

Miss SV Smiley  
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# The Living Church

VOL. XXIII.

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No. 4.

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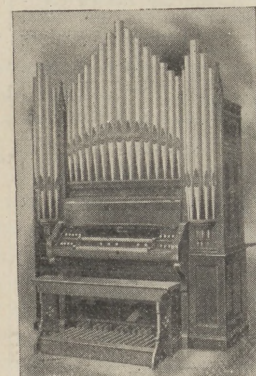


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VOL. XXIII.

MILWAUKEE AND CHICAGO, MAY 26, 1900.

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## News and Notes



SENATOR CLARK, whose actions in connection with his election to the Senate have been declared to be so vicious as to prevent a legal election from having been made, has performed a *coup* which at any rate is not wanting in shrewdness. It now appears that more than a month ago, Senator Clark wrote a form of resignation and gave it into the keeping of his son in Montana. The Governor of the state belongs to the opposite faction of the Democratic party from that of Senator Clark, and is decidedly unfavorable to the latter. The Lieutenant Governor, however, is a *protégé* of Senator Clark's. By a clever ruse, Governor Smith was beguiled to California at a time when the Lieutenant Governor was supposed also to be away. One of the wily Senator's friends induced the Governor to accept a commission to act in certain legal matters for him in California, and the Governor, innocent of the conspiracy, departed. No sooner did the Governor leave the state than the Lieutenant Governor returned, thereby legally becoming acting Governor. The resignation of Senator Clark was then presented to the acting Governor, who promptly accepted it, and immediately appointed Senator Clark to fill the vacancy caused by his own resignation. The surprise of the Governor is only equalled by that of the public in general. Senator Clark now claims admission to the Senate on the Governor's commission, and not on the strength of his original election, which the Committee has declared to have been obtained by fraud. A knotty question is here presented. If Senator Clark's right to his seat had been recognized, so that his resignation was possible, then the acting Governor had an undoubted right to appoint him to fill the vacancy. Some color is given to this hypothesis from the fact that the Senator's name was dropped from the roll by the clerk, as soon as the news had been received of his resignation. If, on the other hand, the Senate committee are right in holding that no legal election had actually been held in Montana, and that the seat claimed by Senator Clark had been legally vacant from the first, then it would be impossible for the Senator to resign a seat which never was rightly his, and under the Quay precedent lately set, it would be impossible for the Governor to appoint to a vacancy which had not actually occurred since the adjournment of the Legislature. The case is now further complicated by the fact that Governor Smith immediately returned to Montana and forwarded a protest to the Senate committee against seating Clark on the appointment of the Lieutenant Governor, urging that the appointment was made as a result of a fraudulent conspiracy, and himself sending the appointment of one Martin Maginnis to be Senator. As we write these words, the latter appointment has only just been made, and it is uncertain what the effect may be. So far as we can see, however, the Governor has further blundered by this later appointment, since the mere fact that the appointment has been made, would show that he recognizes Clark's resignation as valid, whereas the proper ground to take would be that as the latter never had possessed a legal right to his seat in the Senate, he could not resign it, and thus there could have been no vacancy arising since the adjournment of the Legislature. Probably no such combination of intricate questions in connection with one seat in the Senate has ever before arisen.

THE postal scandal, in connection with the provisional government in Cuba, seems to involve a number of officials, and to be attended with several knotty points. In the first place, there is no provision for extradition from the United States to Cuba,

though Cuba is recognized as a foreign country whose government is temporarily administered by the United States. One cannot but recall that the point was raised by the Spanish commissioners at the time of the Paris Treaty, that it was impossible in international law, for a lapse of sovereignty to exist in connection with any nation. The United States demanded that Spain relinquish her claim to sovereignty in Cuba, but refused to declare the sovereignty of the United States over that island. The United States insisted on this point, and Spain, of course, had no option but to give in. The delicacy of the situation now appears. A bill has been introduced in the House of Representatives to provide for extradition of criminals between Cuba and the United States, and it is to be hoped that the bill will be passed in the shortest time possible. The fair name of the United States requires not only that the embezzled funds be made good, but that no technicality shall be allowed to prevent the rigid punishment of the offenders.

THE Boer envoys who seek to involve the United States in the conflict between Great Britain and the Federated Republics of South Africa, arrived in New York on the 15th instant. The municipal bodies of New York and Hoboken had previously passed resolutions somewhat compromising their good sense, and the envoys were cordially welcomed by those authorities. Americans seem to forget that it is quite practicable for British cities to reciprocate by cordial attentions to Filipino delegations, and that the ill-timed action of petty officials is likely to react on us in boomerang fashion whenever we fall into national difficulties. It is to be hoped that there is sufficient discrimination and good sense on the part of the British public, to perceive what is the true value of such breaches of practical neutrality on the parts of others than the government of the United States.

THE past week was a notable one in connection with the South African war. In the first place, British troops set foot on Transvaal soil for the first time on Tuesday, when a small force crossed the Vaal River. Lord Roberts' main army remains at Kroonstad, and his cavalry has dispersed the bands of Boers in the vicinity. It was reported on Friday that General Botha had been captured, but there appears to be a question whether or not this is the general of that name, or an individual of less importance. On Wednesday or Thursday occurred the relief of Mafeking, which had long been looked forward to, the city having held out during a siege of 216 days. The details are not yet at hand, beyond the fact that it was achieved by the union of forces under Colonels Mahon and Plumer. England is given over to the most unprecedented scenes of rejoicing. General Buller's troops in Natal have advanced northward as far as Newcastle, dispersing several parties of hostile Boers. On Monday of this week the Boer envoys were unofficially accorded an audience with the Secretary of State at Washington, and learned that this government declines to interfere between the belligerents. On the same day the Senate declined by vote of 36 to 21 to grant the envoys the privileges of the floor.

THE Supreme Court of the United States held on Monday that there were no Federal questions involved in the Kentucky gubernatorial contest and that the Court could not therefore intervene. The effect of this decision is to oust the Republican administration from the state house and to give control to the



Democratic contestants. The latter have, for the most part, conducted themselves creditably during very trying times when protracted rioting, bordering on civil war, seemed inevitable.

On the other hand, the Republican belief that their candidates were actually elected is unshaken, though their conduct has not been such as to gain personal sympathy for them.

## Diocesan Conventions.

### A DIGEST OF THE WEEK'S CONVENTIONS.

**A**LABAMA unanimously elected the Rev. Robert W. Barnwell, of Selma, as Bishop Coadjutor. QUINCY failed to elect a Bishop Coadjutor, the clergy naming the Rev. C. W. Leffingwell, D.D., and the Rev. F. W. Taylor, D.D., and the laity declining to concur in both cases. CENTRAL PENNSYLVANIA voted to divide the Diocese, and SOUTH CAROLINA voted not to divide. NEBRASKA protested against the action of the Board of Managers in cutting off aid to organized Dioceses. OHIO limits suffrage in elections to baptized persons. MISSOURI relinquished the usual missionary appropriations from the General Board. PITTSBURGH adopted a new missionary canon. MASSACHUSETTS provided for a pension allowance to clergymen past the age of 65, who have been in active work in the Diocese for 25 years. KENTUCKY opened its session with a service at which the preacher was a colored priest. He spoke to a congregation much larger than the average. SOUTHERN OHIO adopted a canon relating to supplying vacancies in the rectorship of parishes. PENNSYLVANIA discontinued the office of Archdeacon. WESTERN NEW YORK discussed the mortgage resting on the De Lancey School for Girls. LONG ISLAND attempted to remedy the financial difficulties of the Church Charity Foundation. NEWARK discussed the proposed state law regarding parishes of the Episcopal Church. VIRGINIA objected to the proposed Provincial system and Appellate Courts.

