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The Living Church

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No. 3.

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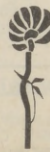
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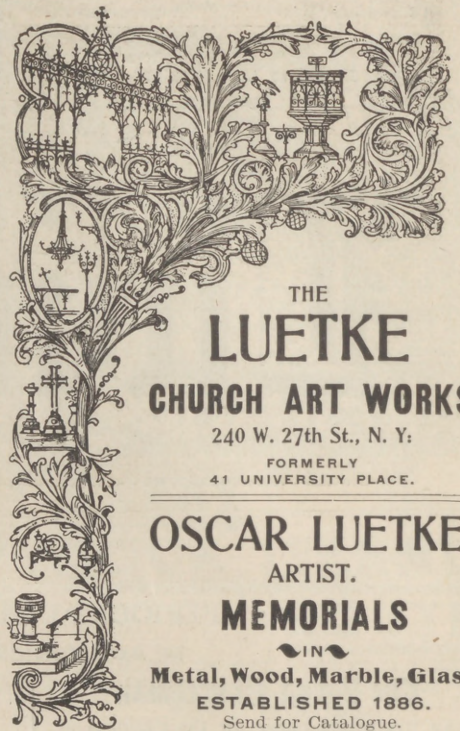
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VOL. XXIII.

MILWAUKEE AND CHICAGO, MAY 19, 1900.

No. 3



News and Notes



SPAIN is in a ferment over an unpopular scheme of taxation which has been promulgated by the government, and against which the people seem to have risen in rebellion. In Madrid and the larger towns, on the tenth instant, the stores were closed at noon, and the opera houses and theatres at night, as a simultaneous protest against the government measures. There have been riots in many parts of the country, and the situation is most grave. The unhappy kingdom is reduced to a state where the people either cannot, or will not, pay the exorbitant demands which are made upon them for the support of their wretched government.

THE strike of the street car employes in St. Louis is only another dreary chapter in the warfare waged by demagogues who receive salaries from hard-working laboring men, and feel that they must stir up trouble of this nature in order to vindicate their right to their salaries. The same individuals who have stirred up this present trouble in St. Louis, are those who brought such misery upon the street car employes in Milwaukee and in Cleveland, by which they not only permanently lost their means of livelihood, but were reduced in many cases to great destitution from which they have not yet recovered. It is a strange phase in the social condition of this country, that a minority of laborers, because they are organized, should be able to convince reasonable people that they have the right to prevent other laborers from pursuing honest avocations by riot or by force. There are undoubtedly grievances on the part of the laboring men from time to time that can better be redressed by collective action than by individual complaint. When, however, such utter incapacity to care for the interests of the laboring men, which in altogether too large manner are confided to them, is shown by leaders of the character of Mahon and the like, it is time for the workingman to see that he is treated as a chess man on a board, to be played by parties who have proved their incompetence, if not worse; but that unlike the chess man, the result can be only misery and loss to himself and his family—while the salary of the agitator alone continues unimpaired.

THERE is this to be said for the Populists who have been in convention at Cincinnati, and who have nominated an independent Presidential ticket—they are sincere. They are clearly not in politics for the sake of the offices that can be wrested from the grasp of larger political organizations. They hope by agitation to promote reforms in the government, which they believe to be important. As for the first plank in their platform, demanding the initiative and referendum, it is only reasonable to say that this might be successful in a very small and compact community such as is Switzerland, but that it has been a failure wherever it has been tried in this country. It has been tried oftener than would be supposed at first thought, since voters are very frequently called upon to express an opinion at the polls as to municipal affairs, whether there should be municipal ownership of one character or another and the like, and also in connection with constitutional amendments in many states; and the almost invariable result is that so few ballots are cast one way or the other, as to make it altogether impossible to consider the result as the will of the people. The simple fact has been repeatedly established, that the people, using the term in the abstract, will not give the time or thought to matters that are referred to them, and that it is altogether hopeless to try to compel them to assume either the initiative or the referendum to any

larger extent than they are already called upon reluctantly to declare. As for the balance of the planks, the most that can be said about them is that they are sincere, and this is more than can often be said for the platforms of larger and more important parties.

RUSSIA has at last put an end to the worst forms of deportation to Siberia. There is to be no longer arbitrary exile without trial, and the transportation of convicted criminals is to be attended with much less barbarity than has heretofore prevailed. There are to be central prisons erected for their temporary reception, and they are not to be herded together like cattle *en masse*. It is said that at the present time there are some three hundred thousand exiles in Siberia, one-half of whom have been sent there without trial. About one-third of these have settled down to make the best of their condition, and are pursuing some trade or avocation, while the remainder have taken to a nomadic life, and live by robbery, arson, and other acts of violence.

It is very humiliating that at the outset of our career of humanity in reorganizing the government in Cuba, we are face to face with an embezzlement on the part of American postal officials, in which the loss is said to be upwards of \$100,000, if not more. That this will be a blow to American prestige in that island, cannot be doubted. Bad men will appear in the best of company at any time, and no precautions can altogether eradicate the danger of bad appointments. At the same time, this may be said to be another evidence, if any more were needed, of the absolute necessity of this government, first, to place its diplomatic and civil service on an entirely different basis, recognizing collegiate training in the field of International Law and International relations, and in all events appointing men to office for better than political reasons. We sincerely hope that the United States government will promptly make good the loss to Cuban funds, and thus do what is yet within our power to counteract the bad impression made in Cuba. It will not be strange if the movement for immediate independence in that island, should lead to attacks on the American provisional government, as being only an exchange of nationality, whereby they were formerly robbed by Spaniards and are now robbed by Americans. Only by thus making good the loss, and by punishing the parties concerned to the fullest extent of the law, can the disgrace be wiped out.

LORD SALISBURY'S address to the Primrose League, and Senator Lodge's speech in the Senate, bear points of decided resemblance. Both have somewhat lugubriously declared that their respective nations must prepare to defend their possessions and their institutions by force and not trust to the precarious friendship of other powers. Both are right, and both are wrong. If Lord Salisbury had in mind the continually recurring anti-English sentiment in the United States, it is only fair to remember that the United States is in every respect a cosmopolitan nation, in which all shades of foreign opinion are reflected. It ought not to seem strange that Irish disaffection and German prejudice are vividly reflected in the United States, in which Irish and Germans are settled. The British safeguard from such hostility in America, even if it should overcome the friendly sympathy of native Americans, lies in the maintenance of the Monroe Doctrine of non-interference. In spite of words, this policy is not likely to be abandoned. As for Mr. Lodge's speech, the answer may here be surmised. It is to the interest of Europe to respect the

Monroe Doctrine so long as the United States respects that portion of it relating to abstaining from participation in European politics. We have ourselves laid down the proposition that the Monroe Doctrine can only be ultimately maintained by some training of the Latin American peoples toward a greater stability of character—first in the individual and then in the nation.

KROONSTAD, which was occupied by the British troops on Saturday of last week, is the last point of importance on the railroad before the Transvaal line is reached. Here the capital of the Free State was hastily fixed when the occupation of Bloemfontein was imminent. The government has now fled

some sixty or seventy miles to the eastward, to Lindsey, near the eastern boundary line. It should not, however, be hastily gathered that war in the Free State is over. The Boer army has retired to a position on the Vaal river, and many points must be occupied by the British before the Free State can be said to be in complete possession. Very likely another delay will now ensue before Lord Roberts moves northward again, as it is necessary to possess securely each district between his army and his source of supplies, and to prevent a flank movement of the Boers which would cut off his communication and compel a counter march. Yet notwithstanding, the end seems to be in sight, though not in the immediate future. There must be another hard conflict before peace can be foreshadowed.

Diocesan Conventions.

TENNESSEE.

THE Sixty-eighth Annual Convention of the Church in the Diocese of Tennessee met in Trinity Church, Clarksville (the Rev. W. J. Miller, rector), on May 9th and continued its sessions throughout the following day. The attendance of clerical and lay delegates was quite up to the average. The routine business was promptly despatched; and the convention was throughout characterized by earnestness, harmony, and an evident desire to further the ends of the Church. The only measure of an unusual character adopted was a revision of the system of assessments hitherto in vogue. Few changes were made in the list of Diocesan officers and Standing Committee, which are as follows:

Secretary, the Rev. Arthur Howard Noll, of Somerville; Assistant Secretary, the Rev. Thomas D. Windiate, of Sewanee; Treasurer, Mr. George M. Darrow, of Murfreesboro; Registrar, B. Lawton Wiggins, LL.D.; Chancellor, Mr. Albert T. McNeal; Historiographer, the Rev. Arthur Howard Noll; Standing Committee, the Rev. F. P. Davenport, D.D.; the Rev. George Patterson, D.D.; the Rev. Stephen H. Green; Mr. M. B. Trezevant; and Mr. James A. Austin.

The Rev. Dr. Davenport, of Calvary Church, Memphis, preached the Convention sermon, from I. Tim. iii. 15. The Bishop's address read at the session of the Convention held on the night of the 9th, showed some substantial gains made by the Church in the Diocese of Tennessee during the past year. The number of Confirmations (421) was more than the average for the last ten years, and for the first time in the history of the Church in Tennessee the number of communicants reported considerably exceeds six thousand.

The thirteenth annual meeting of the Diocesan Branch of the Woman's Auxiliary was held on the 8th of May in Trinity Church, Clarksville. The Bishop preached at the morning service and the Rev. Dr. Davenport at evening prayer. Admirable papers were read by Mrs. E. A. Bazett-Jones and Mrs. W. E. Norvell—the former upon the "Life and Work of Bishop Pilkington," the latter upon "Impressions gained from attendance upon the recent Ecumenical Mission Conference in New York." The officers of the Auxiliary were re-elected as follows: Mrs. John Shortridge, of Memphis, President; Mrs. Telfair Hodgson, of Sewanee, Secretary; Mrs. W. D. Yale, of Nashville, Treasurer.

GEORGIA.

THE seventy-eighth annual Convention of the Diocese of Georgia met in St. Paul's Church, Albany, May 9th and 10th.

As has been customary for some years, the State Council of the Brotherhood of St. Andrew, composed of Delegates from all the chapters in the Diocese, held its meeting on the day preceding the meeting of the Convention. These meetings are intended to be rather devotional and instructive than purely business, though the necessary business of the year is also transacted. The general subject of consideration at this meeting was "The Call to Service." At the morning session, after the opening service and organization, the Council discussed the subject of "What the Individual Member can do—for his brother members—for the Chapter officers—for other men—for the Junior Department." Speeches were made and papers read on the several subdivisions by special appointees, and the subject was then thrown open for general discussion. Many interesting experiences were related, and many helpful suggestions made. The opening part of the afternoon session was devoted to the annual business meeting. Mr. Edward S. Elliott of Savannah was re-elected President, Mr. A. A. Gould of Brunswick, Secretary, and Mr. T. E. Berry, of Columbus, Treasurer. The new office of Secretary for the Junior Department was created and the incumbent made an ex-officio member of the Executive Committee. Mr. W. A. Taylor, of Macon, was elected to the position. After the business meeting followed a conference on the second division of the quoted subject: "What the Chapter can do—in the neighborhood—in the parish—in the Bible Class—in Missions."

In the evening there was a public service with addresses on the following subjects: "Continue instant in Prayer;" "Moreover it is required of Stewards that they be found faithful;" "And who is my

neighbor?" The Diocesan Convention opened on Wednesday, May 9th, at 9 a.m., with a special service and celebration of the Holy Communion. In place of a sermon, the Bishop read his annual address. It opened with a memorial of the Bishops of the Church and the priests of the Diocese deceased during the past year. Then followed a glowing charge to the clergy and to the convention, after which he took up in detail the work of the Church in the Diocese. Under the head of Diocesan Missions, the gratifying fact was mentioned that the salaries of all missionaries had been paid in full to May 1st, and a comfortable balance remained in the treasury. Noteworthy advance was reported from nearly all points. Special acknowledgement was made of the help received from the American Church Building Fund Commission for the construction of churches at many points in the Diocese, and the clergy were urged to take offerings for the Commission and to bring its work to the notice of their congregations. The general mission field was reviewed with especial reference to our new possessions, China, and Brazil; the *Spirit of Missions*, was eulogized as the best and most interesting of the missionary magazines, and the laity were especially urged to take and read it.

The Bishop made a strong appeal for a supply of native clergy. He quoted at length from a letter from a professor in the Theological Department at Sewanee, showing the supply was less than the demand. The clergy were asked to use renewed efforts to bring devout young men into the ministry.

The subject of parish endowment was briefly discussed and a suggestion was made that the Committee on the State of the Church in their report outline a plan for the creation of a parochial reserve fund.

The division of the Diocese was touched on, its advantages briefly reviewed, and the Convention was asked to give the matter its serious consideration.

In conclusion, the various Diocesan institutions were considered and their condition—uniformly good—was made the subject of comment.

AFTER the opening service the Convention was organized for business and the Rev. F. F. Reese, of Christ Church, Macon, was for the ninth consecutive year elected Secretary. During the remainder of the morning session, only routine business was transacted.

At the afternoon session, a minute in memory of the Rev. A. G. P. Dodge was read by the Bishop and received standing by the Convention. The Committee on Division of the Diocese made a report of what had been done and asked to be continued until next year in order that the legal questions involved might be definitely determined before the matter is brought before the Convention for final action. An invitation was received and accepted to hold the next session of the Convention in Emmanuel Church, Athens. The date of the Convention was fixed for May 10th.

According to custom, the first evening session of the Convention was devoted to the subject of Diocesan Missions. The report of the Treasurer of Diocesan Missions and of the Secretary of the Board of Missions were presented and read. The Archdeacons, Rev. W. M. Walton and Rev. Harry Cassil, made detailed reports of the work under their charge. \$5,000 was appropriated for the work of the ensuing year, to be apportioned among the parishes by the Committee on Missions.

On the morning of the second day the Convention exchanged telegraphic greetings with the Conventions of South Carolina and Tennessee, in session respectively at Aiken and Clarksville. The annual elections formed the principal business of the morning. They resulted as follows:

Treasurer of Diocese, W. K. Miller; Treasurer of Diocesan Missions, R. C. Dessansure; Chancellor, F. H. Miller; Registrar, Wm. N. Hawks. Standing Committee, Rev. F. F. Reese, Rev. C. C. Williams, D.D., Rev. C. H. Strong, Messrs. A. C. Cunningham, F. H. Miller, Z. D. Harrison. Delegates to the Missionary Council, Rev. M. Campbell Stryker, Mr. C. Lucien Jones. Board of Missions, Rev. Messrs. Pise, Knight, and Judd, Messrs. Trezevant, McPherson, and Read. Members at large of the General Chapter of the Cathedral, Rev. Messrs. Scully, Pise, Beatty, and Davidson, and Mr. O. A. Coleman.

At the afternoon session it was decided to make the assessment

for the Bishop's salary and Convention Expenses on the same basis as last year, but the sliding scale of percentages was raised one per cent. throughout. A committee was appointed to draw up and present to the Convention a canon providing for the formation within the Diocese of a Convocation of Colored People.

At the evening session an amendment to the canons was presented by the Rev. Harry Cassil, placing parochial and missionary clergy on the same basis in regard to Convention representation. Mr. G. R. Dessausure presented a resolution that on Sunday, May 13th, every priest in charge of a self-supporting parish should preach a sermon on Diocesan Missions, and that the lay delegates unite with the priests in pressing the matter on the people.

The remainder of the session was occupied chiefly in routine business, and at midnight the Convention sang the Doxology, and after the benediction by the Bishop, adjourned, after a session of only two days.

WASHINGTON.

THE Diocesan Convention opened on May 9th, in St. John's Church, the Holy Communion being celebrated by the Bishop, assisted by Archdeacon Childs, Drs. Elliott and Mackay-Smith, and the Rev. Messrs. A. S. Johns and R. T. Kerfoot. The Bishop delivered a charge to the Diocese. At the afternoon session, the Rev. A. S.

Committee, Rev. T. J. Packard, Rev. John H. Elliott, D.D., Rev. Alfred Harding, Rev. R. H. McKim, D.D., Mr. J. Holdsworth Gordon, Mr. Charles H. Stanley, and Mr. S. W. Tulloch; Chancellor, Mr. Charles H. Stanley; Board of Missions, Rev. Alexander Mackay-Smith, D.D., Rev. J. A. Aspinwall, and Rev. J. B. Perry, and Messrs. W. D. Baldwin, H. E. Pellew, W. A. Gardner, and E. N. Waters. Trustees of the Superannuated Clergymen Fund: Rev. W. L. Devries, Ph.D., Rev. Thomas A. Johnstone, and Rev. C. I. LaRoche; Mr. O. B. Hallam and Mr. H. A. Cady.

Two new canons were adopted, numbered XV. and XVI. Canon XV. divides the Diocese into three Archdeaconries, for the purpose of missionary work. Of these, one Archdeaconry consists of the District of Columbia, one consists of Montgomery and Prince George counties, and the third, of Charles and St. Mary counties, the two latter districts being both within the state of Maryland. Canon XVI. relates to the Superannuated Clergy Fund, and provides for the election of a board of three clergymen and two laymen, to conduct the affairs of the fund.

DALLAS.

THE Diocesan Council opened at St. Matthew's Cathedral on Tuesday, May 8th, with a celebration of the Holy Communion, at which the Rev. Dr. Fenn was preacher. In addition to the routine



CHOIR OF ST. JOHN'S CHURCH, WASHINGTON, D. C.

Johns was re-elected Secretary, the Rev. Messrs. Griffith and Johnston being named as assistants. The routine reports were read, and there was a discussion on the proposed District Code now pending in Congress, which in the opinion of some of the delegates, raised difficulties with regard to parishes of the Protestant Episcopal Church. The statute law relating to such parishes at the present time is based on the Acts of the Assembly of the State of Maryland in 1798, which are still in force in the District of Columbia. The proposed code abolishes the old Maryland laws, thus sweeping away the statute under which our parishes were organized. It was felt that large complications would ensue if radical changes in the law relating to the Church should be adopted, for the reason that a portion of the Diocese of Washington lies within the limits of the State of Maryland, so that there would be two distinct legal codes within the one Diocese, which would make Diocesan legislation very difficult. At five o'clock, Bishop Satterlee received the clerical and lay delegates with their wives at his residence. A missionary meeting was held in the evening, at which committees on Missions and the State of the Church reported, and addresses were delivered by the Rev. C. T. Wilson, missionary among the Mohammedans, and Mr. Eugene Stock, Secretary of the Church Missionary Society.

On the second day, the elections resulted as follows: Standing

business, the session was made profitable by the reading of papers on practical subjects, as follows: "The Church's Purpose in the Season of Lent," by the Rev. Geo. S. Gibbs; "The Means of Carrying out the Purpose," by the Rev. W. K. Lloyd, D.D.; "The Aids and Hindrances to the Purpose," by the Rev. H. H. Johnston; "Lenten Moneys, Their Gathering and Spending," by the Rev. B. B. Ramage.

An interesting feature of the second day was the presentation of a handsome desk to the Hon. Richard Morgan on the occasion of his twenty-fifth annual election as secretary. Bishop Garrett read his annual address, in which he alluded to missionary problems connected with our late national acquisitions. "These possessions," he declared, "present a problem of government and religion more difficult than any with which the United States has had to deal with in the past." He said that it is the duty of the nation to provide public schools in these lands for children of all colors, and that the difficulties call for the highest quality of human abilities. He urged the clergy to press the needs of missions in these islands. The Bishop also made a plea for higher educational standing for the ministry, saying we have outgrown the weapons of a quarter century ago. Papers were again read in the evening, the subjects and speakers being as follows: "Foreign Missions," by the Rev. Percy T. Fenn, D.D.; "Domestic Missions," by the Rev. B. S. McKenzie; "The Mis-

sion of the Church to Divided Christendom," by the Rev. Hudson Stuck.

Elections were held on the third day, resulting generally in the choice of the same officials as heretofore. Mr. George A. Preston, of Bonham, was elected to fill out the unexpired term as trustee of the University of the South, of Judge W. S. Simpkins, who has removed from the Diocese. The Board of Missions election resulted in the choice of the Rev. B. B. Ramage, J. B. Gibble, and Messrs. Francis Shoup and John Catte. Resolutions of congratulation of the S.P.G. were adopted, and Dean Stuck was chosen as an honorary deputy to the two hundredth anniversary meeting in London, to present the resolutions.

TEXAS.

THE fifty-first annual Council of the Diocese commenced its sessions at Galveston Wednesday morning, the 9th inst., and was opened with the administration of the Holy Eucharist, in Grace Church, the Bishop officiating, assisted by the Rev. J. R. Carter, rector. The Council sermon was preached by the Rev. John R. Dunn, rector of Epiphany Church, Calvert, from the Parable of the Rich Man and Lazarus. (The clergy are dubious whether the good brother meant to take them to represent the Rich Man, or Lazarus.) After service the Council was called to order by the Bishop, and after organizing and appointing the usual committees the Council took a recess until the afternoon. After re-convening the Bishop read his annual address, which was full of encouragement, and breathing through and through a spirit of simple faith in the ultimate success of the Master's Kingdom in Texas. Perhaps we may truly say that the work of the Council, the most important step taken in the history of the present Episcopate of the Diocese, was accomplished during the afternoon of the first day. After a long and serious discussion, in which the leading clergymen of the Diocese took part, including such as the Rev. H. E. Bowers, D.D., LL.D., the Rev. C. M. Beckwith, the Rev. Frank Page, the Rev. James Noble, the Rev. T. W. Jones, and others, a motion was carried to appoint a committee to take into consideration the question of an Episcopate Endowment Fund. The committee brought in a simple report, recommending that an effort be made to create an Episcopate Endowment Fund of \$100,000.00, and that the Rev. C. M. Beckwith be appointed to collect the money. Simple enough, surely, but how potent are the two words, hundred thousand dollars, and Beckwith! It simply means that it will be done. Mr. Beckwith was taken by surprise at the report, but like a true Texan he flinched not. He said that he would act, provided his vestry would give its consent. A committee of five was appointed to meet the vestry, and after a long conference the vestry attended the Council in a body and gave its consent, and gave Mr. Beckwith four months' vacation. The success of this will mean a great deal to the Diocese of Texas, and it is fervently hoped that the Lord will open the hearts and the purses of wealthy people of the Church to give abundantly towards this Fund.

The proceedings of the second day were preceded by morning prayer, said by the Rev. T. W. Jones, of Marshall, and the Rev. H. C. Howard, *rector emeritus* of Palestine, and the day was devoted to reports of committees and to a few unimportant changes in the wording of some of the canons. On motion of the Rev. H. E. Bowers, D.D., LL.D., a greeting was sent to the Convention of the Diocese of Dallas, which was in session, and in due time a return greeting was received from Bishop Garrett. The election of officers resulted as follows:

Secretary, Robert M. Elgin, Houston; Treasurer, W. V. R. Watson, Houston; Registrar, the Rev. George L. Crocket, San Augustine; Standing Committee, the Rev. Messrs. Thomas B. Lee, C. M. Beckwith, B. A. Rogers, and Messrs. R. M. Elgin and W. V. R. Watson; Trustees of Church Corporation, Mr. Elgin to succeed himself, and Mr. Johnson to succeed Mr. A. S. Richardson, deceased; Diocesan Board of Missions, the Rev. Messrs. H. D. Aves, J. R. Carter, T. B. Lee, and Messrs. W. C. Henderson, J. L. Brockenbrough, and A. N. Leitnaker; Trustees of the University of the South, the Rev. T. Walker Jones, Mr. R. L. Brown, Mr. C. L. Johnson, and Mr. G. W. Jackson; the Bishop appointed the Hon. George E. Mann, Chancellor, the Rev. Messrs. B. A. Rogers, T. B. Lee, and H. D. Aves Examining Chaplains; the Rev. Julius W. Bleker, preacher, the Rev. H. E. Bowers, D.D., LL.D., alternate, for the next Council.

During the sessions, the Rt. Rev. James Steptoe Johnston, D.D., Bishop of Western Texas, was present, and was warmly received by the Council. Bishop Kinsolving, in a few well-spoken words, introduced Bishop Johnston, who, after a few preliminary remarks of greeting, addressed the Council at some length upon the subject of Education, and especially of the need and necessities of institutions for the Church education of young men for the ministry in Texas. He made an earnest plea for the united action on the part of the Diocese of Texas with the Missionary Jurisdiction of Western Texas in the support of the boys' school now in successful operation in his jurisdiction.

The report of the Council would not be complete without a reference to the missionary meeting on the nights of Wednesday and Thursday. At the former the Rev. T. Walker Jones and the Rev. Frank Page made very able and edifying addresses on The Church's Opportunity in this Diocese. The Rev. Julius W. Bleker and Mr. W. V. R. Watson spoke with much power on The Responsibility of the Clergy

and Laity in Parish and Mission Work. On Thursday night the Rev. H. D. Aves and the Rev. George L. Crocket spoke in a specially convincing way on The Responsibility of each Parish and Mission for the Children of the Church; and The Provisions made by the Church for the Proper Training of her Children as set forth in the Book of Common Prayer. The Bishop at each meeting closed the session with a most able address on the different subjects.

The Council closed its labors on Friday afternoon in peace and love—all feeling better for the meetings, and all feeling hopeful that the Episcopate Fund will be abundantly blessed by the great Head of the Church.

NEW JERSEY.

THE One Hundred and Twenty-eighth Convention of the Church in the Diocese of New Jersey met at St. James' Church, Atlantic City, on the 8th of May. At 10:30 a.m., the service was begun, a long procession of vested clergy attending their Bishop, and a congregation filling the edifice. The parish choir, guided by the rector's wife, led the musical worship, which was simple, but impressive indeed. The sermon was delivered by the Rev. Harrison B. Wright, rector of St. John's, Somerville, from the text Ephesians iv. 1, "Walk worthy of the vocation wherewith ye are called."

At noon the Bishop, in the chair, announced the convention organized, with 64 clerical and 74 lay delegates present. A resolution in memory of the late Secretary of the Convention, Rev. Elvin K. Smith, was presented by Dr. Baker, rector of Princeton, and carried by a rising vote. The vacant office of Secretary was filled by the election of Herbert Stanley Smith, rector of Christ Church, Lambertville.

In the afternoon, the Committee on Constitution and Canons was elected by ballot, being the same as last year. The Bishop's address being in order, the venerable and beloved prelate delivered a charge replete with instruction, sympathy, and encouragement, touching tenderly upon the losses to the Diocese and to the Church by the death of Bishops, clergy, and laymen; showing from carefully prepared statistics the gratifying growth of the Diocese in spiritual and material gifts; pointing hopefully to the promise of future progress, and not failing fearlessly to warn the laity against the sin of accepting office as wardens and vestrymen merely as honorable sinecures, without conscientious devotion of heart, mind and hand to the interests of the parish in all temporal matters, especially the just and punctual payment of a sufficient support for the clergy. The end of a quarter of a century of Episcopal service and the commencement of another period of life work was dwelt upon, with thankfulness to Almighty God.

A rule of order was adopted to prevent the meeting of the convention from occurring in Rogation Week. The report of the committee on a plan of mutual fire insurance was received with universal approval and recommitted for completion, printing, and transmission to all parishes. The plan contemplates an assessment of from 1 to 4 per cent. on the annual income of each parish, and assures a great reduction of the cost of insurance. The committee had given most careful study to the subject.

At 8 p.m. the church was filled with an unusually numerous and interested congregation. After a brief service in which the Bishop was assisted by a number of clergy, an address was delivered by the Rev. J. A. Ingle, of China. There was universal delight manifested and expressed in the straightforward and practical statement of the way our missionaries get at the Chinese mind, what they make of the heathen, and what sort of Christians they become—"As good as the average in our own country." The Rev. J. F. Olmsted, rector of St. Mary's, Burlington, made the second address, giving the history of the work of the S. P. G. in our colonies, especially in New Jersey, and presenting a minute expressive of the sentiments of respect and gratitude felt by the convention toward the society. By a rising vote the convention resolved to forward the minute to the Society on the occasion of its bi-centennial celebration in June next.

