitting at her artist's easel one day—it was during the holiday season—when a card was brought to her door. She smiled brightly at the sight of Basil Willoughby's name. It was some years since she had seen this young man, who would ever hold a warm place in her affection, for had she not in a sense helped to mould his boyhood into the strong young manhood, which gave promise of a noble career?

This thought passed through her mind as she waited for Basil to come upstairs, where she knew he would feel more at home than in the large, mirror-lined parlors below.

"Ah, Basil, it is needless to say you are welcome! Stand a moment, there in the light, and let me look at my 'university man'!"

"Isn't that enough?" he asked, his dark complexion flushing slightly under her earnest gaze. "Have I changed much?" he asked, abruptly.

"Yes, you have changed, Basil; but, of course I should have known you anywhere."

She did not tell him she thought he had developed into a distinguished-looking man; but she smiled as she motioned him to a seat on the divan near her.

"You are looking well, Miss Winnie. You haven't changed a particle since I first saw you, nine years ago."

"Basil, you are not good at flattery. Your voice does not ring quite true. Don't you know it is impossible to live through nine years—as I have lived—and not change?"

"I *did* think it impossible until a few moments since. Now, I doubt my senses; but they are in good condition, so far as I know."

"Foolish boy! But I want to talk to you about your university life. Letters are unsatisfactory at best. They leave so much unsaid."

"What haven't I told you that you would like to know? Ah, I have it! Here's our class book. I had almost forgotten it. I brought it on purpose for you to look at."

"Yes, that is beautifully gotten up; but where are the medals you are hiding from me? Your magazine tells me your secrets, you see."

He turned back the lapel of his coat, and displayed the glit-

tering gold badges concealed upon his vest, laughing in a pleased, embarrassed way.

"I knew you were going to ask for them, so I pinned them in there. They're not such great value, you know."

"I know they represent hard work," she answered gently; then added: "You know, Basil—or rather, you do not know—I had but one real fear for you; and now my mind is at rest."

He looked up quickly, as if to fathom her meaning.

"There was a rapid brilliancy in your mind as a boy, which enabled you to excel in everything you undertook. But I feared lack of steady application might mar your college career. I realize what temptations you have passed through."

"Yes," he answered slowly, "there are great temptations; but," and he raised his head proudly, even as a smile played over his strongly intellectual face, "what is a man worth who cannot meet temptation? Not that I have always stood firm against it," he continued, "for it sometimes has subtle charms in disguise; but I am still a champion of the New South, Miss Winnie."

It was her turn to laugh now; yet how proud she was of this young scion of her state!

"I am very proud of you, my Basil," was all she said; for she did not wish to spoil him with flattery.

Meanwhile, his observant eyes had wandered around the room—something of the boy artist was in him still, though he had long ago given up "attempts at art," as he styled his early efforts—and he noted one and another familiar scene in the pictures which adorned the walls of the tastily furnished room; a rude log house, in pen and ink sketching, hid itself in a dim corner from all but friendly eyes; not far from it, and near the artist's easel, was a small, exquisitely finished oil painting of certain autumn berries which he knew. Other more pretentious paintings would have attracted the stranger's eye; but Basil knew which to value most.

"You do not easily forget," he said, in a low voice; but almost regretted his words, such a look of anguish passed swiftly over Winifred's fair face.

"No, I do not forget, Basil; but neither do I allow memory too great a power over my life. I am a busy woman, as of old; and oh, Basil! you don't know how sweet it is to have my dear mother all to myself! I am quite jealous even of her friends in the city. They claim her often for a quiet hour or so, and she seems very happy here. She is out this afternoon, and will be sorry to miss you."

"I shall come in often the few days I am here, Miss Winnie," he replied, and then he looked at her in a certain fixed, slow way.

"Basil, you have something on your mind. Would you like to 'empty it,' as you used to say in the Belmont days?" asked Winifred, smiling.

But Basil did not smile. On the contrary, an unusually stern expression came into his deep set eyes.

"It is about Belmont," he began. "Miss Winnie, it seems a little strange to me you have never enquired as to whether my cousin left any will."

"I *could* not, *then*, Basil; and later, it seemed to me so trivial a thing compared to—but I should like to hear anything you have to tell me, Basil, if it is not asking too much. To speak the truth, there have been moments when I have longed to ask you more. I can bear to hear whatever you have to tell me, dear boy."

She spoke with eagerness, and the brilliant crimson, indicative with her of strong emotion, dyed her cheeks.

"To go back to the beginning, then," said Basil, "Dolph *did* leave a will. It was drawn up but a week before his death. It seems he had given up the hope of marrying you, although his love never wavered."

Basil paused a moment and fixed his eyes upon the pen and ink sketch, which seemed to make the past more vivid to him.

"That accounts for the wording of the will, which says that in the event of his dying without issue, the property at Fort Cliff (he had made the final payment before his death) should come to me."

"Oh, Basil, I am so glad!" interrupted Winifred.

He went on with his narrative in the same grave way.

"That is all right, as far as it goes. I think Fort Cliff should be yours; and oh, I had almost forgot; Dolph asked me just before he died to keep the picture of the arbutus, which I did. The Hermitage, you remember, was not his, strictly speaking: he simply had a life interest in it; and, of course, the land reverts to the Belmont estate."

At this point the young man hesitated, and a painfully

embarrassed look overspread his open countenance. Winifred interposed.

"Do not tell me more, Basil, if it pains you. I am quite satisfied."

"But there is more that you must hear, painful as it is to me to narrate," and Basil nerved himself to proceed.

"Of course I was aware of what I have told you some time ago, and only waited for my twenty-first birthday to make this explanation to you; but when I was at Belmont last week something occurred which was the real cause of my coming on to Baltimore."

Winifred was grave enough now. Were old suspicions to be verified at last?

"Strangely enough, it was Judith who brought the matter to light. You remember what a turn Judith had for rummaging as a child?"

"Distinctly," was Winifred's reply, in a rather emphatic tone. Basil winced, but continued drily:

"Well, she has not improved in that respect more than in others. It is useless, Miss Winnie, for me to try to conceal from you, that Judith is not a congenial sister to me; and she alone, of us children, has always had access to my mother's room. Oh, I cannot tell you too briefly, dear Miss Winnie, what a disgrace has fallen upon us. My father feels it as keenly as I do. There is another will of our grandfather Maynard, of later date than the first, leaving the whole estate to Dolph, his favorite grandchild."

"Impossible!" Winifred got up and walked the length of the room twice before regaining composure; but there was a flash in her eyes which Basil well remembered.

"You do well to be angry," he groaned. His own face was pale with emotion. The sight of his misery recalled Winifred to herself—her tender-hearted self—again.

"Basil, dear, don't take it so to heart. You are not responsible. Your honor is unstained."

"My honor! And my own mother the wilful cause of all Dolph's poverty and privation and suffering! Oh, Miss Winnie, can a man dare hate his own mother?"

Winifred laid her hand upon his bowed head.

"No, Basil, a man dare not hate his own mother, no matter what the provocation; but he may hate his mother's sins."

"I do! God knows I do! And I would to God it were possible to restore every acre of the land, every cent of the money, inherited in that vile way."

"Basil, it is too late to make such reparation possible." Her own voice trembled over that "too late." "But there is one consolation; the estate was land poor, as Mr. Carlton often told me, and he would have been obliged to sell it, in all probability."

"I do not think so," replied Basil, moodily. "You know what energy Dolph had, and everything against him in the way of health and means to carry out his plans. Why, I have heard men say he was one of the best farmers in our section; and the worst of it is," he said, his voice sinking lower than ever, "I am the wretched inheritor of Belmont."

"You mean that Mr. Carlton's will leaves all his possessions to you, not only Fort Cliff?"

"Yes."

It was then that a rare and radiant smile came into Winifred's face, which Basil, looking up, saw as glorified by some holy light.

"Basil, my dear Knight, this good redeems all the evil which preceded. Think, dear boy, that it would have been Dolph's heart's desire to know that you would one day own Belmont. You, who only could carry out his wishes for the glory and the honor of the New South we love, and which he loved also. Do you not see that even this disgrace may bring a noble future for Belmont?"

"I see," he answered, "but one thing omitted from the glowing picture."

"And that?"

He was looking very searchingly into Winifred's face—this young man, who was always old for his years.

"I see what might have been not many years ago—for you and Dolph. I see a woman devoid of mean worldliness, who would have reigned in noble fashion queen of my cousin's home and heart. I see her without one revengeful feeling for the happiness she has lost through a malicious friend."

"Hush, Basil, you must not!" but Basil continued speaking:

"Without one longing for wealth which is hers by every moral right, if not in the eyes of the law."

"Basil, you forget one most important point. If Dolph

had owned Belmont, if your father had not gone there to live—remember, too, he paid for half the estate—I should never have gone to Belmont, and would never have known Mr. Carlton. So, you will recognize the fact that I am out of the question entirely, please; and, dear boy," she added, beseechingly, "there is one thing more to be remembered—Sir Dolph and I would rather have known and loved each other, even those few short years, than own all the money and the land in the state of Virginia."

Basil was deeply moved. It was some moments before he spoke again.

"I fear I am tiring you," he said at length, in an unsteady voice.

"Never that, Basil. Your presence never tired me even in the old days, and now that you have told me these things—which we will keep secret between us always—it is a comfort to have you with me."

Basil's eyes brightened.

"You were always patient with me. Let me tax that patience a little longer, while I have you to myself. You know Ellen Lee is married and well provided for at Rowland Hall; and Ralph is in the army—he has drawn out his share of patrimony long since; and I want my father and mother to go on living at Belmont. As you say, no one else need know the secret, since the loss cannot be repaired—and I—"

"You will finish your course at the University of Virginia, Basil; and then you will take your place as a lawyer in your native state, your own county, Basil, and probably be sent to the Legislature in a short time, as your talents deserve—"

"I had not quite finished, I think, Miss Winnie," and a peculiar intonation of the voice caused Winifred to stop speaking and look up. Yes, she had to look up now—into Basil's face.

"I had thought out the course you plan, somewhat; but you know a man must work out an individual career—must do his own thinking!"

"You are right, Basil. Pardon my seeming to bias your decision."

Then Basil smiled.

"Will you forget for a moment that you remember me as a boy, and try to think of me as a man?"

"It will not be hard to do," she said humbly, and feeling a certain awe at his sudden dignity.