### NEBRASKA.

#### PROTEST AGAINST REDUCTION OF GENERAL MISSIONARY FUNDS— CONGRATULATIONS TO BISHOP COADJUTOR.

**T**HE Thirty-third Annual Council of the Diocese of Nebraska was held in Trinity Cathedral, Omaha, on Wednesday, May 16th, and Thursday, May 17th, the Rt. Rev. Arthur L. Williams, D.D., Bishop Coadjutor, presiding. The Council sermon was preached by Bishop Morrison of Iowa. Reports were received from the four missionary districts of the Diocese, showing the imperative need of five new church buildings and five more missionaries in the Diocese, with fourteen counties still practically untouched by the Church.

The sum of \$2,500 was pledged for Diocesan missions, a creditable sum when it is remembered that there are only ten self-supporting parishes in the Diocese.

The action of the New York Board of Managers in making such rapid and radical reduction in Missionary aid to the Diocese was deeply deplored by resolution, as certain to cripple much work already begun and as effectually preventing opening new work in the immediate future. It was generally felt that it was a great deal to expect of ten points (some of them barely self-supporting) to carry between 50 and 60 mission points.

The Standing Committee was elected as follows: Dean Fair, Rev. John Williams and Canon Pattee; Messrs. J. M. Woolworth, C. W. Lyman, C. H. Rudge.

The Council was unanimous in its endorsement of the work done by the Bishop Coadjutor during the few months since his consecration, and a resolution was introduced by Dean Fair, voicing the opinion of the Council.

The greatest unanimity characterized the meetings which were entirely free from partisan feeling.

The Woman's Auxiliary of the Diocese had its annual meeting Tuesday, May 15th, at Trinity Cathedral. Pledges for nearly \$800 were made for Diocesan missions, and some \$500 for Domestic and Foreign missions. The meeting was addressed by Bishop Morrison of Iowa and Mrs. D. B. Lyman of Chicago. The following Diocesan officers were elected: Mrs. Campbell Fair, President; Mrs. Philip Potter, Mrs. A. V. Miller, Mrs. A. N. Ferguson, Mrs. A. L. Williams, Vice-Presidents; Mrs. A. H. Noe, Secretary; Mrs. W. G. Sloane, Treasurer.

### OHIO.

#### NEW CATHEDRAL—KENYON COLLEGE—ELECTIONS.

**T**HE Eighty-third Annual Convention of the Diocese of Ohio, assembled in Trinity Cathedral at 10 A. M. on Tuesday, May 15. The opening service was the Holy Communion, the Bishop being

celebrant, the Rev. Alsop Leffingwell, epistoler, and the Rev. Henry E. Cooke, Gospeller. The Bishop was assisted in the distribution by Archdeacon Abbott, Dean Williams, and Canon Hall. The service throughout was an impressive one, the music by the choir of the Cathedral being excellently rendered.

At the close of the service the Bishop called the Convention to order, and proceeded to read his annual address. In this address he spoke of the past year as one of excellent progress in all lines of work. He deprecated the action of some vestries in encumbering Church property with mortgages. He earnestly requested that when parishes became vacant, the vestry at once advise with the Bishop, in order that immediate action may be taken, looking toward the calling of a rector. In referring to the new Cathedral to be built, the Bishop said that \$130,000 of the \$200,000 necessary to begin the work has been secured. Each parish in the Diocese will be asked to give \$50 for the erection of a parish stall in the grand choir, each stall to be marked with a brass plate inscribed with the name of the parish which gave it, and therein the rector of said parish will always have a place. The Bishop said he intends to ask the children of Trinity Church Sunday School to give \$1,000 to erect a children's column in the new Cathedral. He spoke of the splendid growth of the institutions at Gambier, of the division of the Diocese into three Convocations instead of four, as formerly, and of the voluntary pledge system which has been substituted for the plan of assessment of parishes, for raising money for diocesan missions.

At the close of the Bishop's address the Convocation proceeded to routine business. The Rev. E. W. Worthington was chosen Secretary, and the Rev. Wm. C. Sheppard, his assistant.

The afternoon session on Tuesday was devoted to the reports of committees, and to general business. A change was made in the canon relating to those eligible to vote in the election of vestries, *i. e.*, the insertion of the word "baptized" before the word "persons," to make it read thus: "All *baptized* persons shall be entitled to vote, who are adherents of the Protestant Episcopal Church, not under the age of 21 years, and who are *bona fide* members of the parish in which the election is being held and who for not less than six months preceding such election, shall have contributed regularly to the financial support of the parish in some manner provided by the vestry."

On Tuesday evening, a missionary service was held at St. Paul's Church, at which Mr. Eugene Stock, of London, England, Corresponding Secretary of the Church Missionary Society, gave an interesting address. On Wednesday, the Holy Communion was celebrated at 7:30 o'clock, and at 9:30 morning prayer and litany were said, after which the convention was called to order. President Pierce, of Kenyon College, gave his annual report, telling of great prosperity in all departments of the College, over 200 students being enrolled, the largest number since 1861, with a large class ready to enter in September. Two additions have been made to the Faculty: Dr. F. E. Baker to the professorship of Latin, and Dr. Shaw as assistant to Dr. Sterling in the chair of Mathematics. Fourteen thousand dollars has been raised for the completion of Ross Hall, which will be open for the exercises of Commencement week. The Gymnasium will be fully equipped and will be as handsome and convenient as any in the Western states. Two things have contributed to the increase of Religious feeling and the spiritual development of the students the past year. The meeting in Gambier of the Student's Congress, and the recent visit of Father Huntington.

A report of the Widows' & Orphans' Society of the Diocese of Ohio and Southern Ohio, was given by the Secretary, the Rev. Francis M. Hall. At a meeting of the society held during the convention, it was decided that one of the fundamental laws shall be that every member of the society, whether resident in the state of Ohio, or elsewhere, shall send in each year an offering for the society from his parish. During the session of the convention Mr. Stock, the Corresponding Secretary of the Church Missionary Society, came into the church, and the members of the convention rose to their feet to give him greeting. Mr. Stock gracefully acknowledged the courtesy, and in a few words spoke of the great kindness he had met with in every place he has visited in this country.

The following is the result of the elections for the ensuing year: Standing Committee: The Rev. Messrs. E. W. Worthington, F. B. Avery, C. D. Williams, D.D.; Lay, Messrs. Thomas M. Sloane, W. G. Mather, R. H. Wright.

Delegates to Missionary Council: The Rev. A. L. Frazer, Jr., and Mr. Walter A. Hodge.

Registrar of the Diocese, the Rev. Francis M. Hall.

Missionary Committee: Cleveland Convocation, the Rev. A. L. Frazer, Jr., Mr. D. Z. Norton; Toledo Convocation, the Rev. Alsop



Leffingwell, Mr. Walter A. Hodge; Sandusky Convocation, the Rev. C. S. Aves, Mr. J. E. Brown; members at large, the Rev. Messrs. Francis M. Hall, C. M. Roberts, C. D. Williams, D.D., G. H. McGrew, D.D., J. H. W. Blake, and Messrs. W. G. Mather, Thos. M. Sloane, Geo. K. Ross, Charles Fox.