On the second day, after an early celebration and later matins, the convention resumed its session, and re-elected as the Standing Committee, the Rev. Messrs. A. B. Baker, D.D., Chas. M. Perkins, H. H. Oberly, D.D., Richard G. Moses, and Messrs. Richard S. Conover, J. B. Woodward, Howard Richards, and E. R. Shubrick. Mr. C. E. Merritt was re-elected as Treasurer; the Missionary Council, Rev. E. J. Knight and Mr. James Parker, and the Trustee of the General Theological Seminary, Rev. Dr. Shields of Princeton.

In view of the great devotion and success of the missionary rector of St. James', where the convention met, and the eminent carefulness of his preparations for the entertainment of the Bishop and delegates by means of the kind hospitality of the "hosts of mine inn" through this city, a resolution, deftly prepared and forcibly presented by Mr. Edward Perine, of Trenton, was unanimously carried by which the Trustees of Church Property were enabled to relieve the rector of a mortgage upon the rectory, built at his own wise direction and sole responsibility. After the report of the committee on the celebration of the 25th anniversary of the Bishop, the latter warmly expressed his great appreciation of the generous action of the committee and members of his flock, and particularly the delicate and gratifying manner in which their good will toward himself had been shown.

The Finance Committee reported a resolution, which was carried,

to assess 7 per cent. of the rector's salary for Episcopal Fund, and 2 per cent. of the sum for convention expenses. Other resolutions passed were as follows:

"Resolved, that any parish which for two years has been without congregation or divine services shall at the discretion of the Standing Committee be stricken from the list of parishes."

"Resolved, that expenses of delegates to the Missionary Council be defrayed to the extent of \$50 each."

"Resolved, that the various financial boards be unified."

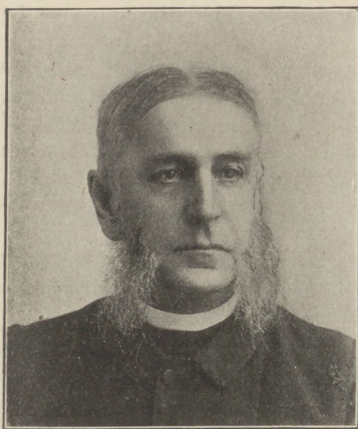
"Resolved, that the reduction of the cost of printing and publishing the journal be left to the consideration of a committee."

"Resolved, that that part of the Bishop's address relating to a Sustentation Fund be referred to a committee."

A resolution to meet at St. John's, Elizabeth, next year,

NEW YORK LETTER.

CHURCH, Richmond borough, has for many years been one of the strongest forces on Staten Island for the Church and for righteousness. Attended by men and women of large affairs both in the borough and in the greater city, it has been a center of social, moral, and charitable activity. It was fifty years old as a parish on May 6th, and the event was celebrated by the curious fact that the parish has had but two



REV. GEORGE D. JOHNSON, D.D.

rectors, and the present one, the Rev. Dr. George D. Johnson, celebrated his twenty-fifth anniversary of useful service at the same time the church did its fiftieth. The celebration began on Saturday morning, when Bishop Potter visited the church and confirmed a class of 35. In his address the Bishop paid a high tribute, both to the parish and to its rector, saying he had watched the work of one and the splendid service of the other with pride and satisfaction during the whole eighteen years he had been in the episcopate.

After the service, dinner was served, the Bishop, the rector, the Rev. Dr. Smith of St. James', the Rev. Pascal Harrower of the Ascension, and others, making short addresses. The celebration was continued on Sunday morning, when the Rev. Dr. Johnson preached a sermon, in which he gave a history of the parish and enumerated many other creditable things it has accomplished through its societies. Some were present who were Sunday School pupils when the church was started half a century ago. Various officers of the parish made addresses, and the Sunday was given over to rejoicing, in which not a small share was the honor universally paid to the esteemed rector. The Rev. Dr. Johnson is a native of Connecticut. He was educated at Trinity College. He spent three years as a priest in Boston, and seven years in Newburyport, Mass. He has been at New Brighton since 1875, and for several years has been Archdeacon of Richmond.

Twelve sailors made up the Confirmation class at the Church of the Holy Comforter. Bishop Potter unveiled, on the occasion of his visit, a tablet in memory of Cornelius Vanderbilt, and another to Mrs. Ann Eliza Gardner, the mother of the priest in charge, the Rev. W. A. A. Gardner.

The Vanderbilt tablet was placed next to the one that was erected a number of years ago to William H. Vanderbilt. The inscription on it reads:

"This tablet is placed by the Board of Managers in loving remembrance of Cornelius Vanderbilt, who died Sept. 12, 1899, having served faithfully for twenty-six years in the work of the society, striving always to do his duty. 'His works live after him.'"

In speaking of Mr. Vanderbilt, Bishop Potter said: "Mr. Vanderbilt was not great because he was the son or the grandson of a rich man. He was born to a grave stewardship, and he filled it with a fidelity which is as remarkable as it is unusual in this generation."

The tablet to Mrs. Gardner's memory is in one of the L like extensions of the church. It reads as follows:

"In Memoriam. Mrs. Eliza Ann Gardner, mother of the Chaplain. Born in 1833. Died in 1900. Known and beloved by our seamen and our Navy, to which she gave her heart and hand in undying devotion. Revelation xxi. 1-5."

In his remarks on this tablet Bishop Potter compared Mrs. Gardner to Mr. Vanderbilt and said that in her sweet, retiring manner she had served just as faithfully and successfully as Mr. Vanderbilt had.

The New York Local Assembly met in St. Margaret's mission on Friday night, the attendance being about one hundred. The Rev. Joseph Reynolds of St. Mary's, Mott Haven, said the opening prayers, and the principal addresses were made by the Rev. H. R. Hulse of St. Mary's, Manhattanville, and the Rev. G. A. Carstensen, who represented the Archdeacon of New York. The former pointed out the tremendous civilizing force of the English race, and said that nowhere was its force for civilization and the Church more needed than in this dominant city of the New World. The Rev. Mr. Carstensen quoted the expression about a gallows at the end of the lane instead of a warning sign at the beginning of it, and mentioned what he had seen from the car window in coming into New York from the East. On one side were jails on Blackwell's Island; on the other St. Luke's Hospital, Columbia University, and the new Cathedral on Cathedral Heights. Missions, he said, are warning signs of youth and age at the beginning of the way. He praised the work that has been accomplished at St. Margaret's, and also at the other mission stations. The new church is nearly completed, and the rectorate of the new parish which is to be formed has been accepted by the Rev. C. A. Hamilton. The latter will not come, however, until September, since he cannot leave St. Clement's, Brooklyn, until then. Meanwhile, Sunday evening services will be maintained, the Lay Helpers being in charge. Grace and Calvary parishes have helped not a little in this volunteer work, besides the neighboring clergy.

The Rev. Dr. E. N. Potter is delivering a series of addresses on Church Music in Christ Church, Poughkeepsie. His first address, given on April 29, related how primitive peoples, with small compasses of voice and smaller vocabulary of words, conversed, and pointed out the tremendous service which the Church has rendered in educating man to a larger and larger use of his voice in public speaking, in singing, and in reading the prayers. The second address was upon Instrumental Music.

ABSTRACT OF PROCEEDINGS OF THE BOARD OF MANAGERS.

THE stated meeting of the Board of Managers of The Domestic and Foreign Missionary Society for May was held at the Church Missions House on the 8th inst. The Bishop of Albany, Vice-President, was in the chair. There were present eight Bishops, fourteen Presbyters, and ten laymen.

Immediately after the Board was called to order, the Bishop Coadjutor of Rhode Island announced the death of Mr. John Nicholas Brown, who had been a member of the Board for twelve years, and Dean Hoffman alluded to the extreme illness of the Rev. Dr. H. Dyer, the oldest presbyter in the membership. Whereupon the chair offered suitable prayers, and a committee was appointed to express the Board's sympathy to Dr. Dyer.

Mr. Eugene Stock, Editorial Secretary of the English Church Missionary Society, by invitation occupied a seat by the Chairman during the session.

A beautifully engrossed copy of the address of congratulation from this Society to the venerable Society for the Propagation of the Gospel in Foreign Parts upon the occasion of its two hundredth anniversary, was presented and signed by the Committee—Capt. Alfred T. Mahan first having been appointed in the place of Mr. Brown, deceased.

The Treasurer reported that for the short time since Easter, about \$33,000 had been received from 1,507 Sunday Schools under the Lenten Offering Plan; being an increase for the same number of days of \$7,600 and of 200 Schools as compared with last year. The average from each School was larger also. Beyond this, he stated that the increase in the Diocese of Pennsylvania alone (the money not yet having been transmitted) was \$2,727 up to this date; \$19,541 having been reported to the Diocesan Treasurer, adding: "In this connection I would only say that the amount of these offerings from the Diocese of Pennsylvania is the result of the thorough organization and earnest efforts of the Sunday School Association working in hearty co-operation with the untiring zeal of the Bishop, who is its head."

With regard to the general finances of the Society, the Treasurer moreover submitted a carefully prepared communication, which showed plainly that because of the very greatly enlarged work of the Society a correspondingly large increase in the amount of contributions would be required between this time

and September 1st if the fiscal year were to be closed without debt—not less than \$100,000.

By the canonical action of the Board, which has had the approval of the Presiding Bishop, the next Missionary Council, upon the invitation of the Bishop of Kentucky, will be held in the city of Louisville, beginning on Tuesday, October 23d.

A very satisfactory report was submitted by the Bishop of Washington, his Diocesan, from the Rev. James L. Smiley, the Society's Missionary in the Philippine Islands. Mr. Smiley desires to see the Church go forward and hopes that the Bishops, other clergy and laymen at home will realize the importance of the work already inaugurated, and will continue to send out men and means to strengthen it. Chaplain Pierce, in a note added to the foregoing report, says: "It is of the utmost importance that two priests and two women workers should be sent to Manila at as early a date as practicable, and we earnestly request that this may be done." Strange to say, almost immediately after this was read, a letter was received giving information that an earnest Christian woman, now taking a systematic course of training, would go to Philippines a year hence, if accepted by the Board, entirely at her own charges.

Still dwelling upon the subject of our "increased responsibilities," a letter dated April 7th was read from the Rev. George B. Pratt, missionary at San Juan, Porto Rico, as follows:

"This day I have just been officially informed by word of mouth that our request for a lot to build upon has been granted by the Governor General, and the permit will soon be in hand. This lot, 85x65 and 85, will be adequate for a stone structure 70x35, to hold 300, with plan made for enlargement by transepts, in a pleasant part of the city and to cost \$10,000. That is what we have struck for, and patiently await the results of Bishop Whipple's report to aid us in the money. He understood the whole situation when he left, and we had put things on the move."

At a later day Mr. Pratt reports that the Easter offering for the building fund of the new church was \$350, and that the grading of the lot, referred to above, has been begun. Mr. Pratt asks for somebody to relieve him the last of this summer for a few months' change.

A communication was received from the Conference of Church Seminaries, recently held, submitting a statement embodying the results of the investigation of their committee with regard to the supply of candidates for the Sacred Ministry, and calling particular attention to one of the resolutions adopted by the Conference, all of which has been published.

Several of the Bishops having Domestic Missionary work under their jurisdiction communicated with the Board with regard to their appointments, etc., and others asked for larger appropriations. Fifteen hundred dollars were appropriated for the school work of the Rev. John Roberts at Shoshone Agency, Wyoming, heretofore aided by the Government, and the Board is now able to say, in pursuance of its policy inaugurated a number of years ago, that no missionary work of this Church is subsidized by the Congress of the United States.

Under the Woman's Auxiliary United Offering of 1898, Miss Edith Robinson, at the request of the Bishop of New Mexico and Arizona, was appointed a trained nurse in the Hospital at Fort Defiance, among the Navajo Indians, and the appropriation for the training of a student in the Church Deaconess House, St. Paul, was continued at the request of the Bishop of Minnesota.

Upon the recommendation of the Bishop of Alaska the Rev. James G. Cameron was appointed missionary at Skaguay, with stipend from the date of his reaching the post. Miss Lilian Probstel, of Anvik, writes that she is compelled to retire during the summer, at the completion of two years' service, because she is physically unable to remain longer. Her resignation was accepted with regret. A number of clergymen made offers of service in Alaska, from among whom one was selected to go to Cape Nome in the event of his being able to comply with the conditions of his appointment. Other letters from Alaska, involving much business detail, were considered.

Letters were received from all the Bishops in the Foreign field and from a number of their missionaries. At the suggestion of Bishop Graves, the Brotherhood of St. Andrew was asked to coöperate by providing the means for the appointment of an additional layman as teacher in St. John's College. The Bishops of Shanghai, Tokyo, and Kyoto asked for necessary appropriations for building purposes, which the Board regretfully found itself unable to grant at this time. An interesting letter from the Rev. Arthur Lloyd was at hand, telling of the enlarged work and usefulness of St. Paul's College, Tokyo, together with his

plans for the future, the substance of which will be published hereafter. Referring to the resolution passed last month, authorizing the Rev. A. D. Gring to raise money for St. Agnes' School, it was pointed out that the word "endowment" which occurred therein was misleading, and the resolution was amended to read as follows:

"That the Board of Managers does hereby approve and endorse the plan of the Rev. A. D. Gring to raise by specific contributions the sum of \$20,000 for the parish and diocesan house, Kyoto, and the further sum of \$10,000 for the permanent improvement of St. Agnes' School in the same city, which plan has had the approbation and commendation of the Bishop of Kyoto, who has asked the Rev. Mr. Gring to solicit offerings towards these amounts during the remainder of his stay in the United States."

On motion it was referred to a Committee consisting of the Bishops of Long Island, New York, and Connecticut, the Rev. Drs. Vibbert and Nelson, and Capt. Mahan, to consider and report to the next meeting of the Board, a plan if such be found feasible, for the authorization for circulation by the Board of educational and other missionary literature not published by the Board itself, but suitable for use and circulation in this Church.

It was stated on behalf of the Auditing Committee that they had caused the books and accounts of the Treasurer to be examined to the first instant, and had certified the same to be correct.

The subject of the annual appropriations for the fiscal year beginning September 1st, 1900, received most careful attention. By one resolution it was determined that the gross amount of the appropriations to the Domestic field (including the work among the Indians and the Colored People) should not exceed in the aggregate those for the present fiscal year. Further the Board resolved:

"That, in making the appropriations to organized Dioceses in the Domestic field the Board hereby makes a reduction at a uniform rate for the next fiscal year of twenty per cent. for each appropriation to an organized Diocese, and intimates that it intends to carry this policy out year by year until the Society is entirely exempt from responsibility for work in organized Dioceses; it being understood that the proposed reduction shall not apply to work among the Indians and the Colored People."

Thereafter the appropriation for the Domestic work, including the work among the Indians and the Colored People, was made as in the present budget, subject to the reduction of twenty per cent. on all items pertaining to organized Dioceses. In accordance with the urgent request of the Commission on Work among the Colored People, as presented by the Rev. Dr. McKim, of Washington, at the March meeting of the Board, \$5,000 was appropriated for the coming fiscal year to St. Augustine's School, Raleigh, N. C., and a similar amount to St. Paul's School, Lawrenceville, Va. Appropriation was separately made to the Alaska Mission to cover the existing work, and a further sum of \$6,150 was set apart to carry on other stations, a part of which will become immediately operative. To the Foreign field, the appropriation to China for the current expenses of the mission was made at the amount asked for by the Bishop in his Estimate. For the Jurisdiction of Tokyo, by permission of the Bishop two items were stricken out and the remainder of the Estimate approved and appropriation made accordingly. For the Jurisdiction of Kyoto, after dropping the salary asked for an unmarried clergyman to be appointed, and the small increase on two other items of the Estimate, it was adopted and appropriation made accordingly. Declining to establish an additional boarding school, the Estimate from Africa was accepted, and appropriation made to cover it. Two pensions of superannuated teachers in the former Greek Mission School were continued, and appropriation was made for the work of the Haitien Church as last year. The usual resolutions carrying the appropriations to disabled missionaries and for Central Expenses and the cost of making the work known to the Church were adopted. The full budget, Domestic and Foreign, will be published to the Church as usual after the beginning of the next fiscal year.

THE American people spend every year upon liquor, \$1,500,000,000; for tobacco, \$750,000,000; for theatres, \$350,000,000; for feathers, \$60,000,000; for chewing gum, \$25,000,000, and for foreign missions the paltry sum of \$5,000,000.

THE admission of a fact, however sublime, is not faith. We may believe that Christ is risen, and yet not be nearer heaven. Trust in the risen Saviour—that is the belief which saves the world.—*Fredrick W. Robertson.*

PURPOSE.

Life has no chance, and in no sense
Is accident in nature's plan,
But it's supreme intelligence
Evolves the growth and soul of man.

By EMMA PLAYTER SEABURY.

AN ILLINOIS SEMI-CENTENNIAL.

ON MAY 8th, Calvary Church, Farmington, Ill., in the Diocese of Quincy, celebrated the fiftieth year of its founding and the building of its church which still stands, a monument to the faith and works of those early days. In those days the region around Peoria was the centre of the most promising Church activities in Illinois. Jubilee, Farmington, Rushville, Pekin, are the names which frequently occur in the early annals of the undivided Diocese. Of the 51 American Bishops ordained before the building of the church in Farmington, all have been called to their rest; of the 145 since ordained, 89 are now living. Two priests who were officiating in Illinois at that time are still living in the Diocese of Quincy—the Rev. Jacob Chamberlain and the Rev. John Benson. The latter was the first settled



CALVARY CHURCH, FARMINGTON, ILL.

pastor at Farmington, going there about 1854. Bishop Chase, who laid the corner stone, died in 1852.

A point of interest in this jubilee celebration is that it occurs almost immediately on the return of the Rev. John Wilkinson to resume charge of the parish, with other work in the Diocese. His father, the late William Wilkinson, and other members of the family, have been for nearly half a century the mainstay of the parish.

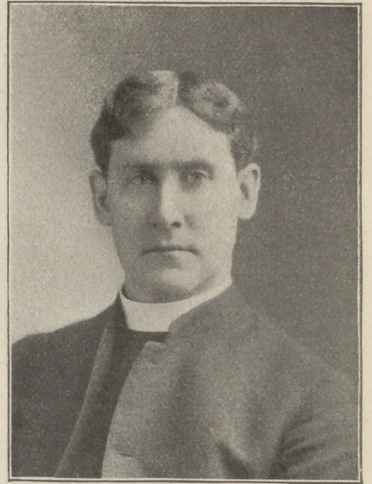
The Eucharistic service was well attended by members of the parish. The Rev. Dr. Leffingwell, president of the Standing Committee, was the celebrant, assisted by the Rev. Dean Gee, of Galesburg. Addresses were made by them and by the rector. The Rev. Carl Nybladh, of the Swedish parish in Galesburg, was also present. At a meeting of the clergy after the service and the excellent lunch, a resolution of kind remembrance was passed relating to the Rev. John Benson, who was not able to attend. He sent, however, a letter of congratulation and a gift of flowers. The unavoidable absence of the Bishop was deeply regretted.

A SEVENTY-FIFTH ANNIVERSARY.

PATERSON is the seat of four-fifths of the silk industry of America. The Church antedated silk there, however, for it began seventy-five years ago, when this great New Jersey manufacturing city was a little suburban village of Newark. The Collet family was the nucleus of the first congregation, out of which a parish was organized on April 29, 1825. That parish, now one of the largest and strongest in the Diocese, was St. Paul's. Housed in a splendid place of worship, and organized to be one of the great Christian agencies of its city, the parish celebrated amid great rejoicings its seventy-fifth anniversary of usefulness on the Sunday upon which the anniversary fell.

The commemoration began with an early celebration. At

eleven the rector, the Rev. David Stuart Hamilton, delivered a historical address, following a special musical service by the large choir. At four there was a second musical service, in which a selection from Spohr's "Last Judgment," Bartlett's "O Lord be Merciful," and several selections from Gaul's "Holy City," with orchestra accompaniment, were well rendered. At night, after evening prayer, there was a sermon by the Rev. T. W. Nickerson, Jr., a former rector. The choir numbered sixty voices, Mr. Thomas Benson, choirmaster; Mr. John G. Zabriskie, organist.



REV. D. S. HAMILTON.

The Rev. Mr. Hamilton, in his historical review in the morning, related the early struggles of the parish, which was the struggle of the Church in Paterson. In the August following the organization of the first work, the contract for a building was let. The site was on a part of Hamilton Square. This open space was the one used in the July of 1825 for a mass meeting to prepare for a reception to General Lafayette. The year following, the church was consecrated by Bishop Croes. The work of the parish grew steadily, but in 1848 the church burned, together with some machine shops located near it. A second building, far more elaborate than the first, was opened in 1851. It stood on public property. Nothing but the church was permitted to be erected on the Square, and so the parish house was put up some distance away. The latter is now St. Mark's Church (the Rev. Dr. S. A. Weikert, rector), an offspring of St. Paul's.

Six years ago the city condemned the site of the second church to be used for the City Hall. The present St. Paul's, the finest house of worship in Paterson, is at Broadway and Eighteenth Street. In Early Norman, its gray buttressed walls and narrow windows attract wide attention and admiration. Attached to the church is a spacious parish building. The congregation has much social prominence, but is also famous for its zeal in good works.

Among the rectors of the parish have been the Rev. John Croes, Jr., the Rev. F. W. Beasley, the Rev. S. A. Warner, the Rev. A. M. Loutrel, the Rev. J. E. Thompson, the Rev. Edward O. Flagg, and the Rev. T. W. Nickerson, Jr., now of Pittsfield, Mass.

The Rev. Mr. Hamilton closed his historical review with an appeal for a continuance of the strength and a prayer for the divine blessing which together have placed the parish upon a plane of usefulness so high. The Rev. T. W. Nickerson said that it is not given to all to lead, but it is given to St. Paul's to be the largest, and in a true sense the most representative parish in Paterson.

An illustration of the handsome church is printed in this issue, page 75.

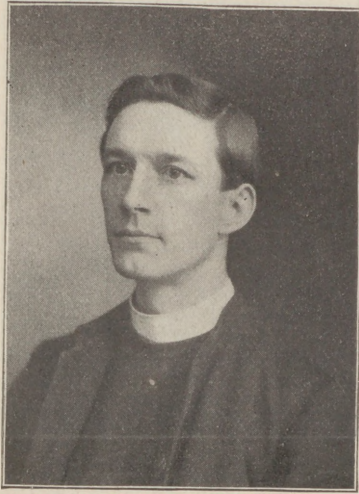
A CHURCH RESTORED.

ST. JAMES' CHURCH, Hackettstown, Diocese of Newark, built in 1859, after many a hard struggle for existence, was sold out at sheriff's sale for debt in 1887. Since that time the building has been used as an opera house, with all that that involves in the way of desecration. The chancel was torn out and a stage erected with its footlights and drop-curtains; a "box office," a large "gallery for gamins"—even the old bell was rung for "Christie Minstrels." With all these things against them there was no wonder that for eight years the congregation did not cling to the Church which was crushed out and compelled to withdraw.

In 1895, the Rev. W. M. Pickslay, then rector of Dover, N. J., visited the town and held service in a private house. Fifteen communicants were found, and with these as a nucleus, a mission was formed, and what was the guild room of the parish, in the rear of the church, was rented. Here, under the wise guidance of the rector of Dover, much was accomplished by a lay reader

from the General Seminary—Mr. (now the Rev.) Lewis G. Morris.

In October 1896, the Rev. W. M. Mitcham was placed in charge, and still remains. Building upon the strong, Churchly foundations of his predecessors, he soon found much to encourage him to accomplish what was his first thought upon learning the sad story of the loss of the Church's property, and further encouraged by the enthusiasm of the Archdeacon of Newark, the Ven. Alexander Mann, he started out to raise a "Restoration Fund." Episcopal permission being secured, and funds enough being in hand, the property was repurchased in October last, since which time the work of restoration has been pushed forward and, with the exception of an organ, completed. About \$1,800 has been



REV. W. M. MITCHAM.

spent upon the restoration of the property, which consists of a Gothic church of wood 75×30, with a tower and splendid Meneely bell, a guild room 40×20, and an ample lot for a rectory, all situated on a most desirable corner in the resident portion of the town. Originally the church cost \$6,000 to build; now the church, restored and furnished, the guild room and the rectory ground, have cost less than \$4,500.

The Bishop of the Diocese appointed Monday, April 30th, as the opening day, when in the presence of twenty-one priests, the church was cleansed by a special "Service of Purification," which was followed by a high celebration of the Holy Eucharist. The Bishop was celebrant, the Archdeacon of Newark, epistoler,

and the Archdeacon of Jersey City, gospeller. The sermon was preached by the Ven. Alexander Mann, Archdeacon of Newark, from the text, "It is written, My house is the house of prayer, but ye have made it a den of thieves" (St. Luke xix. 46).

He believed the two occasions when Christ appeared in the temple at Jerusalem and forcibly ejected the money changers, were the only times when our Lord showed signs of violence. He thought, too, that the churches were used too little nowadays as houses of prayer, by which name they are usually spoken of in the Bible. It is a common thing to hear people say they went to church to hear Rev. So-and-so preach, but seldom do we hear of anyone going to church to pray. He thought this should not be so, and expressed the opinion that in time the house of God would become more and more a retreat for those who desired to spend a quiet hour in prayer. It would then, and only then, become of the greatest use to God and man.

The choir rendered Woodward's service in D. The soloists were Mrs. C. B. McCracken, Miss Augusta Van Atta, and Mr. Van Nalts. Miss Anna Hall, the organist, was accompanied by an orchestra of five pieces.

After the services a very substantial luncheon was served in the guild room, a hundred being seated at the tables. During the luncheon a number of congratulatory speeches were made by Bishop Starkey, Rev. Geo. S. Bennett, Archdeacon Jenvey, Rev. John Keller, the Bishop's secretary, and Mr. Henry Hayes, the venerable treasurer of the Diocese. The priest-in-charge of St. James' was warmly congratulated on his success in restoring the church to its original use and in a more attractive condition than before its desecration.

Several memorial gifts were received, among them being a window in opalescent glass in memory of an infant son of the priest-in-charge; six great candlesticks of brass in memory of Mr. D. B. Harvey, given by his son; and a handsome processional cross of brass in loving memory of Mrs. Josephine Fagan, given by her family. There is also an oaken rood-screen, the gift of interested friends.



ST. JAMES' CHURCH (AS RESTORED), HACKETTSTOWN, N. J.

LETTERS FROM A PARSON LAID ON THE SHELF.

DEAR LIVING CHURCH: Every now and then a discussion breaks out regarding the relations of Christians to the theater. It is hundreds of years old, and will probably be going on when Macaulay's *New Zealander* is standing on London Bridge. One of these periodical outbreaks is now on; superinduced by an immoral play lately much discussed. The time thus seems propitious for me to take a hand and say a few words on the subject of theater-going for Christians, and the modern theater.

You will find the writings of the Fathers stuffed with denunciations of the theater and bitter scourgings of any Christians who frequented it, but that is not to be wondered at, for Kingsley's *Hypatia* shows us the horrible indecency and paganism of the spectacles of that day. You will find the same denunciations, and for the same reason, in the sermons of the

part men who know nothing about the theater, and inherit the cant talk of their sect about it. Their reasoning is as simple as it is absurd. All plays are wicked and all actors and actresses are bad people; therefore, no Christian should go near them.

Now, those clergymen and religious people who sometimes go to theaters, and who watch the course of the modern drama, know that such carping criticisms are utterly foolish and untruthful. There are hundreds of plays now on the stage as innocent as any tract society publications, and very often be far more reasonable and more edifying. There are any number of actors and actresses whose lives will compare favorably with those of the ordinary citizen and church-goer. I often numbered theatrical people among the communicants of my church, and for some of them I had more than respect—I had affection.