"I was twenty-one, you know, my last birthday. I will graduate next year in the law course. Don't you guess what I am longing to say?"

"No, Basil, I am quite in the dark."

"I never knew you to be so obtuse," he exclaimed, with a short laugh. Then his meaning flashed upon her. He saw that in the sudden flush which swept over her face.

"I have thought of a plan," he continued, watching her narrowly, "but it must meet your approval first."

She made no reply.

"I thought of building the new house at Fort Cliff, as Dolph intended—you see, I knew his secrets—and then, some day, when I get a practice, or if my father needs me to take charge of Belmont, to ask you to share with me—what is yours by right. You do not think me foolish, or wild, Miss Winnie?" For answer she looked at him with a strangely soft light in her eyes, and said gently:

"No Basil, your words are neither foolish nor wild; for they are prompted by a noble heart, by unselfish motives. But you know, dear Basil, as you said a few moments since, I do not easily forget."

"Then," he said, "you will remember that I have always loved you—even before Dolph did."

"And I love you, Basil, but as I would love a very dear, younger brother. I appreciate your words, and hope yet to see Belmont the 'beautiful mountain' of our hopes, and Fort Cliff the home of your happy bride; but, Basil, the New South is progressive; you must seek a young and joyous love among its many sweet and noble maidens."

"I have sought," he said, "and I find in none the same sweet charity, the sympathetic heart I find in you. Do not answer me, now; but wait a few years—"

"Yes," she answered, a glimmer of her old fun-loving self in her sparkling eyes, "we will wait a few years, Basil! In the meantime, I shall be going abroad to complete my studies."

Basil replied, rising, with an answering smile upon his face: "I am satisfied to trust my answer to the years! Good-bye, for this time, Miss Winnie."

"You haven't asked about my niece, Floy Gresham. Do you remember her, Basil?"

"The one who should have been named for you, and wasn't?" he asked, with sudden interest.

"Yes, I am sending her to college, Basil, to Wellesley; but she is in the city, now, for a few days with me. If you call around to-morrow afternoon, we will have a cosy tea in this sitting room; and Mother will be here, too."

"Thanks. I will come with pleasure," he said in leaving. As he went down in the elevator a sudden thought came to him, which he almost spoke aloud:

"She thinks I will change. She doesn't yet know Basil Willoughby."

Winifred Carey, left alone in the twilight, mused long over what had transpired.

"If any one could fill Dolph's place—if any one could!—it is Basil,—dear, generous, loving Basil."

Then she smiled softly:

"Yes, we shall see what my Wellesley girl—my Floy—can do for the young heir of Belmont!"

[THE END.]

[The serial story which will begin next week and which will run through three numbers, is a story of Maryland entitled "Uncle Pan", and is by Emily Paret Atwater.]

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THE FAMILY FIRESIDE
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AN ITINERANT HIGHER CRITIC.

BY THE REV. F. C. H. WENDEL, PH.D.

THE other day there stopped at the rectory one who evidently was a high private in the great army of the unwashed, and asked for something to eat. He was a great, strapping fellow of between thirty and forty.

"Why don't you work?" my mother asked him, "then you would have plenty to eat."

"Well," he expostulated, "a feller can't always get work."

"You know the Bible says, 'If a man will not work, neither let him eat.'"

"Yes," replied this higher critic of the wayside; "but the Bible don't always tell the truth. It's full of lies."

"Then you don't believe in the Bible?"

"No."

"You don't believe in God, either, then?" was the next query.

"Wa-a-ll," the fellow drawled, "I don't know."

"There is plenty of work to be had on the farms, now," observed my mother.

"No one'll give me work."

"Well, I wouldn't either, to such a dirty fellow. Just look at your hands. They are black, and so is your face. Why don't you wash them in a brook? Water don't cost anything."

The tramp looked at his hands. "That's so," he admitted, "water don't cost nothin'."

"I haven't got much in the house, and this is all I can give you," said my mother, handing him a biscuit.

"Well," remarked he, "that's better than nothing."

And thus we see how the noble science of Higher Criticism, combined with its true ally, Agnosticism, is percolating through the masses, and has already reached the "submerged tenth" and become part of the stock in trade of the crude philosopher of the wayside.

THE PASSING OF THE SHAKERS.

EVERYBODY has heard of the Shakers, but not one in a thousand otherwise well informed Christians could tell off-hand what their origin, belief, or aim. They are the oldest of our communistic societies, and were founded by "Mother Ann," who was born in Manchester, England, in 1736, and died in this country in 1784. She was one of the most erratic of the Quakers in their most erratic days. Her followers learned to regard her as a second incarnation of Christ. The particular tenet which came to be considered their distinctive characteristic was the belief that only by living the life of a celibate could one be restored to the proper relation Godward. Those who joined "Mother Ann" in her belief and joined in her peculiar modes of worship were noted for "unusual and violent manifestations of religious fervor." As her converts were at first wholly from the ranks of the Friends, or Quakers, they came to

be called "the Shaking Quakers." This was popularly abbreviated to simply "the Shakers." They call themselves "The Millennial Church, or United Society of Believers." Beside accepting the strictest celibacy they practise the community of goods, holding all their possessions in common. Their first family home was built in 1785, and four or five years later they had eleven communities in operation. New Lebanon, New York, has been their best known establishment, and from it have gone forth their chief articles of trade, garden seeds and family remedies. The world has taken little interest in the strange medley of mysticism they have taught, but has been curiously attracted by their peculiar method of worship, which reminds one of the old Phyrrie dance of the Greeks or the more modern rhythmical movements of an Indian Corn Festival. They practise neither baptism nor the Lord's Supper, following in this the customs and convictions of the Friends, from whom they constitute an offshoot. They hold certain views as to the intercourse of the living with the dead, which reminds one of the teachings common among the Spiritualists of the '50's. In 1870 the Shakers had 18 communities with about 9,000 members. In 1890 these had shrunk to 15 organizations with 1,728 members. Although the number of societies continues about the same, they have become so reduced in number that they can muster an enrollment of but about 1,000 souls. A new member is seldom received, and those that remain are mostly far advanced in life and must soon pass off the stage of action. Except for the commercial value of their properties, which must be considerable, they would doubtless have disbanded before this.—*The Interior.*

HOUSEHOLD HINTS.

Food may be kept hot by covering and setting in a pan of hot water.

A little kerosene mixed with starch gives a gloss to collars and cuffs.

Grease may be removed from woolen goods by sponging the same with strong, cold coffee.

Furniture may be relieved of ink stains by applying a solution of nitre and water with a brush.

Stone or marble hearths should be rubbed with pumice stone and soap, and rinsed carefully afterwards.

Fine laces may be cleaned by being packed in wheat flour and allowed to remain twenty-four hours.

Two parts of crude oil and one part of turpentine removes white spots from furniture and makes as good a polish as one can desire to have.

The old-fashioned rose geranium beloved by our grandmothers keeps flies away. A moderate sized geranium shrub is said to be so disagreeable to flies that they avoid its neighborhood, and two of these plants in a room will drive them out altogether.

To renovate an old chair, upholster in a richer stuff of a single color, and then gild its frame and decorate the four seat corners and top with silk cord, ending in pompon tassels. Or paint in enamel colors and gold, and upholster with movable cushions and head-rest made from heavy remnants of prettily colored damask.

It is not well to follow the caprices of fashion in decorating your home. In the matter of wall paper, for instance, take into consideration the size and location of the room. If it receives the cold north light, use a warm-tinted paper, while a gray paper may look better in a room with a southern exposure. A delicate, retiring wall enlarges a small room, while a flaring, bold design contracts the apartment unto suffocation.

CLEANING DECANTERS.

USE chopped potato parings or tea leaves for cleansing decanters. They may be made beautifully bright by shaking them about after putting into them a little soapy water and a handful of shot; but shot should never be used for this purpose, as there is always the risk of lead poisoning from any particles of lead left adhering to the glass.

THE HOUSEHOLD USE OF BORAX.

BORAX is one of the most useful things to keep in the house. It is one of the best agents for softening water for domestic use in the laundry, kitchen, and bathroom, though it must not be used for softening water which is to be drunk or used for cooking, as taken internally it has a specific medicinal effect. The water may be softened on a small scale by putting a small quantity into an ewerful of hot water over night. There is no greater comfort for anyone on a tour traveling in a limestone district than a small box or packet of borax, for by its use the effects of hard water on the skin are quite neutralized. It may be used either as a substitute for or in conjunction with soap, the proportion being a handful of borax to nine or ten gallons of water, and it has the advantage over soda in not spoiling colored clothes.

Church Calendar.

- May 1—Tuesday. SS. Philip and James (Red).
 " 2—Wednesday (White).
 " 4—Friday. Fast.
 " 6—3d Sunday after Easter (White).
 " 11—Friday. Fast.
 " 13—4th Sunday after Easter (White).
 " 18—Friday. Fast.
 " 20—5th Sunday (Rogation) after Easter. (White).
 " 21—Monday. Rogation Day. Fast. (Violet).
 " 22—Tuesday. Rogation Day. Fast. (Violet).
 " 23—Wednesday. Rogation Day. Fast. (Violet). (White at Evensong).
 " 24—Thursday. Ascension Day (White).
 " 25—Friday. Fast.
 " 27—Sunday after Ascension (White).

Personal Mention.

THE address of the Rev. H. J. BROWN, D.D., is changed from 1705 Milam Street, to 1205 Hardy Street, Houston, Tex.

THE address of the Rev. E. T. DEMBY is changed from Mason, Tenn., to 1322 Highland Avenue, Kansas City, Mo.

THE Rev. FREDERICK C. JEWELL, of Oconomowoc, Wis., has received a call to Christ Church, Pottstown, Pa.

THE Rev. HENRY M. KIRKBY has been elected rector of Emmanuel Church, Islip, L. I., and will take charge of the parish on May 20th.

THE Rev. WILLIAM M. PETTIS, D.D., rector of St. Paul's Church, Memphis, Tenn., has resigned to take up educational work in Washington, D. C., where he will remove with his family, about June 1st.

THE address of the Rev. W. H. H. ROSS has been changed from 531 Van Buren Street to 68 Farwell Avenue, Milwaukee, Wis.

THE Rev. LAWRENCE SIDNEY SHERMER, formerly of Putnam, Conn., has accepted a call to St. Paul's Church, Batesville, Ark., and is to be addressed accordingly.