Education Committee: The Rev. Jacob Streibert, Ph.D., Rev. H. W. Jones, D.D., Mr. H. N. Hills, and Mr. T. R. Head.

Trustee of Kenyon College, Mr. J. S. Ringwalt.

Trustee of the Diocese, Mr. D. Z. Norton.

A pressing invitation was given for the convention to meet in Gambier next year, but the vote of the convention decided that it should meet in Cleveland in May, 1901.

## PENNSYLVANIA.

ROUTINE BUSINESS—PAROCHIAL QUESTIONS—ELECTIONS—POLITICS  
BARRED OUT.

THE 116th Annual Convention of the Diocese of Pennsylvania assembled on Tuesday morning, May 15th, in the Church of St. Luke and Epiphany, Philadelphia. Bishop Whitaker was the celebrant of the Holy Communion, assisted by the Rev. Dr. Thomas A. Tidball, rector, and the Rev. Leverett Bradley, associate rector of the parish. The sermon was preached by the Rev. Simeon C. Hill, rector of Grace Church, Mt. Airy, Philadelphia, from the text, St. John xiii. 13.

At the conclusion of the Office, there was a short recess, and then the Bishop called the Convention to order. After the roll of delegates had been called, the Rev. H. M. G. Huff was re-elected Secretary, and the Rev. C. L. Fulforth, assistant secretary. Bishop Whitaker then announced the several committees; and several nominations were made for clerical and lay members of the Standing Committee.

The report of the Commission on Church Work among the Deaf was presented by the Rev. S. C. Hill; and the treasurer of the Christ-mas Fund reported total receipts, \$18,423.10.

Bishop Whitaker conducted a short memorial service for the late Rev. Dr. Benj. Watson.

The Stewards of the Sustentation Fund reported total contributions, \$3,367.59.

The Custodians of the Church House reported receipts, \$6,018.96. They availed themselves of the very generous offer of Mr. George C. Thomas to decorate the reredos, walls, and ceiling of the chancel in the assembly room. This has just been completed, and is a much-appreciated improvement to the room. A resolution was adopted, authorizing the custodians of the Church House to establish a Sinking Fund to extinguish the debt of \$65,000.

The Rev. S. F. Hotchkin, Registrar of the Diocese, presented the report of the Historical Committee; and the Rev. Dr. C. Ellis Stevens read the report of the Committee on Parochial History. On his motion it was resolved to appropriate \$200 for that committee's work. The report of the Trustees of the Episcopal Fund was presented and read by Francis A. Lewis, Esq.

The hour of 4 P. M. having arrived, Bishop Whitaker, according to custom, read his annual address. The Bishop eulogized the seven faithful priests who have passed away since the last convention; and mention was made by name of the honored members of the laity who have entered upon their eternal rest, since his last annual address. "They will be greatly missed, and long remembered by those who were associated with them." In material interest there has been marked progress during the year. The amount given last year by the Sunday Schools of the Diocese as the Lenten Offering was a little over \$16,000. The contributions for this year exceed this sum; and there is good reason to anticipate that they will reach \$20,000. The total amount of the contributions of the Woman's Auxiliary to the Board of Missions exceeds that of last year by more than \$8,000, the amount being \$55,219.28.

After referring to the corner-stones laid, the churches consecrated and dedicated, he added: "In so far as the progress of the Diocese can be measured by Church building, the payment of debts, the gathering of new congregations, the number of persons confirmed, the review of the year's work is encouraging; the result is above the average of fifteen years." After alluding to his visit to Cuba, he said he was convinced that the Church service will be welcomed by the Cubans.

The report of the Board of Missions, read by the Secretary, the Rev. T. William Davidson, stated that 174 parishes and organized missions were this year asked to contribute definite sums as their respective quotas of the aggregate of \$14,725. Of these, 134 have given all, or more than they were asked for, 12 have responded in part, and 28 have given nothing. The total amount from Convocations contributed to the Board was \$14,463.38; total revenue, \$15,556.89; excess of receipts over expenditures, \$549.55. The report contained a resolution (which was adopted) that the parishes of the Diocese be requested to contribute for the year for diocesan missions, the aggregate sum of \$20,000.

On motion of the Rev. Dr. Blanchard, the convention cordially congratulated the Rev. Dr. J. Andrews Harris on the assured prospect of speedy recovery from his illness.

The Rev. R. W. Forsyth, rector of St. Matthew's Church, Philadelphia, was in charge of the service on Wednesday morning, May

16th. A telegram of fraternal greetings was read from the Diocese of Central Pennsylvania, and, on motion, the Secretary was requested to send a reply.

The Rev. Dr. W. F. Paddock presented the report of the Committee on Charters. An amendment to the charter of St. Thomas' Church, Whitmarsh, changing it from a pew-renting to a free church, was approved by the convention. The charter of the Church of the Atonement, Memorial to the Rev. Dr. Benjamin Watson, was approved, and the delegates from that parish were admitted to the convention. An application was received from St. Peter's Church, Great Valley, for re-admission to the convention. The Rev. Dr. Paddock stated that it appeared the church had been closed four years and four months for repairs; but for the last eight months it has had a rector and an assistant. On motion the parish was re-admitted into union with the convention. In the matter of the George W. South Memorial Church of the Advocate, it appeared that the charter had been approved by the Bishop, but had failed to meet the approval of the Standing Committee, for the reason that a board of five trustees, not chosen by the parish, but self-perpetuated, have the right to choose a rector, subject to the approval of the Bishop. It takes away from the congregation the right to choose a rector. It was announced that the charter had been approved by the Courts. The Rev. Dr. H. Richard Harris said it was a serious matter to establish such a precedent as setting aside the right of the laity to choose a rector. It seems to be throwing us back on the English system of the appointment of "livings." Mr. James S. Biddle contended that it was a departure altogether from the American Church system. There are in the Church of the Advocate over 900 communicants, not one of whom has a voice in the selection of a rector. He objected to any such system having a foothold in this country. The Rev. Robert Ritchie said that the lay delegates of the Church of the Advocate are not to blame, because the property is held by a Board of Trustees. If the church is not admitted, the Bishop will still have the power of appointing or dismissing the priest in charge. The Rev. Joseph R. Moore agreed that it was always dangerous to establish precedents. Is this not antagonistic to every true principle of American manhood? A vote was taken by orders, which resulted as follows: Clergy—Yeas, 85; nays, 40; Lay—49 parishes voted in the affirmative, 25 in the negative, and six were divided. The charter was therefore approved and the church admitted.

The order of the day—the election of the Standing Committee—was then taken up. There being only five laymen on the ticket, the following were elected without a formal ballot: John E. Baird, James S. Biddle, George Harrison Fisher, W. W. Frazier, R. Francis Wood. The clerical members elected were as follows: The Rev. Messrs. J. Andrews Harris, D.D., James Haughton, Joseph D. Newlin, D.D., J. DeWolf Perry, D.D., T. S. Tidball, D.D.

The following officers were elected: Treasurer of the Diocese, Ewing L. Miller; Church Advocate, Lucius S. Landreth, Esq.; Triers, under Canon xvii., the Rev. Messrs. R. S. Eastman, W. B. Bodine, D.D., T. S. Rumney, D.D., J. K. Murphy, D.D., L. M. Robinson, J. W. Robins, D.D., John R. Moses, H. A. F. Hoyt, Herbert J. Cook, and Joseph R. Moore; Registrar of the Diocese, the Rev. S. F. Hotchkin.