Now, what good reason can be given for taking the ground that Christian people should not go to our good and noble plays, or clever and yet merely amusing plays? I am sure I have



ST. PAUL'S CHURCH, PATERSON, N. J. [See page 73.]

Restoration. I have a set of the plays of Mrs. Aphra Behn, much in fashion at that time. They are indescribably dull and tiresome, but they are also so indelicate that not one could be played without much expurgation. Even Shakespeare falls under the same criticism. There are words and sentences and allusions in nearly every play, which would have to be cut out before even the most careless manager would dare to present it. It does not follow from this that our ancestors were really so much more immoral than we are ourselves, but they were much freer in their talk and much coarser in their fibre.

Coming down to our own day, we find any number of sermons preached, denouncing the stage and fiercely upbraiding any Christian who is ever at a theater. As far as these denunciations touch really immoral plays, every Christian must agree with them. No place could be more unworthy of a Christian man or woman than a seat in front of one of those unhealthy, suggestive plays which are, alas! too common.

The difficulty, however, about these sermons, is that the denunciation is too wholesale. The preachers are for the most

often learned in the theater the noblest lessons, and my heart has been educated by many plays, quite as much as by any sermons.

It will be said that Christians ought not to go to theaters because some of the actors are known to be bad people. That sword, however, will be found to cut two ways. Many butchers and bakers and grocers are known to be immoral men, but if they keep the goods you want, at fair prices, and are entirely honest and obliging, does their private life prevent your dealing with them? Our responsibility about our neighbors cannot be reasonably held to include the characters of all with whom we are thrown. I cannot be expected, before engaging a cabman, to find out whether he is a moral man or not, or to refuse to deal at a drygoods store until I am convinced that the proprietor keeps the Ten Commandments. I do not consider that I am bound to weigh the private character of artists of any kind who minister to tastes or pleasures, before buying their pictures, hearing their music, or witnessing their acting.

It is another thing about socially receiving them. For

that I am responsible. I ought not to receive any bad man or woman; though how often I do it unknowingly or of necessity!

Nor is it a good argument against the theater, that vice is often depicted at it. The stage is meant to be a mirror of life, and a very cracked and imperfect mirror it would be if it only reflected virtue! Of course, there must be no vile or indelicate words or situations or suggestions; but hypocrisy, jealousy, unholy passions, revenge, anger, etc., can with great moral effect be represented on the stage.

Nor is it any argument that many plays are just empty laughter. As long as it is innocent laughter, I think it is just as necessary as crying. Life is pretty hard for some of us, and a hearty laugh often improves our Christianity.

A great deal more might be said, and I well know there are plenty of thorns in the subject, but because I think clerics and other Christians have a perfect right to see good plays, I protest against being cited as condoning Sunday plays, or play-going at fasting times, or countenancing the unhealthy, mephitic society plays so fashionable, or ever allowing pleasure to overmaster duty.

CLINTON LOCKE.

"A LIBERAL CATHOLIC (ROMAN) VIEW OF THE CASE OF DR. MIVART."

BY THE VEN. F. W. TAYLOR, D. D., ARCHDEACON OF SPRINGFIELD.

THIS is the title of a remarkable article in *The Nineteenth Century* for April, by Robert Edward Dell, late editor of the *Weekly Register*. The writer is a Roman Catholic of liberal views—how liberal, may appear in the sequel. The tone that pervades the entire article must be anything but acceptable at the Vatican.

The writer first admits without reserve the great debt which the Roman Church in England owes to those great converts who left the Church of England in the early days of the Oxford Movement. Of this "race of great converts whose influence on English (R) Catholicism has been so remarkable," Dr. Mivart was the last. The inferior intellectual standard of English Romanists of the generation of the forties was raised to a high level by the accession of these Anglicans. They changed the whole condition of the Roman body in England. "With all due allowance for Wiseman's work and influence, no unprejudiced person looking back at the history of the century would deny that the remarkable revival of Catholicism was mainly the work of the body of brilliant converts whom the Church of England gave to the (R) Catholic Church in the forties and fifties."

But the trend has not been persistent. Converts have come, indeed, but those who have come in are not comparable to even the second-rate men of the earlier crowd of converts. "The process which has been going on as, one after the other, the men who raised the English (R) Catholic body from its low estate have died off, is now complete; by comparison with our condition of thirty years ago we are relapsing, as a body, so far as intellectual vigor and mental capacity are concerned, into the state from which the extraordinary accession of able men rescued us two generations since."

This lament is not superficial, and the writer is not merely a *laudator temporis acti*. He sets himself seriously to account for this failure of the Roman Church to continue to draw to herself the best and richest minds and the choicest spirits of the Church of England. He looks over the dividing wall and beholds the leaders of English thought among the clergy and laity of the Church of England, or in the ranks of Protestantism or even Agnosticism, and then, suddenly stung by the excommunication of Dr. Mivart, "the only scientific man of repute that it" (the R. C. body) "could count among its adherents in England," he seeks the cause of this manifest failure of Rome when every opportunity for success had been thrown into her lap. And he does not lose much time in finding the cause. It is the Ultramontane Party, of which Cardinal Vaughan was an ardent adherent, the leaders of which "have made it their aim to destroy originality and initiative and stifle independent intellectual activity, and they have succeeded too well." They did not succeed in driving out John Henry Newman only "because he would not be driven out." But they distrusted him profoundly, and even his elevation to the Cardinalate did not alter the general situation in regard to him. This party "is wanting in cohesion as well as in tact and intellectual force," and if left to itself would be a mere mob; but it has a motive power behind

it, a directive and energizing force, a backbone, a heart and will within it, and "that motive power is incorporated in the Society of Jesus."

The writer of the article under review then proceeds to examine the methods of the Jesuits in their discipline, their corporate aim, and their theological teaching. The root principle of their discipline (he quotes from Lammenais) "is the destruction of individuality in every member of the body in order to increase and strengthen the force and unity of the body itself." Their corporate aim, "an object worthy of the most ambitious spirit, is to dominate Catholicism." In order to accomplish this end, they have busied themselves in publishing one course after another of theology, dogmatic and moral, and of philosophy. "These manuals are increasingly used in the seminaries and by the clergy, and are very proper to create an artificial 'consentient teaching' which can eventually be put forward as the voice and the witness of the Church throughout the world. . . . And there is every sign that the scheme will not end with philosophy and theology."

He then proceeds to attack the unscientific philosophic system of the Jesuits, and their *a priori* and essentially rationalistic method, charging that as a result of their system they are out of touch with modern thought, and are responsible for the "thoroughgoing reaction" which has taken place in the domain of philosophy among Roman teachers during the last fifty years. They adhere to philosophical ideas which have long been abandoned by thinking men, and they even speak a philosophic language that is unintelligible to the modern mind. "They do not grapple with modern problems in the outer world because there is no common ground on which they can meet modern thinkers, and their arguments do not touch the points now at issue."

Yet they are moving every stone in the way of their design to impose their antiquated and inadequate systems of teaching upon the Roman Church of to-day. They forget that St. Thomas Aquinas himself was an innovator in his time, and based his famous *Summa* upon the writings of Aristotle, as regards his system, in spite of the decree of Innocent III. which prohibited their use. The Jesuits are pursuing a "policy of despair." In seeking to impose their useless system upon the Church by the fiat of authority, they are the greatest enemies of the Church. As well attempt to fight modern battles with chain armor and crossbow. Their scholastic philosophy was good in its day, but now it is "a heap of ruins useless for purposes of defence and certainly very uncomfortable for habitation. The intellectual world, invited to inhabit them, naturally refuses to do so, and, taking the word of the apologists who invite it that the ruins are the 'Catholic Philosophy,' remains outside the pale of the Church altogether. And the apologists console themselves by the explanation that the intellectual world is kept out by pride. Perhaps it is, but the pride is not necessarily that of the intellectual world."

After this shot, Mr. Dell sharply arraigns the Neo-scholastics, as he calls them, for their rationalism and dogmatism, and their real scepticism and want of faith. It is this inward and deep-rooted scepticism which account for the "childish credulity, the appetite for superstition, which are to be found among educated (R) Catholics naturally gifted with mental capacity." It is a want of real faith which leads these Neo-scholastics to oppose scientific and historical truth; they are "fearful" because they are "of little faith." This application of holy Scripture is rather telling. According to our Roman Catholic critic, there is a down-grade movement in the Roman Church, as regards doctrine and practical religion, devotions, and the hold of the thought of the Church upon the fundamental verities of the Catholic religion, which is as real as it is deplorable, and all the work of these Jesuit rationalizers. "That this method, which is applied to the whole body of doctrine, is the secret of many of the apostasies that have taken place among the clergy, cannot be doubted." Results are worse in the sphere of morals than in that of dogmatics. But how can this school gain such power in the Church? "The power of the dominant school in the (R) Catholic Church arises from the fact that the minds of (R) Catholics, in the main, are not really educated."

In the course of this article more cats jump out of the Roman bag than ever jumped out before at any one time. The long confinement seems to have made them very lively. The biggest Tom cat of all appears in this summing up of the machinations and methods of the Jesuit school in their endeavor to repress modern thought; "They have tried to raise opinions to the level of faith; they may only succeed, so far as many minds

are concerned, in degrading matters of faith to the level of opinions."

But this is not the whole of the indictment which Mr. Dell brings against his own communion. This dominant party of the Jesuits controls the central government of the Roman Church, and this central government is in the hands of Italians, naturally incapable of comprehending the Teutonic mind. The real struggle, upon the issue of which the headship of the Roman Church in Christendom depends, is that which is even now going on within that Church on "the question of the Latin ascendancy." "On that issue depends the future of the Church for a long time to come; on the one hand, she may become once more Catholic in the fullest sense; on the other hand, she may continue to be what she has been for three centuries, almost wholly a Latin institution (though still the true Church of Christ), with the added disadvantage of a greatly diminished and still diminishing hold even on the Latin peoples. To put the matter quite plainly, it is a case of Latin Catholicism *versus* Catholicity." And here at last we have the profound cause of Rome's disabilities and failures in dealing with the nations, stated with crystalline clearness and by an intelligent writer of her own obedience. That there is in this a welcome justification of the larger and truer Catholicity for which the Anglican Communion has so long contended, does not so much concern us, probably, as that it involves a confession from a Roman source of the conviction that in her present condition, under the dominance of the Italian Curia and the obscurantist party which controls it, Rome is impotent to obtain the hegemony in the affairs of the world which are largely being and to be guided by the Teutonic and Anglo-Saxon stock of nations. These nations are earnestly hoping for a realization of a larger Catholicity, a more Christlike life in religion, than their heritage in the Reformation has afforded them. They are weary of ecclesiastical divisions, they long for a real unity. But they look now, as heretofore, to Rome in vain for the manifestation of a spirit commensurate with their needs and aspirations. They hear always the same old *Non possumus*, the same well-worn *Sic volo, sic jubeo*.

Mr. Dell notes that the victory of the United States over Spain had a very marked effect in the religious sphere. It gave the Roman Curia a rude shock. Doubtless; but unless a mighty change is effected in her spirit, and that speedily, Archbishop Ireland's Anglo-Saxon propaganda of (R) Catholicism will be as empty of issues as he is full of zeal.

Correspondence

THE LACK IN METHODISM.

To the Editor of *The Living Church*:

YOUR correspondent, the Rev. Joseph Battell Shepherd, according to his statement, came into the Episcopal Church by advice of Bishop Williams of Connecticut, but it is reasonably to be surmised that he did not get very far into it, and he is an enthusiastic advocate of Methodism.

You are very moderate in your apologia, but it seems you missed the cream of his letter, in which he says, "If the rules on amusements, etc., are the causes of lapses of membership, they will be changed to suit all concerned. If there is a demand for a liturgic service, John Wesley's Prayer Book is at hand ready made. If things Methodism needs for its success are not found within it, they will be taken from without." Why did Mr. Shepherd abandon this comprehensive communion?

If there is anything the Methodist firmly believes in, it is the Apostolic Succession. No minister is permitted to serve at tables unless he has been ordained by a Bishop. No Bishop can ordain a minister unless he himself has been ordained by other Bishops. But when we go back less than 150 years we find certain ministers looking about in vain for a Bishop of their persuasion to ordain them to an Episcopate, which improvement they thought would "suit all concerned"; but finding none, as none then existed, they ordained each other. This is what Mr. Shepherd considers taking from without whatever is needed for the success of Methodism. This taking business may go very far. They may take from us our Prayer Book, our vestments, our choral service, etc., they may take immersion from the Baptists, or predestination from the Presbyterians; but they cannot

"take" our Apostolic Succession; without which their chain has a missing link, and they are in consequence cut off from any branch of the Catholic and Apostolic Church.

Nodena, Ark.

JAS. B. CRAIGHEAD.

VIRGINIA CHURCHMANSHIP.

To the Editor of *The Living Church*:

I THINK you misjudge the Church folk of Virginia, when you say that the Virginia Churchmanship was not able to maintain itself off of its native soil. Most of the Church people, doubtless, hate Roman corruptions. We are not Ritualists. Most of us, perhaps, sympathize more with the ultra-Protestants than with the Roman Catholics, because we think the doctrine of the Atonement and those that necessarily cluster about it, more important than we do the necessity of the Catholic Polity to the being of the Church.

I thoroughly agree with you that the great weakness of the Church to-day is our weak, rotten, dish-water Churchmanship. If we do not take our stand upon the Chicago-Lambeth Quadrilateral, if we do not insist upon both the Polity and Doctrine of the Church as taught in the Bible and interpreted by History and Creeds, then there is no need for us, and we had best vacate the field. What was it that caused the Methodists to make such progress, in their early days? Was it not the deep conviction of the necessity of personal experience in Religion? The necessity of knowing that we are converted and forgiven by some deep emotion or experience? What caused the Baptists to make such progress? Was it not their firm conviction of the necessity of Immersion? What is causing the Campbellites to make such strides to-day? It is their insistence, with all their mind, heart, soul, and strength, that faith, repentance, and adult immersion are necessary to salvation. And that if you have faith and repentance and are on the way to be baptized and die without it, you are lost.

Of course, we know all the Protestant bodies are Christians. But if we have nothing which they have not, why let us divide up among them. No; they are not the perfect Church. If they are as right as we, there is no need for them to come to the Historic Church. We will never bring them in that way. Of course, we must affiliate with all Christians in all work where we can for promotion of Christ's kingdom. But if we believe in the Historic Church, and by our words or acts we minimize its necessity and acknowledge that others are right or do not try to teach and extend that belief, then we are false to the Church, and in this event false to God and our own truthfulness.

The idea that Baptism makes us a member of Christ's kingdom, though it be administered by laymen, is that anyone can give what they have received when the idea is intimated in that service. Whether this be true or not, lay Baptism has been accepted by the Church from the earliest times. It is this which makes all baptized persons Christians. They trace their Baptism back to the Church. But no one, except the Bishop, has the right to give Orders either by implication from the service or by the teaching of History. Such a thing was not known before the Reformation period.

I agree with Mr. Shepherd that we must acknowledge the good done by all Christians; but let us be intent on teaching the whole truth.

HENRY WINGATE.

Charlottesville, Va.

"SURPLICED WOMEN"—WHY NOT.

To the Editor of *The Living Church*:

IS NOT the objection of "An Old-Fashioned Churchman" to "choirs of surpliced women" based on prejudice rather than on sound reason? Why should it be regarded as "unseemly and silly" for leading singers in the House of God to be "decently habited"? If it is fitting that the sweet, rich tones of the female voice should be heard in the choirs of our churches at all, and surely no one will say that it is not, then it is right that they should have a place in the choir stalls where their voices may be heard to the best advantage; and if allowed in the choir stalls, is it not eminently proper that they should wear a fitting symbol of their holy office? It need not, it ought not to be made after the pattern of the boys' cotta. It should be a distinctive vestment, as much so at least as a lady's wrap is different from a gentleman's coat or cloak; but there is no reason why it should not be of the same color or fabric. In a former parish the writer had a large mixed choir vested in keeping with this idea. The distinction between the male and female vestments was de-

cidedly marked, and in addition to this the ladies wore a becoming cap (not mortarboard), and no one was ever heard to say that they appeared undignified or out of place. They were simply habited in a manner suited to the sacred office they so well filled.

EVAN H. MARTIN.

Rochester, N. Y.

[If women choristers are vested in a garb not "made after the pattern of a boy's cotta," and with a "decidedly marked" "distinction between the male and female vestments," it is not a surplice; consequently the remarks of our correspondent do not apply. A surplice is, by the customs of centuries of exclusive use, a male garment, and its use by women is extremely objectionable. The objection does not apply to any other distinctive dress for women choristers. The most "distinctive" and appropriate use for such purposes, which has come to our notice, is the long veil used in the schools of the Sisters of St. Mary, which is both feminine and distinctive.—EDITOR L. C.]

THE AMERICAN PRAYER BOOK.

To the Editor of *The Living Church*:

WILL you kindly allow me to call attention to some inaccuracies, due undoubtedly to inadvertence, in the elaborate and painstaking "Studies in the Prayer Book," by the Rev. Dr. Oberly?

In the "Study" published in your issue for April 14, the expressive phrase, "the Catholic remainder of the ancient Church of Scotland," is attributed to Bishop Perry. The good Bishop was the master of an elegant style. He was, however, too conscientious an historical student to take credit to himself for an appellation which has been current for at least one hundred and sixteen years.

In his account of the consecration of Dr. Seabury, in his *History of the American Episcopal Church* (Boston, 1885), Bishop Perry is careful to put this phrase in quotation marks (*History*, II., p. 53). These words form part of the "Concordate" between the good and courageous Bishops of the Church in Scotland and Bishop Seabury. This valuable document will be found in full in Dr. E. E. Beardsley's *Life and Correspondence of Samuel Seabury* (Boston, 1881, pp. 150-153); *Centenary of the Consecration of the Rt. Rev. Samuel Seabury, D.D., First Bishop of Connecticut*, authorized report (Aberdeen, 1885, pp. 7-10); Hon. George Shea's *Memoir Concerning the Seabury Commemoration, held at St. Paul's Cathedral, London, the Fourteenth Day of November, A. D. 1884* (Boston and New York, 1893, pp. 85-89); Bishop William Stevens Perry's *History of the American Episcopal Church* (II. pp. 56, 57); Bishop Leighton Coleman's *The Church in America* (New York, 1895, pp. 367-371); Dr. C. C. Tiffany's *History of the Protestant Episcopal Church in the United States of America* (New York, 1895, pp. 367-371); Dr. H. G. Batterson's *A Sketch Book of the American Episcopate* (Philadelphia, 1884, pp. 26-31).

The originals engrossed upon vellum, are in duplicate, one being preserved in the episcopal chest of Scotland, and the other among the valuable Seabury papers in the possession of Bishop Seabury's great-grandson, the Rev. Dr. Wm. Jones Seabury, of the General Theological Seminary. A reduced facsimile is given in *Facsimiles of Church Documents: Papers issued by the Historical Club of the American Church, 1874-1879* (privately printed).

Dr. Oberly also regrets in the same "Study" that the conclusion of the prayer "for the whole state of Christ's Church" in the Scotch liturgy, which commences with these words, "and we yield unto Thee most high praise and hearty thanks for the wonderful grace and virtue declared in all Thy saints," does not appear in our prayer for the "whole state of Christ's Church Militant." While we may share his regret, we are thankful that we may still use these petitions. They are placed among the "additional prayers" in the Office for the Burial of the Dead. It is probably known to many that they appeared first in the Prayer Book for the Church in Scotland prepared under the direction of Archbishop Laud (1637), and were retained in the authorized Scotch Communion Office and that set forth by Bishop Seabury in 1786, and "recommended to the Episcopal congregations in Connecticut."

In the "Study" appearing in your issue of April 21, Dr. Oberly, in commenting upon the skilful manner in which the Rev. Dr. Wm. Smith, Provost of the University of Pennsylvania, and President of the House of Clerical and Lay Deputies in 1789, induced the Convention to adopt the changes then made in our Communion Office, incidentally styles him the author of the Institution Office. While to that worthy divine and versatile genius the American Church is largely indebted for some excellent features of our Prayer Book and for our present organization as a truly national Church, he cannot claim the authorship of an office which, unhappily, is seldom used. Its compiler was his kinsman, the Rev. Dr. Wm. Smith, of Connecticut, a younger

man, and endowed with many gifts, among them a large knowledge of ecclesiastical music. These two worthies are often mistaken for each other. The younger Dr. Smith held important positions in Rhode Island and Connecticut. It was during his incumbency of Norwalk, Conn., that he presented to the clergy with their Bishop assembled in convocation at Derby, an Office of Induction, which was formally adopted on November 20, 1799. With some slight alterations, the same office was set forth in 1802, by the Diocese of New York, and at the General Convention of 1804 set forth for the whole American Church. Its title was changed in 1808 to An Office of Institution, and it has been substantially unaltered since. See Wm. McGarvey, B.D., *Liturgiae Americanae*, pp. 450-471; Dr. E. E. Beardsley, *History of the Episcopal Church in Connecticut*, II. pp. 18, 19 (Boston, 1868); *Jarvis Centenary* (New Haven, 1898, pp. 33, 130).

The life of the elder Dr. Smith has been fully treated by his great-grandson, Mr. Horace W. Smith, in two sumptuous volumes (Philadelphia, 1880); also by his successor in office, the late Dr. Charles J. Stellè (Philadelphia, 1880).

The younger Dr. Smith is noticed by Dr. Beardsley in his *History*, and allusions to him are found in Updike's *Narragansett Church* (New York, 1847); Mason's *Annals of Trinity Church, Newport* (Newport, 1890, 1894), and other historical sermons and pamphlets. The Rev. Dr. Daniel Goodwin, of Greenwich, Rhode Island, about fifteen years ago, published a sketch of him in *The Churchman*.

JOSEPH HOOPER.

Durham, Conn., May 12, 1900.

ASCENSION HYMN.

GRANT to us, Almighty God,
Like as we believe to Thee
Jesus Christ, our risen Lord,
Hath ascended gloriously,
That we, too, in heart and mind
Heavenward with joy ascend,
And continually dwell
With Thee, world without an end.

Christ, who on this holy day,
Closed Thy earthly ministry,
Through the cloud to heaven's gold
Upward passed triumphantly;
May we, too, in heart and mind
Heavenward with joy ascend,
And continually dwell
With Thee, world without an end.

Holy Ghost, who with the Son
And the Father ever liveth,
One in Three and Three in One,
Peace and comfort ever giveth;
May we, too, in heart and mind
Heavenward with joy ascend,
And continually dwell
With Thee, world without an end.

VIRGINIA C. CASTLEMAN.

A PATHETIC INCIDENT.

A PATHETIC incident occurred on the C. M. & St. P. Ry. on Saturday morning of last week. The Bishop of Milwaukee was passing through the train, going to the sleeper, when he noticed a colored woman who appeared very sick. She had had a hemorrhage, and was expectorating blood. The Bishop at once addressed her, saying: "You seem to be very sick, Auntie?" The woman said, Yes, she felt very badly. The Bishop sat down by her, and questioned her, learning that she came from Olympia, where she left her husband, and was on her way to her mother in the East. She had a young baby, which a kindly-natured woman in another seat was holding for her. The Bishop felt that the woman was in a dangerous condition, and so he got from her the address of her husband and of her mother. The conductor came along, and said he knew he had a serious case on his hands, but didn't know what to do. The Bishop told him to telegraph from Kilbourn, which station they were approaching, to the agent at Portage, to have a physician at the train, and arrange to take the woman off from the car. This was done, but soon after leaving Kilbourn, the woman failed rapidly. The Bishop was supporting her in his arms, and noticed that the end was approaching. He rose in his seat and said aloud proper collects and the commendatory prayer, and made the sign of the cross on her forehead, and the poor woman breathed her last.

Arriving at Portage, the body was removed from the train, the Bishop placing her personal effects in the hands of the station agent. Some colored people chanced to be at the station, who took charge of the baby. The Bishop telegraphed to the husband and to the mother, and left orders that if the body was

not claimed, to turn it over to the rector of the parish for burial, and he would be responsible for all expenses.

The Bishop's care of the poor woman during the conscious moments must have been a great comfort to her; and but for his opportune passing through the car, she would have died in her seat unknown and uncared-for.

ON ASCENSION DAY.

By ALICE RANLETT.

HE WAS taken up, and a cloud received Him out of their sight" (Acts i. 9).

"He was parted from them and carried up into heaven" (St. Luke xxiv. 51).

"Into heaven." Did the Lord Jesus go from His own into some distant land, millions upon millions of miles away, far beyond the most remote star?

So it did not seem to those who watched the white cloud enfold Him, and who returned to Jerusalem with great joy, on Ascension Day. For forty days, the Lord Jesus had been teaching them the mysteries and high things of the kingdom of heaven, preparing them for His Ascension. He had been with them, often unseen for a time, but seen when they were fitted to see Him, when their "eyes were opened."

He did not come from far away to speak in tender words to Mary Magdalene at the tomb; He was beside her, but she knew it not till her eyes were opened. He did not seem to come from far away into the room where the disciples were met, with closed doors, but, suddenly, they knew that He was in the midst of them.

So, when the cloud received Him, it seemed but another hiding from their sight, not a taking away from their side. And then, they believed His own words. Had not He said, "I am with you alway, even unto the end of the world"? The Lord Jesus was, indeed, lifted up, not into a far-away country, but into a higher, grander life, out of the local earthly company of His humble Judæan followers to the great universe of the heavens and earth, to the whole Church militant, expectant, and triumphant, to the society of the holy angels, and the companionship of His Father. He was lifted up for the sake of the world, to draw all men unto Him in the higher, the ascended life.

Jesus had promised, "A little while, and the world seeth Me no more; but ye see Me," and some whose eyes were opened, did, indeed, "in a little while," see Him.

After the Ascension, He was not far away from St. Stephen, who, full of the Holy Ghost, and glorifying Christ, even to laying down the life of his body; was drawn up into the higher life of the spirit; for him, the cloud was unfolded, and his eyes, closing to this world, were opened toward heaven, and he beheld the "Son of Man standing on the right hand of God."

One day, on the Damascus road, the ascended Christ was not far away from St. Paul, who, full of zeal for God's service, was ready to suffer all things for his Lord's, when once he knew Him. Again the cloud was unfolded, showing, close at hand, the brightness of heaven and the face of the crucified Jesus.

The ascended Christ was not far away from St. John, suffering exile for His sake on the lonely, rocky island, and "in the Spirit on the Lord's Day," the aged disciple but turned his head, and lo! the cloud was withdrawn, and he beheld the beloved Friend and Master of his youth, the same Son of Man, only bright now with the outward glory of the higher, the heavenly life.

And still, unseen, Christ walks in the midst of His disciples keeping His word to be "with them alway." He is not too far to know their needs, hopes, fears, sorrows, and joy, their imperfect penitence and feeble love; He is not too far away to give new courage, higher hope, stronger faith, and deeper love. In His unseen Presence, we may joyfully, trustfully, do His work, believe in His word, listen for the sound of His voice behind us, love Him with the intense love for a friend, as it were, absent and yet present, and humbly hope that, some day, we, being "in the spirit," may see the cloud unfolded, and may be drawn into the higher, the ascended life, may with rapturous, satisfied soul, behold the unveiled vision of the glorified Lord.

GAZING UP INTO HEAVEN.

By MAZIE HOGAN.

ASCENSION DAY is one of the five great festivals of the Church. Commemorating the culminating point of our dear Lord's earthly career, the fitting close of His presence here, the Church has done well to set it apart by a special Preface in

the Communion Service, thus classing it with Christmas, Easter, Whitsunday, and Trinity Sunday.

Yet by the majority of our people it receives less honor than any of the others. Several years back, this indifference extended even to the clergy, and the day, if observed at all by any service, was often not celebrated by the highest of all acts of worship, the Eucharist. Now, however, much has been done to restore it to its proper place by means of fitting prayer and praise, and the attendance upon these services is increasing yearly.