THE Rev. WILLIAM WALTER SMITH, M.D., is to be addressed at 25 West 114th Street, New York, until further notice.

THE Rev. P. B. STAUFFER has resigned as rector of St. Clair and Minersville, Pa., to accept a call to a church in Alabama, to which state he will remove June 1st.

THE Rev. COLIN C. TATE is to be addressed, Church Club, 510 Masonic Building, Chicago, Ill.

THE Rev. WILLIAM WATSON, formerly of Christ Church Cathedral, St. Louis, Mo., has become assistant at All Saints' Church, Orange, N. J.

DIED.

DARROCH.—At his late residence, Hoosick Falls, N. Y., on Tuesday, April 24th, JOHN DARROCH, for forty years a vestryman of St. Mark's Church. R. I. P.

HAYMAN.—On Thursday, May 3d, JOEL HAYMAN, aged 73 years, for many years warden and vestryman of St. Mark's Church, South Milwaukee, Wis.

"Grant to him, O Lord, eternal rest,
 And let light perpetual shine upon him."

LITTLE.—At Hannibal, Missouri, Friday, April 27th, after a brief illness, HENRIETTA NEVIN, beloved wife of the Rev. Edward Porter LITTLE, rector of Hannibal, and youngest daughter of Thomas Conway Grimshaw, Esq., of Pittsfield, Illinois. Aged forty years and one month.
 "Eternal rest grant her, O Lord, and let light perpetual shine upon her."

NEWBOLD.—On Monday morning, April 9th, of pneumonia, REBEKAH CLIFFORD, eldest daughter of the late Charles and Rebecca Pemberton NEWBOLD.
 "Until the day break."

RAWSON.—At Milwaukee, Saturday, May 5th, ELIJAH RAWSON, for many years a member of St. John's Church, Milwaukee, in his 88th year.

RICHARDSON.—Entered into Life Eternal, in Louisville, Kentucky, April 23d, THOMAS MORGAN RICHARDSON, beloved son of Bettie M. and the late Edmund T. Richardson.

"Grant him, O Lord, eternal rest, and let light perpetual shine upon him."

MEMORIAL RESOLUTIONS.

MINUTE ADOPTED BY THE EXECUTIVE COMMITTEE OF THE ARCHDEACONRY OF QUEENS AND NASSAU.

The Executive Committee of the Archdeaconry of Queens and Nassau desire to place on record their sense of the heavy loss which the Archdeaconry has sustained in the death of Mr. Augustus Rapelye; a member of this Archdeaconry and an active member of its Executive Committee, since the Archdeaconry began its organized life.

Wise in council, progressive in all plans which had promise of success, generous in large personal gifts to the Archdeaconry through the channel of parochial offering, constant in his attention upon all the meetings of the Archdeaconry and of the Executive Committee, genial and kindly in his bearing towards all our members, and full of interest in every effort of missionary endeavor, Mr. Rapelye made a place in our missionary life which could be filled by no man but himself. His interest in missions never flagged, and his constant contributions towards them, though made in secret, never failed.

One of his bequests insured the perpetuity of St. Mary's Chapel, Laurel Hill.

In his personal life he was modest, unassuming, and gracious in his bearing towards all men. He was a humble-minded and sincere Christian, an ardent and thorough-going Churchman, and a firm believer in the Church's order. Mr. Rapelye inspired affection as well as respect, and we feel as if we had all lost a dear and personal friend.

We, therefore, make sad and sincere record of our sense of personal loss and of the great loss which the entire Diocese has sustained in his death.

We confidently believe that he has entered the Paradise of God as a true believer and lover of Jesus Christ and a loyal and devoted member of this Holy Church. We make record of our gratitude to God that our Diocese has been honored by such a life, and pray God to "grant us grace so to follow His Blessed Saints in all virtuous and Godly living that we may come to those unspeakable joys which He has prepared for those who unfeignedly love Him."

WM. R. GRIFFITHS,
 G. WEBSTER PECK,
 KIRKLAND HUSKE,
Committee.

Flushing, L. I., April 21, 1900.

At a regular meeting of the Archdeaconry of Queens and Nassau, held in St. Paul's Church, Glen Cove, L. I., Wednesday, April 25, 1900, the above minute was adopted, by a rising vote, as expressing the feelings of the members towards their late associate, Mr. Augustus Rapelye.

G. WEBSTER PECK,
Secretary.

ORDINATIONS.

DEACONS.

MICHIGAN. At the Church of the Transfiguration, New York, on Sunday, April 29th, CHESTER WOOD, of the Diocese of Michigan, by the Bishop of Nebraska, acting for the Bishop of Michigan.

SPRINGFIELD. On Monday, April 30th, in St. Paul's Pro-Cathedral, the Bishop of Springfield ordained to the Sacred Order of Deacons, CHARLES BARNES WILLIAMS, Ph.D. The candidate was presented by Archdeacon Frederick W. Taylor, who also preached the sermon. Rev. Alexander Allen and Rev. Charles J. Shutt, of Springfield, assisted the Bishop. The Rev. Mr. Williams is a graduate of Princeton College and Seminary, and was until recently the pastor of the Presbyterian congregation in Lexington, McLean Co., Illinois.

GENERAL THEOLOGICAL SEMINARY.

PROGRAMME FOR COMMENCEMENT WEEK.

Saturday, May 26. 3 to 6 P. M., General reception of the Alumni and friends of the Seminary in Hoffman Hall, to view the new buildings. Tea will be served at five o'clock.

Monday, May 28. 8 P. M., Baccalaureate Sermon in the Chapel by the Rt. Rev. A. N. Littlejohn, D.D., LL.D., Bishop of Long Island.

Tuesday, May 29. 2 P. M., Annual meeting of the trustees. 8 to 10 P. M., Reception in the Deanery.

Wednesday, May 30. 7 A. M., Holy Communion. 8:30 A. M., Morning Prayer. 9:30 A. M., Dedication of Hoffman and Eigenbrodt Halls in Hoffman Hall. Address in the Chapel by

the Rev. Morgan Dix, D.D., D.C.L., rector of Trinity Church. 11 A. M., Commencement Exercises in the Chapel. 1:30 P. M., Commencement Dinner in Hoffman Hall.

The Alumni, Trustees, and Clergy are requested to meet in the Library for the Dedication and Commencement Exercises at 9:15 and 10:45 A. M. The Clergy will kindly bring their robes.

As the completion of these new buildings is a marked era in the history of the Seminary, it is hoped that there will be a large gathering of the friends of the Institution.

EUGENE AUG. HOFFMAN,
Dean.

APPEALS.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY, the Church Missions House, 231 Fourth Ave., New York. Officers: RIGHT REV. THOMAS M. CLARK, D.D., *president*; RT. REV. WILLIAM CROSWELL DOANE, D.D., *vice-president*; REV. ARTHUR S. LLOYD, D.D., *general secretary*; REV. JOSHUA KIMBER, *associate secretary*; MR. JOHN W. WOOD, *corresponding secretary*; REV. ROBERT B. KIMBER, *local secretary*; MR. GEORGE C. THOMAS, *treasurer*; MR. E. WALTER ROBERTS, *assistant treasurer*.

This society comprehends all persons who are members of this Church. It is the Church's established agency for the conduct of general missionary work. At home this work is in seventeen missionary districts, in Porto Rico, and in forty-three dioceses; and includes that among the negroes in the South, and the Indians. Abroad, the work includes the missions in Africa, China, and Japan; the support of the Church in Haiti; and of the presbyter named by the Presiding Bishop to counsel and guide the workers in Mexico. The society also aids the work among the English-speaking people in Mexico, and transmits contributions designated for the other work in that country.

The Society pays the salaries and traveling expenses of twenty-two missionary Bishops, and the Bishop of Haiti; 1,630 other missionaries depend in whole or in part for their support upon the offerings of Church people, made through this Society. There are many schools, orphanages, and hospitals at home and abroad which but for the support that comes through the Society, would of necessity be abandoned.

The amount required to meet all appropriations for this work to the end of the fiscal year, September 1, 1900, is \$630,000. For this sum the Board of Managers must depend upon the voluntary offerings of the members of the Church. Additional workers, both men and women, are constantly needed to meet the increasing demands of the work (both at home and abroad).

The Spirit of Missions is the official monthly magazine—\$1 a year. All information possible concerning the Society's work will be furnished on application.

Remittances should be made to MR. GEORGE C. THOMAS, *treasurer*.

All other official communications should be addressed to the Board of Managers, Church Missions House, 231 Fourth Ave., New York.

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

MISCELLANEOUS.

FOR SALE.—A priest will sell to any brother priest or to Church Guild, two Chasubles without blemish. One in *green serge*, fine material, the other in *lansdown (silk and wool)*. Orphreys of *silk*, outlined in gold. Price, only \$7.50, purchaser paying carriage, C. O. D. Only chance. Address, G. G., LIVING CHURCH office.

WANTED.—Position as matron or working housekeeper in a school or institution of some kind. Have had ten years' work in one school. Can give reference as to executive ability and management of servants. Address, G. E., care THE LIVING CHURCH.

YOUNG WOMAN, teacher of piano, desires position as companion or governess for the summer. Address B. B., 399 Brady Street, Milwaukee, Wis.

BOOKS RECEIVED.

E. P. DUTTON & CO.

A Popular History of the Church of England. From the earliest time to the present day. By William Boyd Carpenter, Bishop of Ripon. 1900. Price, \$2.50.

THE CHURCH AT WORK

ALASKA.

P. T. ROWE, Miss. Bp.

The League of the Holy Name.

THE Alaska League of the Holy Name has been established with the purpose to fulfil our Lord's command in extending His kingdom, uniting in the bonds of fellowship all who are laboring or desire to labor for the Church Missions and Missionary Institutions in Alaska. The immediate work of the league is to maintain the *Alaskan Cross Bearer*, the newly established mission paper, and secure by its means and other agencies, friends and contributions for the Alaskan work. Bishop Rowe is the warden, and the Rev. James G. Cameron, missionary at Skaguay, is secretary and treasurer.

ALBANY.

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

Church Burned—Chaplain at Penitentiary.

TRINITY CHURCH, Claverack, was destroyed by fire, which originated during the eleven o'clock service on the morning of Sunday, April 29th, from a defective flue. Notwithstanding that the flames spread very rapidly, the whole congregation escaped without injury. Flames soon caught the wooden spire and spread to the roof, after which the whole structure was a mass of flames. A portion of the altar furnishings and cushions of the pews were saved, but the organ and heavy furniture were completely destroyed. The church, organ and fixtures, were insured for \$2,900, which will only partially cover the loss.