During a lull in the morning session, an effort was made to adopt a resolution, offered by the Rev. Leverett Bradley, bearing upon the peculiar political situation existing in Philadelphia. As it was deemed out of place in an ecclesiastical assembly, it was laid on the table, ayes, 144; nays, 77.

After many hours of debate in which both leading clergymen and prominent members of the laity participated, on the amendment of Canon VIII. relating to missionary work, Bishop Whitaker addressed the convention and said that he had not appointed any one to succeed the Rev. C. T. Brady, who had resigned the office of Archdeacon, as he could not with propriety do so, until it was known that an Archdeacon was wanted. After alluding to former remarks of his referring to a division of the Diocese or a possible election of a Bishop Coadjutor, he said he had no objection whatever to nominate an Archdeacon, provided the Convention deemed such an official necessary. "Whatever conclusion you arrive at should be by an overwhelming majority." About noon on the 17th the vote was taken on section 2 of the amended Canon VII., which resulted, Yeas, 93; Nays, 102. The convention therefore declared itself as opposed to the appointment of an Archdeacon. After a brief devotional service and the benediction by the Bishop, the convention adjourned.

## QUINCY.

SATISFACTORY FINANCIAL CONDITION—FAILURE TO ELECT A BISHOP  
COADJUTOR.

THE 23rd Annual Convention of the Diocese was held last week in St. Paul's Church, Peoria. Besides doing the usual work of convention, an effort was made to comply with the Bishop's request for the election of a Coadjutor. This effort failed by the refusal of the laity to concur in the nominations made by the clergy by ballot as provided by the constitution.

The Bishop, who had hoped to attend, was not able to leave St. Albans, Vt., the home of his daughter. His request for a Coadjutor was accompanied by the relinquishment of all his salary except \$500 and the assignment of all episcopal and administrative duties except



the ordination of deacons. He has also contributed to the endowment fund, during the year, one thousand dollars, and to the missionary fund several hundred dollars. The treasurers of the Diocese and missionary funds reported all claims paid and no deficit.

At the opening service, on Tuesday morning, the Rev. Dr. Leffingwell, President of the Standing Committee, was celebrant, assisted by the rector of St. Paul's, the Rev. Sidney G. Jeffords. The Rev. E. F. Gee preached the convention sermon. The Rev. C. W. Leffingwell, D.D., was elected president of the convention, the Rev. E. H. Rudd, D.D., secretary. The Standing Committee was re-elected, and little change was made in the other Diocesan officers. The warm greetings of the Diocese were telegraphed to the Bishop, on the 22nd anniversary of his consecration. The next annual convention was appointed to be held in the Cathedral, Quincy, May 21, 1901.

Action upon the Bishop's request was the first business taken up after organization, following a bountiful lunch in the parish rooms. After discussion of the question of support of a Coadjutor, and the failure of a motion to postpone the election to the next convention, a committee was appointed to consider the matter, and this committee reported on Wednesday morning that only \$400 increase of present revenue would be required. The recommendations of the committee were adopted and the needed amount was quickly pledged by parishes and individuals, to be paid annually as long as the need should continue.

The Bishop's official Request of a Coadjutor is as follows:

*"Be it known to the Church:* That I, Alexander Burgess, Bishop of Quincy, bowing to the decision of the same Holy Spirit who placed the duties of the episcopate upon me by ordination, twenty-two years ago this fifteenth day of May, A. D. 1900, and conscious of feebleness and inability to fulfil them, do hereby consent to the election of a Bishop Coadjutor. I assign to such Bishop, when elected and ordained, all diocesan correspondence, all administration of Confirmation, the reception, discipline, and dismissal of clergy, all ordinations, except to the Diaconate, and all right and privileges that pertain to the diocesan episcopate. I also resign to him all emoluments and compensation that may follow, by covenant or otherwise, to me as Bishop, excepting five hundred dollars annually, paid quarterly, in advance.

"Witness my hand and the Episcopal Seal this fifteenth day of May, A. D. 1900.

(Seal) ALEXANDER BURGESS,  
Bishop of Quincy."

The Convention then went into committee of the whole, Judge Epler of Quincy presiding. The committee sat with closed doors, and reported, after an hour of courteous discussion, the following nominations: the Rev. Dr. C. W. Leffingwell, rector of St. Mary's School, Knoxville, Ill., the Rev. F. W. Taylor, D.D., rector of St. Paul's Church, Springfield, Ill., the Rev. Percy C. Webber, Archdeacon of Madison, in the Diocese of Milwaukee, the Rev. John Henry Hopkins, rector of the Church of the Epiphany, Chicago. The president *pro tempore* asked to be relieved from the duties of the chair, and the Rev. Dr. Sweet was chosen in his place. Dr. Leffingwell resumed the chair and voted after the sixteenth ballot.

The first ballot resulted in the nomination of Dr. Leffingwell by the clergy and non-concurrence of the laity, as follows: Clerical vote, Dr. Leffingwell, 8; Dr. Taylor, 3; Mr. Hopkins, 2; Mr. Webber, 1; Lay Vote, concurrence 6, divided 2, non-concurrence 13.

Balloting continued for some time with about the same result, Dr. Leffingwell's highest vote from the clergy being 9, and from the laity 8; and after the sixteenth ballot he asked that his name be dropped and that Dr. Taylor might be elected. The vote following was: Clerical, Dr. Leffingwell 5, Dr. Taylor 4, Dr. Faude 3, Mr. Hopkins 2.

After the twenty-second ballot by the clergy, they were allowed to retire for consultation. The ballot on their return was: Dr. Leffingwell 12, Dr. Taylor 2, by the clergy; to which the laity promptly responded, Yea, 7; Nay, 12.

The next vote resulted: by the clergy, Dr. Taylor 14; by the laity, Nay, 17, Yea, 2. One more effort (at eleven o'clock, p.m.) was made to reach agreement by a committee of conference, which resulted in a recommendation to postpone the election till the next annual convention unless a special convention should be called for the purpose. This was adopted, and the tired delegates went to their homes and hotels where they were entertained, sadder if not wiser men. All were happy, however, in the assurance that nothing had been said or done which would rankle afterwards, and that though agreement could not be reached, the Diocesan peace and harmony are not in the least degree impaired.

The missionary meeting on Tuesday evening was unusually interesting and was attended by a large congregation. The Rev. Carl Nybladh spoke upon Swedish-American missions, being vested as prescribed by the canons of the Swedish Church; the Rev. Dr. Sweet gave an account of methods of missionary work in the parish, and the Rev. John Wilkinson also delivered an address. A very enjoyable reception, given by the parish, ensued, with music and refreshments and most attentive hospitality.

The Woman's Auxiliary was well attended and all were encouraged by the reports of work done. Mrs. C. E. Chandler, of Peoria, was elected President; Mrs. de Soland, of Rock Island, Secretary. Miss Emery addressed the Auxiliary in the afternoon. On Wednesday she spoke in Springfield, on Thursday at St. Mary's, Knoxville, and Grace Church, Galesburg.

## MISSOURI.

THE BISHOP'S SUMMARY—ABANDONMENT OF GENERAL MISSIONARY APPROPRIATION—PROGRESS.

THE Sixty-First Annual Convention of the Diocese of Missouri opened on the 15th inst. in Christ Church Cathedral, St. Louis, at 10 a.m. Morning Prayer was said, followed by the celebration of the Holy Communion, the Bishop being the celebrant. The Rev. G. D. B. Miller preached the convention sermon from the text, "Woe is me if I preach not the Gospel." The preacher ably presented the Church views as opposed to the theory that ethics, politics, socialism, or any such thing, can take the place of preaching the Gospel of Jesus Christ.