Still it does not seem to appeal to the heart as do the others. Christ's birth as making real the Incarnation, His death upon the cross for our redemption, His victory over death, thus opening to us the kingdom of heaven, and His gift of the Comforter to abide with His Church, all seem to have for us a deeper meaning and to convey a more actual benefit, than His Ascension into heaven. We may realize with our understanding that it was expedient for us that He should go away, not only that the Holy Spirit might be sent to us, but also that His constant pleading might avail in intercession for our sins. Yet, when sore pressed with sin and sorrow, we long for the human Christ, instinctively we turn to the memory of His life on earth rather than His leaving it. When reflecting on it, a shade of sadness seems to rest upon our hearts in sympathy with the apostles standing upon the hill straining their eyes to catch one more glimpse of Him, their Master and Friend, gone from them to His Father. They felt that the familiar loving intercourse of three years was forever over, and that never again would they walk and talk with Jesus as man to man.

The Holy Ghost had not yet come to them, teaching and making known to them the infinite blessing of the departure, so, though strong in faith in His words and promise, is it any wonder that their hearts were heavy with human sorrow, and their eyes dim with tears? What more natural than that they should linger on that mountain so lately pressed by His feet, and gaze through starting tears at the vanishing form?

It cannot but seem a little harsh, that reproof of the angels, "Why stand ye gazing up into heaven?" Could they not wait a little, these men who loved Him so, before turning to the work He had set them? Surely that spot was hallowed, and there they might await the Comforter. But no. White-robed messengers from the throne of God Himself came down to tell them that the waiting and watching, however natural, were fruitless, and that their love for their Master must find expression, not by idly gazing after Him, but by doing His work.

Can we not read a lesson here for ourselves? Has it not chanced to most of us to have mourned a dear one taken away? We have realized with crushing force that all human intercourse is forever over, that our life, so intertwined with that of the loved one, must henceforth be desolate. Is it strange that our hearts should yearn with the infinite tenderness of true affection for the loved and lost, and that we should find it hard to bring our thoughts back to the duties left us on earth? Yet, "Why stand ye gazing up into heaven?" was said to the disciples, and the like reproof applies to us if our grief leads us to forget our appointed work. Our friend's task is finished, and he has entered into his rest, but for us there is no rest, no pause even for visions of heaven, for we must work while it is day, before the "night cometh when no man can work."

Surely it is not irreverent thus to draw a practical lesson from the Ascension scene. We are only too prone to think that religion consists in feeling rather than in doing, that the nobler Christian life is contemplative rather than active. Yet we find that the apostles, rapt spectators of our Lord's glory, were recalled to earth and sent back to Jerusalem, there, doubtless, under the Saviour's directions, to make everything ready for the Comforter.

We shall surely find that it is only by the active Christian life that we can truly "in heart and mind thither ascend and with Him continually dwell."

And then how infinitely blessed it is to remember that our dear Lord, both God and Man, is pleading for us before the throne of God. It is not only that He has died for us, but "He ever liveth to make intercession for us," and this sovereign mark of God's pity and Christ's love is won for us, by the Ascension. Let us then not slight the observance of this day, but keep it as a veritable holy day.

"WE ARE apt to think concerning our every-day trials that they are of too homely a sort to work out anything beautiful in our character, but they are not more homely than the chisel in the hand of the sculptor."

Editorials and Comments

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THE LOSS OF YOUNG MEN FROM THE CHURCH.

ONE of the gravest difficulties which the Church has to contend with, in striving to keep young men faithful to her ways, especially in our smaller communities, is the fact that these young men often fail to see any moral advantage to be gained by Church membership and participation in Church life. There are men in almost every community who are not connected with any religious body, and yet are widely respected as examples of true manhood. Their lives are free from vice, their public and philanthropic spirit is conspicuous, and they seem to embody all the virtues which a Christian Church is commonly supposed to foster. Young men are particularly influenced by such examples, and they ask questions which are not always answered satisfactorily. Why, they say, do you insist upon the moral necessity of our maintaining connection with the Church and attending Church services, when, as a matter of fact, some of the very best men in the community have gotten on just as well without such connections?

HOW IT IS USUALLY TREATED.

The difficulty is a very real one, and the right answer is not always given. It is said, for example, that such men are exceptional, that heredity has a good deal to do with their loftiness of character, and that the possibility of such lives is entirely due to the work of the Church in days gone by. These men are living in borrowed light, and are practising virtues which have come to be regarded in the favorable way in which they are regarded, solely through the teaching and influence of the Church which these men avoid. It is urged, truly enough, that the preservation of such ideals depends upon the Church which originally inculcated them, and that it is obviously easier to practise Christian virtues within that environment, and under that discipline, which is especially designed for the purpose of teaching and fostering virtue.

Unselfish motives are also urged. The effect of example is spoken of. How, it is said, are men and women who are less happily circumstanced, whose lives are full of severe trials and temptations, and who, perhaps, have to contend with evil heredity and pernicious training, how are such people to be elevated, unless they are brought within the organized Christian influences of the Church? Let it be granted, for the sake of argument, that you are safe; how is the Church to be supported in

her work for others, if you refuse your financial and moral support?

THIS METHOD INADEQUATE.

No doubt such arguments have some value considered as *ad hominem*. But they are miserably inadequate, and do not meet the difficulty squarely. Our hope of convincing the average young man that he ought to come to church will be altogether vain, in most instances, unless we can show that such a course is essential to his true welfare. Altruism is very well, but it implies a loftier point of view than the average non-church-goer possesses. It is very hard to persuade one who overlooks his own moral interests, to make a large and self-denying change in his habits of life for the sake of people in whom he has no peculiar interest.

The real difficulty lies in the failure—whether blameworthy or otherwise—of the average young man to perceive the moral necessity of church connections and church-going for himself. Most young men have a pretty good opinion of their own abilities, and are not easily persuaded that they must fail when other men succeed. So long as they are convinced that other men “get on” morally, and lead exemplary lives, without Church connections, they are not likely to feel the need of Church privileges. Their indifferent attitude is confirmed by the absence of any obvious superiority in the life and character of an average Churchman.

THE FALLACY.

It may, of course, be answered that it is not fair to draw arguments from the lives of average Churchmen. We must consider the lives of truly consistent Churchmen, *i. e.*, the best Churchmen, if we wish to see what Churchmanship does for men's character and conduct.

But the root fallacy does not lie in this direction at all. It is to be found in a radically false ideal of life and character, and consequently in a mistaken judgment touching the moral success of reputable non-church-going citizens. That success is not what it seems, and does not afford the slightest proof that men can fill out what they ought to be and do without being connected with the Church. In the nature of things, no one can embody the true ideal of life in his own conduct, unless he is a consistent and devout member of the Christian Church.

We do not wish to be thought guilty of disparaging the praiseworthiness of the lives of certain non-church-goers. They certainly do fill out in large measure their own ideal of moral character and conduct. But their ideal is not that which God has revealed, and which Christ taught. It teaches certain obligations which Christianity also teaches; but not all of them, nor even the most fundamental of them. The difference is not simply one of degree, or of success in fulfilling one's ideal—in this respect, the lives of some non-church-goers certainly put average Churchmen to shame—but it is a *difference in the ideal which men seek to fulfil*.

It is a serious error to urge people to avail themselves of Church privileges solely on the ground that it will help them to live better lives among their neighbors. No doubt it will help them in this manner, but something more needs to be said, which is too often not said, but overlooked. Men need to be taught that *the sacramental life of the Church constitutes a part of the righteousness which God demands of His creatures*. When it is taught that Baptism and the Holy Eucharist are necessary for salvation, it is not only meant that these sacraments afford needed help in working out our salvation, but also that, in being baptized and frequenting the Holy Communion, we are fulfilling righteousness and performing “our bounden duty and service.”

We do not suppose for a moment that an easy method can be devised for curing the widespread indifference of young men to Church influences. The evil is too deep-seated, and too many powers of evil are working against us. But certainly the correction of mistaken methods will help us to win some whom we have hitherto failed to win.

THE CHRISTIAN IDEAL OF RIGHTEOUSNESS.

The task before us is to convert men to a truer conception of right and wrong. We must show them that the omission of religious duties has the same reason against it as the omission of any other duties. It is as wrong to evade our obligations to the kingdom of God, as it is to evade our obligations in any other

direction. All men recognize the iniquity of stealing, but many Christian people forget that we are guilty of iniquity quite as truly when we rob God of the service which He requires of us. It is a common mistake that in serving our fellow men we fulfil the service which we owe to God. That it is a serious mistake is certain. God requires a direct service of us, as well as an indirect one. We are as truly bound to come into covenant relations with God, such relations as are made possible only in the Church of God, as we are bound to abide by the elements of common morality. All morality reduces itself ultimately to conformity to the divine Will, and the divine Will is exhibited in the laws of God's Church as well as in the laws of nature.

But we should go further. The summary of the law which Christ laid down, puts the love of God, and the actions Godward by which we express that love, first. God made us for Himself, and the end of all true righteousness is to live with God as His friends forever. This involves the second commandment, that we should love our neighbor as ourselves; but the two commandments are distinct, and we cannot fulfil the first commandment by fulfilling the second one simply. The truth is that we do not fulfil the second commandment adequately unless we fulfil the first, for the good-will which we display toward our neighbor has reference only to temporal advantages, and affords no help in things which last beyond the grave. True philanthropy has permanent good in view. Mere humanitarianism deals only with the present, with that which perishes.

It should be clear that, whatever credit may be due to certain non-church-goers for their success in fulfilling their own ideal of righteousness, these men do not exhibit an example of Christian life and character; *i. e.*, of the life and character which God requires of us and which constitutes righteousness in His eyes. The average Churchman may seem no better than other men, but the comparison is misleading. Even the average Churchman has a larger and truer standard of righteousness than the non-Churchman, although he fulfils it imperfectly. The point to be insisted upon is that non-church-goers' righteousness is not God's righteousness, and the shortcomings of many who acknowledge their religious obligations do not remove the reality of these obligations.

To put our point in a nutshell, it is time that we should cease to talk exclusively of the help to be gained by going to church. The lesson which we need to enforce is *the duty of going to church*. That help is gained by going to church, and by receiving the sacraments, no one can rightly deny. But this is not easily made apparent to those of whom we are speaking, and does not constitute the best or most adequate motive for church-going. If a young man cares for righteousness, he will come to church when he is convinced that church-going is a part of righteousness. If he has no regard for righteousness, he will not come for any reason that will make his coming worth laboring for.

WHY IS THE CHURCH WEAK IN THE SOUTH?

A STATEMENT of ours has been challenged. We asserted that much of the South, east of Louisiana and north of Florida, was settled by Virginia colonists who had been Churchmen at home, but whose Churchmanship was not definite or pronounced enough to propagate itself in their new home, and that the descendants of such people are now generally sectarians.

Of course we have not asserted that the only source of emigration into the states adjoining the Gulf, has been from Virginia. It is quite true, that like every other state in the Union, there has been a somewhat diversified colonization. To deny, however, that the chief source from which the older and more representative families of the South have sprung, is the State of Virginia, is to deny what the traditions and genealogy of the great bulk of such families abundantly prove, and what Virginians have repeatedly boasted. One familiar with the family history of the South would hardly deny the proposition, and indeed, one who had any interest in learning whether or not it were true, could discover by tracing the genealogy of such representative families. In a very large number of cases it would be found that the ancestors somewhere from the fourth to the sixth generation back, had emigrated from Virginia; and this even in the State of Georgia—perhaps slightly less so in the Carolinas—notwithstanding their original independent founding.

The colony of Virginia started with a larger preponderance of Churchmanship than any other of the American colonies, yet the fact remains that outside of that state itself, there has been no single portion of the South in which the Virginian emigrants have built up a Church with any strength. This is

not a matter of theory at all, but a simple fact which it is useless to deny. The fact that Virginian Churchmen have sent, as undoubtedly they have, a very considerable number of foreign missionaries abroad, has not the remotest bearing on the statement we made. It was to the credit of old Evangelicalism, that it had a love for souls, and that it did go abroad into heathen lands, and attempt to make Christians of the heathen natives. It did *not*, however, tend to make staunch *Churchmen* at home.

The fact remains, and we reiterate it from a considerable knowledge of the facts, that the old families in those portions of the South largely settled by Virginians, who themselves trace their lineage to that state, have in a very large number of instances abandoned the Churchmanship of their ancestors, and are now found among sectarians. We challenge denial on the part of those who know the ancestral history of Southern families.

To this we contrasted the fact that the Church in New England started weak, and is to-day strong. Let those who feel interested in the matter find some sound basis other than that which we have laid down, why the South is to-day under a greater preponderance of sectarianism than is New England. If our statement is denied, some other explanation ought certainly to be given of what is a self-evident fact.

This is not a discussion for which we have a great relish. We have too great love both for the Church and for the South, to have pleasure in alluding to the weakness of the Church in that section. It is useless, however, to shut our eyes to the fact that it *is* weak, and that although two hundred years ago the Church was relatively stronger in the South than in any other section of the Colonies.

Dr. McConnell, the author of the *History of the Episcopal Church*, is not generally considered unfair or in rabid opposition to Evangelical Churchmanship. This, however, is what he writes in regard to the colonial Churchmanship of Virginia:

"Little by little the Church relaxed its laws, and we must say also, its manners. Plantation life grew easy and abundant. Theology never thrived in it. The clergy began to be planters on their own account, and were content, for the most part, to be good men and good neighbors. Missionary zeal slowly died out. The Dissenters built their meetinghouses undisturbed, sometimes aided by the gift of a generous slice of land from the parson's own plantation. Colonel Esmond is a fair type of the Virginia Churchman, who began to be seen half a century earlier than Thackeray places him" (*History of the Episcopal Church*, page 24).

AN APPARENTLY UNJUST DISCRIMINATION.

UNLESS we mistake the import of a resolution of the Board of Managers of the Domestic and Foreign Missionary Society, which will be found in the abstract of their proceedings printed on another page, we feel that a great mistake has been made by the Board. We refer to the proposition to make a reduction of twenty per cent. of the appropriation for each organized Diocese, together with an intimation that the Society "intends to carry this policy out year by year until the Society is exempt from responsibility for work in organized Dioceses; it being understood that the proposed reduction shall not apply to work among the Indians and the colored people."

It is quite proper, and most desirable, that the Society should withdraw its support from the old established fields which have long been supported by the Board, and which do not seem to appreciate the moral responsibility lying upon them sufficiently to give up their claims upon the Board. Such action ought to be rigorously executed.

Our objection is not to such action as this, but rather to placing all Dioceses alike in one category, from which the help of the Board is to be gradually but entirely withdrawn, while Missionary Districts, regardless of age or condition, are to be placed in another.

The practical result of such action is simply to discourage the formation of Missionary Districts into Dioceses. Half a century ago, the Church in any state was organized into a Diocese as speedily as possible, and at once assumed the support of its own Bishop. The support was frequently very meagre, but Bishops were found, able and willing to accept the responsibility, and the first Bishops chosen in such Dioceses were the peers of any Bishops ever consecrated in this Church.

Since that time there has been legislation continually making it more and more difficult for Dioceses to be formed, and if this late provision of the Board of Managers is allowed to stand, it means that fields which would otherwise be willing to assume the support of their Bishop, and the partial support of their own

missionary work, will remain for all time charges upon the Board. It cannot be expected that any Missionary District now receiving aid, will voluntarily submit to the financial loss that will be involved by organizing as a Diocese with this provision of the Board of Managers in force.

Both from a fiscal and from an ecclesiastical standpoint, the true policy of the Church would seem to be to facilitate, instead of to retard, the organization of Dioceses out of Missionary Districts; to induce by every method practicable, the present Missionary Districts to assume the support of their Bishops, and to relieve the general Board of that charge. At the present time, the Dioceses of Marquette and Michigan City, for instance, for which, under this action of the Board, the appropriation must be gradually cut off, have each a smaller number of communicants than either Duluth, Montana, Olympia, Sacramento, South Dakota, Southern Florida, or Western Texas. Arkansas has fewer communicants than either of four of these, and is financially weaker. Because these have taken upon themselves the support of their Bishops instead of depending upon the general Board, why should they be punished by this arbitrary discrimination against them, which is not applied to Missionary Districts that are stronger, but which continue to draw upon the general Church for almost their whole subsistence?

If older fields, whether organized as Dioceses or as Missionary Districts, will not of their own accord abandon their customary missionary appropriations it is most proper that the Board should gradually withdraw their aid. To apply this rule, however, with such unfair discrimination as seems to be involved in this recent action, is simply to discourage the present Missionary Districts from organizing as Dioceses and assuming the support of their Bishops, to continue the present charge on the general fund, therefore, for the support of the Missionary Bishops, which might otherwise be assumed by newly-organized Dioceses, and to offer a premium to those Missionary Districts, some of them long-established, which are as able to organize into Diocese as were many existing Diocese at the time of their formation, and yet do not do so.

THE PRESS AND THE ARCHBISHOPS' OPINION.

WE hope to comment upon the opinion of the two English Archbishops touching Reservation next week, the text having been received too late to make consideration possible for this issue.

But we feel called upon at once to correct a piece of glaring misrepresentation of the situation, contained in a London Associated Press dispatch of May 5th, and published far and wide in our American newspapers.

That dispatch says, "The extreme ritualists have always demurred against civil authority, but their contentions are now under the ban of the highest Episcopal court, which they swore to obey when ordained."

This is grotesquely untrue. The ritualists have indeed demurred against civil authority *in spiritual things*, and rightly. But it is quite false to describe the opinion of the Archbishops as coming from "the highest Episcopal court." The Archbishop of Canterbury has twice denied that he and his brother of York were sitting as a court. The truth is that the hearings before the two Archbishops were in the nature of voluntary arbitration; and the "opinions" in which they have issued have no binding force whatever, except so far as each diocesan Bishop chooses to be governed by them.

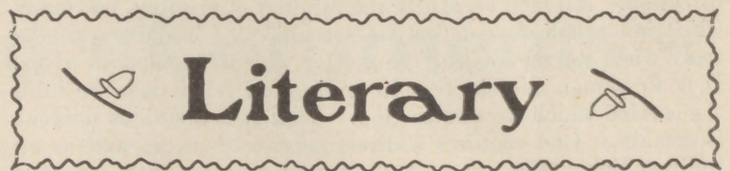
This is not the first time that the Associated Press dispatches have revealed partisan ignorance touching the position of the ritualists in England.

A PAPER on the "Church and Liturgical Services" in our issue for last week erroneously attributed to the Rev. A. W. Jenks, was written by the Rev. P. Gavan Duffy. Strangely enough, the only former instance of such an error was in connection with another paper by Mr. Duffy. We greatly regret the error.

ANSWERS TO CORRESPONDENTS.

Batavia.—"Is it permissible to end the evening prayer with the prayer commencing 'Lighten our darkness'? If it is, why does the rubric just below read, 'The minister may here end the Evening Prayer with such prayer or prayers, taken out of this book, as he shall see fit'?"

It is customary to interpret "The Grace of Our Lord," as a prayer within the meaning of this rubric, and to terminate Evening Prayer without other prayers than the Grace.



Faith and Sight. Essays on the relation of Agnosticism to Theology. By William Pierson Merrill. New York: Charles Scribner's Sons. 1900. Price, \$1.00.

These essays are written with the purpose of delimiting the territory properly belonging to Natural Science on the one hand and to Theology on the other, and of discovering what ground they have in common, with an ultimate design to show that the position of the Agnostic is not necessarily opposed to that of the Theologian, but is in harmony with it, and is supplemented by it, provided both the Agnostic scientist and the Theologian keep within the limits of their respective provinces. But in following the author's argument it seems to be difficult to understand the exact sense in which he employs the term *Theology*. He says, "The true function of theology may be thus stated: so to interpret the facts which science discloses as to afford a rational basis for the religious instinct. This function is twofold, or at least may be viewed under two aspects, as the providing of a rational basis for the religious instinct, and as giving a spiritual interpretation to the facts which science discloses." He therefore distinguishes between objective and subjective theology.

Does not he really confuse philosophy and theology, or enlarge his conception of the latter so as to include the former? What he desires to do is to establish a philosophic or scientific basis of theology. He demonstrates the failures of subjective theology, and pleads that on this account "the demand has arisen for an objective theology, a theory of life to account for, or at least to be in harmony with, the facts of science." He finds in Agnosticism a form of this objective theology, because in dealing with the facts of science, "the scientific mind has come to see that the universe is unbounded, that the mind can discern and appreciate but the merest fragment of it, that man is but the dust in the balance when compared with the universe and the Power manifested in it; and from this it constructs a theory of life and of the Power revealed or concealed in life."

The Agnostic position that this Power is in itself unknown and unknowable, and not capable of adequate and exhaustive definition and classification by the human intellect, is admitted by the author to be fundamentally true. It is the position borne out by the facts of science; it is the position which the Scriptures themselves show to be the fundamental and absolute truth. It is the teaching of the Book of Job, of the "Wisdom Literature," and "Isaiah is full of lofty thoughts of the mystery of God's nature. The 139th Psalm is as grand a piece of inspired agnosticism as has ever been written."

It is here that we have the common ground of Agnosticism and of the Philosophy of Theism. The Agnostic conclusion or position is not antagonistic to Christian faith, but is in harmony with what a true theology must confess at the outset. If theology will refrain from dogmatizing in the sphere of science, and if science will be equally self-restrained towards theology, the conflict between them, which is generally so bitter, may cease and determine. But the admission of the Agnostic position as valid, does not thereby impair the validity of the speculative theologian's position that it is necessary for the satisfaction of the religious instinct or consciousness in man that God should be defined in terms of human knowledge. "Though, as a matter of absolute knowledge, I cannot judge the character of the Creator from His creatures, yet I can, at least say that there must be in Him that which accounts for, is the source of, my nature." It is our right and our duty to think of God under the symbol of the best we know. That theology is thus anthropomorphic ought not to be any objection to its validity. "If God is to be interpreted at all, and not to be left as a dark mystery forever, then the interpretation which is most spiritual, which is least in terms of matter, and most in terms of human intellect, emotion, and will at their highest reach, is the best interpretation and is therefore valid," and affords us a scientific basis for religion.

The position here stated by the author is the same that is elaborately worked out by the late Principal Caird in his *Fundamental Ideas of Christianity*, and is very concisely and cogently presented in Bishop Jaggard's recent book, *The Personality of*

Truth. Of course it leads us directly to the revelation of God in Christ, to the Incarnate Son as the supreme revelation of God to man.

If our author had been as deeply read in the Catholic theology of the Church as he is in the philosophical and speculative theology of Calvinism, he would here dwell upon the theology of the Catholic Creed as being the very "Objective Theology" for which, as he truly says, "the demand has arisen." For it is the theology of the Incarnation; it deals with those very facts of "refined anthropomorphism" which find their true interpretation, as theological symbols, only in the supreme revelation of God in His Son, "the brightness of His glory, and the express Image of His Person." Instead of this, however, our author cites the poets, and especially Browning and Tennyson, as the real theologians of our day. "They have seen the problem, they have earnestly sought the solution; they have shown the way to harmony." Very true; and his chapter on this subject is the best in the book. But it is because both poets grasped firmly the objective theology of the Incarnation that they sang the harmonies of science and religion.

F. W. TAYLOR.

The Divine Pedigree of Man. By T. J. Hudson, LL.D. Chicago: A. C. McClurg & Co. Price, \$1.50.

The purpose Dr. Hudson has in mind in writing this book is to show that the facts of organic and mental evolution point clearly and unmistakably to a divine origin of mind and life on this earth, and further to prove that the atheistic theories of agnostic evolutionists are positively and unqualifiedly destitute of facts to sustain them. This general description of the aim of the writer, is well epitomised in the sub-title of the volume, viz.: "The testimony of Evolution and Psychology to the Fatherhood of God." The lines of argument followed by Dr. Hudson are framed upon purely scientific lines. He avoids speculative philosophy and adheres strictly to the inductive method in his investigations and conclusions.

It is freely admitted that it is one thing to establish the general doctrine of the divine origin of life and mind, and quite another to sustain the specific doctrine of Christian theism. The facts of organic evolution establish the one, while the other must call to its aid the facts laid bare in the new psychology. The fundamental principles of this psychology Dr. Hudson has already set forth at length in his book, *The Law of Psychic Phenomena*. This psychology, therefore, forms a prominent feature of this book, and in the light of its fundamental principles is manifested the harmony existing between science and religion.

To criticise in detail the position taken by the author, would demand an extensive review. We therefore content ourselves with putting before our readers the main scope of the volume. Those who have a bent for scientific and philosophical studies, will find much that is very suggestive in Dr. Hudson's writing, and much that will prove useful.

JOHN A. CARR.

An Essay Toward Faith. By Wilford L. Robbins, D.D., Dean of the Cathedral of All Saints, Albany, New York: Longmans, Green, & Co., 1900. Price, \$1.00.

This is a remarkable little book, one which tempts to complete perusal at a single sitting, but which will richly reward the more deliberate method of reading bit by bit, such as we give to the *Imitation of Christ*. The style is wonderfully clear and compact; while the power of searching analysis into the human heart which is exhibited is far beyond the ordinary.

No attempt is made to give a systematic treatise touching Faith; but a series of thoughts of surpassing spiritual beauty are suggested, which are calculated to assist the doubtful. The appeal is not made to the logical faculty merely, although logic is not neglected, but also to spiritual intuition. No class of earnest seekers after God can fail to derive profit from studying the book.

We are not sure as to the precision of some of the language bearing on the effects of Old Testament Criticism; but the book as a whole is evidently the production of a trained theologian, without a dry passage in it. We hope that many will read, mark, learn, and inwardly digest its matter.

FRANCIS J. HALE.

Introduction to Ethics. By Frank Thilly. New York: Charles Scribner's Sons. 1900. Price, \$1.25.

This book is thoughtfully and clearly written, and is not difficult to read. It also contains useful matter connected with

the history of ethical ideas. But its spirit is alien to Christianity. According to Mr. Thilly, man's chief end consists in "the unfolding of all human capacities in conformity with the demands of the natural and human environment"—nothing more. To pursue such a limited end may agree with evolutionary ethics, so popular in some quarters, but means to live without God in the world. The obligations of religion are neglected. The truths of revelation are left out of account. Man's chief end is to be conformed to the likeness of Christ, and "to glorify God and enjoy Him forever." No system of ethics which is built upon any other hypothesis can be regarded as final or Christian.

Bible Studies on Sanctification and Holiness. By Rev. J. D. Mac Gillivray, Presbytery of Truro, Nova Scotia. Chicago: Fleming H. Revell Co. Price, \$1.00.

This is a book of old-fashioned Protestant piety written in a very earnest and devout spirit. In these days of the decadence of the religion of the Reformers, it is refreshing to know that there are some men left, even in Presbyterianism, who still think that Justification and Sanctification are subjects of importance, and that they are worthy of the time and labor which this author has evidently spent in their consideration. The printing and binding of the book are very creditable to the publishers.

The Northwest under Three Flags, 1635-1796. By Charles Moore. With Maps and Illustrations. New York and London: Harper & Brothers. 1900. 12mo, pp. XXIV., 402. \$2.50.

There is no portion of our country which affords to the historical novelist larger opportunity for picturesque treatment, than the old Northwest Territory. The cherished possession of France by discovery and heroic missionary enterprise, it became an object of desire on the part of England. For it, armies contended and cabinets plotted, in the long-protracted struggles for supremacy on the American continent between the Latin and Anglo-Saxon races.

While the artless *Jesuit Relations* tell the story of religious endeavor and the success of the presentation of Christian faith to the Indian tribes; while Francis Parkman, with minute care and investigation and a lucid style, has written in full of the French domination and downfall; while Justin Winsor with critical skill has undertaken the task of making available many before unknown incidents; while Theodore Roosevelt has touched with his incisive pen upon the romance and hardship of *Winning the West*; there was needed a summary account which could furnish to the general reader the essential facts of its history until incorporated with the United States.

Mr. Moore set for himself this work. It is a pleasure to say that he has added to our knowledge; that he has explored many sources of information before inaccessible; and that he has written very clearly of the fortunes of the Northwest. He has found out much of interest and value.