AT THE County Penitentiary, the Rev. A. R. B. Hegeman, rector of the Church of the Holy Innocents, Albany, has been appointed chaplain. This is the first appointment of a Church clergyman in many years.

CENTRAL NEW YORK.

F. D. HUNTINGTON, D.D., LL.D., L.H.D., Bishop.

Clericus—Improvements at Dexter.

THE Clericus met at the residence of the Rev. J. Sanders Reed, D.D., of Watertown, on April 30th. The principal subject discussed was Shakespeare as a Christian, which was the topic of a paper presented by the Rev. Dr. Egar, rector of Zion Church, Rome.

AT ALL SAINTS' Church, Dexter, the church building is being repaired throughout, the exterior being considerably remodeled, new windows and new doors being added.

CHICAGO.

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

Woman's Auxiliary—Northern Deanery—Rockford—Chicago Items.

THE May meeting of the Chicago branch of the Woman's Auxiliary was held in the Church Club Rooms on the 3rd instant, and was one of intense interest. Those present were acquainted by the President, Mrs. Lyman, with the arrangements already made for the annual meeting to be held in Trinity Church, May 31st. She announced that Bishop Anderson would preach in the morning, and Miss Emery of New York, the General Secretary of the Woman's Auxiliary, would speak at the afternoon session. An address by the Rev. J. Addison Ingle of Hankow, China, was the feature of the meeting. Mr. Ingle was happily introduced by the Rev. E. M. Stires of Grace Church, who referred to the old school ties that existed between them, and to their almost lifelong friendship. Mr. Ingle spoke more particu-

larly of the women in China. He mentioned their inferior social standing, their lack of intelligence, and their extreme timidity. To reach the women at all, a particular speech, simple in character and primitive in idea, must be learned. The feminine portion of China is unable intellectually to grasp thoughts clothed in the language of the men. The Chinese *patois*, men, generally speaking, do not care to learn, nor, owing to the rigid separation of sexes, could it be made effectual by them if they did master it.

Mr. Ingle said the greatest need, therefore, the Church had in China, was women workers, both native and foreign; the former to reach the masses of womankind, the latter to supervise the former. He recounted many instances where a Christian foothold might have been gained in families of note had there been women workers to take advantage of the opening made through the sons and father. The work for men had grown apace, but the work for women had remained stationary for many years.

Mr. Stires said he could not allow the opportunity to go by of mentioning the successes of the Mission Station at Hankow. Mr. Ingle, he knew, had personally baptized 1,000 persons.

The Rev. Chas. Scadding of Emmanuel Church, La Grange, said the prayers at noon-day. The offertory was for the general fund of the Auxiliary, and the roll call showed the presence of 38 members, representing 19 branches.

THE Northern Deanery of the Diocese of Chicago (Rev. Dr. B. F. Fleetwood, Dean), met in Belvedere on May 1st and 2nd, all but two members being present. The programme was carried out without a change, and was as follows:

Tuesday, May 1st, 7:30 P. M., at Trinity Church—Evening Prayer and addresses. Topic, Daily Religion: (a) Personal, Rev. J. H. Dennis, Savanna; (b) For Others, Rev. N. B. Clinch, Rockford; (c) Corporate, Rev. J. C. Sage, Dixon.

Wednesday, May 2nd—Holy Communion at 8. A. M.; Morning Prayer and address by Rev. S. J. Yundt, Galena, 10. A. M. A business session followed.

FROM Emmanuel Church, Rockford, the gratifying information comes, that during the past year the parish funds have been nearly twice as large as those of the year before, and that the Easter offering was \$1,040, where the usual average has been about \$300. There were ninety communicants at Easter. The floating debt of \$850 has been cleared off, and the outlook for the work of the coming year is very bright. The parish is bereaved in the loss of Mrs. Sarah T. Blakeman, who died on April 19th. It is said that her will contains a bequest of \$500 for the parish.

ON THE Third Sunday after Easter, Bishop Anderson confirmed a class of 115 at St. Peter's Church (Rev. F. Du Moulin, rector). Of these 40 per cent. were males and a large number adults. This is the largest class there has been in the city. St. Angarius' comes next, with 93.

FIVE very well attended meetings for men have been held in weekly succession at the Church of the Epiphany, with addresses on the following subjects: 1st, Personal Purity, by the Rev. W. White Wilson; 2nd, Purity in Politics, by the Hon. R. S. Tuthill; 3d, Purity in the Commercial World, by the rector. This address was to have been given by Mr. J. W. Johnston, but he was unavoidably detained. 4th, Purity from a Medical Standpoint, by Dr. Daniel R. Brower; 5th, Purity

in the Religious World, by the Rev. J. S. Stone, D.D.

ON SUNDAY last the Rev. Jos. Rushton, L.H.D., preached at St. Paul's Church, Kenwood, on behalf of Diocesan missions. The congregation gave a pledge of \$550 for that purpose. Yesterday the Rev. J. M. Chattin, city missionary, preached at the Church of the Ascension for the same cause, and received a pledge of \$250.

ON MONDAY, May 7th, the regular meeting of the Round Table was held in the clergy house of the Cathedral. The subject of the paper read was "The Diaconate and Serving of Tables," by the Rev. J. M. D. Davidson, of Edgewater.

THE sisterhood of St. Martha, of St. Peter's Church, donated and made 50 veils for the Confirmation class.

A HANDSOME stole for the Trinity season was presented to the Rev. H. C. Granger, the assistant minister of St. Peter's Church, by the Altar Chapter.

COLORADO.

JOHN FRANKLIN SPALDING, D.D., Bishop.

Progress in Denver.

THE annual meeting of the congregation of St. Mark's Church, Denver, was held in the evening of St. Mark's Day. The reports presented were most encouraging. It was remarked that the mission of St. Philip's House reports more work done than the whole parish did in 1892, when the present rector, the Rev. John H. Houghton, assumed charge. The financial reports were that \$13,000 had passed through the treasurer's hands during the year, of which over \$2,000 was for the reduction of the debt, and \$1,300 for interest. It was reported also that the vestry have resolved that the remaining debt of \$29,000 shall be taken up at Christmas, and that \$15,000 has already been pledged to that object. In the evening of that day, a great procession of all the parish workers, under the direction of Colonel George W. Cooke, marched into the church, and after a musical service, the rector gave the key-note of the year to come, "Not backward, but forward; not led, but leaders, in and for Christ, in Denver."

CONNECTICUT.

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

Funeral of Dr. Barbour—Memorials at Middletown.

THE funeral of the Rev. Dr. Barbour was held at St. Luke's chapel, Middletown, on Tuesday, the Feast of St. Philip and St. James, May 1st, at half past twelve o'clock in the afternoon. The Rt. Rev. Dr. Brewster, Bishop of the Diocese, the Very Rev. Dr. Binney, Dean of the Berkeley Divinity School, the Rev. Dr. Hart, sub-dean, and the Rev. E. C. Acheson, rector of the Church of the Holy Trinity, were the officiating clergymen. The bearers were six students, representing the three classes in the school. There was a large attendance of the clergy and friends. The burial was in Cedar Hill Cemetery, Hartford. At a meeting of the clergy immediately before the service, in the Library, on motion of the Rev. Dr. Hart, a committee was appointed to take suitable action upon Dr. Barbour's death.

THE chapel of St. Luke, Middletown, the noble gift of Mrs. Mutter, nearly forty years ago, to the Berkeley Divinity School, has received recently a window of favrile glass, in loving memory of the founder of the school,

the late Presiding Bishop, Dr. John Williams. It is placed within the choir, over the stall for many years occupied by Bishop Williams. It represents St. John, gazing with intense earnestness upward, with his symbolic eagle by his side. The colors are well chosen, and the face is one of rare beauty and power. The inscription, from the pen of the Rev. Dr. Hart, is in Latin, and corresponds with the inscriptions on the window in memory of the first and second Bishops of Connecticut, Dr. Seabury and Dr. Jarvis, giving proper emphasis to the fact of his establishing the school. The opposite lancet is to be filled with glass of similar construction, the figure to be that of St. Thomas, in memory of the Rt. Rev. Dr. Brownell, the third Bishop of Connecticut, and sixth Presiding Bishop of the American Church.

DELAWARE.

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

Lectern at Newcastle—Lenten Offerings—Clerical Brotherhood—Corner Stone Laid.

A BEAUTIFUL new wooden lectern has been presented to Immanuel Church, Newcastle, as a memorial to James and Maria Rogers. The design is after one drawn by Mr. Lausatt Rogers, a grandson. The eagle is of exquisite workmanship and of admirable pose. The base is elaborately carved.

THE Lenten offerings of the Delaware Sunday Schools this year were up to, and many were above, the average. The largest was that of St. John's, Wilmington (Ven. Geo. C. Hall, rector), which was \$218.

THE Clerical Brotherhood met at Bishopstead on Tuesday, St. Philip and St. James' Day. There was quite a representative number of the clergy present. After presentation of reports, a very able and interesting essay on the Sponsorial Office was read by the Rev. H. Thomas, rector of St. Peter's, Smyrna. During the subsequent discussion, a valuable suggestion was thrown out by the Rev. H. Ashton Henry, to the effect that sponsors be provided with a card or certificate of the Baptism, neatly gotten up, and with the sponsorial duties printed thereon.

ON APRIL 24, Bishop Coleman delivered a very interesting and instructive lecture in the Sunday School room of Calvary Church, Wilmington, on "Glimpses at the History of our Church."

FOR two years past, the Rev. Wm. Wilkie, rector at St. Anne's Church, Middletown, has been holding services at Townsend each month. The work has developed and a small church is to be erected there as soon as funds will permit. There is more than enough in hand to pay for a building plot. Services are to be held twice a month hereafter.

ON TUESDAY, the festival of SS. Philip and James, at 4:15 p.m., the Bishop laid the corner stone of St. Matthew's Church for the colored folk of Washington. It was an occasion of great rejoicing among all, being a climax to much effort and an answer to many prayers of both Bishop and people during the past ten years. The work is at present under the charge of the Rev. Charles B. Dubell. The following clergy attended the Bishop on the occasion, robing in the basement of the church and proceeding to the platform erected at the main entrance: the Rev. Messrs. Hall, Henry, Munson, Miller, Wilkie, Hammond, Cunningham, Weeden, and Dubell (chaplain). Addresses were delivered by the Rev. H. D. Speakman, of Camden, N. J., a former incumbent, by the Rev. H. A. Henry, and by Archdeacon Hall. A history of the mission, written by one of the members, was then read.