At the close of the Communion service the clerical and lay delegates assembled in the large hall of the Schuyler Memorial Building, where the convention was duly organized for business. Mr. John R. Triplett, who has served in that position for twenty-eight years, was re-elected secretary. At 3 o'clock the Bishop delivered his annual address, in which touching reference was made to the large number of men and women who had been teachers in the various Diocesan and parochial works, who had entered into Paradise. Referring to the progress of time by the change in numbering our date from using 18 to 19, the Bishop took occasion to recall the growth of the Church in 100 years. He said, "We, entering on the 19s cannot be too heartily thankful for the good work done for the Church by those entering upon the 18s a century ago. They did their good work by keeping to two aims. 1, That of preserving the primitive faith and Apostolic Order absolutely unchanged, and the well-tried Prayer Book essentially unchanged. 2, That of putting an American spirit into their methods of teaching the faith and of exercising the power of order, and of using the Prayer Book. The example they set, it appears to me, we may wisely follow. Some things should be kept absolutely unchanged, or held to be entirely unchangeable. Such are the Christian faith as summed up in the Nicene Creed, and the Apostolic Order as preserved in the Historic Episcopate."

The Bishop strongly urged that an effort be made to raise sufficient funds for missionary work in the Diocese that the appropriation made by the general Board of Missions might be relinquished. For seventy years the general Board has appropriated money for this work. During the convention sufficient amounts were pledged, and the Bishop was requested to notify the general Board of the relinquishment of their appropriation and to express the grateful appreciation of the Diocese of Missouri for the generous aid which has so long been given to it. It is the general feeling that by this action the Church in Missouri has taken a step which will be of help not alone to the Board of Missions, but also a great force in the development of the spiritual and material life of the Church in this Diocese.

The annual missionary meeting was held in St. Mark's Church on the evening of Wednesday, May 16th, the speakers being the Rev. Messrs. G. A. Ottman, F. M. Weddell, and J. D. Ritchey.

During the convention the question of making a strong effort to largely increase the fund for the Episcopal Endowment was much discussed, and resulted in the appointment of a committee of seven of the most prominent laymen to push this work. It is hoped and expected that this committee will accomplish much during the coming year. For fifty years there has been a canon of the Diocese requiring annual collections in each parish for this object. The fund is now about \$7,000.

An effort was made to bring about official connection of the Diocese with the University of the South, but it failed, the majority of the delegates feeling that the time had not arrived when it was best to enter into such alliance. A touching letter was received from the Rev. P. G. Robert, declining nomination as a member of the Standing Committee. Mr. Robert has been connected with the Diocese since 1869, and during all that time has been prominent in all its works. As member of the Standing Committee, Delegate to General Conventions, Examining Chaplain, and Rector of one of its leading parishes for many years, he has been a tower of strength. The resolution appropriately passed but poorly expressed the sorrow which was felt that the precarious condition of his health requires Mr. Robert to give up all active work. Fraternal greetings were exchanged between the assembled Convocations of West Missouri and Missouri.

The report of the committee on the State of the Church shows that four churches have been consecrated during the past year. The most encouraging feature of the convention is the apparent increase in interest in missions. The pledges for missionary work amounted to \$4,594.25, and for the Hospital Missions of St. Louis, \$890.25. This latter is in charge of the Rev. F. W. Cornell who holds services at the Insane Asylum, City Hospital, Female Hospital, and Poor House, having in all about 3,500 persons in them.

The members of the Standing Committee for the coming year are: the Rev. J. R. Winchester, D.D., the Very Rev. C. M. Davis, Rev. Wm. Short, and Messrs. M. S. Snow, H. H. Denison, and T. K. Skinker. The convention adjourned on Thursday afternoon.

On account of the strike of the street car employes, the annual meeting of the Missionary Host has been postponed. The Missionary Host is an organization of the Sunday School children of St. Louis and vicinity which holds its annual meeting on the Sunday following the Diocesan Convention. At these annual meetings nearly 2,000 children are generally present. Their annual offerings average about \$1,000 and are given to the Bishop for missionary work.



## PITTSBURGH.

BISHOP'S ADDRESS—MISSIONARY CANON—ELECTIONS—CONFERENCE—  
WOMAN'S AUXILIARY.

THE Thirty-fifth Annual Convention of the Diocese was held on Wednesday and Thursday, May 16, 17, in Trinity Church, Pittsburgh, the Rev. A. W. Arundel, D.D., rector. The convention was opened with a celebration of the Holy Communion by the Bishop of the Diocese. At the conclusion of the service the roll of the clergy and lay delegates was called, the Rev. T. J. Danner was elected secretary, and appointed as his assistant the Rev. W. L. H. Benton.

The morning was occupied in routine business, hearing of reports, appointment of committees, nominations, etc; and at noon the Bishop read his annual address. The Bishop alluded to many notes of progress in the Diocese, in connection with the payment of Church debts and the opening of new fields. "All over the Diocese," he declared, "there has been peace and harmony, and no Bishop, I am confident, could expect more steady and evident advance in any year than that which has characterized this concerning which we make report." He stated that three churches had been consumed by fire during the past year, and in each case there has been recovery from the disaster.

After a recess for luncheon, the afternoon was spent in a general discussion of Diocesan missionary matters. The secretary of the missionary committee read a full report of the work for the year, showing what had been accomplished in the various fields, and suggesting openings for new missions. The treasurer of the Board of Missions reported that after all obligations had been met, there remained in the treasury a balance of over \$600 with which to begin the work for the next year. There was considerable discussion of Canon IV., of Missions, and it was amended by the vote of a large majority of both orders so that it now reads:

"The Convention of the Diocese constitutes itself the Board of Missions for the Diocese, and recognizes all the missions of the Diocese as rightfully under the charge and direction of the Bishop. An Archdeacon may be appointed for the Diocese by the Bishop; and as the Bishop's representative he shall have immediate supervision of the missionary work of the Diocese."

The Rev. Lewis F. Cole is Archdeacon and the Bishop appointed as an advisory committee with him on such matters, the Rev. Drs. Arundel, Grange, and White, the Rev. Messrs. Wightman, Judge, Steed, and Thompson; and Messrs. William Metcalfe, S. C. McCandless, J. W. Reynolds, W. D. Corcoran, H. S. Paul, and W. W. McCandless.

The following officers and committees were elected to serve for the ensuing year:

Treasurer of the Convention, Mr. H. J. Lynch; Chancellor of the Diocese, George W. Guthrie, Esq.; Registrar of the Diocese, the Rev. Daniel Duroe; Treasurer of the Episcopal Fund, Mr. Henry R. Scully; Treasurer of the Christmas Fund, Mr. A. H. Patterson. Standing Committee, the Rev. Drs. Coster, Arundel, and McLure, and the Rev. Amos Bannister; Messrs. E. M. Ferguson, H. W. Armstrong, George C. Burgwin, and J. W. Patterson. Board of Trustees, Messrs. George C. Burgwin, H. A. Phillips, L. H. Wheeler, J. J. Miller, Herbert Du Puy, W. E. von Bonnhorst, A. M. Inbrie, and G. L. Eberhart. Finance Committee, Messrs. H. J. Lynch, H. R. Scully, James W. Brown, Wm. McConway, and R. B. Brown. Committee on the State of the Church, The Rev. Messrs. George Gunnell, F. C. Hartshorne, J. S. Lightbourn, and Messrs. F. L. Hooff, and G. B. Tennant.