He has kept admirably the due proportion of space for each period. Brulé, Nicolet, Marquette, La Salle, and earnest priests like René Menard and Isaac Jaques, are given their rightful prominence. Cadillac and the founding of Detroit receive proper recognition.

With the approach of the middle of the eighteenth century and the abounding energy of the English colonists, the wish for an expansion of territory and the thought of settlements beyond the mountains, became an important factor in the politics of the colonies and the mother country. The formation of the Ohio Company, the successful embassy of Christopher Girt to the Western Indians, the final blow to the power of France, and the peace of 1766 which ceded the territory to England, are adequately treated.

In his narrative of the oft-told tale of Pontiac's war, he has, by a judicious use of General Gladwin's manuscripts, taken from that gallant officer, then commandant at Detroit, much of the odium which attached to him as cruel and inhuman. In his account of the negotiations for peace after the Revolution, he shows how the keen mind of John Jay was able to grasp the situation, and to secure a boundary which gave to the new nation control of the Great Lakes and the vast regions then only partially explored, bordering upon them. With an account of the passage of the "ordinance of 1787," the gradual settlement of the new territory, the campaigns of General Harmer and General Wayne, a notice of the Jay treaty with England, and a retrospect of the momentous events between Lord Dunmore's war

in 1774, and the final surrender of the British posts in 1796, this satisfactory volume closes.

Its high character for accuracy is maintained throughout. It can be read with perfect confidence by those who are not special students of the period treated. It is fully illustrated with portraits and sketches of places and events connected with the history of the Northwest, and has a full and reliable index.

JOS. HOOPER.

The Unknown. By Camille Flammarion. New York: Harper & Brothers. Price, \$2.00.

"The universal and constant aspirations of all thinking human beings, the reverent and affectionate remembrance in which we hold the memory of our dead, the innate idea of a day of judgment, the feelings inherent in our consciousness, and in our intellect, the miserable incoherence between the destinies of men on earth compared with the mathematical order which regulates the universe, the bewildering impression we receive of the infinite and the eternal as we gaze into the starry heavens, and beneath all this our certainty of the permanent identity of our *I* (our own individual existence), notwithstanding perpetual changes in our bodies and our brains—all conspire to create in us a conviction of the existence of the soul as an individual entity which will survive the destruction of our corporeal organism, and which must be immortal."

This indomitable scholar whose profound studies on astronomy are world known, whose whole training has been of the scientific and mathematical, approaches his task for the "sole purpose of knowing the truth, without prejudice, in favor of received ideas, with the most complete independence of mind and the most absolute indifference to public opinion."

The chapters on Credulity and Incredulity are a fair expose of the present knowledge of man's liability to mistakes in matters of fact, and freshly states the question. The mass of material collected and cited under Dreams, Hallucinations, Premonitions, Telepathic Communications, is simply appalling except to a working member of the Society for Psychical Research of which the author is likely a member. The phenomena of Spiritualism and Mediumism, those of Somnambulism, Magnetism, and Hypnotism, Presentments, doubles of living persons, apparitions and manifestations from the dead, haunted houses, and the like, are treated by him like the scientist he is.

Setting aside superstitions, "magic," etc., we must acknowledge that there remain in this connection psychic facts worth our study. The work of this careful student compels attention, admiration, and respect; and while he does not scientifically demonstrate intercommunication between ourselves and the spirit world to the skeptical, he must compel attention. The "Piper" case familiar to students of this subject, and so long carefully studied and investigated by the best psychics of our time, is still unexplained except by the theory that telepathy may be true thought transference, and a fact. We commend the book to all, and they are not few, who are interested in this occult subject.

B.

The Temple Primers. London: Dent & Co. New York: The Macmillan Co. 1900. Each, 40 cts. net.—

Roman History. Translated from the German of Dr. Jullus Koch, by Lionel D. Barnett, M.A.

A History of the English Church. By the Very Rev. H. D. M. Spence, D.D., Dean of Gloucester.

The *Temple Primers* are intended to provide in a convenient form "condensed information introductory to great subjects, written by leading authorities." They will cover all branches of knowledge and will be illustrated when necessary. The undertaking is a promising one. The names of the scholars cooperating guarantee the high excellence of the work, and the imprint of Messrs. Dent assures the character of the mechanical execution.

Of the Primers before us, Dr. Koch's *Roman History* is a lucid sketch of the political history of Rome from the founding of the city till the fall of its Western Empire, A. D. 476.

Dean Spence's *English Church* is a very convenient handbook. It is gratifying to find that even in books intended for popular consumption and published under lay patronage, the Protestant interpretation of the history of the Church is at last dead, and the old myths which, largely through the influence of Foxe's *Book of Martyrs*, have done duty for history, are displaced by facts. Dean Spence is inclined to over-rate the part played by the Celtic teachers from Iona in the conversion of the English. He fails to make clear the point of the Investiture controversy. In regard to the Reformation, a greater precision

of statement as to the real position of Rome in England were to be desired; as also of the differing aims of the English and Continental reformers. We get the impression that the chief difference was in the amount of Mediævalism thrown over—which is far from being the fact. But on the whole the book is well done and useful.

The Prose of Edward Rowland Sill. With an Introduction comprising some Familiar Letters. Boston and New York: Houghton, Mifflin & Co. 1900. Price, \$1.25.

We have been very much charmed with this volume of essays. They are written in clear, straightforward English, in the first place, and that is always charming, whatever the subject. The subjects treated cover a wide range, from simple nature studies to ethics. We confess to liking the nature studies best. Prof. Sill had a delightfully sympathetic insight into nature, and interprets it much more convincingly than he expounds ethical theory. Indeed the most felicitous paper in the volume, "What do we Mean by 'Right' and 'Ought'?" fails in its attempt to indicate a basis of conduct. There is a paper on the Principles of Criticism which is of value. The theory advanced as the test of literary value is one already indicated in substance by De Quincey, and later was expounded by a leading school of French critics. It maintains in substance that the value of literary product depends upon the amount of humanity there is in it, and the extent of its appeal to the aesthetic emotions.

The Queen's Garden. By M. E. M. Davis. Boston and New York: Houghton, Mifflin & Co. 1900. \$1.25.

A dream rather than a story; pure fantasy, utterly romantic and impossible, but fascinating, with a delicious oriental flavor. A fragment of a girl's life set in a garden, heavy with the scent of flowers and shadowed by tragic death, where nevertheless love is born. If one is sated with realism one may turn here for comfort and delight oneself in a pure tale told in pure English.

Yeoman Fleetwood. By M. E. Francis (Mrs. Francis Blundell). New York: Longmans, Green & Co. Price, \$1.50.

The scene of this novel is laid in the time of George, Prince Regent of England, and that drunken and contemptible dandy figures in it. The hero, like many other men, is led by his passion for a lady to do a foolish thing. The heroine does twenty foolish things; but both are lovable fools, and everything comes right in the end. The book will be good summer reading.

Robert Tournay; A Romance of the French Revolution. By William Sage. With Illustrations by Eric Pope and Mary Ayer. Boston: Houghton, Mifflin & Co. Price, \$1.50.

"A thrilling story of tender love and devotion between a man of the people, and a beautiful aristocrat, in the time of the 'Terror'."

Historically, this is sufficiently accurate as to the leaders in the great uprising that turned every man against his brother, and changed the most clannish of class spirit into the most rabid Republicanism. The "bread riot" is again told with all its suffering. The mob, terror-stricken, famished, wolfish in its desperation, rolls over the barricades, mercilessly crushing opposition; the *canaille*, loosened of restraint, burn and plunder and ravish; Robespierre, vulture that he was, rises, flaunts his gory pinions across the stage, and disappears in the flood of his own raising, too incompetent to quell it.

And love and honor, courage and manhood, reach their reward. How many more incidents are yet to be told! Robert Tournay's career is but an incident of the great upheaval. We trust few more, for the telling of more must be similar, and 'twere better to let the waves of oblivion cover that "day of dreadful night."

Wuthering Heights. The Haworth Edition. By Emily Brontë. New York: Harper & Brothers. Price, \$1.75.

This, the fifth of the Life and Works of the Sisters Brontë, comes in the same attractive and luxurious form that has marked the previous volumes. The Introduction by Mrs. Ward is a bit of good literature and an essay on the gentle art of criticism in one. Indeed the introductions together are essays on "appreciation" and the Brontës are the recipients. This accomplished critic cannot but write interestingly whatever may be her subject, but she shows uncommon cleverness and skill in the treatment of these novels. Sympathy and justice, praise and blame, she spares neither, and keeps not back what is meet of stripes or balm, finding frequent use for discretion.

These volumes have an irresistible attraction for the lover of fine books.

Uncle Pan

By EMILY PARET ATWATER.

CHAPTER I.

IT was Saturday night, and the boarders around the long table in Miss Pettiman's dingy dining room were in a more cheerful mood than usual. Saturday night meant for them, the end of a long week of weary and usually discouraging toil. It meant long naps the following morning, chicken and ice-cream for dinner, and the afternoon for rest, or pleasure jaunting.

All this was well known to Uncle Pan, and he gave a sigh of satisfaction as, closing the front door carefully behind him, he deposited his shabby hat on the still more shabby hat-rack in the bare, uncarpeted hall. Then following his nose, for the odor of onions and boiled cabbage was in the air, he soon slipped into his chair at the foot of the long dinner table. His arrival was greeted with familiar cries from several callow youths who occupied seats near his.

"Hello Uncle," cried a young man in a painfully high collar, and a gay cravat. "Mighty sorry you come so soon. 'Aint had all my dinner yet, and there won't be much left when you get your jaws to workin'."

"How's the rheumatiz?" queried a second.

"The old man looks down in the mouth," cried a third, facetiously. "Better make your will, Uncle Pan, and leave me all your money. You won't need it in heaven."

"All right, boys, all right," returned the old man, easily, as he helped himself to butter. "You keep your own jaws pretty limber with so much talkin', Coddly, so there 'aint no fear of your gettin' left at eatin' time. Rheumatiz better, Charlie. No, Smithers, I 'aint a-goin' to die much before you do, an' I won't leave you my money, 'cause it would be mighty sure to melt in the place where you're goin'."

This retort occasioned a laugh at the expense of Smithers, and brought a frown to the face of Miss Pettiman, the landlady, who, seated in state at the head of the table, looked this evening more than usually prim and sedate.

Uncle Pan's jokes were always a source of annoyance to her, for she was born without the saving sense of humor, and his perpetual cheerfulness often broke in disturbingly on her dignified melancholy. Then, too, it was terribly unrefined to even hint at the existence of the abode to which he had alluded. But what could one expect from a common laboring man, with no education and no family connections?

"Will you take your roast beef rare or well done, Mr. Hank?" she asked, icily; and as Mr. Peter Hank, commonly called Uncle Pan, raised his head to reply (she knew perfectly well that he always took rare beef), he caught her look of disapproval, as she had meant that he should. But he caught at the same time a glance from a pair of brown eyes at the aristocratic end of the board, a glance half merry, half sad, but wholly full of good fellowship, and in that brief second recognized a kindred spirit.

The "aristocratic end of the board" to the initiated meant the head of the table, where Miss Pettiman presided, and where, surrounded by her bodyguard of aristocrats, she carved the roasts and steaks, dished the hash and dissected the chickens with all the dignity befitting one who was the granddaughter of a former governor, and the daughter of the late lamented Colonel Pettiman, whose title and blue blood had been his principal possessions.

The aristocrats consisted of Major Dudley Dickey, portly and pompous; Judge Perkins, a deaf, absent-minded gentleman; and Mrs. Minkins, who, fat and loquacious, was the gossip of the house.

But the brown eyes which had attracted Uncle Pan's attention were the property of a slender slip of a girl in black, who was seated next to the Major, and whose abundant hair, curling softly over her forehead, was the exact shade of her eyes.

"Some friend or kin of the old lady's, I reckon," was Uncle Pan's mental reflection, referring thus disrespectfully to Miss Pettiman's well-disguised forty years.

"Looks sorter lonesome up there, 'mongst them old codgers," he ruminated, munching his beef and potatoes. "Wish I da'st speak to her, jess ask her how she likes Balt'mo' or something,

but the old lady would take my head off, then, sure."

He well knew the unwritten law of the house, that those who occupied the lower end of the board, which he and the callow youths shared, were not the equals of the fortunate mortals who occupied the upper half. The lower were the plebeians, the upper the aristocrats.

An invisible line, crossing the centre of the table, separated the two factions, and although dishes were passed over that line, and brief salutations occasionally exchanged, the intercourse went no farther.

This rule was soon made to impress itself upon the most obtuse boarder, for although cruel circumstances had placed Miss Pettiman in her present position and forced her to lodge under her roof, creatures of a more common clay, they had never deprived her of her sense of what she believed to be the fitness of things. Hence her manner of seating her boarders, those who could boast ancestors and family of the right sort (mercenary motives had no consideration) by herself, the unfortunates who had no such claim, by Uncle Pan.

Fortunately, perhaps, Miss Pettiman's house was never very full, and the mortification of placing an aristocrat lower down than his or her station in life, warranted, was spared to her.

As frequently happens, however, the plebeians, consisting of Uncle Pan and five young men, clerks in dry-goods stores, were much the merrier party of the two. Jokes and laughter were the rule with the lower set, dignity and commonplaces with the upper.

To the young girl fresh from the isolation of her country home, the lower end of the table had many attractions. She wondered in her innocent heart whether Miss Pettiman would be offended if she asked to be seated down there next to the little old man who made such funny speeches. And Miss Pettiman, noting that the brown eyes strayed frequently into the forbidden quarter, and that Mrs. Minkins' reminiscences and the Major's compliments fell unheeded on deaf ears, took upon herself the task of enlightenment.

"You see, my dear," she said later, when the two were sitting in the tiny bedroom allotted to the newcomer, "I feel that you are in some measure under my care. Your poor mother, who was my dearest friend, would, I am sure, have wished me to look after you." And she laid her hand with tender gesture, utterly unlike her usual prim manner, on the slender one of the young girl.

"So, my dear," she went on hurriedly, for the brown eyes at the unexpected kindness had suddenly filled with tears, "you must remember that you are a Renwood, and be very careful to do nothing that your mother and your family would not have approved. And that reminds me, Virginia, that Uncle Pan and the young men at the lower end of the table are not persons for you to associate with. Being a stranger in the city, you might not have noticed the distinction at once. The ladies and gentlemen at my end of the table belong to the finest old Maryland families. You need have no fear of them. The Major is a nephew of old General Dickey who owned Meadow Creek on the Potomac. It was a beautiful place before the war, but has been sold since. I remember that I used to visit there often, as a child of course, as I did at your mother's. Dear, dear, to think of the changes since then!"

"But, Miss Pettiman," said Virginia, interrupting the reverie into which the older woman had fallen, "why can't I associate with Uncle Pan? He seems such an interesting old man. I don't care as much about the others, but I thought I would like to know him."

"Because they are not people of your class. They are common people, respectable enough, but common," said Miss Pettiman, severely, with strong emphasis on the last word. "Uncle Pan (a ridiculous name which someone gave him because he is fond of music) is a gate-keeper in the Park. He had a shanty and a little ground which he worked in Calvert county. I know all about him. He is the plainest kind of a man, and so are the young men who sit near him."

Miss Pettiman's momentary softness of manner had disappeared, and she spoke in her usual cold tones. Virginia was silenced, but not convinced. Although bred in a Southern home, where caste is taught as a necessary creed, she had yet contrived to form some independent, and what were to Miss Pettiman and those of her day, revolutionary ideas. One of these was the belief that a gentleman is frequently not born, but made. If "manners make the man," why was not a low born plebeian a gentleman, as well as a blue-blooded aristocrat?

Then, too, although tractable enough in some things, she

possessed her share of that obstinacy which is commonly attributed to her sex. So, being peremptorily warned to have nothing to do with Uncle Pan, she felt instantly an intense desire to make his acquaintance. His odd name, and the remark about his fondness for music, further excited her curiosity, and when at length she fell asleep it was with the firm determination to make friends with him in spite of all obstacles.

The resolution was more easily made than carried out. The boarders rarely met, save at dinner, and then separated. The lower set to their rooms, or their engagements down town; the upper set to the parlor.

This apartment was not a cheerful one. The windows, hung with cheap curtains, looked out on a street which had once been fashionable, but where now cable cars and market-vans filled the air with din, and where the shabbily genteel houses seemed to shrink together and to stare with dismay on the encroaching commerce.

The floor of the room was covered with a threadbare carpet whose once red roses were worn by time and many feet, to a sickly yellow. One or two dyspeptic portraits of Miss Pettiman's ancestors, and a few photographs in round, gilt frames, adorned the walls. Rickety chairs, and solemn marble-topped tables, each with an album in the centre, were scattered with studied exactness over the apartment. In one corner was a rusty horse-hair sofa, whose entrails, bursting through the bottom, intruded themselves on the public gaze. There was a piano, but, after one attempt, Virginia had never disturbed it.

In this dreary room she would sit each evening, trying to read by the feeble light, listlessly watching the Major and Mrs. Minkins at their nightly game of cribbage, and striving vainly to keep down the waves of homesickness that surged over her. The deaf gentleman usually slumbered audibly behind his evening paper, and Miss Pettiman, weary with the daily struggle with account books and refractory servants, frequently followed his example in the dark corner of the sofa.

One night, it was a week after her arrival, the homesickness had become unbearable, and stealing unobserved out of the parlor, Virginia rushed up to her room to have what women call "a good cry." Tears were a relief, and after the paroxysm was spent, she lay quietly with her head on the cool pillow, and her thoughts far away.

Then softly, tenderly, as if in answer to her thoughts, there breathed through the lonely room that simple refrain dear to every heart, "Home, Sweet Home." For awhile Virginia listened, soothed by the music that meant so much to her. Then, curiosity overcoming her, she sprang up and listened more intently. It was a violin undoubtedly, and the sound, though faint, seemed to come from overhead. Searching the ceiling, she saw a closed trap door, but there appeared to be no way of reaching it.

"There must be a garret up there," said the girl, "and perhaps—oh, I wonder if that could be Uncle Pan playing? It doesn't seem as if he could play like that, but it must be, for Miss Mattie said he was so fond of music. I'm going to find out."

Inspired by a feeling of adventure she hastily quitted her room, and hurrying through the upper hall (she was on the top floor) soon discovered a flight of dusty steps, winding up toward the roof. A dim light burned in the hall, but the upper part of the steps was shrouded in darkness. The house was very still. No one was in sight.

Cautiously, and feeling a little frightened, Virginia began to mount the stairs. She intended only to look through the key-hole and see the musician. But suppose it were not Uncle Pan! Suppose it were some strange man, and he should find her there! Her heart almost failed her as she reached the top of the long flight, and saw a closed door before her. The music was very plain, now. This time it was "And you'll remember me," played so softly, and with such lingering sweetness, that it was almost a prayer.

Instinctively Virginia bent her head, and looked through the key-hole. She saw a long, low garret filled with the accumulated rubbish of years. Old trunks, boxes, and discarded furniture, littered the room so that there was scarcely an unencumbered spot. But in the centre of the garret, where a small space had been cleared, a candle burned in a tin candlestick on a small table. Beside the table, balanced on a shaky chair, sat Uncle Pan.

He was dressed in the same clean, but threadbare, suit that he usually wore. His grey hair and beard looked white in the candlelight, and his wrinkled face and kindly blue eyes were bent over the old violin, which he held lovingly on his arm. He

had stopped playing now, and Virginia, as she looked, saw that he was busily tightening the strings. So absorbed was she in her contemplation that she unconsciously leaned more heavily against the door, which, bursting open with a terrifying groan, threw the eavesdropper, face downward, on the floor.

Scrambling hastily to her feet, while the door swung to behind her, she stood, covered with confusion, gazing at the old man, who had risen and was staring at her in bewilderment.

"I heard the music," faltered the girl, "and it sounded so sweet that I thought—" But he interrupted her, drawing up one of the steadiest chairs with hospitable alacrity.

"Sit right down, Miss, sit right down, an' take care not to tumble over all them things." He cleared a path for her as he spoke, and almost before she knew what had happened, she found herself seated beside the little table, and smiling into the kind, blue eyes.

"I hope you didn't hurt yourself a-fallin' down," he said, anxiously. "'Twas my fault. I hadn't no business to play so loud. I clean forgot your room was under the attic. You see, the old lady lets me come up here, evenin's, to play, so I won't disturb the other boarders."

"You don't disturb me, not in the least," she protested, eagerly. "I'm ever so fond of music, and it's so long since I've heard any that was good. Who taught you to play?"

"Me? Oh, I jess taught myself. I always knowed how. One of the fellers at home called me Uncle Pan, 'cause I was always a-fiddlin', and 'most everybody calls me that, now. I got so used to it that I've 'most forgot my sure 'nuff name. I dunno much about Pan, 'cept he was a musical chap, like the boys said. Did you know him, Miss?"

"Not very well," said Virginia, stifling a smile, "except that he was musical, as you say, and lived, or was supposed to live, a long time ago. I should think it a great honor to be named after him."

"Well yes, I reckon 'tis," he replied, cheerfully; "leastways, it don't bother me none. Do you play too, Miss?"

"No," said Virginia, "I don't play, but I can sing. People say I have a good voice, and I want to cultivate it all I can. I have a position in the choir at St. Martha's, and when I have saved up money enough I want to go abroad."

And led on by her listener's interest, for she was only an impulsive child, she poured forth the story of her hopes and fears. She told him of her Maryland home, of the old house with its large, cool rooms, the wide porches, and the green fields that sloped down to the river; of her mother's death, her own grief, the renting of the farm, and her coming to the city to board with her mother's old friend. She told him of the small sum laid by for her expenses and her singing lessons, and how she hoped to earn and save enough for a month or two of study with a famous teacher in Germany.

Uncle Pan listened to the recital with rapt attention, and when it was ended he drew a long breath.

"Well," he exclaimed, "if that don't beat all! When I seen you a-sitting there at the table 'mongst them old codgers, I says to myself, that child looks peked and lonesome. She wants some lively pusson to talk to, says I, but I don't reckon the old lady, I mean Miss Pettiman, Miss, would let me speak to her. She's mighty freezin', Miss Pettiman is, an' of cose I knowed you wasn't one of my sort. It seems real wonderful that you was a-wishin' to make friends with me too, Miss." And the old man's face beamed with pleasure.

"I am only too glad to be friends with you," answered the girl, touched by his delight, "and I shall come up here often to hear you play, if you will let me. And you must come to hear me sing when I am in the choir, Uncle Pan."

"You jess bet your life I will," he responded. "If there's anythin' I love best next to fiddlin', it's singin'. I've been to every church in the city, I reckon. I ain't stuck up in my religious opinions when there's music a-goin' on. Go twice a day regular. Some has boy choirs, and it's mighty fine show to see 'em in their white shirts, crosses an' things. They know how to sing, I tell you. Mixed choirs is good, too. They have a fust rate one at St. Martha's, the real shiverin' kind. You see, I tell good music this a-way. If its fust class it sends little cold shivers a-runnin' up an' down my spine. Them's what I call the 'happy chills.' I don't mind 'em, 'cause I know I never have 'em 'cept when I'm having a good time."

So the old man chatted on, and when at last Virginia bade him good night, and they both stole down, half guiltily, to their different rooms, she laid her head on her pillow with a lighter heart than she had known for many weeks.

[To be continued.]

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Family Fireside

EVERYDAY LITTLE THINGS.

BY LOUISE A. CHAPPELL.

HERE is scarcely so trivial an injury that may not under some conditions give rise to much suffering and serious results if unattended to. To know what to do under the circumstances as to test our common sense and presence of mind is most important.

Among the casualties common to children are foreign bodies and insects in the ear. If it is an insect, lay the sufferer down on the other side, pull the ear tip upwards and backwards, drop into the ear warm olive oil, or glycerine; the insect will be drowned and float to the surface. Do not try this if it is anything that will swell, as a pea, or bean. In such a case a physician's services are needed. Foreign matter in the nostril may be removed by first taking a long breath, after which close the mouth and other nostril firmly. The air having no other way of escape may expel the obstacle.

If this fails, compress the nostril above to prevent its going further, and hook it out with a piece of bent hairpin, or steel wire, the wire or whatever is used having been dipped in boiling water.

Anything stuck in the throat may be hooked out in the same way, a pair of blunt scissors used as forceps. It is hardly safe to advise pushing the object down, unless it is something digestible, that may be acted upon by the secretions. If a piece of bread can be swallowed, it may carry with it the obstruction. Once swallowed, do not give purgatives, but solid food of slow digestion, and soft, mashed potatoes have been recommended.

A blow on the back will be of use if one is choking, especially if the arms are held upwards and forward.

A ghastly effect is often produced by a wound which bleeds, which is unimportant when cleaned. This is the case with a cut on the face. In washing it, do not touch the wound, squeeze water upon it from a very clean sponge; when all dirt is removed, bring the edges together as nearly as possible to their original position. If a slight wound, they can be held together by adhesive plaster, leaving room between them for the escape of blood and pus.

A cut finger should be thoroughly cleansed, then bathed with listerated water, or carbolic water, not too strong a solution. If bleeding is too profuse, bind the finger above the cut with a piece of bandaging, so in any case, firm compression of the bleeding vessel between the wound and the heart will arrest the flow of blood.

For any cut or hurt, only steel instruments should be used, care being taken that they are perfectly clean, otherwise there is danger of blood poison.

For a slight wound on face or hands, flexible collodion is used in place of adhesive plaster. It is a solution of gun cotton and ether. The ether evaporates, leaving a flexible, transparent film. It contracts forcibly, so only one layer is used.

If the end of a finger or any small part is entirely cut off, there is still chance of its growing again, if cleansed and replaced at once in proper position, so bound that there is a firm pressure.

To cover these and other emergencies, every household should possess a medicine cabinet, containing a bundle of old linen, one of lint, a pair of blunt scissors, some coarse needles, a measured medicine glass, graduated to ounces and drachms, where the dose to be given is less than a drachm, a medicine dropper, a jar of bicarbonate of soda, one of carbolated or borated vaseline, a bottle of aromatic ammonia, and oxide of zinc ointment. Every bottle or jar should be labelled; and the amount given, and hours, if it is a medicine. Where medicines stand in a tumbler, they should be covered; a linen cloth is preferable, as it ventilates as well as covers it; under the tumbler, a paper, stating dose and hours.

THE CAREER OF LORD ROBERTS.

LORD ROBERTS is a soldier as Brindley was a maker of canals. When Brindley was asked what rivers were made for, he replied: "To feed canals." So politicians, statesmen, and sovereigns, the migration of races, the development of military ambitions—all these turbid forces which govern the destinies of peoples appear to the soldier, whether he is in a cocked hat or in the plain regimentals of the rank and file, as important chiefly in so far as they culminate in fighting. It is his business to fight, and like the apostle he says: "This one thing I do." This conception of energy and supreme devotion to professional duty may not impress us as representing the highest type of human evolution, but it is certainly quite different from the point of view of the ordinary citizen—so different that in reading Lord Roberts' story we are continually reminded that he is practically a denizen of another world. We do not feel this relation to many soldiers. General Gordon, for instance, although a brilliant officer, devoted to the army, never sank the man in the soldier, but always remained philanthropist, statesman, humorist, and religious genius beneath his regimentals. It would be unkind to say that Lord Roberts is a soldier and nothing else, but he is certainly saturated through and through with the atmosphere of the camp. He has breathed it all his life. It is his world. He is even more of a Tommy Atkins than Tommy Atkins himself, who is of short service, whereas Lord Roberts has put in nearly fifty years of service in the army.—From "Field Marshall Lord Roberts: A Sketch of the Commander-in-Chief of the British Forces in South Africa," in the *American Monthly Review of Reviews* for February.

THE QUESTION OF THE COMPLEXION.