The box and its contents (among which is a copy of THE LIVING CHURCH) were deposited in the stone and the Bishop proceeded with the ceremony of laying it. The offering amounted to \$33.

The plans and specifications were drawn

and presented to the church by Mr. W. R. Brinckle, Jr. The building is of one story brick with battlemented roof covered with zinc. It is partly underground, which will assure of a cool place of worship in the summer time. From the main interior there are rooms at the south side and west end for classes, kitchen and other purposes.

THE Sunday School Institute of the Diocese of Delaware is to meet at Newark, Del., on Friday the 11th. The committee have arranged the following as the main subjects of discussion: (1) Sunday School worship and instruction—their due proportion. (2) The Teachers' Meeting, its management and importance. (3) The Lesson: Before—during—after. (4) Christian Nurture, by the Parent, Pastor, Teacher.

EAST CAROLINA.

A. A. WATSON, D.D., Bishop.

Edenton Convocation.

THE 72nd meeting of the Convocation of Edenton, assembled in St. John's, Durham's Creek, on Friday, April 27th, and continued until Sunday night. There were present five of the clergy and lay delegates from four parishes. The old officers were all re-elected for the ensuing year. An essay on "The Life and Character of St. Paul as an example for Missionary Workers" was read by the Rev. Dr. Drane. The meeting was held in the new St. John's Church, in the village, the old church being in a neighborhood now deserted by white people. The congregations were very large, the people coming from miles around. The next meeting will be held in Trinity Church, Hartford, July 27.

THE Rev. J. H. Griffith, of Kinston, has been doing good missionary work at Winterville, Pitt county, and it is probable a church will be built there before long.

EASTON.

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

Approaching Convocation—Mr. Schouler's Anniversary.

THE Rev. Giles B. Cooke, Dean, has just issued the following programme for the Northern Convocation of the Diocese of Easton, which meets in North Kent Parish, Tuesday, Wednesday, and Thursday, May 15, 16 and 17.

Chapel of the Holy Cross, Millington, Tuesday, 7:30 p.m., "Domestic, Foreign, and Diocesan Missions," speakers, the Rev. Messrs. Henry B. Martin, M.D., Samuel Edson and the Dean; St. Clement's Church, Massey, Wednesday, 10:30 a.m., sermon by the Rev. Henry Thomas, alternate the Rev. William Schouler; 7:30 p.m., at Millington, "Stewardship of Money," speakers, the Rev. Richard Whittingham, the Rev. William Schouler, and the Rev. C. T. Denroche; St. Clement's Church, Massey, Thursday, 10:30 a.m., sermon by the Rev. James A. Mitchell, alternate the Rev. C. T. Denroche; 7:30 p.m., at Millington, sermon by the Rev. Wm. A. Coale, alternate the Rev. Henry B. Martin, M.D. The Bishop of the Diocese is expected to be present.

THE Rev. William Schouler, rector of Trinity Church, Elkton, lately celebrated the twentieth anniversary of his rectorship.

FOND DU LAC.

CHAS. C. GRAFTON, D.D., Bishop.

Twenty-fifth Anniversary.

THE commemoration of the twenty-fifth anniversary of the Diocese will be held in connection with the annual council, which opens at the Cathedral on Tuesday, June 5th. After several early celebrations in the different chapels, the Council will be called to order at 9 o'clock in the Cathedral, and the consecration of the Cathedral will ensue, with a high celebration of the Holy Eucharist. The sermon will be preached by the Bishop of Spring-

field. The Bishop's annual address will be read in the afternoon, and in the evening will be held a service in commemoration of the twenty-fifth anniversary of the Diocese. Wednesday will open with two celebrations of the Holy Communion, followed by a conference of the clergy at St. Augustine's Chapel at 10 o'clock. The function of the blessing of Grafton Hall will occur on this day, provided the building is completed in time.

IOWA.

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

Corner Stone at Chariton.

BISHOP MORRISON laid the corner stone for the new church at Chariton on Tuesday, April 24th, and in the evening of the same day, he confirmed a class.

KENTUCKY.

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

Legacy for St. John's, Louisville.

BY THE will of the late William Ratel, lately offered for probate at Louisville, St. James' parish will receive a bequest of \$1,500.

MARYLAND.

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

THE side of the Church of the Holy Comforter, on the Philadelphia Road, at the Golden Ring, was slightly scorched by heat, from a fire which destroyed a hall opposite, on Friday night, April 27. The Rev. John McPherson (rector) left May 2, to visit the Paris Exposition.

MASSACHUSETTS.

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

New Parish at Washington—Episcopalian Club—New Property at Needham—Dorchester.

A NEW parish has been organized at Washington, dedicated to St. Andrew, and a request has been extended to the Rev. Charles S. Lewis, a fellow of the General Theological Seminary, New York, to supply summer services. The church has been erected through the munificence of Mr. G. F. Crane of New York, who has also deposited with the treasurer a sufficient number of bonds to defray the expenses of maintaining the services through the summer. It is not certain whether or not the services will be continued during the winter, the church being erected especially for the benefit of the many summer visitors. It is expected that the consecration service will be held on June 15th, by Bishop Lawrence.

AT THE recent meeting of the Episcopalian Club, the topic for discussion was "Religion in the Family." Bishop Lawrence, the first speaker, outlined the importance of the missionary Conference in New York, and alluded to a few large donations recently given to the parishes in the Diocese. He urged the need of endowments. The Rev. W. W. Battershall, D.D., of Albany, described individualism in religion as rapidly going out of date. As the family was the unit of the social organism, religion in its most pervasive influence was to be found there. Religion was thus a man's as well as a woman's question. If men were really logical, as was claimed, then they must be logical enough to enter into the responsibilities and relationships which they share with women. Religion has not really weakened the hold either upon men or upon the family life. There were unquestionable changes in the family, due to our modern methods in domestic life, yet there was no decay perceptible in family religion. The instincts of family life were closely interwoven with the instincts which preserve religion, and if religion were ever driven from the Church, it would take refuge in the family life.

Mr. Grafton D. Cushing regretted that the Church no longer, except occasionally, led in

the great humanitarian and social movements of our time. He thought the Church too narrow, attended too much to class interests. Unity was wanting and Christians did not work together. The chief reason for the inefficiency of the Church was its undemocratic character. No Church could be democratic where the right to worship was owned by the privileged few.

The last speaker, the Rev. C. G. Twombly, described home as the place where man could most efficiently cooperate in making Godly men. He wanted the good elements brought into the child's soul in their full expression and power, and eliminate evil tendencies.

At a special meeting, Christ Church, Needham, voted to purchase a plot of land on the corner of Mellen Street and Highland Avenue, Highlandville, together with the buildings, which include a blacksmith shop, a club house, and frame building, all assessed for \$2,450. The blacksmith shop will be removed, and the other buildings will be remodeled for Church purposes. The lot has a frontage of 83 feet on Highland Avenue, and 150 feet on Mellen Street.

ST. ANN'S CHURCH, Dorchester, has had the entire chancel remodeled, and a hardwood floor laid. The new altar is a great improvement. New candlesticks and a cross have been given.

BISHOP LAWRENCE has given \$100 to the rectory fund of Christ Church, Quincy, Mass.

MILWAUKEE.

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

Woman's Auxiliary.

THE Diocesan Branch of the Woman's Auxiliary met on Tuesday of last week at St. Mark's Church, Milwaukee. The subject of special discussion was Church Work in Porto Rico and the Philippines. A paper on the subject, prepared by Mrs. L. H. Morehouse, was read by Mrs. C. T. Susan. On the last Tuesday in May, the Auxiliary will meet in St. James' Church, when it is expected that Miss Emery of New York will address the members.

MINNESOTA.

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

Sons of St. George—African Mission—Funds for Debts—Missions Class.

ON "GOOD SHEPHERD" Sunday, the Rev. C. F. Kite, curate at St. John the Evangelist, preached a special sermon for the Sons of St. George, of which organization he is a prominent member.

ON THE feast of St. Philip and St. James, St. Philip's Mission (African) commemorated their patron saint's day within the octave, with Eucharistic and festal services. The work at the mission grows steadily and permanently. The outlook for a suitable edifice in the near future looks very encouraging.

ONE of the most inspiring gatherings witnessed in St. Paul for some time past occurred at the Good Shepherd on the feast of St. Philip and St. James, when some thirty or more men, clerical and lay, members of the Board of City Missions, and quite a number of ladies, assembled at the church for a corporate celebration of the Holy Eucharist at 7 a.m., with intention. The Rev. W. C. Pope, rector, celebrant, assisted by the Rev. Charles Holmes. The members of the Board decided a week ago to lift a debt of some \$15,000 from off half a dozen struggling parishes overburdened with debt, and began the work at God's altar with supplication for guidance and strength. After the celebration, the members were entertained at breakfast in the Guild Room by the ladies of the parish. A vote of thanks was tendered to the ladies for their kind hospitality. The Rev. Wm. Wilkinson, who has undertaken to raise the debt with the assistance of the Board, delivered a

very helpful address during the breakfast. While the gathering was not large as to numbers, the earnestness manifested by all present to lift this debt burden was an inspiration in itself. The parishes enrolled are the Good Shepherd, St. Mary's, Merriam Park, St. Matthew's, St. Anthony Park, St. James', the Ascension, and St. Peter's.

THE annual meeting of the St. Paul missions class was held at Christ Church. "India" was the topic. Papers were read by Mrs. John Quincy Adams, Mrs. G. H. Ranney, and Mrs. B. S. Cowen. Mrs. Henry Hale was re-elected president, Miss Wood vice president, Miss Sue Willis secretary, and Mrs. E. N. Saunders treasurer.

THE Rev. M. J. Simpson, rector at Chatfield, was lately married at Minneapolis, to Miss Winifred Carmen, of St. Catherine's, Ont. The ceremony was performed by the Rev. Frederic Carmen, a brother of the bride.

NEW YORK.

HENRY C. POTTER, D.D., LL.D., D.C.L., Bishop.