Shortly before adjournment the committee on the State of the Church presented their report showing a slight decrease in the number of Baptisms and Confirmations compared with those of last year, and a considerable increase in the number of teachers and pupils in the Sunday Schools of the Diocese. Parochial expenditures were somewhat lessened, and offerings for objects outside the Diocese were diminished. The Permanent Episcopal Fund showed an increase of over \$1,000.

The convention adjourned at noon on Thursday, the 17th, to meet in May, 1901, at the Church of the Ascension, Pittsburgh.

ON TUESDAY evening preceding the Convention, there was held in Trinity parish house a Diocesan Conference, for the discussion of the topic, "How can the Church in Western Pennsylvania best come into Contact with its Environment?" Addresses were made by the Rev. F. S. Spalding of Erie, and the Rev. A. R. Kieffer of Bradford, and a general discussion followed.

On Wednesday evening the semi-annual meeting of the Pittsburgh Branch of the Woman's Auxiliary took place in Trinity Church, when there was an address by Miss Emily J. Paddock, of the Girls' Friendly Society, who made an earnest plea for the introduction more generally in this Diocese of the society she represents. The Rev. Charles T. Wilson and Mr. Eugene Stock, who were delegates from England to the late Ecumenical Conference in New York, were present and spoke, the former telling of his work among the Mohammedans in Palestine, and asking for the prayers of all Church people for their conversion to Christianity; and the latter giving information about the revival of interest in Foreign Missionary work during the last decade in England, of the large numbers offering for service, and of the generous gifts in its behalf. Mr. Stock is Editorial Secretary of

the Church Missionary Society of England, and of course spoke more particularly of the work being done by that organization.

An offering was received in behalf of the treasury of the Auxiliary; and at the close of the meeting the Bishop and Mrs. Whitehead tendered a reception in the parish house to the clerical and lay members of the Convention, and the ladies of the Auxiliary, at which the guests of honor were the speakers of the evening.

## MAINE.

ELECTIONS—WORK OF THE STANDING COMMITTEE—BISHOP'S ADDRESS.

THE Eighty-First Annual Convention of the Diocese assembled in St. Luke's Cathedral, Portland, on Wednesday, May 16th. The Holy Communion was celebrated by the Bishop of the Diocese at 7 o'clock. The convention began its sessions at 10:30, preceded by a celebration of the Holy Communion at 9:30, without sermon or address. This arrangement was a slight change from former years, which appointed the special service and convention sermon at 11 a.m. By the present arrangement the business session continues without interruption, and routine matters can be speedily disposed of.

Under the new Bishop the work of the convention was not allowed to drag. The usual routine was rapidly carried out and the chairman proved himself an efficient officer. The usual number of clergy and laity were in attendance. The Very Rev. Dean Sills being re-nominated for Secretary of the Diocese declined re-election on the ground of increasing duties and of having already served in that capacity in this Diocese for twenty years. Desiring to be relieved, he nominated the Rev. Charles Follen Lee of Newcastle, who was unanimously elected. Mr. Wm. G. Ellis was re-elected Treasurer.

The following Standing Committee of the Diocese was elected: Dean Sills, Rev. C. F. Lee, Rev. George B. Nicholson, Messrs. J. M. Brown, W. G. Ellis, R. H. Gardiner.

The report of the Standing Committee contained an account of the manner in which the committee had discharged its duties during the vacancy in the episcopate, when acting as the ecclesiastical authority of the Diocese. It reported that episcopal visitations had been performed by the Bishop of Fredericton at Fort Fairfield and Presque Isle, and by the Bishop of Vermont at several parishes and missions, and that by these Bishops 33 persons had been confirmed. The Bishop of Quebec had also visited Dennistown, where he had consecrated a new church (acting for Bishop Neely) and had confirmed four persons. Arrangements had been made for the calling of the special convention for the election of a Bishop and all the details of that election had come under the supervision of the committee through its president.

The Bishop re-appointed the examining chaplains, the Rev. Messrs. Lee, Plant, and Calvert. The Rev. Canon Leffingwell was nominated and re-elected honorary Canon of the Cathedral for the next three years. The financial reports were satisfactory.

The Bishop's address was necessarily brief, covering only the work done by him since his election.

The Bishop began his remarks with a beautiful tribute to the two former Bishops of Maine, Bishop Burgess and Bishop Neely—the one who had occupied the see for nearly twenty years; the other who had been Bishop of Maine for over 32 years.

In entering upon the labors of two such men, the Bishop prayed for strength and earnestness of purpose that he might follow their example.

He had been unable to visit all the parishes in the state, but hoped to do so before July 1. The churches in the Diocese were mostly free from debt, there being only two exceptions. He urged a systematic supervision of all church property, and recommended that the convention require an annual report on its condition.

In conclusion Bishop Codman cordially thanked the clergy and laity for the welcome he had received on coming to the Diocese of Maine. Nor had this welcome been confined to the Church alone. Many outside had received him most cordially, showing that many of the older prejudices were breaking down. He had met many of the leading citizens of Maine, who had not hesitated to acknowledge their ignorance of the claims of the mother Church and expressed their willingness to learn. The Bishop closed by predicting a glorious future for the Church in the State of Maine.

## SOUTH CAROLINA.

DIOCESE NOT TO BE DIVIDED—A YEAR OF PROGRESS—BISHOP'S  
ADDRESS—ELECTIONS—COLORED WORK.

THE 110th annual Council met on May 9th, at Aikin, in St. Thaddeus' Church, the Rev. T. W. Clift, rector.

It was in every sense a large and important and representative gathering. The questions which were to be discussed, and so far as possible determined by the Council, had brought many deputies who perhaps would not have otherwise come. Chief amongst these topics of interest were the report of the committee on the division of the Diocese, and the subject of woman's suffrage in parish meetings, with all the important considerations which that question involves.

The sessions of the Council opened with a celebration of the Holy Communion, the Bishop of the Diocese being celebrant. Immediately after this service the Council was called to order by the Bishop, and



the roll of clerical members and lay deputies was called, and the Council organized. There were in all forty clerical members and 51 deputies, representing 33 parishes, present at the meeting. The Rev. J. G. Glass was re-elected secretary of Council, and Mr. F. A. Mitchell treasurer. The Rev. A. E. Cornish was appointed assistant secretary. The annual communication of the Standing Committee showed that during the past year the committee has recommended for ordination to the diaconate ten, and for the priesthood six, and there were two candidates for Holy Orders. This is quite a remarkable record for the Diocese of South Carolina, and indeed for any Diocese, except the very largest in the land.

The Trustees of the Porter Military Academy reported that \$20,000 had been added to the Endowment Fund of the Academy, of which amount \$10,000 had been given by the Very Rev. Dr. Hoffman, Dean of the General Theological Seminary. The need of an endowment for this splendid educational work is still pressing and urgent.

The committee appointed at the last meeting of Council to examine into and report on the "advisability and feasibility of dividing the Diocese of South Carolina" reports that after careful consideration they had decided to report that it was *not* at this time deemed "advisable or feasible." A minority report in favor of division was submitted. The entire question was discussed at great length, consuming the attention of Council for almost an entire day, finally ending in the adoption of the report of the majority of the committee by a vote of 18 to 15 of the clergy, and 37 to 6 of the laymen. It must not be understood that this expresses the sentiment or opinion of the representatives at this Council as to the ultimate need of division. Many who voted against division at this time feel perfectly sure that the division of the Diocese must take place at no distant date, if we are to make any steady progress. The Bishop has already 130 places to visit, some of which are difficult of access, requiring sometimes an entire day to reach one point.