THE complexion of the dairymaid is envied. Bridget has a good complexion, since by her exercise this enormous system of little spiral glands, which pierce with their countless mouths her skin and that of her lady's alike, are kept wide open by her in her daily toil, while my lady's are usually in a state of quiescence, choked by the accumulated layers of epithelium, which her lack of vigorous exercise and her ignorance of the proper methods of bathing have permitted to accumulate. My lady goes to specialists for her liver, her digestion, her neuralgia, and her rheumatism, not realizing that she is being poisoned from her neglect—that the impurities which the skin should cast off are kept in the body, poisoning by degrees her whole system. She would repudiate with scorn and deny with tremendously-offended dignity that she bathed herself imperfectly; nevertheless, her skin is somewhat in the condition of the varnished frog. The difference is only one of degree. The varnished frog expired because he could not get rid of the impurities of his system by means of these glands; my lady dies by inches because her glands can only do a small part of the duties assigned to them. She bewails her red nose, her complexion covered with blackheads and pimples, and applies her lotions and unguents, and while looking with envy on the fair skin of Bridget, fails to read the lesson.

The exercise in the open air brought about by the bicycle and the game of golf has been a great boon, but these games are not enough to keep the sweat-glands at their best. It is necessary to take Turkish baths, or to have at home one of the cabinets which can be used instead. The amount of sweat that the human body can pour forth in twenty-four hours is astonishing. It varies from four pounds to forty, according to the conditions, such as exercise, temperature, the amount of fluid taken.—GRACE PECKHAM MURRAY, M.D., in *Harper's Bazaar*.

THE IMPORTANCE OF BREAKFAST.

SALLIE JOY WHITE contributes to the *April Woman's Home Companion* an essentially practical article on "The Breakfast Hour," in the course of which she says: "A teacher in one of the large city schools says that if any of her pupils complain of headache during the morning, or are peevish and hard to get along with, the first question she asks is if a proper breakfast has been eaten. If she finds it has not, she sends the pupil for a luncheon. She also advises the mothers of her pupils that when the child shows little disposition for breakfast, the mother should see that it is supplied with a luncheon to carry to school to eat at the recess period. I don't know how many housekeepers I have heard say that the meal they most dreaded was breakfast. They knew what to have for dinner, and could get up a dainty tea or appetizing luncheon, but they never knew what to get for breakfast. I always think these housekeepers either must have very little originality, or must be too indolent or indifferent to think things out. There may be just as much variety in the breakfast as in any other meal."

BLESSEDNESS is repose in the One and Eternal. We cannot win blessedness; but we may cast away our wretchedness (which is simply to seek no more our own glory, power and pleasure), and thereupon blessedness forthwith of itself will supply the empty place.—*Fichte*.

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 REV. WILLIAM WHITE BRONSON has resigned the charge of All Saints' Memorial Chapel, Fallsington, Bucks County, Pa., on account of ill health. Mr. Bronson is a grandson of the venerable Dr. Wm. White, first Bishop of Pennsylvania and for fifty years Presiding Bishop of the American Church.

THE REV. WILLIAM L. BULL, of Spokane, Wash., is to be addressed at Whitford, Chester County, Pa., for a few months.

THE REV. JOHN F. BUTTERWORTH has resigned the rectorship of Grace Church, Sandusky, Ohio, to enter upon work in the American Church in Paris, France. He expects to leave Sandusky at the end of June.

THE REV. WILLIAM E. EVANS, D.D., rector of Trinity Church, Columbia, S. C., has been called to fill the vacancy at St. Luke's Church, Atlanta, Ga., recently caused by the resignation of the Rev. Charles Jessup.

THE REV. WM. HOWARD FALKNER has entered upon his duties as rector of St. Peter's Church, Baltimore.

THE REV. WARREN C. HUBBARD has become minister-in-charge of St. Matthew's Church, New York City, in succession to the late Dr. Krans.

THE REV. WILLIAM OSCAR JARVIS, Jr., has accepted a call to the rectorship of St. Paul's Church, Westfield, N. J. After May 20th, address accordingly.

THE REV. W. MORGAN JONES, an English clergyman, has been appointed rector of Brookland Parish, Washington, D. C.

THE REV. DR. T. J. LACEY is spending his vacation at his mother's home in New Jersey. Address 37 Chestnut Ave., Jersey City, N. J.

THE REV. FREDERIC E. J. LLOYD has received the honorary degree of D.D., from Rutherford College, N. C. Dr. Lloyd's address is 165 Taylor St., Cleveland, Ohio.

THE REV. W. G. MCCREADY becomes general missionary of the Diocese of Lexington, on May 28th, with headquarters at Winchester, Ky.

THE REV. HENRY MESIER has accepted the call to St. John's Church, Far Rockaway, L. I., N. Y., succeeding the late Rev. S. W. Sayres.

THE REV. RODERICK J. MOONEY has resigned the parish of Gethsemane Church, Fargo, N. D.

THE REV. LEWIS G. MORRIS has resigned his charge at Pittsford and accepted a call to Christ Church, Oswego, in the Diocese of Central New York.

THE REV. W. F. MORRISON, Chaplain U. S. N., has been ordered to the receiving-ship *Richmond*, Navy Yard, Philadelphia, Pa.

THE REV. FREDERICK W. NORRIS has resigned the charge of Trinity Church, South Norwalk, Conn., and has accepted a call to the parish of St. Matthew's Church, Brooklyn, N. Y.

THE address of Archdeacon R. S. RADCLIFFE is changed to Harrisburg, Pa.

THE REV. W. L. REANEY has resigned the charge of Trinity Church Fredericksburg, Va., and accepted a call to the church at Brunswick, Ga.

THE REV. GEO. S. RICHARDS, rector of Christ Church, Meadville, Pa., has been called as assistant at St. Thomas' Church, New York City.

THE REV. J. D. RITCHEY has resigned as rector of Emmanuel Church, Old Orchard, Mo., and

has accepted a call to St. John's Church, Wichita, Kans.

THE REV. EDMUND ROWLAND, D.D., rector of St. John's Church, Waterbury, Conn., has withdrawn his resignation.

THE REV. F. LAGRANGE SMITH, rector of St. Philip's Church, Belmont, N. Y., has accepted a call to Christ Church, Pittsford, N. Y., to begin work June 1st.

THE REV. A. D. STOWE, formerly rector of Ascension Church, Stillwater, Minn., has taken a position in the Census Department at Washington, D. C.

ORDINATIONS.

DEACONS.

SOUTHERN OHIO.—By Bishop Vincent, on Monday, April 23d, CHARLES E. OSWALD, formerly a Presbyterian minister, and CHARLES G. READE, assistant superintendent of the Y. M. C. A. at Dayton. Mr. Oswald has been appointed to the charge of the mission at London, and Mr. Reade becomes assistant at St. Andrew's, Dayton.

WESTERN NEW YORK.—On Sunday, May 6th, at Geneva, DAVID C. MONROE, formerly a Methodist missionary in India. Mr. Monroe will assume charge of the mission at Youngstown.

PRIEST.

ALBANY.—On Tuesday, April 24th, by the Bishop of Albany, the Rev. J. L. LASHER, in St. Mark's Church, Potsdam. The assisting clergy were the Ven. Archdeacon Kirby, D.D., and the Rev. Messrs. A. L. Fortin and A. C. Wilson. Mr. Lasher becomes missionary at Elizabethtown, Essex Co.

OFFICIAL NOTICES.

WORK IN MEXICO.

ALBANY, N. Y., May 9, 1900.

I beg to call attention through your newspaper to the following resolution passed by the Advisory Committee of the Board of Managers:

Resolved, That notice shall be published that the work for which Dr. Riley appeals is not the work for which this Board is responsible, and that it has no connection with it in any way.

I deem it important that the attention of Church people should be called to this, because I find to my surprise that a paper *two years old*, containing extracts *ever so many years older*, has been in one instance at least sent out from Mexico as an appeal for money.

WILLIAM CROSWELL DOANE.

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.

ALUMNI ASSOCIATION GENERAL THEOLOGICAL SEMINARY.

The Annual Reunion of the Association will be held at the Seminary, Chelsea Square, New York City, on Tuesday, May 29th, 1900.

Business Meeting, Sherred Hall . . . 10:30 A. M.
 Essay in Chapel of Good Shepherd . . . 12.00 M.
 By REV. L. T. COLE, Warden St. Stephen's College.
 Social Reunion and Luncheon . . . 2.00 P. M.
 Flouret's Café, Fifth Ave. and 18th Street.
 JOHN KELLER, Secretary.

NASHOTAH.

THE Commencement exercises of Nashotah House will be held on Thursday, May 31. There will be a celebration of the Holy Eucharist at 10:30. The Rev. Robert Ritchie, rector of St. James the Less, Philadelphia, will preach the Commencement sermon.

The train leaves Milwaukee on the C. M. & St. P. at 7:45 A. M.

All the Alumni, clergy and friends of the House are most cordially invited.

THE SIXTH REUNION OF THE SOCIETY OF THE GRADUATES OF ST. MARY'S HALL, BURLINGTON, NEW JERSEY.

As Founders' Day this year falls upon Sunday, the Reunion will be held May 28th and 29th at St. Mary's Hall. A prompt expression of intention to be present, to the Corresponding Secretary, will greatly oblige the Executive Committee.

MRS. WILLIAM D. HEWITT,
Corresponding Secretary,
Burlington, New Jersey.

APPEALS.

THE beautiful chapel of the Episcopal Hospital is soon to be still further beautified by the addition of a new chancel window, a memorial to the Rev. William M. Harrison, who died in 1896, while chaplain of the institution. The window is now being made in Munich by the well-known Bavarian firm of Mayer & Co. The subject is "Christ Healing the Sick." Some seven hundred dollars have been received, mainly from the friends of Mr. Harrison. Five hundred dollars are still needed, and the plan now is to raise this sum by means of ten-dollar subscriptions. Friends of Mr. Harrison or of the Hospital who have not yet contributed to this memorial are urged to do so at once. Contributions should be sent to either Mr. William Platt Pepper, Provident Building, or Mr. W. W. Frazier, 400 Chestnut Street, Philadelphia.

ST. MARY'S MISSION, Rockport-by-the-Sea, Mass., is about to introduce a boy choir. Any parish having cottas and cassoaks not in use, they would be thankfully received by this struggling mission.

OTIS E. SMITH,
Lay Reader.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY, the Church Missions House, 281 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, 281 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.

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

BOOKS RECEIVED.

E. B. TREAT & CO.

Heredity and Morals. As affected by the Use and Abuse of the Sexual Instinct. Essentials to the Welfare of the Individual and the Future of the Race. By J. F. Scott, B.A., M.D., C.M., late Obstetrician to Columbia Hospital for Women, etc. 1900. Price, \$2.00.

FLEMING H. REVELL COMPANY.

While Sewing Sandals. Tales of a Telugu Pariah Tribe. By Emma Rauschenbusch-Clough, Ph.D., member of the Royal Asiatic Society of Great Britain and Ireland. \$1.50.

CHARLES SCRIBNERS' SONS.

The Life of Jesus of Nazareth. A Study. By Rush Rhees, Professor of New Testament Interpretation in the Newton Theological Institution. With Map. 1900. Price, \$1.25 net.

Unleavened Bread. By Robert Grant, Author of *The Bachelor's Christmas*, etc. 1900. Price, \$1.50.

A. C. M'CLURG & CO.

Historical Memoirs of the Emperor Alexander I. and the Court of Russia. By Madame La Comtesse de Choiseul-Gouffier. Translated from the French by Mary Berenice Patterson. With an Introduction and Notes. 1900. Price, \$1.50.

THE SHAKESPEARE SOCIETY OF NEW YORK.

A Study in the Warwickshire Dialect. By Appleton Morgan, A.M., LL.B. (Columb.), President of the Shakespeare Society of New York, etc. The Fourth Edition (Revised and Augmented). 1900.

SILVER, BURDETT & CO.

Elements of Ethics. By Noah K. Davis, A.M., Ph.D., LL.D., Professor of Moral Philosophy in the University of Virginia. \$1.60.

PAMPHLETS.

The Dead Hand. A brief sketch of the relations between Church and State, with regard to Ecclesiastical property and the Religious Orders. By Henry Charles Lea, LL.D. Philadelphia: William J. Dorman. 1900.

Pardon Through the Precious Blood. A Sermon preached by the Rev. J. A. Staunton, Jr., Rector of St. Peter's Church, Springfield, Mass., Quinquagesima, 1900.

Christian Studies. Two Letters to the New York Sun. By Ivan Panin, Grafton, Mass. Price, 15 cts.

A Way to Abolish Bosses and Bossism. And to Break up Political Machines, and to Establish Efficient and Honest Government in our Cities. A Chapter from *The Coming Democracy*, by Orlando J. Smith. Price, 5 cts. The Brandur Company.

Unto Him. A simple study about coming to Jesus Christ. By John H. Vincent. Fleming H. Revell Company.

Semi-Centennial of the Consecration of St. Peter's Church, Cazenovia, N. Y., Dec. 28, 1898.

Living unto God. A sermon by George William Douglas, D.D., upon the Fifty-fourth anniversary of the Sisterhood of the Holy Communion, Feast of the Purification, 1900.

The Church at Work

GUILD OF ALL SOULS.

THE Annual Festival of the Guild of All Souls was held in the Church of the Ascension, Chicago, on Thursday of last week. There was a meeting of the council at 10:30 a.m. A solemn Eucharist was sung at 11, at which the Superior was celebrant, the Warden, deacon, and the Rev. A. C. Chapman of Fond du Lac, Wis., sub-deacon. A sermon on the Resurrection of the Body was preached by the Rev. Prof. Jenks of Nashotah House. The annual meeting followed, at which the Secretary's report showed a membership of 1,021 in the United States, of whom 267 are in Holy Orders. The Guild contains 26 branches, one at Hackettstown, N. J., having been added during the year. The officers of the past year were re-elected: Superior, the Rev. E. A. Larrabee; Warden, the Rev. C. E. Bowles; and Secretary, Mr. T. E. Smith, Jr. An invitation to hold the next annual festival in All Saints' Cathedral, Milwaukee, Wis., was accepted with thanks. Later a collation was served and addresses were made by the Rev. Messrs. F. M. Banfil of South Bend, Ind., S. B. Pond of Chicago, C. E. Taylor of Berwyn, Ill., and J. M. D. Davidson of Edgewater, Chicago.

ALABAMA.

R. H. WILMER, D.D., LL.D., Bishop.

Funeral of Bishop Jackson.

THE funeral services of the late Bishop Jackson were held in St. James' Church, Eufaula, on the morning of Sunday, May 6th. The Bishop of South Carolina conducted the service, assisted by the Rev. Dr. Spalding, rector of New Decatur, and the Rev. I. O. Adams, rector of Eufaula. A large concourse of people were present.

ALBANY.

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

Woman's Auxiliary.

THE Diocesan Branch of the Woman's Auxiliary met at St. Peter's Church, Albany, on Wednesday, May 9th. The Holy Communion was celebrated by the Bishop, assisted by the Rev. Dr. Battershall. After the service, the

business meeting was called to order by the President, Mrs. F. J. H. Merrill. About two hundred and seventy-eight delegates were present. Reports were made showing the value of money and boxes contributed during the year to be \$8,064.56, in addition to like contributions from the Junior Auxiliary, amounting to \$1,252.41. There were also interesting reports with regard to the condition of the Diocesan Lending Library, of the Church Periodical Club, of the Storage House Committee, and by the Treasurer. Pledges were made for the ensuing year to the amount of \$1,500, of which \$1,000 is to be appropriated for domestic missions in varying sums for different branches of domestic work, and \$500 for foreign missions, divided among the several fields.

CENTRAL NEW YORK.

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

Convocation at Oswego—New Property at Binghamton.

AT THE meeting of the Convocation held at Oswego, the Rev. E. B. Mott read a paper on the subject of "Our New Mission Field," the Rev. H. G. Coddington on "The Congregations of Colored People in the Church," and the Rev. Dr. Beauchamp on "A History of the Fourth District of Central New York."

THE parish of St. Paul's, Binghamton, has purchased a property upon which a residence now stands, which will be used temporarily as a rectory, but in a year or two will be used as a site for a church.

CENTRAL PENNSYLVANIA.

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

Scranton and Reading Archdeaconsries.

THE Scranton Archdeaconry gathered at Plymouth on the morning of May 1st. The opening service consisted of morning prayer and Holy Communion, with a sermon by the Rev. Robt. Bell. The principal paper was in the nature of an exegesis of I. Peter iii. 19, prepared by the Rev. C. B. Carpenter and read by the Rev. F. S. Ballentine. The subject of the Intermediate State was discussed from this text.

THE spring sessions of the Archdeaconry of Reading (the Ven. James P. Buxton, Archdeacon), were held in St. Paul's Church, White Haven (the Rev. Wm. T. Auman, rector), on Monday and Tuesday, May 7th and 8th. Evening Prayer was said Monday at 7:30 p. m., the Rev. Frank Marshall, curate of St. James' Church, Drifton, preaching an eloquent sermon on the subject, "The Power of Beautiful Thoughts." His text was taken from Philippians iv. 8. On Tuesday, at 7 a. m., the Holy Eucharist was celebrated, the Ven. Archdeacon being the celebrant, and the rector of the parish assisting. At 9:30 a. m. the Archdeaconry was called to order for business.

The Rev. Alfred M. Abel, of Jonestown, who has been the efficient secretary of the Archdeaconry for a number of years, resigned, and the Rev. F. C. Cowper, of Ashland, was elected in his stead. The reports of the Ven. Archdeacon, the rectors and missionaries, indicated hopeful progress throughout the Archdeaconry. At noon the order of business was suspended, and prayers for missions were offered. At 1 o'clock a beautiful collation was served to the clergy by the ladies of the parish, in the guild room of the church. At the resumption of business at 3 p. m., the Rev. Benj. J. Davis, rector of Trinity Church, Easton, read an essay on "Religion in the Sunday School, and its Influence on Families," which proved so suggestive and interesting as to evoke an earnest discussion, in which all present took part. A resolution of thanks to the essayist was presented and unanimously carried. At 7:30 p. m. a short service of evensong was read, and two addresses were made, the Ven. Archdeacon Buxton introducing the speakers. The Rev. F. C. Cowper spoke on "The Church's Duty to the People of our newly-acquired Territories." The Rev. Alfred M. Abel spoke on "Thoughts on our Missionary Work to the American Indian." After this missionary service an informal reception was given to the clergy in the guild room, thus bringing the sessions to a pleasant conclusion.

White Haven is a very prettily situated village of Luzerne County. St. Paul's Church and rectory, with the grounds, are so well

kept as to be a delight to look upon; the services are heartily rendered; the hospitality of the people is generous; and the attendance at the services of the Archdeaconry was a manifestation of interest in the work of the Church.

CHICAGO.

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

City News.

ON THE Fourth Sunday after Easter Rev. Jos. Rushton, L.H.D., preached at St. Peter's Church, on behalf of Diocesan Missions, and received a pledge from the congregation of \$600 for that purpose. At the Church of the Epiphany a pledge for \$800 was given for the same cause, the sermon being preached by the Rev. J. M. Chattin.

AN ELABORATE service is being prepared at the Church of the Epiphany for the evening of Ascension Day. Following evening prayer the seasons of the first half of the Calendar will be reviewed in anthems, commencing with Advent and closing with Ascension-tide.

THE Rev. Dean Stuck, who has received a call from Grace Church, Oak Park, is visiting in Chicago and preached on Sunday in that church.

A VERY interesting lecture was given last Wednesday at St. Peter's Church by Mr. T. Pandian, a native of Hindostan, the subject being the miserable condition of the outcasts of Southern India. Mr. Pandian is begging for money to dig wells for these unfortunate people, who die by thousands yearly for want of water, as they are not allowed to come near the public wells, and in the dry season have to travel miles to get water from ditches and stagnant pools. Mr. Pandian is a candidate for Holy Orders.

COLORADO.

JOHN FRANKLIN SPALDING, D.D., Bishop.
Pueblo Deanery.

THE Convocation of the Pueblo Deanery was held at Holy Trinity Church, Pueblo, beginning on the evening of May 8th, with a service at which the sermon was preached by the Rev. George Rogers of Canon City. On the next day there were various services and a paper was presented for discussion on the subject of The Greek Church.

CONNECTICUT.

C. B. BREWSTER, D.D., Bishop.
Debt Paid.

IT WAS announced to the congregation of St. Luke's Church, New Haven, on Sunday, April 29th, that that parish is now free from debt.

DELAWARE.

LEIGHTON COLEMAN, D.D., LL.D., Bishop.
S. S. Institute.

THE annual meeting of the Sunday School Institute of the Diocese convened at Newark, Del., on Friday, May 11. Owing to the unavoidable detention of the Bishop, the Rev. C. D. Weeden, of Clayton, was the celebrant at 10:30, with Archdeacon Hall, the Rev. L. B. Baldwin, of Easton, Md., and the Rev. Dr. Jefferis, rector, assisting. The morning session opened at 11:30, the Bishop presiding, when a paper was read by the Rev. J. Harry Chesley, of Claymont, on "Sunday School Worship and Instruction, their due proportion." The discussion on this point was opened by the Rev. Giles B. Cooke, of North East, Md. One or two matter reporting the Institute and its enlargement having been disposed of, the subject of "The Teachers' Meeting (1) Its management, (2) Its importance, was taken up. Papers were read by the Rev. L. B. Baldwin on (1) and by the Rev. C. D. Weeden on (2). Discussion on the whole subject was opened by the Rev. Henry Ward

Cunningham, of Calvary Church, Wilmington. At 3 p.m. "The Lesson" was considered under the heads:

(1) Before the Lesson, the Rev. G. C. Moore, of Chester, Pa.; (2) During the Lesson, by Mr. Robert Adair, superintendent of St. Andrew's Sunday School, Wilmington; (3) After the Lesson, the Rev. John S. Bunting, of Christ Church, Christiana Hundred. Discussion was opened by the Rev. Dr. Munson, of Newcastle. At 4:30 the Committee presented quite a list of Questions taken from the Question Box. These were read by Archdeacon Hall, who then called upon members to give impromptu answers.

Supper was served at 6, and the evening session met at 8, the Bishop and speakers vested. After appropriate collects and hymns, the subject of "Christian Nurture" was considered in papers read by the Rev. P. Owen-Jones, of St. Michael's, Wilmington, who took the sub-topic, "By the Parent"; and by the Rev. Enoch K. Miller, of Newport, Del., on "By the Teacher."

The Rev. N. S. Thomas, of Philadelphia, was to have spoken on Christian Nurture "By the Pastor"; but as he did not appear, his place was taken by the Bishop, who spoke

most strongly and feelingly on the important theme.

The Diocesan Committee on the Institute is composed of the Rev. K. J. Hammond, Rev. E. K. Miller, Archdeacon Hall, Messrs. Chas. A. Cook, Robert Adair, H. A. Casperson.

EASTON.

WM. FORBES ADAMS, D.D., D.C.L., Bishop.
Woman's Auxiliary—Cornerstone to be Laid.

THE Woman's Auxiliary to the Board of Missions, at their annual convention, held in Emmanuel Church, Chestertown, elected the following officers for the ensuing year: President, Mrs. A. E. Physick, Chestertown; Corresponding Secretary, Mrs. G. E. Hoddaway, Easton; Treasurer, Miss Josie P. Dawson, Easton; Vice President, Northern Convocation, Mrs. Wm. Wallis, Kent county; Middle Convocation, Mrs. Geo. E. Fitzhugh, Denton; Southern Convocation, Mrs. Addie Byrd, Princess Anne; President of Junior Branch, Miss E. May Stevens, Cambridge; Vice President of Junior Branch, Northern Convocation, Mrs. E. D. Pennington, Kent county; Middle Convocation, Mrs. Alfred Tucker, Centreville; Southern Convocation, Mrs. J. Gibson Gantt,

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Berlin; President of the Babies' Branch, Mrs. Wm. Talbot Malster, Baltimore.

THE new St. Paul by the Sea, a large and handsome church at Ocean City, will have its corner stone laid in June.

GEORGIA.

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

National Guard at Church.

THE Macon Volunteers, a military company, attended service at Christ Church, Macon, on Sunday, April 29th, forming at their Armory, and marching in procession to the church. A special service was held, with a sermon by the rector, the Rev. F. F. Reese, who is Chaplain of the Second Regiment Georgia N. G.

INDIANA.

JOSEPH M. FRANCIS, D.D., Bishop.

Indianapolis Deanery—Christ Church to Be Enlarged—Arrangements for Convention—Evansville Deanery—Missionary Progress.

THE Easter Convocation of the Indianapolis Deanery was held in Grace Church, Muncie, May 1st and 2d. Almost all the clergy of the Deanery were present, and in addition the Rev. W. H. Bamford, Dean of the New Albany Convocation, and the Rev. W. F. Cook, General Missionary. The Bishop was absent in the East. The presence of the Ven. George P. Torrence, Archdeacon of Michigan City, gave pleasure to all. The Convocation opened with evensong and a sermon by the Rev. Lewis Brown, the subject of which was, "The Anglican Church in History." On Wednesday, at 7:30, the Holy Eucharist was celebrated by the Dean; morning prayer and litany were read at 10, when an admirable sermon was preached by Dean Peters from the text I. Corinthians iii. 10—"The Wise Master Builder and His Imitators."

The discussion of the afternoon was led by the Rev. F. C. Coolbaugh, who read a thoughtful paper on "The Relation of Religion to the State," the Rev. W. F. Cook following with some comments on the paper and an instructive talk on "The Idea of the Institutional Church and its Origin."

The second paper was by the Rev. H. M. Denslow on some errors of interpretation of the Prayer Book due to misplaced punctuation and emphasis in reading the services. At the evening service, the Rev. Dr. Webster gave an account of the progress and influence of the Church in Australia.

THE vestry of Christ Church, Indianapolis, the mother parish of the city, has decided to raise \$30,000 with which to enlarge the church to provide seating capacity for about 200 more people, and to make other improvements. The church is situated in the central part of the city, on the Circle, and is a beautiful Gothic edifice. The sale of the property and the removal of the parish to an up-town location has been much discussed for several years, but this action of the vestry decides that proposition in the negative, and assures the continuance of the church in its present picturesque location.

THE Convention will meet this year on the evening of June 5th in St. Paul's Church, Indianapolis, when the sermon will be preached by the Rev. Dr. Lloyd, General Secretary of the Board of Missions. The subsequent sessions will be held in the Cathedral. The most important subject to be discussed and acted upon, after that of Church extension, is that of the method of assessments for Episcopal support and Diocesan expenses. It is hoped that the Convention will be largely attended both by the laity and the clergy, especially as the Churchmen of Indianapolis have extended the hospitality of their homes to the delegates.

THE Spring Convocation of the Evansville Deanery (the Rev. J. E. Sulger, Dean), was held in Princeton on the 10th and 11th days

of May, and was attended by all the clergy of the Deanery except one, who is completing his course at the Western Theological Seminary. This was a meeting of especial interest, from the fact that it was the first held in Princeton, where a mission has been established and a chapel erected only recently. The subject of the addresses on both evenings was The Church, historically considered under the following heads: (a) the Development under the Apostles, by the Rev. William Mitchell; (b) Early History of the English Church, by the Rev. Dr. Davis; (c) the Reformation period, by the Rev. E. R. Carter; (d) the Post-Reformation period, by the Rev. John F. Kirk; and (e) the American Church, by the Bishop. Although the larger number of people attending these services were not members of the Episcopal Church, all expressed their interest in the addresses. Several of the ministers of the city were present. The second day of the Convocation began with a celebration of the Holy Communion by the Dean, and an address by the General Missionary, the Rev. W. F. Cook. At 10 o'clock the chapel was dedicated by the Bishop and a forcible sermon was preached by the Rev. L. W. Rose, of Henderson, Ky. This chapel is an unpretentious building with a seating capacity for 75 people, but it represents much faithful labor on the part of the missionary in charge, the Rev. E. R. Carter, of Evansville, and the members of the mission, especially of the women. There is no debt, and all feel encouraged, after a long period of discouragement, to continue the work so auspiciously begun with increased zeal and devotion.