Improvements at Mount Vernon.

A HANDSOME chancel window has been placed in the Church of the Ascension, Mount Vernon, and was unveiled on Easter Day. The subject is the Ascension. The window is given in memory of Bessie Dorothea Van Schaick. It is one of the finest productions

of stained glass in this country, exquisite in detail and perfect in effect. It is after the famous design of Hoffman, and incorporates the wonderful qualities of the cameo glass, whereby the effect changes with the varying rays of the sun, and also makes the window very beautiful at night. The work is a grand consummation of the design wrought out in the marble altar and reredos.

The Easter services included Confirmation in the evening by Bishop Potter. The offerings during the day were for the purpose of defraying the parish debt, and fully accomplished the object, some \$1,600 being contributed.

OHIO.

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

Cleveland Convocation—New Church for Akron.

THE Cleveland Convocation held its spring session in Christ Church, Warren (the Rev. Henry E. Cooke, rector), on Monday and Tuesday, April 30 and May 1. On Monday, evening prayer was said at 7:30, and the subject of Missions was discussed. "The Call to Mission Work" was presented in a strong paper by the Rev. Edwin Weary, of St. Stephen's Church, East Liverpool; "The Motive," in a stirring and able address by Archdeacon Abbott; and "The Blessings" were recounted by the Rev. Henry E. Cooke.

On Tuesday morning at 7:30 the Holy

ROYAL

The absolutely pure

BAKING POWDER

ROYAL—the most celebrated of all the baking powders in the world—celebrated for its great leavening strength and purity. It makes your cakes, biscuit, bread, etc., healthful; it assures you against alum and all forms of adulteration that go with the cheap brands.



Alum baking powders are low priced, as alum costs but two cents a pound; but alum is a corrosive poison and it renders the baking powder dangerous to use in food.

Communion was celebrated; the Dean of the Convocation, the Rev. A. L. Frazer, being celebrant, assisted by the Rev. Henry E. Cooke. At 9:30, morning prayer was said by the Rev. R. E. Grueber and the Rev. H. L. Gaylord. This was followed by an interesting report of the work of the Convocation by the Dean, and the reception of pledges for Diocesan missions. These pledges were very encouraging, showing a favorable increase over the amounts contributed by the different parishes under the old plan of assessments. An address upon Parochial Missions, by the Rev. F. E. J. Lloyd, rector of St. Mark's Church, Cleveland, was counted one of the strongest and most helpful utterances of the Convocation. At 11:30 a.m. the Convocation adjourned for a trolley ride to Youngstown, where the luncheon was served at St. John's Church. This is one of the best church buildings in the Diocese. An organ recital was given by Mr. Forcier, the organist, upon the fine new organ. Upon the return trip, a stop was made at Niles, where a mission under the care of the Rev. H. E. Cooke is in a flourishing condition.

At 3 p.m. was taken up the subject of "The Gospel, the Power of God unto Salvation." "Preaching," by the Rev. W. R. Stearly; "Sacraments," by the Rev. G. W. Hinkle. At 7:30 evening prayer was said, and the work of the Sunday School was considered. An excellent paper upon "The building up of a Sunday School" was read by Mr. W. Geo. Lane, of Warren. An address was given upon "Our two greatest Needs and Their Remedy," by the Rev. J. H. W. Blake of St. Paul's Church, Akron, and another by the Rev. J. C. Hathaway of Canton, upon "The Bible in the Sunday School and in the Home."

The Convocation adjourned to meet the 2d week in October, at St. James' Church, Painesville.

THE vestry of St. Paul's Church, Akron (the Rev. J. H. W. Blake, rector), has decided to build a new church near the site of the present chapel which will then be used for parish and Sunday School purposes. The new building will be of stone to correspond with the present chapel, and will cost about \$40,000, over \$10,000 of which was subscribed at once, upon the announcement of the determination to begin the work very soon.

PENNSYLVANIA.

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

Odd Fellows—Clerical Brotherhood—Rev. Robt. Ritchie's Anniversary—Dean Hart—Accident to a Priest—Golden Wedding—Guild of Organists.

ON SUNDAY evening, 29th ult., Peace and Love Lodge, I. O. O. F. attended divine service at the Church of our Saviour, Jenkintown. The rector, the Rev. Roberts Coles, addressed the lodge on "Odd Fellowship."

THE Clerical Brotherhood, at their meeting in the Church House, Philadelphia, on Monday, 30th ult., were addressed by the Rev. Walter Edmonds, Canon of Exeter Cathedral, who was a delegate to the "Ecumenical Missionary Conference" from the British and Foreign Bible Society, his subject being based on the general scope and drift of the proceedings of the Conference.

A RECEPTION was given by the parishioners of the Church of St. James the Less, Philadelphia, on Tuesday evening, 1st inst., to the rector, the Rev. Robert Ritchie, upon the 30th anniversary of his rectorship.

THE Very Rev. H. M. Hart, D.D., Dean of St. John's Cathedral, Denver, who had, on Sunday, 29th ult., preached twice at Holy Trinity Church, Philadelphia, addressed the students of the University of Pennsylvania on Tuesday morning, 1st inst., in the chapel of that institution.

A SAD accident befell the Rev. W. H. Avery, a retired priest of the Diocese of New

Jersey, but now a resident of Germantown, Philadelphia, on Tuesday, 1st inst. While crossing the roadway at 10th and Chestnut Sts., Philadelphia, he was knocked down by a horse attached to a cab, and very seriously injured. The driver was promptly arrested and held to bail for his carelessness, and to await results.

SEVERAL hundred friends were visitors on Wednesday, 2d inst., at the pretty colonial residence of the Rev. George Bringhurst, on Locust Ave., Germantown, to congratulate him and Mrs. Bringhurst on the 50th anniversary of their marriage. The house was beautifully decorated, principally with golden colored flowers, and a band played on the porch during the afternoon. Mr. and Mrs. Bringhurst were married in St. Philip's Church, Philadelphia, then located on Vine St., by the Rev. Dr. Chas. D. Cooper (now rector emeritus of the Holy Apostles'). Mr. Bringhurst was the pioneer in missionary work in the poorer districts of the city. He organized the Midnight Mission, and was largely instrumental in establishing religious services among the companies of the (old) volunteer fire department. He was advanced to the priesthood in 1856, and has been rector of the Messiah, and All Saints', Philadelphia, and the House of Prayer, Branchtown. In this latter cure he has completed 25 years of service. In addition to those who personally paid their respects, Mr. Bringhurst received many congratulatory telegrams from all parts of the country, including a number from the clergy and laity of Philadelphia.

THE Rev. Dr. H. L. Duhring, superintendent of the City Mission, makes an appeal for \$3,000 to tide over the month of May, especially addressing those of its friends who at this season remove to the country or go abroad. The clergy and laity of the mission are continuously at work all the year round, and there are ceaseless calls for their ministrations at all seasons.

A PUBLIC service of the American Guild of Organists is to be sung on the evening of

Meat or Cereals.

A QUESTION OF INTEREST TO ALL CAREFUL PERSONS.

The arguments on food are interesting. Many persons adopt a vegetarian diet on the ground that they do not like to feel that life has been taken to feed them, nor do they fancy the thought of eating dead meat.

On the other hand, too great consumption of partly cooked, starchy oats and wheat, or bread, pastry, etc., produces serious bowel troubles, because the bowel digestive organs (where starch should be digested), are overtaxed, and the food ferments, producing gas, and microbes generate in the decayed food, frequently bringing on peritonitis and appendicitis.

Starchy food is absolutely essential to the human body. Its best form is shown in the food "Grape-Nuts," where the starch is changed into grape sugar during the process of its manufacture. In this way, the required food is presented to the system in a pre-digested form and is immediately made into blood and tissue, without taxing the digestive organs.

A remarkable result in nourishment is gained; the person using Grape-Nuts gains quickly in physical and mental strength. Why in mental? Because the food contains delicate particles of the Phosphate of Potash obtained from the grains. This unites with the albumen of all food and the combination is what nature uses to rebuild worn out cells in the brain. This is a scientific fact that can be easily proven by ten days' use of Grape-Nuts. Never eat beyond three or four heaping teaspoonfuls at a meal.

THE VALUE OF CHARCOAL.

Few People Know How Useful it is in Preserving Health and Beauty.

Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose.

Charcoal is a remedy that the more you take of it the better; it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines, and carries them out of the system.

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

Charcoal effectually clears and improves the complexion, it whitens the teeth, and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

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

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

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

BESIDES containing less sugar and more casein (cheese) than mother's milk, cow's milk has this important difference: its casein is much more difficult to digest. Mellin's Food not only corrects the proportions, but modifies the casein and makes it more digestible.

THE LAKE SHORE'S NEW TRAIN.

The New England Express, which has just been placed in service, leaving Chicago at 2:00 P. M., and reaching Boston the next day at 5:00 P. M., will be found especially attractive for summer tourist travel to New England points. It should be remembered, also, that there has been no change in the time of the Boston and New York Special from Chicago at 10:30 A. M., and the Lake Shore Limited at 5:30 P. M. Add to the above the Limited Fast Mail at 8:30 A. M., the New York and Boston Express at 9:00 P. M., and the Fast Mail at 3:00 A. M., a passenger service is afforded that should meet the requirements of all. Full information will be promptly furnished on application to F. M. Byron, G. W. A., Chicago. A. J. Smith, G. P. A., Cleveland.

FT. WAYNE, Findlay, Fostoria, Bellevue, Lorain, Cleveland, Painesville, Ashtabula, Conneaut, Girard, Erie, Chautauqua Lake, Dunkirk, Buffalo, as well as New York, Boston, and all intermediate points in New England, New York State, and the Anthracite Coal regions, are reached on fast time and at lowest rates of fare by trains of the Nickel Plate Road. Leave Chicago at 10:35 A. M., 3:30 P. M., 10:30 P. M., with up-to-date drawing-room and sleeping cars. Unexcelled Dining cars on through Boston and New York train at 10:35 A. M., and New York City Fast Express train leaving Chicago at 3:30 P. M. All trains run daily. Train leaving Chicago at 3:30 P. M., has Observation Car east of Buffalo, over the Lackawanna Road, arriving in New York City at 7:25 P. M., every day in the year, in good shape for evening entertainments. Secure Sleeping Car space in advance. Write, wire, or phone 2057 Central, to J. Y. Calahan, General Agent, Chicago, Ill.