For the first time in many years, the Board of Missions of the Diocese reported a balance in the treasury, and all missionaries paid in full to May 1, notwithstanding the fact that \$5,600 was necessary to meet its obligations. This is certainly a splendid showing of earnest and good missionary work. No vote was taken on the question of women voting in the parish meetings of the Diocese, the matter being thrown out on a technical objection, and will come before the Council of 1901 as new business.

The Bishop's address was most encouraging, showing active work on all sides, and through numerous channels. The large number of candidates who have presented themselves for ordination in the last five years has been phenomenal, and has enabled the Bishop to fill up the vacant parishes and mission stations throughout the Diocese, and they are native clergy who will stay in the Diocese if they can possibly find a support and a living.

The Standing Committee elected is as follows: Rev. A. T. Porter, D.D., Rev. John Johnson, D.D., and Rev. Messrs. John Kershaw, W. B. Gordon, and A. R. Mitchell; Messrs. F. L. Frost, M. D., H. P. Archer, Edward McCrady, John P. Thomas, Jr., R. I. Manning. The Board of Missions is composed of the Rt. Rev. the Bishop of the Diocese, President; Rev. A. R. Mitchell, Secretary and Treasurer; Rev. Drs. A. T. Porter and W. E. Evans, and Rev. J. M. Magruder; and Messrs. John R. Linden, Jas. F. Izlar, and Walter Hazard.

The Rev. R. W. Barnwell was elected a Trustee of St. Mary's School, Raleigh, in place of the Rev. T. D. Bratton, B.D., the present rector of St. Mary's. Rev. J. M. Magruder was elected Trustee of the Porter Military Academy in place of the Rev. T. D. Bratton, resigned.

On Friday, during the sessions of the Council, the Rev. W. P. Witsell, and the Rev. C. W. Boyd, were advanced to the order of priests.

The annual meeting of the Woman's Auxiliary was held on Friday also.

The report of Archdeacon Joyner, of the Colored Work in the Diocese showed an unusual amount of active, progressive, and devoted work in the great field of missions, so difficult of approach, and so great in its immensity. There is need for more money, more interest, more workers, more prayers, amongst the members of our Church, here and elsewhere if we are to handle successfully this work.

## ALABAMA.

### PAYMENT OF DEFICITS—UNANIMOUS ELECTION OF A BISHOP COADJUTOR.

THE Sixty-ninth Annual Council met in Christ Church, Mobile, on Wednesday, May 16th. The attendance was the largest in many years, there being present 29 clergymen and representatives from 24 parishes and missions. It was the most pleasant, harmonious, and helpful Council that has ever been held in the Diocese.

At 10 A. M. there was an opening service at Christ Church. The procession was formed in the Chapter house of the parish, and proceeded to the church, while the processional, "Onward, Christian Soldiers," was sung. All the clergy were in their vestments.

The Rev. Dr. Baird said the Litany; Rev. D. C. Peabody, President of the Standing Committee, was celebrant; Rev. Matthew Brewster, Sub-Deacon; Rev. J. T. Beard, epistoler; and Rev. R. H. Cobbs, D.D., gospeller. The Council sermon was preached by the Rev. Robert W. Barnwell, his text being from Isaiah lii. 1: "Awake,

awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem."

The business session of the convention was called to order by the Rev. Dr. Beard, of Birmingham, as temporary chairman, with the Rev. Dr. Cobbs, of Greensboro, as secretary.

On motion of the Rev. D. C. Peabody, the Rev. T. J. Beard was made the permanent chairman of the convention.

The rules were suspended and the Rev. R. H. Cobbs, D.D., was elected permanent secretary.

On the second day the Bishop's address was read. The closing paragraphs were as follows:

"As to the question of the episcopate, I feel it my duty to leave the whole matter to the absolute discretion of the Council.

"As for myself, I have nearly finished my course; I have endeavored to keep the faith. I ask your prayers that I may obtain the blissful consummation promised the true and faithful. Be assured that I shall be with you in heart, in mind, in prayer.

"I pray that the Holy Spirit may rest abundantly upon your counsels, that ye may both perceive and know what things you ought to do, and that you may have strength and power to fulfil the same, through Jesus Christ our Lord."

The matter of the payment of the debt and the election of a Bishop Coadjutor was again brought before the Council in the shape of a resolution introduced by Mr. J. P. McQueen, of Eutaw, as follows:

"Resolved, That a committee of twelve be appointed by the Presiding Officer of this Council to raise the money necessary to pay off the indebtedness of the Diocese, and that on Friday morning, at 9 o'clock, the Council proceed to the consideration of the election of a Bishop Coadjutor; and that the presiding officer of this Council appoint a committee of three to visit Bishop Wilmer and secure his canonical consent to the election of a Bishop Coadjutor."

The Council determined to enter upon election of a Bishop Coadjutor, if the consent of the Bishop should be obtained, by a vote by orders, with the following result: Clergy—Yeas 23, Nays 6; Parishes—Yeas 15 2-5, Nays 5.

On motion the roll of clergy and parishes was called, that all might have an opportunity to say what would be contributed towards paying the indebtedness; and when twenty minutes passed in doing this, there had been paid in, to the Treasurer of the Diocese, \$4,310.00; and the debt was a thing of the past: a marvelous and unprecedented record.

The presiding officer of the Council then appointed as the committee to visit Bishop Wilmer and secure his canonical consent to the election of a Bishop Coadjutor, the following: The Rev. G. C. Tucker, the Rev. W. C. Whitaker, Mr. Robert Jemison.

The committee on memorial to Bishop Jackson reported, and the report was adopted by a rising vote, ordered spread on the journal, and a copy sent to the widow.

The election of officers was then announced as the next business. The election resulted as follows:

Treasurer—Mr. R. H. Cochran, of Tuskaaloosa.

Registrar—Dr. B. J. Baldwin, of Montgomery.

Chancellor—Mr. R. P. Wetmore, of Birmingham.

Secretary and Treasurer of the Mission Fund—Hon. Charles E. Waller, of Greensboro.

Standing Committee—Rev. D. C. Peabody, Mobile; Rev. John G. Murray, Birmingham; Rev. Robert W. Barnwell, Selma; Hon. O. J. Semmes, Mobile; Major W. W. Screws, Montgomery; Mr. W. K. P. Wilson, Mobile.

Trustees of the Bishop's Fund—Messrs. J. H. Fitts, Tuskaaloosa; Thomas G. Jones, Montgomery; and R. H. Stickney, Sr., Greensboro.

Mr. John E. Mitchell, of Mobile, moved the appointment of a committee of three to convey to Bishop Wilmer the sympathy and regret of the Council at his inability to be present at the deliberations of the Council; adopted. The presiding officer appointed on the committee the Rev. John G. Murray, Birmingham; the Rev. D. C. Peabody, Mobile; and Mr. John E. Mitchell, Mobile.

On the third day came the election of a Bishop Coadjutor. The clergy retired, and returned at 10:30 to announce as their nominee, the Rev. R. W. Barnwell, of St. Paul's, Selma.

Mr. Barnwell was then unanimously elected by the clergy and unanimously confirmed by the laity on the first ballot. Being notified by a committee appointed by the Council, he came in and accepted, subject to the action of the Bishops and the Standing Committees.