In the afternoon an address was delivered by the Rev. J. F. Kirk, on the subject, "The Children: how to bring them into the Church and train them for its future support."

The General Missionary's address on the work under his supervision was of great interest, showing, as it did, the great opportunity of the Church in this missionary Diocese. He began work about the first of January, having been assigned by the Bishop to four places, in three of which the Church was almost defunct. In one of these, the congregations cannot now be accommodated; in two others there has been remarkable increase; and in two new places, where no services had been previously held, the conditions are favorable for aggressive work. One of the new points is Bedford, a town of about 8,000 people, where a class will be confirmed within a few days and where lots for the building of a church have been promised; the other is Linton, a mining town with a population of about 4,000 and seating capacity in the churches for only 1,200. Lots for a church have also been promised here if a building can be erected. Altogether, it was felt that the Convocation had done much good.

THE Bishop has recently accepted invitations to preach to the students of the State University on the 22d inst., and to deliver the baccalaureate sermon at Purdue University on the afternoon of Whitsunday.

IOWA.

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

Death of a Priest.

THE death of the Rev. Joseph I. Corbyn, an aged priest of the Diocese, occurred at Anamosa, on Tuesday, May 1st. Mr. Corbyn had attained the age of 80 years. He was born at Henrietta, N. Y., and was ordained by Bishop Hawks to the diaconate in 1855, and to the priesthood in 1864. He was at one time rector of the parish at Anamosa.

LARAMIE.

A. R. GRAVES, D.D., LL.D., Miss. Bp.

Church Dormitory at the University.

IT is announced that a young ladies' dormitory, under Church auspices, will be arranged for the female students of the State

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For pamphlet of "Summer Homes for 1900," or for copy of our handsomely illustrated Summer book, entitled "In The Lake Country," apply to nearest ticket agent, or address with four cents in postage, Geo. H. Heafford, General Passenger Agent, Old Colony Building, Chicago, Ill.

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The Hungarian Exiles.

By BENJAMIN COWELL, Price \$1.00 net. This is an historical story of the Eleventh century. It deals with the adventures of Bela I. King of Hungary, and of his two young sons, during their exile from Hungary and sojourn in Poland. It is a narrative of wild times and wilder men, and full of thrilling incidents. The book is especially adapted to boys. Fully illustrated

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Mention this paper.

University. Dean Cope announced at the Cathedral, on Sunday, April 29th, that sufficient funds had been contributed to equip the building formerly known as St. Matthew's Hall, for that purpose, and that it would be opened September 1st with accommodations for about thirty girls.

LONG ISLAND.

A. N. LITTLEJOHN, D.D., LL.D., D.C.L., Bishop.
Daughters of the King—Archdeaconry of Suffolk—Funeral of Rev. S. W. Sayres—New Mission—Memorial Window.

THE Diocesan Assembly of the Daughters of the King met in St. Timothy's Church, Brooklyn, Thursday, May 3rd. The Holy Communion was celebrated in the morning with an address by the Rev. W. I. Stecher. In the afternoon the business meeting was held, at which the following officers were elected: President, Mrs. W. H. Barnes; Vice President, Mrs. D. T. Gateson; Secretary, Mrs. A. W. Mechell; Treasurer, Miss E. Scharpenberg; local council of Long Island, Mrs. W. H. Barnes, Mrs. W. I. Stecher, Mrs. D. T. Gateson, Mrs. Martin, Miss Bluxome, Miss Petty, Miss Nightingale. There was then a paper on the subject of The King's Treasures, by Miss Patterson, a deaconess; a conference on Indifference: How to Meet It, Miss Ryerson, General Secretary of the Order, presiding; and in the evening a public service with reception of new members, and address by the Rev. Dr. Roper of the General Theological Seminary.

THE Archdeaconry of Suffolk held its spring meeting in St. Paul's Church, Patchogue, on Tuesday and Wednesday, May 1 and 2. On the evening of the first day, a public missionary meeting took place, at which an interesting address on "The Machinery of Missions" was delivered by the Rev. Robert B. Kimber, Local Secretary of the Board of Missions. At the business session on the next day, the following officers were elected: Secretary, Rev. Dan Marvin, of Setauket; Treasurer, and Lay Member of the Missionary Committee of the Diocese, Mr. James W. Eaton. Reports from the various missions showed commendable activity all along the line. The treasurer's annual report exhibited a balance of \$51.47 over all expenses, which will be largely increased when the amount due from the missionary committee is received. Resolutions of respect to the memory of the late Hon. Wm. Nicoll were adopted by a rising vote. The usual appropriations were made; and after a vote of thanks to the rector and people of the parish for their generous hospitality, the Archdeaconry adjourned, to meet at St. Ann's Church, Sayville, on Tuesday, Oct. 9. Fourteen of the clergy and eight lay delegates were present at this convocation.

THE funeral of the Rev. S. W. Sayres, rector for seventeen years of St. John's Church, Far Rockaway, was held in the church on Monday, April 30th. The Bishop of the Diocese was present with a large number of the clergy. The interment was in the old churchyard of Grace Church, Jamaica.

IT IS probable that a mission will be organized at East Rockaway, where there are a number of Church families, and where some years ago services were regularly held in a chapel now in possession of the Congregationalists.

A MEMORIAL window has been placed in St. George's Church, Flushing, by the heirs of the late E. A. Garretson. The subject is Christ Feeding the Multitude.

MARYLAND.

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

THE Rev. Dr. C. Ernest Smith, rector of St. Michael and All Angels' Church, has been holding a course of receptions for the members of his congregation. He has adopted a plan

of conducting these receptions by streets. A feature of the evening is an address by the rector, after which the time is spent in social intercourse.

MASSACHUSETTS.

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

Brief Items of the Diocese.

THE funeral of Mr. J. W. D. French was largely attended, Monday, May 7th, at the Church of the Good Shepherd. Bishop Lawrence, the Rev. Dr. Parks, and the Rev. George J. Prescott, officiated. His will leaves the following bequests: \$10,000 to the Episcopal City Mission, \$5,000 to the Diocesan Board of Missions, \$10,000 to St. Luke's Home, Roxbury, \$10,000 to Church Home, South Boston, \$10,000 to St. Paul's, North Andover, \$1,000 to the Rev. G. J. Prescott, \$500 to the Rev. George Walker, \$200 to the Rev. Arthur Lawrence, D.D.

ST. STEPHEN'S CHURCH, Boston, is making a vigorous effort to reduce the heavy mortgage upon the property.

THE rector of Trinity Church, Weymouth, holds service in South Hingham and South Braintree.

ST. THOMAS', Methuen, has a case in court. A woman contributed \$5,000 towards the church, and secured a deed of the property in her own name, and then mortgaged it for \$7,000. She desires now to recover the property, because the parish has not fulfilled the conditions of being "High," which the donor requires.

MICHIGAN.

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

Southern Convocation.

THE Southern Convocation held its spring meeting at Ann Arbor, May 10th. Encouraging reports come from all the missions, and topics of interest and importance were discussed at length. A very able paper was read by the Rev. M. S. Woodruff, of Howell, on the subject, "The Secularization of the Church." The paper and the discussion which followed emphasized the position and work of the Church as a purely spiritual and spiritualized.

At a Sewing Society.

LADY GETS FUNNY ON HARMLESS(?) DRINK.

"Our Sewing Society meets every week to sew and we always have lunch. Just as sure as I take a cup of coffee I act so silly and say such absurd things it seems as though I were intoxicated. I feel so ashamed of myself, but cannot help it. My heart will go like a trip-hammer, and I am invariably kept awake half of that night. So I thought I would take my Postum Food Coffee the next time, and you should have heard the names they called me, 'old maid,' 'crank,' etc. But before the lunch was through, Postum had more than one convert, and those who tried it were delighted. They had heard of it but had no idea it was so good.

"I have given a great deal of Postum away to friends, just to convince them how good it is, and they invariably adopt it. There are so many people who cannot drink coffee without it distressing them, and Postum Food Coffee seems to be exactly the thing. Postum and I have been old friends for years. I began the use of it when it was first introduced, four or five years ago. At first I thought I could not use it for the way I made it, it was so flat and tasteless, but when I found out that it simply required long boiling, the old trouble disappeared, and we always have an elegant cup of coffee, when we make Postum right." Send postal card to Postum Cereal Co., Ltd., Battle Creek, Mich., for the name and address. Put a small piece of butter the size of two peas in the pot, to prevent it boiling over.

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IT is a good thing to use Mellin's Food in conjunction with the breast; it relieves the mother from excessive strain and also leaves her more free to attend her many household and social duties. It is well for the babe, for Mellin's Food furnishes him with suitable nutritive elements in a digestible form and promotes the healthy growth and development of the infant system. It gives him a diet that is the nearest approach to mother's milk in composition and which is adapted to the infant digestion.

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I received sample and books all right, and was much pleased with both. I use the food as a drink myself, as I am nursing twin babies, and was advised to use it by my nurse, as a help to increase the flow of milk. So far it seems to work all right, and I like the taste of it.

MARY H. REMINGTON
Providence, R. I.

I am more than willing to attest the value of Mellin's Food; for since taking it regularly myself, I have been able to supply my baby with plenty of nourishment without the use of a bottle, after having exhausted all other methods of eating and drinking to increase the flow and enrich the quality of breast milk.

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		OMAHA	FRIDAY

via Colorado Springs and Salt Lake to California and Pacific Coast Points.

SOUTHERN ROUTE Leaves	{	CHICAGO	EVERY TUESDAY
		SAINT PAUL	TUESDAY
		KANSAS CITY	WEDNESDAY
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		OMAHA	WEDNESDAY

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ing force. A resolution commending heartily the work of the General Missionary of the Diocese was unanimously and enthusiastically adopted.

MICHIGAN CITY.

JOHN HAZEN WHITE, D.D., Bishop.
New Carlisle.

THE Bishop will consecrate the little church of St. Mary's at New Carlisle, on the Fifth Sunday after Easter.

MILWAUKEE.

I. L. NICHOLSON, D.D., Bishop.
Improvements at St. Luke's.

THE rectory of St. Luke's Church, Milwaukee, has been improved by the addition of a porch with new steps in front.

MISSOURI.

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

Increase in Lenten Offerings—Flower Sermon.

GRATIFYING increase in the children's Lenten offerings is reported from many parts of the Diocese. In particular, that of Grace Church, Kirkwood (Rev. L. F. Potter, rector), has increased from \$116 in 1899, to over \$163 in 1900, placing the parish second only to the Cathedral in the amount of such offerings.

THE Flower Sermon, an annual institution in this Diocese, provided for by the will of the late Henry Shaw, founder of Shaw's Gardens, was preached at Christ Church Cathedral, St. Louis, on Sunday morning, May 13th, by the Bishop of Dallas.

NEW YORK.

HENRY C. POTTER, D.D., LL.D., D.C.L., Bishop.
Death of Rev. A. H. Redding.

THE death is reported from England of the Rev. Arnold H. Redding, a priest of this Diocese, formerly rector of St. Mark's Church, Tarrytown, and before that of Port Leyden in the Diocese of Central New York. Mr. Redding was ordained to the diaconate in 1891, and to the priesthood in 1892, both being by the Bishop of Central New York.

OHIO.

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

Embroidery Class—Woman's Auxiliary.

THE Class in Ecclesiastical Embroidery held its annual meeting in the Cathedral House, on Friday, May 4th, at 9:30 A. M. The Holy Communion was celebrated, the Bishop being celebrant, assisted by Canon Watson. The business meeting followed with the presentation of reports and election of officers for the ensuing year. The Bishop, as usual, presided at this meeting, and addressed the Class. His genial words of commendation, in which he spoke of the growing influence of the work in all parts of the Diocese, were greatly appreciated by the class. The idea of establishing a Class in Ecclesiastical Embroidery, whose members should be trained to do the work previously done almost exclusively by the sisterhoods of the Church, originated with Miss Elizabeth Clifford Neff, who has been President of the class since its organization in 1893. In 1894, at the desire of Bishop Leonard, the class became Diocesan, and its present Constitution was adopted.

THE Rev. Frank Du Moulin, of St. Peter's Church, Chicago, preached in Emmanuel Church on Sunday morning, May 13th, and in the evening at St. Mark's Church. He was accompanied on his visit by Master Louis Kline, the remarkable boy soprano of St. Peter's Church, who sang very beautiful offertory solos on both occasions.

THE annual meeting of the Woman's Auxiliary of the Diocese will take place (D. V.) at St. Paul's Church, Akron, on Tuesday, May 22nd. The meeting promises to be one of great interest.

PENNSYLVANIA.

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

Golden Jubilee—Bequest for Pottsville—Clerical Brotherhood—Tract Society—S. S. Auxiliary—Dr. Harris—Missionary.

THE celebration of the golden jubilee or 50th anniversary of the organization of the Church of the Resurrection, Philadelphia, began on Sunday, 6th inst. It was also the 28th anniversary of the present rector, the Rev. Joseph R. Moore, who in his sermon at the morning service, gave a history of the parish. Basing his remarks on the text, "A jubilee shall that fifty years be unto you" (Lev. xxv. 11), he referred to the great Israelitic festivals, designed to perpetuate a political the Jewish commonwealth, and which our principle incorporated in the government of forefathers inscribed on the Liberty Bell in Independence Hall. It was in 1848 that the first movement was made to establish a congregation at Rising Sun, a village since become a part of the city of Philadelphia, under the charge of the Rev. Samuel R. Meade, but it was premature. In the spring of 1850, the parish was revived, a regular organization effected, and it was that same year admitted into union with the Convention, the Rev. Thomas J. Davis being the rector. A piece of ground at Broad and Tioga Streets was donated by Mr. M. A. Buchanan Smith, on which a church building was erected. Bishop Alonzo Potter laid the corner stone in 1851, and consecrated the structure on March 31,

Two New Yorkers

ONE GIVES THE OTHER A HANDY LIFT.

Mr. E. C. Hazard, one of the oldest and best-known wholesale grocers in New York, has for many years given his attention to the preparation of fine food delicacies. He has a farm and experiment station down on Staten Island, where the famous Shrewsbury Ketchup, Burnt Onion Sauce, Shrewsbury Mushrooms and other delicacies are prepared in a most skilful manner.

One evening last autumn, while on his way home, Mr. H. sat with one of the officials of the N. J. C. railroad, who seemed to be living with one foot in the grave—stomach so badly disordered that nothing would digest. It seemed only a question of a few weeks, at most, when death would come.

Mr. Hazard insisted upon taking the gentleman to his house and giving him a package of Grape-Nuts breakfast food which is manufactured by the Postum Cereal Co., at the pure food factories at Battle Creek, Mich., a food which Mr. Hazard had been using at his own table for a long time, greatly to his benefit.

He told the gentleman that he could get well in a few weeks by the use of perfectly prepared food of this sort, and would never forget the day when he first tried Grape-Nuts. The prediction came true; the official is not only alive to-day, but is in better health than he has experienced for many years, all of which he attributes to the use of Grape-Nuts and from the advice of Mr. Hazard.

There are two reasons for this; in the first place, Grape-Nuts are made from certain selected portions of wheat and barley that contain phosphate of potash and albumen which nature uses in the human system to make up the gray matter in the brain and nerve centres throughout the body.

The nervous system directly controls the digestive machinery, and the brain controls the working and money making power. Mr. Hazard knows this, from his knowledge of foods and from his own experience with Grape-Nuts. Therefore when he took the railway official in charge, he knew exactly what he was doing, and the result proved the correctness of his knowledge.

HEART DISEASE.

SOME FACTS REGARDING THE RAPID INCREASE OF HEART TROUBLES.

Heart trouble, at least among the Americans, is certainly increasing, and while this may be largely due to the excitement and worry of American business life, it is more often the result of weak stomachs, of poor digestion.

Real organic disease is incurable; but not one case in a hundred of heart trouble is organic.

The close relation between heart trouble and poor digestion is because both organs are controlled by the same great nerves, the Sympathetic and the Pneumogastric.

In another way also the heart is affected by the form of poor digestion, which causes gas and fermentation from half digested food. There is a feeling of oppression and heaviness in the chest caused by pressure of the distended stomach on the heart and lungs, interfering with their action; hence arises palpitation and short breath.

Poor digestion also poisons the blood, making it thin and watery, which irritates and weakens the heart.

The most sensible treatment for heart trouble is to improve the digestion and to insure the prompt assimilation of food.

This can be done by the regular use after meals of some safe, pleasant and effective digestive preparation, like Stuart's Dyspepsia Tablets, which may be found at drug stores, and which contain valuable, harmless digestive elements in a pleasant, convenient form.

It is safe to say that the regular, persistent use of Stuart's Dyspepsia Tablets at meal time will cure any form of stomach trouble except cancer of the stomach.

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Pettijohn's BREAKFAST FOOD

1853. On May 23, 1868, the tower collapsed and practically destroyed the entire building. A new church edifice replaced the original structure, which was consecrated March 8, 1872. On May 1st following, Rev. Mr. Davis resigned and was elected *rector emeritus*; the present rector took charge at once, and thus during the half century the parish has had but two rectors. In 1883, it became necessary to enlarge the church edifice. On May 24, 1893, ground was broken for the present structure. Bishop Whitaker laid the corner stone July 8th following, and the first service held therein was on Palm Sunday, March 25, 1884, since which time the old building has been used for the Sunday School. Only the nave of the new church has been built, it being the purpose of the corporation to complete the edifice free of indebtedness. The rector said in conclusion: "Since I assumed the rectorate, 1024 communicants have been received, of whom 509 still remain. The Sunday School had in 1872 11 teachers and 114 scholars; now there are 30 teachers and 525 scholars." A parish building is greatly needed, for which the offerings of this jubilee are to be devoted.

In the afternoon the Sunday School was addressed by the rector and Major M. Veale; and at evensong, there were addresses by Bishop Whitaker and the Rev. Dr. C. S. Olmsted.

On Monday evening, 7th inst., the various parish organizations held a commemorative service, and their several annual reports were read; after which the Rev. W. S. Baer addressed them.

On Tuesday evening, there was a congregational re-union, in charge of various representatives of the parish guilds.

IN THE will of Ellen B. Bright, probated 7th inst., is a bequest of \$500 to Trinity Church, Pottsville, towards the erection of a parish building, on condition that if such building be not purchased or erected at the end of five years, then the bequest shall revert to the General Board of Missions.

AT THE regular meeting of the Clerical Brotherhood, held at the Church House, Philadelphia, on Monday, 7th inst., the Rev. S. F. Hotchkin, Registrar of the Diocese, made an address on "Extempore Preaching."

ON TUESDAY evening, 8th inst., a meeting was held at the Church House, Philadelphia, in the interest of the American Tract Society. Bishop Whitaker presided and made the opening address, in which he referred to the objects of the society and the great good it had accomplished. The president of the society, Major General O. O. Howard, U. S. A., retired, also made an address, during which he said that many persons are prejudiced against the word "tract;" and if that word was eliminated, and "booklet," for instance, substituted, it might win the hearty and cordial support of objectors. "But be the name what it may, just as soon as we can get the people to understand the object of the society, they will come to its assistance, and give it the hearty support it deserves." Other addresses were made, including one by the Rev. Dr. W. B. Bodine. The society is endeavoring to raise a special fund of \$200,000, and hopes to obtain at least \$25,000 in Philadelphia and vicinity. It has publications in 20 foreign languages.

ON SUNDAY afternoon, 5th inst., the annual meeting of the Sunday School Auxiliary to the Board of Missions was held at the Church of the Incarnation, Philadelphia. Bishop Whitaker presided, conducted the service, and made a brief address. Miss Sarah F. Elliott, who has been engaged in missionary work in Utah, gave an interesting description of the labors of those who are preaching the Gospel in that distant field. It had been expected that Chaplain Pierce would have been present and give an account of his work in the Orient, but he had just

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received orders from the War Department to rejoin his regiment at Manila without delay; and in his place the meeting was addressed by the Rev. N. S. Thomas, of the parish of the Holy Apostles, whose Sunday Schools and Bible classes are so preëminently devoted to contributing earnestly and heavily to missionary work. The treasurer of the Lenten and Easter offerings of the diocesan Sunday Schools reported, so far, the receipt of \$19,580.63, and as there are still some amounts yet to be received, it is hoped and expected that the \$20,000 mark will be reached. A congratulatory address from the Bishop followed the treasurer's announcement. There was a large congregation in attendance, and the singing, led by Mr. Ewing L. Miller, was most hearty.

THE Society for the Advancement of Christianity in Pennsylvania was founded early in the present century, and as its corporate title implies, is not confined to the present Diocese of Pennsylvania, but embraces all the sees in the State; the three Bishops being one and all Presidents of the organization. Its work comprises not only supporting feeble missions, assisting parishes which need help, aiding students in their theological studies, but also adds a substantial addition to the slender stipends of those laboring in the Master's service. Its 88th annual report, recently issued, shows how its benevolent work is still carried on in the three Dioceses. Four missionaries in the Diocese of Pittsburgh, and six others in the Diocese of Central Pennsylvania, have received its benefactions; while at Centre Hill, in the convocation of Germantown, Diocese of Pennsylvania, it has helped to maintain Church services.

THE Rev. Dr. J. Andrews Harris, who has been at the Pennsylvania Hospital for several weeks, as an Ophthalmic patient, has completely recovered the use of his eyes, and has returned to St. Paul's rectory, Chestnut Hill.

THE Missionary and Dorcas Society of St. James' Church, Philadelphia (Rev. Dr. J. N. Blanchard, rector), sent away, during the past winter, 17 missionary boxes, valued at \$2,045.94. During every week, 68 women had been given work; 987 garments had been cut out—263 by the Missionary branch and 724 by the Dorcas.

SOUTHERN OHIO.

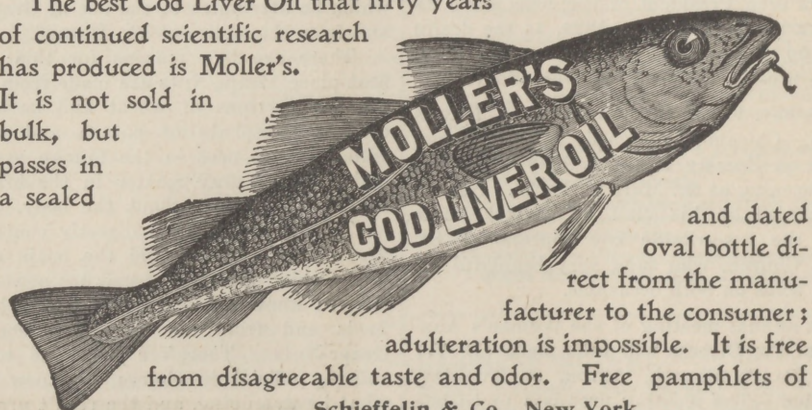
THOS. A. JAGGAR, D.D., Bishop.
BOYD VINCENT, D.D., Bp. Coadj.

Improvements at St. Luke's—Rectors Exchange. Institution of a Rector.

ST. LUKE'S, Cincinnati, has been very much beautified by the new porch and entrance that has been built on the east side of the church. The interior has been handsomely frescoed and tile laid in the middle aisle. A fine stone baptismal font has been presented to the church by Mrs. Paul Matthews as a thank offering.

QUITE an experiment has lately been tried by the Rev. D. C. Wright, Urbana; Rev. Isaac T. Bagnall, Xenia; and Rev. C. H. Lee, Greenville. They left home for a two weeks' stay, spending a week in each other's parish, and becoming rector *de facto* for that time. Services were held daily, usually in the evening, with a sermon. All three parishes report an excellent attendance on the services, and a deepening of the spiritual on the part of the members. The plan has carried out an idea of the originators; viz., the breaking down

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of the feeling of Congregationalism so prevalent in many of the smaller parishes, and putting in the place thereof the true idea of the Church and the Diocese.

THE Bishop Coadjutor of the Diocese instituted the Rev. John Dows Hills into the rectorship of Christ Church, Dayton, on the First Sunday after Easter, at the morning service, in the presence of a crowded congregation. Mr. Hills then presented his first class for Confirmation. This class numbered 35 persons, almost half of them being from other religious bodies, and was, with a single exception, the largest number presented at one time in the history of the parish. Mr. Hills came to this important parish November 15, 1899, with a somewhat wide experience on both the Atlantic and Pacific coasts. After five months, the tie between people and rector is exceptionally close.

VERMONT.

A. C. A. HALL, D.D., Bishop.

Coming Events.

ON THE morning of May 29th, the Bishop will consecrate St. James' Church, Arlington, and on June 1st will consecrate St. Margaret's Church, Middletown Springs. The Diocesan Convention will meet at St. Johnsbury, on June 20th and 21st, and the Bishop will conduct a retreat for women, at Rock Point, June 26th to 29th.

WASHINGTON.

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

G. F. S.—Communicants' Meeting—St. Monica's League—Churchman's League.

THE fourth annual meeting of the Diocesan Organization of the G. F. S. was held on Monday, May 7th, according to the programme printed last week. Reports were read and all the officers re-elected. Twelve associates were added to the council. Miss Emily Paddock, the Vice President, G. F. S. A., who has travelled thousands of miles since her last visit to Washington, spoke most encouragingly of the success of the society in every place she had been, and told what interest had been awakened in the society.

ON SATURDAY, May 5th, at 8 p.m., in the Pro-Cathedral, the Bishop conducted the last of his monthly communicants' meetings of the season. His subject has been the Communion Office from beginning to end, dwelling much upon its being the only service our Lord Himself instituted on earth. These services have been most helpful and profitable, and judging from the regular attendance, they certainly have been greatly appreciated.

ON TUESDAY, May 8th, the last meeting of St. Monica's League was held at St. James' Church, commencing at 10 a.m. with Holy Communion. The business session was carried on afterwards in the parish hall. The officers were all unanimously re-elected. Many letters of thanks for donations were read, as well as several appeals for help, especially from North Carolina, and as the treasury showed a fair amount in hand, it was agreed to render as much assistance as possible.

THE Churchman's League of the District of Columbia held its spring meeting and annual election at Trinity Church on Tuesday, May 8th. There were 125 members present, all the parishes of the city being represented. Mr. Lewis Davis, President of the League, delivered his annual address, after which the Executive Committee, through Mr. B. Orme, chairman, read the report for the past year, which showed that the membership had increased to 390. A report on reforms in the customs of the burial of the dead, favored simplicity and economy. Mr. A. S. Brown read a paper on the history of Rock Creek parish, the oldest in the District, dating from 1723.

TENNESSEE.

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

A PARISH has been organized at Mount Pleasant, and a handsome stone edifice will shortly be erected. The parish is called Holy Cross.

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STYLE 550, SUMMER NETTING. (White only.) Sizes and prices same as above.

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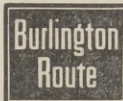
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WEST VIRGINIA.
 GEO. W. PETERKIN, D.D., LL.D., Bishop.
 WM. L. GRAYATT, Bp. Coadj.
 New Chancel at Wheeling.

A NEW chancel will be erected for St. Matthew's Church, Wheeling, as a memorial to the late William P. Thompson, of New York, by his heirs, who have set apart \$20,000 for the purpose. Mr. Thompson was born in

Growing Children

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FOR NURSING AND GENERAL USE

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Wheeling and was formerly a communicant at St. Matthew's. A new organ will also be erected at a cost of some \$8,000.

CANADA.

News of the Dioceses.

Diocese of Huron.

THE mission conducted by the Rev. Arthur Murphy at St. Paul's Church, Kelvin, closed May 6th.

Diocese of Toronto.

THE Bishop of Algoma conducted the opening service for the annual meeting of the Diocesan Woman's Auxiliary, commencing May 2nd, in St. James' Cathedral, Toronto: There were about 500 members present at Holy Communion. The membership has increased in the Diocese by nearly 300 more than last year, standing now at over 5,500. There was also an increase of over \$5,000 in contributions over the previous year. The Century Fund has also prospered. One of the speakers at the closing meeting was Mr. Eugene Stock.