Ascension Day, 24th inst., at the Church of the Saviour, West Philadelphia, by the male choir of the parish, augmented by that of the Church of the Holy Nativity, Rockledge, with well-known soloists and orchestra under the direction of the Rev. J. G. Bierck, organist and choirmaster at the Church of the Saviour. The addresses will be given by the rector, the Rev. Dr. W. B. Bodine, and other prominent clergymen will participate in the service. The American Guild of Organists, composed of organists from all parts of the country, and organized and incorporated in 1896, has for its chief object the elevation of the standard of Church music, and the public presentation of music devotional in character. With this end in view, public services are arranged for in the principal cities, that which is to be given at the Church of the Saviour being the second of the Guild in Philadelphia. Messrs. S. Tudor Strong, Minton Pine, and R. H. Woodman, are the organists who will have a part in the characteristic musical programme arranged for this service. Admission will be free, but by tickets, which can be procured from any member of the vestry, or from the Rev. Mr. Bierck, at his residence.

SOUTHERN VIRGINIA.

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

Easter at Staunton—Colored Work—Norfolk.

EASTER at Trinity Church, Staunton, was a day of unusual interest, as, in addition to the anthems and floral offerings, the congregation for the first time saw the beautiful memorial to Major Henderson M. Bell, who for more than 30 years was vestryman and warden of the church. The memorial is one of Tiffany's exquisite creations, and the design was suggested by Raphael's Transfiguration. It embraces three windows back of the altar, and adds greatly to the beauty and harmony of the dear old church. The Easter offering was \$1,010, \$140 of which was given by the children of the Sunday School and, as is the custom, is devoted to missions.

A THOUSAND dollars having been left by the late James Wilkes for Church work among the colored people, the Commission gave \$500 to the endowment fund of St. Augustine's School, Raleigh, N. C., and \$500 to the endowment fund of St. Paul's School, Lawrenceville.

THE beautiful parish house of Christ Church, Norfolk, is going on to completion. It is built of colonial brick and promises to be the handsomest building of its kind in Virginia. It will add greatly to the efficiency of the church, which abounds in all Christian activities.

VIRGINIA.

F. MCN. WHITTLE, D.D., LL.D., Bishop.

ROBT. A. GIBSON, D.D., Bp. Coadj.

Richmond Convocation.

THE Richmond Convocation opened at St. Andrew's Church, Richmond, on May 3rd, and in the evening there was a service at which the Rev. William N. Clarke preached on the subject of Prayer. On the following day the proceedings began with a devotional gathering at 10 o'clock, followed by the Holy Communion at eleven, when the Convocation sermon was delivered by the Rev. William A. Barr. Missionary work was discussed in the afternoon, and there was also an essay by the Rev. L. R. Mason, on the subject of Best Methods of Pastoral Work among the Poor and Sick of a Congregation. In the evening a public missionary meeting was held.

WASHINGTON.

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

G. F. S.—Woman's Auxiliary—Labor Interests—Daughters of the King.

ON THE 30th of April, in the fine old garden of the Corcoran House, the home of Senator Depew, a most successful lawn party was

given. Miss Satterlee, Miss Glover, and Miss Ashton were in charge of the entertainment, generously supported by many ladies who assisted at the various booths. The party was given for the Girls' Friendly Society and the proceeds will go towards a vacation house for the members of that society.

ON MAY 7, the fourth annual meeting of the G. F. S. is to be held, the morning session in St. Paul's Church (Rev. A. Harding, rector). At 9:30 a.m., Holy Communion, with address by the Rev. W. R. Turner, rector of St. Michael and All Angels'. At 10:45 follows a business meeting, when reports will be presented and election of officers take place. Miss E. Paddock, Vice President G. F. S. A., will make an address. The evening session is to be in Trinity Parish Hall at 8 p. m., being a joint conference of members and associates. General subject: "The G. F. S. in the Parish, the Home, and the World." The service will be conducted by the rector, the Rev. R. P. Williams. Opening address by the President of the Diocesan Organization. The members of Epiphany and St. John's branches will assist with the singing. Papers will be read by members of St. Michael, St. Mark, and Epiphany branches, and addresses by Miss Cornelia E. Marshall of St. George's branch, New York City, and Mrs. W. W. Remington, of Baltimore, Md., after which the G. F. S. hymn will be sung.

ON MAY 1st at 10 a. m., the closing service of the Woman's Auxiliary to the Board of Missions was held in Epiphany Church instead of St. John's. It began with the Holy Communion, the rector, Dr. McKim, being the celebrant, assisted by the Rev. A. M. Hilliker. The rector gave an interesting address, referring frequently to subjects discussed at the Missionary Conference in New York, which he attended during the whole week. At the close of the service, the members adjourned to the parish hall for the business session. Dr. McKim read a letter from the Bishop expressing great regret at his unavoidable absence, as well as his good wishes to all the members, with an injunction to each to remember the "Evangelus," or noon prayer for missions and missionaries every day. In the absence of the secretary, the assistant read the fifth annual report, which was considered very satisfactory. It was stated that the monthly meetings had been well attended, and that great zeal and diligence, with new interest in the mission field, had been awakened.

THE Conference of the Church Association for the Advancement of the interests of Labor began on Sunday, April 29th, with appropriate services in nine different churches. At Trinity with celebration of the Holy Communion at 7:30; morning service at 11:00, sermon by the Rev. Joseph Reynolds, Vice President C. A. I. L., on Responsibility of Income. At the Pro-Cathedral, on The Power of Love, by the Rev. Floyd W. Tomkins; at St. Paul's, on The Incarnation and Social Righteousness, by the Rev. W. H. Van Allen;

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and the greatest care should be exercised in its selection.

Peter Moller's Cod Liver Oil

is the best oil that fifty years of continued scientific research has produced. By the process now employed the oil is kept from contact with the atmosphere from the beginning of the process of manufacture until it is safely corked up in bottles, thus preventing contamination of any kind and excluding all impurities.

Give this new oil a trial. Ask for Peter Moller's Oil, and see that the bottle—a flat, oval one—bears our name as agents. Notice the date in perforated letters at bottom of the label.

Schieffelin & Co., New York.

Mellin's Food

NEGATIVE qualities are often of as great importance as positive qualities.

For instance, Mellin's Food does not contain indigestible constituents; it does not contain insoluble constituents; it does not contain elements unsuited to the infant digestion; it does not contain starch; it does not contain dried milk; it does not contain cane sugar; it does not contain elements which may give rise to intestinal disturbance; it does not produce over-fat babies, who appear well but do not have the vitality to resist those troubles to which the infant is liable.

These negative qualities are important, and are peculiar and characteristic of Mellin's Food.

I enclose a portrait of my little nephew, John Harold Venners, aged four months. At birth he was a small, frail child, and until he was six weeks old he did not thrive. At that time they commenced feeding him Mellin's Food and the change was magical. He slept well, grew large and fat, and at four months weighed twenty pounds. We think he is the finest Mellin's Food baby we ever saw.

Mrs. WALTER W. COURT
405 Park Place, Brooklyn, N. Y.

Samples of many different foods for infants are left at my office, but yours is the only one I use for my own children and recommend to my patients.

It is only fair to say that in a general practice of about thirty-five years in this city, I have found no method of artificial feeding for infants equal to that supplied by the Mellin's Food Company.

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at Christ, on Sacredness of Labor, by the Rev. W. E. Bentley; Epiphany, by the Rev. J. P. Peters; and at St. John's, by the Rev. A. Mackay-Smith, D.D., the rector. The services on Monday were conducted in Trinity parish hall, the opening service with address, was by the Bishop of Washington at 10:00. The hall was crowded throughout the day, from 10:00 to 12:30, from 2:30 to 5:15, and the evening service at 8:00. The speakers were allowed fifteen minutes. The subjects were handled in a most masterly manner, and elicited the greatest sympathy and interest throughout.

THE fourth annual council of the Daughters of the King, of the Diocese of Washington, met at St. Paul's Church, Washington Circle, Thursday, April 26. The day opened with a celebration of the Holy Eucharist at 9:30 a.m., the celebrant being the Bishop of Washington, who also delivered the charge. About 200 members of the order made a corporate communion, and immediately afterwards assembled for a business meeting in the parish hall, where they were most cordially welcomed by the Rev. E. M. Thompson, assistant at St. Paul's.

There were 37 delegates present, representing 18 chapters. The president's report showed the formation of three new chapters in the Diocese within the past year, and interesting reports were read from each chapter represented, including the newly-formed chapters at St. Alban's and St. Thomas', and a junior chapter from Emmanuel parish. The council was glad to welcome some 25 members of the order from Baltimore and to accept an invitation to attend the Maryland Council in April, 1901. Five papers of more than usual interest were read, and Miss Ball, of Christ Church, Georgetown, gave a delightful Bible reading. The council requested that the paper of Mrs. Payne, of Baltimore, on "Our Method of Progress, from a Practical Standpoint," be sent to the *Royal Cross* for publication. The other papers were by Miss Plant, of Ascension, on "Forgetting Ourselves"; by Miss Reeves, of Baltimore, on "Personal Friendship with the King"; by Miss Gillis, of Incarnation, on "Easter Thoughts"; and by Mrs. Shepherd, of Baltimore, on "Objective End of the Daughters of the King, and How Best to Attain that End." The question box was conducted by the Rev. C. E. Buck, of Rock Creek. After evening prayer at 8 p.m., read by the Rev. Mr. Thompson, addresses were made by the Rev. C. R. Stetson, Rev. C. E. Buck, and Rev. W. G. Davenport.

The following officers were elected for the ensuing year: President, Mrs. W. G. Davenport, of Emmanuel parish; First Vice President, Miss Koones, of Ascension; Second Vice President, Mrs. Arthur Johns, of Christ Church; Secretary, Miss Mason, of St. Paul's; and Treasurer, Mrs. Allen, of Ascension. The next meeting of the council will be held at St. Andrew's Church, in April, 1901.

WESTERN MICHIGAN.

GEO. D. GILLESPIE, D.D., Bishop.

Brotherhood Assembly.

THE State Assembly of the Brotherhood of St. Andrew is in session at St. Mark's Church, Grand Rapids, May 12th and 13th. On this (Saturday) morning, at nine o'clock, an address of welcome will be delivered by the Rev. J. N. McCormick, followed by an address by the Bishop of Western Michigan. The business session will begin at ten o'clock, with the president, Mr. D. Peyton Sullivan, of Ypsilanti, in the chair, Mr. John R. Rice of Detroit being secretary. At 11:30, Mr. James L. Houghteling of Chicago, president of the national Brotherhood, will speak. In the afternoon, a conference will be conducted on the subjects of Work among Boys, under the direction of Mr. W. H. Ounsworth of Detroit; and Brotherhood Work, Methods, and Oppor-

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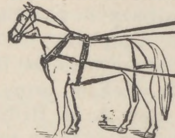
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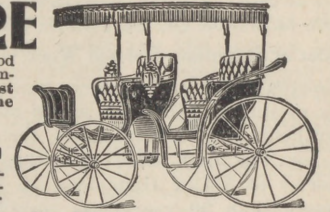
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tunities, under Mr. J. L. Houghteling. In the evening there will be addresses by Mr. H. B. Lewis of Elk Rapids, on What the Brotherhood requires of Men, and by Mr. Houghteling on What the Brotherhood offers to men.

Sunday (to-morrow) will open with the corporate Communion of the Brotherhood at an early hour, and in connection with the service, the sermon will be preached by the Rev. E. M. Stires, rector of Grace Church, Chicago. There will be a Bible Class Conference at three o'clock, conducted by Mr. Sullivan, president of the State Assembly, and at four o'clock, a conference on The Brotherhood in Michigan, led by Mr. Frank J. Weber, a member of the National Council. In the evening addresses will be delivered by Mr. Houghteling and Mr. Stires.

WESTERN NEW YORK.

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

Convocations of Buffalo and Rochester.

THE annual meeting of the Archdeaconry of Buffalo was held in the chapel of Trinity Church on St. Mark's Day. The Holy Eucharist was celebrated at 9 a.m., by the Bishop of the Diocese, assisted by Archdeacon Braydon and the minister in charge, the Rev. Cameron J. Davis. This was followed by a business meeting at 10 o'clock, the Bishop presiding, and having the Archdeacon on his right.

The report of the Rev. C. O. Dantzer, the missionary to deaf mutes in this Diocese and the neighboring Diocese of Central New York, was read by the Rev. T. B. Berry. Subsequently it was suggested that the Rochester Archdeaconry be invited to unite in measures looking to securing Mr. Dantzer's services in this Diocese exclusively, the importance of the work making this a necessity.

The reports of missionaries in all parts of the Archdeaconry were most encouraging, and it was felt that decided efforts must be made to increase the missionary offerings in order that the Archdeacon might avail himself of the opportunity presented at new points, of prosecuting the work, among which are to be mentioned as most hopeful, the mission at Perry and the work among the Indians on the Cattaraugus Reservation at Irving. The Rev. G. W. S. Ayres, rector of St. Paul's, Mayville, reported the doubling of celebrations of the Holy Communion at the Chapel of the Good Shepherd, Chautauqua, in order to meet the increased demand from summer visitors at that place. Celebrations are now available at 8 a.m. and 9 a.m., with an average attendance at each of 75 persons. The Treasurer's report showed a deficiency of \$32.43, but reports from delegates received during the session will more than make good that deficit. The Archdeacon reported the establishment of several new Sunday Schools and the revival (according to the Church's order) of systematic catechising in all the Sunday Schools under his supervision.

The following were re-elected to serve on the Missionary Board of the Archdeaconry: The Rev. Messrs. G. B. Richards, C. F. J. Wrigley, A. F. Faber; Messrs. H. R. Hopkins, H. C. Hodges, E. H. Boynton; the Rev. N. W. Stanton, secretary, Mr. N. Rochester, treasurer.

After the reading of the minutes and suitable devotions, the Bishop pronounced the Benediction and the meeting adjourned.

At 8 p.m. a missionary service was held in Christ Chapel. After evening prayer the Rev. Messrs. Burrows and Stanton made addresses on the general topic, "The Missionary Idea and the Missionary Spirit." The Rev. G. B. Richards spoke on "The Necessity of the Individual having a Missionary Spirit to Stimulate his own Spiritual Life." The Archdeacon presented the opportunities and needs of the field, and the Bishop summed up what had been said and spoke with special reference to the work among the colored people of St. Philip's Church, Buffalo, and the proposed mission to the Indians on the Cat-

araugus Reservation. The offerings were appropriated to the missionary work in the Archdeaconry.

THE annual meeting of the Archdeaconry of Rochester opened with the celebration of the Holy Eucharist in Christ Church, Rochester, on Friday, April 27th, Bishop Walker being celebrant and presiding throughout the sessions. The sermon was preached by the Rev. R. L. Macfarlane, rector of St. John's Church, Medina, on the subject, "God's Share in the Work of Missions." The sermon was a masterly one, and the preacher brought out many strong points. The business sessions were held in the Wilder Memorial Hall. After roll call, and the reports of the secretary and treasurer had been received, a general discussion was held on "How to increase the Interest of the Clergy and Laity in Diocesan Missions." The afternoon session was confined to the election of the Missionary Board for the ensuing year. The following were elected: the Rev. Messrs. Henry Nelson, D.D., R. R. Converse, D.D., and Walter C. Roberts; Messrs. H. V. Colt, Selden Brown, and E. C. Denton; Rev. E. P. Hart, secretary, and Vincent C. Smith, treasurer.

The report of the condition of the missions within the Archdeaconry was very gratifying. The delegates to the annual meeting were loud in their praise of the admirable work done by their Archdeacon, the Rev. Louis C. Washburn, D.D. The meeting adjourned after prayer, and the Benediction pronounced by the Bishop.

CANADA.

The Several Dioceses.

Diocese of Toronto.

WYCLIFFE COLLEGE was to have the closing meeting for the session, May 4th. Mr. Eugene Stock, the well-known Secretary of the C.M.S., who came out to New York to be present at the great Missionary Conference, was to give an address at the valedictory prayer meeting of the year at Wycliffe, May 3rd.

Diocese of Niagara.

THE Diocesan Woman's Auxiliary held the annual meeting in Hamilton, April 24th-25th.

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Mention this paper.

Bishop Courtney of Nova Scotia gave an address. It is expected that by Jan. 1st next, All Saints' Church will be free from debt. St. George's Church, Hamilton, has prospered during the year. Amongst other things, an organ and land adjoining the church have been purchased.

Diocese of Huron.

MORE than half the \$10,000 to be raised by the parish of Memorial Church as a Century Fund, has been given. Bishop Baldwin consecrated St. John's Church, Brantford, the First Sunday after Easter, and held a Confirmation on the evening of the same day in Grace Church. The Bishop is now quite recovered from his severe illness.

Diocese of Rupert's Land.

AS THERE is no debt on St. John's Cathedral, Winnipeg, the congregation are giving aid to other parishes, and vigorously helping the Century Fund. A Church Lads' Brigade has been organized in connection with Christ Church, Winnipeg. St. George's congregation in that city, in response to Archbishop Machray's appeal for a century effort on the part of Manitoba parishes, are talking of the enlargement of the church and the building of a parish house and rectory as a thanksgiving offering for the benefits of the past century.

Diocese of Nova Scotia.

BISHOP COURTNEY has been invited by Archbishop Machray, Primate of Canada, to represent the Canadian Church at the ceremonies to be held in Australia next July and August, to commemorate the founding of the Church of England in that great country. Bishop Courtney will leave as soon as the synod of his Diocese is over. The report of the vestry of St. Paul's Church, Halifax, shows a large increase over previous years in the offerings of the congregation.

Diocese of Ottawa.

A SEPARATE deanery is about to be formed including the city and suburbs of Ottawa. The annual meeting of the Woman's Auxiliary of the Diocese is to be held at Cornwall, June 6th, 7th, and 8th. Bishop Hamilton hopes to be present unless prevented by Confirmation appointments.

THE MAGAZINES.

THE *Nineteenth Century* for April is a rather bellicose number, so to speak, since it contains no less than six articles dealing directly or indirectly with the war in South Africa, besides another article on "The French Army." Of the aforesaid six articles, the most important is that on "The Boers and the Native Question," by the Rev. Dr. Wirgman, Canon of Grahamstown Cathedral. He shows clearly that "the flag of the Boer republics and the flag of Great Britain represent two entirely incompatible ideals of right and wrong, of justice and injustice. They cannot coexist any longer upon this sub-continent of South Africa. It is a question of the survival of the fittest, and, quite apart from national feeling and patriotic fervor, there is no doubt in the mind of any right-minded man who knows the facts, that peace, order, and justice to the natives can only be secured in South Africa under the Union Jack, as the symbol of political and religious liberty."

But to a Churchman, the most interesting article in this number is "A Liberal Catholic View of the Case of Dr. Mivart," by Robert Edward Dell, late Editor of *The Weekly Register*, an R. C. publication. It is a scathing arraignment of the Jesuits and the reactionary school of Roman Catholic theologians inspired by them. Such plain speaking has not been heard for many a day. The paper is too long and too full of important matter to admit of an adequate summary, and we hope to present our views upon it in a separate article by one of our contributors. The

opinions and statements of Mr. Dell are calculated to create considerable commotion in the Roman Obedience.

THE May number of *Everybody's Magazine* is full of that sugar-coated information of which its conductors are making a specialty. The "Simple Explanation" for the month describes in plain language the working of the telephone—"one of the simplest but most sensitive contrivances known to the electrical mechanician." The series of articles on the "biggest things" in American industries is continued in this number by a description of "The Greatest Shipyard in the World." A very interesting article is a collection of the experiences of eight or ten prominent stage people, telling of that moment when Opportunity first reached a hand to them. The article is entitled, "The Turning Point in my Career." "Helping the Cubans to help Themselves" is a plain statement of a great charity, whose workings are not widely known to the public at large. It treats of the foundation and operation of the Cuban Orphan Society, which has undertaken the task of feeding and educating as many as it can of the little ones in Cuba, whom the merciless decrees of "Butcher Weyler" left homeless, orphaned, and destitute. The short stories in the number are bright, original, and good.

ARCHBISHOP BENSON said: "Well enough do I love the ideal surpliced choir. But where the surpliced men, through ignorant fear, through contempt, or through low tones of life, are none of them communicants; where no one expects the surpliced lads to grow up devout Churchmen, it is hard to see why they should minister to God for us in holy things. Where there is less reverence, less awe, there is no gain to worship in expelling the religious men and women who sang together."

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