Diocese of Quebec.

AT a special business meeting of the Convocation of Bishop's College, Lennoxville, May 3d, it was decided that as soon as the session closes in June, the rebuilding of the Arts building as a memorial to the late Robert Hamilton, should be at once proceeded with. About \$6,000 or \$7,000 is also to be spent in remodelling the Principal's lodge. The new Principal is expected after the summer vacation.

LETTERS lately received from the Labrador coast, speak of the unusually bad weather, and consequently additional difficulty in travelling for the missionary, during the last winter.

Diocese of Saskatchewan.

ARCHDEACON Mackay, who has been visiting Ontario, returned to his work, leaving for Prince Albert, the first week in May. He has given much valuable information about the extension of the Church's work in Saskatchewan. The distance covered by mission work in the Diocese is about 1,000 miles from east to west and 500 from north to south. The Church Missionary Society is yearly withdrawing part of its grant, so that more help is needed from the Church in Eastern Canada.

Diocese of Montreal.

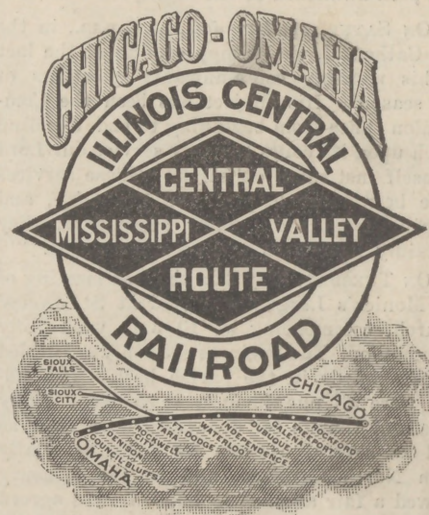
A VERY interesting meeting was arranged for, under the auspices of the Diocesan Board of the Woman's Auxiliary, on the 11th May in the Synod Hall, Montreal. The speakers were three missionaries from different foreign fields passing through the city on their way to England, except Miss Bristo, from India, who came specially to speak, from New York, where she had been one of the delegates at the Missionary Conference. The other two were Mr. Grubb, from South America, and Miss Lochart, from Dynevor Hospital, Rupert's Land.

One Night to Denver

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THE COLORADO SPECIAL, leaves Chicago at 10 every morning, via Chicago-Union Pacific & North-Western Line, arriving Denver 1.20 next afternoon and Colorado Springs and Manitou same evening. No change of cars; all meals in dining cars. Another fast train at 10.30 p. m. daily. New book, Colorado—Illustrated, mailed on receipt of four cents postage. Ticket offices, 193 Clark Street and Wells Street Station, Chicago.

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SAPOLIO

SUPPLEMENT TO THE LIVING CHURCH. May 19, 1900.

Opinions of the Archbishops on Reservation.

FULL TEXT.

THE Archbishops of Canterbury and York have separately issued "Opinions" on the legality of Reservation of the Blessed Sacrament in the Church of England, on questions referred to them for such Opinion by Bishops within their respective Provinces, under the provisions of the Preface to the Book of Common Prayer. A Hearing was conducted by the two Archbishops in July last, when the questions were argued by counsel and testimony was taken. The Archbishops sat together at the Hearing, each acting as assessor to the other in the cases submitted from the Province of the other. The Opinions were issued separately on May 1st, the text of each being as follows:

OPINION BY THE ARCHBISHOP OF CANTERBURY.

The question referred to our consideration is whether the Clergy of the Church of England are at liberty to reserve a portion of the Bread and Wine that has been consecrated in their churches at the Holy Communion, and administer it to those who are not present in the church at the time when the Prayer of Consecration has been said. This practice, which is commonly spoken of as Reservation, takes three distinct forms.

VARIOUS FORMS OF THE PRACTICE.

In the first place it is sometimes the practice to treat sick persons, who are not in the church but are living close by, as if they were part of the congregation, and at the time of administration to the communicants generally to take the elements out of the church to them as well as to those who are actually present. It is claimed that this is not Reservation at all, inasmuch as the administration goes on without interruption, and it cannot be said that what is sent in this way is part of what remains after the service is over.

The second form of the practice is, instead of consuming all that remains of the consecrated elements as the Rubric directs, to keep a portion back and to administer this portion to people known to be sick at some later period of the day. This is acknowledged by all to be Reservation, and the reserved elements are kept in the church until the time when they are taken to the sick.

Thirdly, the elements after consecration are sometimes reserved not only to be used for those who are known to be sick at the time, but to be used for any case of sudden emergency which may occasion a demand for the Sacrament in the course of the week.

Now, the Canon requires that every clergyman shall promise that, in the administration of the Sacraments, he will use the form prescribed in the Prayer Book and none other, except so far as shall be otherwise ordered by lawful authority. And, on examining the Prayer Book, we do not find any single mention of, or allusion to, the practice of Reservation except in the close of the 28th Article, where it is said the Sacrament of the Lord's Supper was not by Christ's Ordinance reserved, carried about, lifted up, or worshipped. It will obviously require overwhelming evidence to prove that reservation in any sense whatever is part of the form prescribed in the Book of Common Prayer.

PRIMITIVE CUSTOM.

Against this is urged the practice of the Early Church. As early as the time of Justin Martyr the first form of Reservation is mentioned as common, and this not merely for the sick, but for any who were absent, though in good health. It was even sent to other churches as a token of good will, though this custom was afterwards discontinued. And whether the practice of reserving in the second or third manner was quite as early or not, it certainly can be found in not much later times.

This shows that such a practice was quite consistent with the Christian Faith, and there was nothing in it that was wrong in itself.

In addition to this the Canon of Nicaea is quoted which requires that care should be taken that the dying shall not be deprived of the Communion before death. And it may justly be said that this puts an emphasis on the importance of a practice which facilitates the Communion of the Sick. But it must be added that Reservation is not ordered by this Canon, and that there are now and were then other modes by which the Canon could be observed. Celebration in private houses such as is now ordered by the Church of England is as old as the time of the Apostles, and has been in frequent use when reason for it existed.

ARTICLE 34.

But if it be said that the Church of England has no right to give up so ancient and general a practice, the Church of England has

replied in the 34th Article, that every particular or national Church hath authority to ordain, change, and abolish ceremonies or rites of the Church ordained only by man's authority, so that all things be done to edifying. In fact, it is impossible to maintain that a Church which made such changes as were made at the Reformation could not change the mode of administering the Holy Communion to the sick.

The case of *Escott vs. Mastin* is quoted as showing that our Courts of Law have held that an ancient practice of the Church cannot be discontinued simply by mention of it being excluded. The question before the Courts in that case was whether a child that had been baptized by a Layman was really baptized at all. The question was not whether such a baptism was regular or irregular, but whether it was valid. And though the question of the regularity of the Baptism was frequently introduced by Counsel, and is mentioned by the Courts, yet there are no words in the judgment of either Court which expressly deal with this point. On the question of the validity of the Baptism the decision is perfectly clear and full. In the present case no question is raised on the validity of the Sacrament when administered by means of consecrated elements that have been reserved. It is not contended that the communicant does not thereby obtain the Great Gift which it is the purpose of the Sacrament to give. Nor have I to decide that point. The question for me to decide is whether the Priest is or is not forbidden to administer the Sacrament in that way, and on this point the case of *Escott vs. Mastin* decides nothing.

ARTICLE 28.

The Book of Common Prayer contains no order, and provides no opportunity for the practice of Reservation. But this is not all. The language of the 28th Article cannot be taken otherwise than as condemning the practice altogether. To say that the Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped, is to say that those who do these things use for one purpose what our Lord ordained for another.

It was urged by Counsel on behalf of Reservation that the word "reserved" in this place must be interpreted by the words which immediately follow, and that Reservation for purpose of worship must be intended and not Reservation for the sick. This interpretation is partly sound, but the inference drawn from it cannot be admitted. All the four prohibitions must be taken together, and all of them in connection with the doctrine of Transubstantiation emphatically repudiated just before. By worshipping is meant any external act of devotion, and this is the chief object of prohibition. The authorities of the Church knew well that external gestures are the very stronghold of superstitious doctrines, and they forbade on this account, all worshipping of, *i. e.*, all external acts of devotion to, the consecrated elements, because if retained, they would retain with themselves the doctrine which it was necessary to root out of people's minds. And lifting up, and carrying about are forbidden as giving opportunities for worshipping, and for the same reason was Reservation forbidden. And in the evidence put before us it was admitted that those who practised Reservation used external acts of devotion also, thus proving that even now, so long after the doctrine of Transubstantiation has been condemned, the steps which once led to that doctrine follow at once upon a revival of the opportunities which the article prohibits. The reason for the prohibition is clear. These practices led to gross abuse which the Church of England felt bound to stop. And even the administration direct from the Church during the service is shown to come under the same head, for it gives an opening to the same abuse.

To say that the Church of England may not discontinue an ancient practice which has led to abuse is to say that the Church must not profit by experience. The Church, led by experience, has made many changes, and possibly in course of time may have to make more. And the power to do so cannot be denied to her.

CLINICAL COMMUNIONS.

Quite a different line of argument has been used to show that the difficulties of administering the Holy Communion to the sick in their own houses are such that Reservation is necessary in order to deal with them.

It was urged that the Service appointed for the Communion of the Sick was too long for extreme illness; that the strain on the mind of the patient was often too much, and in some cases might even be a peril to life. Medical men spoke strongly on this point;

and though the instances are not frequent, yet they need consideration.

The Administration of the Holy Communion to those who are too ill to understand fully what they are doing is certainly not to be desired under any circumstances. The Holy Communion is not to be treated as if it worked like a magical charm without any co-operation on the part of the recipient. The Church long ago gave up the practice of administering it to infants. The Church of England explicitly teaches that "the means whereby the Body of Christ is received and eaten in the Supper is faith," and says to every Communicant who receives, "Feed on Him in thy heart by faith with thanksgiving." But there are no doubt cases in which the sick person is fully conscious, and is able to follow a short service not exceeding a few minutes, and to make an act of faith, and yet is not really fit for more. In dealing with such cases the minister may plead *necessitas non habet leges*, and though he has no right to interpolate into the Prayer Book what the Service negatively, and the Article explicitly condemns, he may reasonably act on the lines indicated in the Office itself, and shorten the Service to the length which medical direction prescribes, by using what is essential to having any Communion at all, *i. e.*, the Prayer of Consecration and the words of Administration, and only so much before and so much after, as the prescribed time allows. This would keep the law of the Church as far as under the circumstances it could be kept. If even this is not possible it can hardly be said that the sick person is capable of receiving.

FASTING COMMUNION.

Another quite different argument is urged by some who hold themselves bound never to receive the Holy Communion except fasting. They plead that it is a hardship to be required to consecrate the Sacrament in private houses, since this cannot always be done in the early part of the day, and to continue their fast till later is sometimes a serious strain.

There can be little doubt that by the time of St. Augustine and St. Chrysostom the practice of fasting as a preparation for the Holy Communion had become in a sense universal, or almost universal. But it had not become a law of the Church, had not been ordered by any General Council, was not enforced by authority, was very largely left to individual discretion. What St. Chrysostom says about it in his sermons may be taken as fairly representing the general mind of the Church in his day. In speaking not of the fast before the Holy Communion which had not been distinctly commanded, but of the Lenten fast which had been prescribed by authority, he treats fasting not as having a virtue of its own but as a means to an end, namely the making of true repentance and amendment of life easier; he admits bodily weakness as a reasonable plea for omitting to fast. To treat fasting before receiving the Holy Communion as a rigid obligation which is to interfere with ministerial duties, or with the comfort of the sick, is quite alien from the spirit of such teaching as this. Without taking a full meal, such moderate partaking of food as will relieve any serious strain would be fully consistent with any obligation that the early Christians recognized. For to diminish the usual quantity of food is to fast, even though the diminution does not amount to a total abstinence.

In conclusion, after weighing carefully all that has been put before us, I am obliged to decide that the Church of England does not at present allow Reservation in any form, and that those who think it ought to be allowed, though perfectly justified in endeavoring to get the proper authorities to alter the law, are not justified in practising Reservation until the law has been altered.

OPINION BY THE ARCHBISHOP OF YORK.

The question argued before the Archbishops in July last was whether Reservation of the Sacrament for any purpose is at the present time a practice recognized as lawful in the Church of England. The speeches of counsel on either side ranged over a large area, and dealt with a number of interesting matters connected in various ways with the point at issue, but not really included in the question which was before the Archbishops for their definite decision. The case with which I am specially concerned is that of one of the clergy of my province, being also one of the incumbents of my Diocese, the Rev. Edgar Lee, vicar of Christ Church, Doncaster. Mr. Lee presented himself for examination, and gave his evidence with great fulness and clearness. In the course of that evidence he stated that he had practised the custom of Reservation for about five years past. Mr. Lee was unable to state with what frequency these ministrations took place, but he allowed that they were the only conditions under which the Holy Communion was ever administered to his sick parishioners. The office provided by the Church for a clinical Celebration was never used at all. Mr. Lee further stated that it would be a very severe strain upon him to use this service, because of his conscientious objection ever to receive the Holy Communion unless he were technically fasting, and he could not celebrate, without receiving. He declined to say whether he would grant or refuse a clinical Celebration if it were asked for by any of his sick parishioners. Mr. Lee further stated that he had never found occasion to use the

form suggested in the rubric for spiritual Communion. As regards any further uses of the reserved Sacrament, Mr. Lee allowed that it was customary to genuflect in passing the tabernacle where the Holy Sacrament was reserved; that he always did so himself and that he was glad to see his parishioners do the same. The contention of counsel employed on behalf of Mr. Lee was first to all, that Reservation, being a laudable custom of the Catholic Church from the earliest times, could not be set aside by the action of any single branch of the Church; that such a proceeding would be *ultra vires*, and therefore null and void. To this contention the sufficient answer was given that the Church in her Article XXXIV. claims the right as a national Church "to abolish ceremonies or rites of the Church ordained only by man's authority," and that every clergyman of the Church of England has given his assent to this Article. But it was further contended that there was no sufficient evidence that such a course had been taken by the Church of England at the time of the Reformation. It was argued that although the provision for reservation contained in the First Book of Edward VI. had been omitted from the Second Prayer Book, and not restored in any of the later revisions, it had not been declared unlawful, and was still legal, although all mention of it had disappeared from the Book of Common Prayer. On the other hand, it was argued by the counsel on the opposite side, that the published utterances of clergy and others during the period which followed upon the accession of Queen Elizabeth showed very clearly that the custom had been suppressed and was almost entirely abandoned; that the omission from the Second Book of the provision for Reservation had been generally received as a condemnation of the practice, and further, that the other rubrics in the latest form of the revised Prayer Book combine to show clearly the intention of the Reformers that this practice should cease to be legal in the Church of England. The learned Mr. Seudamore, in his well-known book entitled *Notitia Eucharistica*, allows, without hesitation, the fact of the suppression of Reservation, expressing at the same time his opinion that, although entirely within the discretion of a national branch of the Church Catholic, it was rash and inexpedient.

PRIMITIVE PRACTICE.

It was further contended, on behalf of Mr. Lee, that Reservation had been practised in the Church of Christ from very early times. Reference was made to the two brief expressions in the *Apology* of Justin Martyr, in which, after describing the manner of the celebration of the Eucharist, he adds that "portions are carried away to those who are not present." It is very difficult to understand the exact meaning of this statement. Except from this writer, we know very little of the religious services of the Church at that early period, or of the circumstances attending the celebration of the Eucharist. There is no mention of the sick, but simply of the absent; nor is there here any suggestion of what is now included under the idea of Reservation, for the portions were sent away from the church immediately after the conclusion of the service, or possibly while the service was still proceeding. It was, therefore, more an extended ministration of the Sacrament than any Reservation in the modern sense of the word. There is, therefore, no conclusive evidence that these distributed portions really constituted part of the consecrated elements, although it is, of course, possible that this may have been the case. But, even granting that this is the meaning of the words, it is a very slender and uncertain basis upon which to build up the contention that this was a Catholic practice of the Church of Christ. It is further contended that evidence of Reservation is found in the writings of many of the early fathers, and among others of Tertullian; but what were the customs thus referred to by this writer? It appears that in his day it had become a common practice for the people to carry away from the service of Holy Communion portions of the consecrated bread and to keep them in their own homes that they might partake of them at their pleasure and, as would appear by one of Tertullian's sayings, before the commencement of their ordinary meals. But this can hardly be regarded as a ministration of the Holy Communion according to the purpose of our Lord or the teaching of St. Paul. Further, it appears, from other writers whose evidence was produced or referred to at the time of the inquiry, that at a very early time and for some centuries after the Apostolic age, portions of the consecrated bread were carried about on the persons of Christians, even persons of high ecclesiastical rank, as charms against possible dangers and difficulties, and were sent by Christians one to another as tokens of friendship. It would appear that these were also customs of the Catholic Church; but they had nothing to do with the ministration of the Holy Sacrament.

The truth is that at a very early period after the Apostolic days there is evidence of a rapid increase of superstitious opinions and practices in the Christian Church, and especially in connection with the Holy Eucharist; such a state of things, natural enough at a time of imperfect education and widespread ignorance, is hardly a matter for surprise, but it certainly tends to diminish to a very important extent the value of any evidence afforded by such references as are found in the writings of the early fathers or their contemporaries. At a later period, as the belief in transubstantiation became more widely accepted, the value attached to the consecrated

elements and to any portions of them, apart from the Eucharistic service, increased more and more, and the practice of habitual Reservation for the sake of the sick became firmly established, both in the West and in the East. It cannot be doubted that the close connection between this particular doctrine and the practice prevalent at the time of the Reformation had a great influence with the Reformers in removing the sanction which had been formerly given to the Reservation of the Sacrament on behalf of the sick.

POST-REFORMATION EVIDENCE.

The learned counsel by whom Mr. Lee was represented at the inquiry further urged that there was evidence of the Reservation of the Holy Sacrament at various times from the period of the Reformation till the present day. But these, even if fully established, were at such very rare intervals as to fall very far short of establishing the fact of continuous custom. One such instance was alleged to have occurred in the time of my predecessor, Archbishop Longley. It was stated that during a visitation of cholera in Leeds, at the time when he was Bishop of Ripon, he gave permission for the Reservation of the consecrated bread and wine, that the Holy Communion might be administered to the sick in this form. The facts are not very clearly ascertained as regards the conditions and limitations under which this permission was given; but he is alleged to have accompanied that permission with the words, "*necessitas non habet leges.*" It is evident, therefore, that whatever he did in the matter can be no evidence of the continuance of the custom from earlier times, as his very words implied that the law was against the permission which he gave, and that he only did so under the pressure of circumstances which justified the infraction of the law for the time being. The general result of the evidence produced at the inquiry was unquestionably in the direction of showing that it had been the deliberate intention of the Reformers to prohibit the continuance of Reservation, that Churchmen and the public generally in the sixteenth century clearly understood this to be the case, and that practically the usage had been given up. Nor is there any evidence that it was ever resumed, except in a few isolated cases, and without any authority from the Church itself, but simply as the action of individual clergy. The instances of such revival of the practice were very few indeed, and some of them capable of being understood in a different sense. But, even conceding to this kind of evidence its fullest value, it is manifestly insufficient to justify any adoption of this practice by individual clergymen at their own will in the present day.

DIFFICULTIES OF CELEBRATING IN PRIVATE HOUSES.

Another argument was not only adduced at the time of the inquiry, but also supported by the evidence of selected clergy and corroborated by similar testimony given by a certain number of medical practitioners. It was to the effect that in many parishes the dwellings of the poor were unsuitable for the clinical administration of the Holy Communion, and that the rubric could not be satisfied as regards the provision "of a convenient place in the sick man's house." It was even suggested that there would be an element of irreverence and almost of profanation in celebrating the Holy Sacrament amidst such surroundings as are sometimes to be met with in the dwellings of the poorest classes of the community. It was impossible not to see that this latter argument might also be used as against bringing the Holy Sacrament itself into contact with such surroundings. No medical or other evidence in this matter was produced by the counsel on the other side. But it is well-known, not only to the Archbishops but to the Church at large, that there have been, and are at this moment, a very large number of the clergy whose work lies in such parishes as those referred to, and that such difficulties as have been suggested have never really stood in the way of the reverent administration of the Holy Communion to persons qualified to receive it, however humble and disagreeable the surroundings may have been.

LEGALITY OF THE PRACTICE.

I now turn to the question which was strictly the subject of the inquiry, and to which alone my decision refers—namely, as to the legality or illegality of the practice of Reservation of the Holy Sacrament in the Church of England at the present time. In dealing with this question it is not necessary to refer to any Acts of Uniformity or decisions of secular Courts. It is enough to examine, as I find that my most reverend brother has also done, the obligation resting upon every parochial incumbent arising from the declaration made by himself at the time of his admission to his benefice, and to the cure of souls connected therewith. The declaration is as follows. (I quote only the portion referring to the question before us):—"In public prayer and the administration of the Sacraments I will use the form prescribed in the said book and none other, except so far as shall be ordered by lawful authority." It is evident that this promise covers the whole administrations of the parish priest, even the administration of the Holy Sacraments to the sick in their own homes; for it was the manifest desire and endeavor of the Reformers, as evinced by the rubric in the office for the Visitation of the Sick, that even in this case there should be an element of publicity secured by prescribing the number of persons who were required to partake

along with the sick person. As arising from this promise the question takes this simple form—Is the ministrations of the reserved Sacrament and therefore Reservation itself, any part of the form prescribed in the said book? It was argued that the rubric requiring the reverent consumption of the remainder of the consecrated bread and wine which had not been required for the Communion did not forbid the reservation of a certain quantity set aside for this purpose in the course of the service, and that this portion was therefore not included in what remained after the Communion. But it is evident that the whole force of this contention disappears unless it can be shown that there was authority or permission for making such reservation; and this most important link in the argument is altogether wanting. But, apart from there being no evidence to this effect, it would seem reasonable to expect that a point so important should have been made clear by the simple insertion of the words, "Except such portion as had been reserved for private administration." There being no hint of such an exception, the only alternative is to understand the rubric in the plain meaning which appears on the surface—that all that had been consecrated and not then used should be reverently consumed immediately after the close of the service. As regards the expression of the rubric, "no portion shall be carried out of the church," it is quite possible that there may be some reason to believe that this was partly intended to meet a possible irreverence, of which actual instances had occurred, by the clergyman taking to his own use even the consecrated bread and wine which had not been used in the Communion Service. The expression, therefore, may not apply directly to the question of Reservation. In the absence of any provision for Reservation, the phrase must evidently cover the whole of the remaining consecrated bread and wine. It appears, therefore, evident that the administration of the Holy Communion by Reservation is no part whatever of the form contained in the Book of Common Prayer.

LAWFUL AUTHORITY.

I have now to consider the further words of the promise—"Except so far as shall be ordered by lawful authority." It has been contended that the authority of Catholic usage, however that may be defined, is an authority apart from and in addition to the rubrical directions of the Book of Common Prayer, and that it has a claim upon the obedience of the clergy. But this would be a very strained and untenable application of the terms of the promise. The words are—"As shall be ordered by lawful authority." Such words bear upon the face of them a reference to a future time and not to a far-off past, and, further, to an authority connected with the Church of England itself, and not derived from either ancient usage or from the contemporary customs of other branches of the Catholic Church. To give it such a wide reference as is suggested would be practically to undo a great part of the work of the Reformation, and to open the door for the revival of some of the worst of the abuses and superstitions which it was the desire of that great religious movement to sweep away. But no such order or enactment has ever been made by lawful authority since the date of the latest revision of the Book of Common Prayer. It is therefore no part of the Form in the said book prescribed, nor has it been ordered by any "lawful authority."

But there remains one other important consideration throwing light on the mind of the Reformed Church as regards the practice of Reservation. We find in the Prayer Book a special rubric relaxing the Church's requirements as regards the Communion of the Sick in the time of plague or such other like contagious diseases. Had there been any intention of continuing the use of Reservation it is impossible to believe that all reference to it could have been altogether omitted in such a rubric. It is here that we should certainly have expected to find it. It would have been the obvious solution of the difficulty to which the rubric refers, but it is not to be found. It is only necessary to consider for a moment the injunction of the 28th Article. It is by no means irrelevant to the question at issue, although attempts have been made so to limit its application as to preclude any such reference. But there is this to be borne in mind, which the candid evidence of Mr. Lee has brought prominently before us, that wherever such Reservation is practised, as is now desired, there arises at once the danger, contemplated by the Article, of the Holy Sacrament being worshipped as well as reserved; and it is a matter of common notoriety, apart from the admissions of Mr. Lee, that wherever this Reservation is practised there follow inevitably acts of adoration offered beyond all doubt to the Holy Sacrament as supposed to embody the actual presence of our Blessed Lord. I have dwelt, it may be, at unnecessary length on the question now before me for decision, but I have done so from the desire to show every consideration for those whom the decision will affect, and to treat with the utmost care and attention the arguments brought forward in defence of this practice, although a great part both of the arguments and the evidence were really irrelevant to the definite question at issue. They would have been most legitimate and many of them weighty, had we been arguing the question as to whether it would be desirable to revive a custom of Reservation in the Church of England at the present day; and as I have pointed out on former occasions, there is nothing to hinder the clergy who feel themselves aggrieved by these decisions of my most reverend brother and myself

from using every legitimate means of bringing this question before the constituted authorities of the Church, and urging that the necessary changes should be made in our rubrics and Articles. But this is not the question now before us, and, after all that has been urged by the able and learned counsel and by the witnesses whom they produced, I can come to no other decision than that the practice of Reservation has no sanction from the Church of England at the present time, that it was deliberately abandoned at the time of the Reformation, and that it is not lawful for any individual clergyman to resume such practice in ministering to the souls committed to his charge.

CONCLUSION.

Speaking, as I do to-day, more in the capacity of a father in God than as an ecclesiastical judge, I should wish to add a very few words. During the discussion of the subject earnest appeals have been made again and again to the Archbishops and Bishops not to deprive the sick and dying of the spiritual sustenance which is provided for them in the Holy Sacrament. It is strange, indeed, to suppose that we should be less earnestly desirous than our clergy to care for the spiritual needs of our sick or dying brethren. But we, too, are bound to abide by the direction of the Prayer Book, and it gives us no power to sanction the revival of the practice of Reservation,

even if we were willing to do so. But it is well for us to ponder the wise and loving words of the Church itself in the rubric prefixed to the Office for the Communion of the Sick. We are there reminded that the truest way to be prepared for the hour of death is to be faithful in the use of our privileges and blessings in the days of our health and strength. We are directed to exhort our people to the often receiving of the Holy Sacrament that, so doing, they may in case of sudden visitation have the less cause to be disquieted for lack of the same. We may well believe that no such faithful communicants will ever suffer loss if in their last extremity they should be unable to receive the Holy Communion. But the Church has made special provision for their need by the service for private Celebration and by the direction for spiritual communion. It may still be, it must be, that from time to time, there will be some who pass away without any of these helps, but we find a word of consolation in the *Penitential* of Egbert, a document which may fitly be quoted in a case connected with the Diocese of York. We are there reminded that in cases where even a spiritual communion is impossible, and where the sick man dies without even this form of spiritual help, we must leave the case to the righteous judgment of God, under Whose Providence it came to pass that the sick person should have died without these spiritual helps. With these comfortable words we may in patience possess our souls.

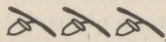
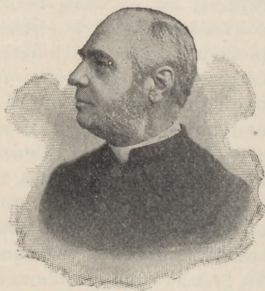
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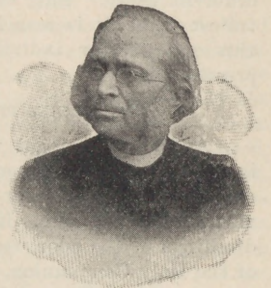
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