The Council then rose and sung the *Gloria in Excelsis*.

It was recommended, that the Coadjutor, when consecrated, make his residence at Montgomery.

## VIRGINIA.

THE 105th Annual Council of the Diocese met in Christ Church, Charlottesville, May 16-18. Since the last Council, in 1895, a beautiful stone church has been here built to replace an old one. There were 107 clerical and lay delegates present. The services were well attended. The hours being 7:30 A. M., 11 A. M., and 3 P. M. Two missionary meetings were held, one in the interest of Diocesan Missions, when the report of the Secretary was read and addresses were



made by the Rev. Messrs. R. A. Goodwin and E. S. Hinks. The other, a Foreign Missionary meeting, when the Rev. R. K. Massie, of the Virginia Seminary; the Rev. J. A. Ingle, of China, and the Rev. Dr. W. D. Powers, of New York, spoke on special phases of Missionary work.

The Bishop's report showed that 553 persons had been confirmed. Bishop Gibson reported that the Emergency Fund had reached \$500, and had been found very helpful in the work of the Diocese.

The Committee on that portion of the Bishop's report of last year which referred to the decrease in the number of candidates for orders was discharged, and a new committee appointed to report next year.

The Council declined to concur in that portion of the changes in the Constitution of the General Church which referred to the provincial system and the Appellate Court, but concurred in the proposed change in Article X. The Council adjourned *sine die* on May 18th. The next meeting will be held in Christ Church, Alexandria, Va.

The Social Assembly of the Daughters of the King held two meetings in Christ Church. At the first, Miss Ward, of Winchester, the General Secretary, presided. The second was presided over by the Rev. H. B. Lee. Addresses were made by the Rev. Messrs. H. B. Lee, J. C. Jones, and Preston Nash.

The reports of the parishes and that of the committee on the State of the Church showed an encouraging state of things throughout the Diocese.

## WEST MISSOURI.

### INSURANCE FOR ENDOWMENT FUND—ROUTINE BUSINESS.

THE Eleventh Annual Council of the Diocese of West Missouri assembled in Christ Church, St. Joseph, Tuesday, May 15th. There was a celebration of the Holy Communion at 11 o'clock, with the Bishop of the Diocese as celebrant, assisted by the Rev. George Heathcote Hills, rector. The Rev. Frederick De Longy read the Epistle, and the Rev. Robert Talbot read the Gospel. The Rev. Cameron Mann, D.D., of Kansas City, preached the sermon, his text being from II. Kings vi. 13-16.

In the afternoon the Convention assembled in Christ Church at 2:30, the Bishop presiding. Roll-call showed an attendance of 20 clergymen and fully as many laymen. The Rev. John K. Dunn was unanimously elected secretary, and he appointed the Rev. John R. Atwill assistant secretary. The Bishop appointed the standing committees, after which he delivered his annual address. The Diocese has completed the tenth year of its existence, and the address was largely taken up with a resumé of the work done in that period. Thirteen new churches have been built, with an approximate value of \$125,000.00; about \$130,000.00 of indebtedness have been paid off. Many places which were weak are now strong; the mission field has been developed, and considering the largeness of this branch of the work and the limited means for working it, good progress has been made. The Bishop is anxious to have this a jubilee year of gifts, that he may make it under God's blessing a jubilee year for work, and to this end he urged upon all the need of personal service and a liberal spirit, and in particular the strict observance of the Lord's Day.

At the close of the address it was resolved that that portion of the Bishop's address relating to the observance of Sunday be printed and distributed among the various parishes of the Diocese.

The report of the assessment committee, recommending an average increase of 30 per cent. in the assessment of each parish and mission, provoked a discussion as to the advisability of doing away with this means of gaining Diocesan funds. A committee appointed to suggest other means reported the following scheme: 100 persons are to be found who will insure themselves or some one whom they shall name, for \$1,000 on the Tontine plan, and at the end of 10 years the Diocese will have an endowment of \$100,000. The scheme is simple and ought to work. It means that 100 persons of wealth shall give the Church 3 or 4 dollars a month for the time of the policy of 10 years.

In the evening, according to regular order, the condition, needs, and prospects of the Church in West Missouri were considered, and a discussion of missions took place. The Bishop stated that \$5,000 were needed to carry on the mission work here. Addresses were made by the Rev. J. S. Moody, the Rev. Robert Talbot, and the Rev. W. S. Trowbridge.

On Wednesday the reports of standing committees were received, which showed an advance along all lines. Pledges were then made for missions, a total of \$2,200 being pledged. This, with \$800 from the Woman's Auxiliary and \$1,500 from the general Board of Missions in New York, makes the total \$500 short of what the Bishop stated was absolutely necessary to carry on the work.

The Standing Committee was re-elected as follows: The Rev. Cameron Mann, D.D., the Rev. George H. Hills, the Rev. Robert Talbot, Mr. Louis Motter, Mr. Gardiner Lathrop, Dr. B. E. Fryer.

After the election of the Registrar, Chancellor, and Treasurer, the convention adjourned *sine die*, to meet at St. George's Church, Kansas City.

## MASSACHUSETTS.

### DR. LINDSAY'S SERMON—BISHOP RECOMMENDS THE DIVISION OF THE DIOCESE—ELECTIONS—PENSION FOR RETIRING CLERGY.

THE 115th Annual Convention met in Trinity Chapel, Boston, May 16th, when the Committee on Qualifications was appointed by the Bishop. The Holy Communion was celebrated in the church at a later hour. The Rev. Dr. John S. Lindsay preached the sermon. He defined what the Episcopal Church is, and showed how it met the conviction, the tastes, and tradition of the people of Massachusetts. "Some people," he said, "are not satisfied with a creedless Christianity or with elaborate confessions filled with theological definition and subtle metaphysical distinctions. They are beginning to appreciate the corporate and organic elements in the Christian life, and the historic continuity of the Church appeals to them more than it did to their fathers. Worship, especially embodied in the Sacraments, seems more to them than it once did. They cannot accept the Church of Rome with a creed that may be radically changed by the diction of a single, all-powerful, foreign Bishop. The Protestant Episcopal Church is Catholic, and yet American, it has law without oppression, liberty without license, fervor without fanaticism, dignity without deadness, and in it the Word of God is handled reverently and reasonably."

After divine service, the convention assembled in Trinity Chapel, where the business sessions were held. The Rev. L. C. Manchester, D.D., was elected Secretary, in place of the Rev. W. H. Brooks, who died last March. The Rev. Augustine H. Amory, of Lawrence, was appointed Assistant Secretary. The Standing Committee made an adverse report in reference to the admission of the Church of the Epiphany, Walpole, because of its insufficient numerical strength. The Rev. Percy Browne presented memorial resolutions upon the death of Mr. John C. Ropes, the historian, which were adopted by a rising vote.

The Rev. Dr. Donald, on behalf of the secular press, presented resolutions upon the death of the late secretary of the convention. The Rev. Dr. Shinn was elected upon the Committee, expressing the feelings of the clergy and laity of the convention, upon the same matter, and presented a series of resolutions, bearing testimony to the valued services of the Rev. William H. Brooks, who had filled the position of Secretary for twenty-five years. The Rev. Dr. Arthur Lawrence presented a memorial upon the life and services of the late J. D. W. French. A telegram of fraternal greeting was then announced from the diocesan convention of Central Pennsylvania. A series of amendments to the Constitution and Canons followed. The treasurer reported a balance of \$2,331.83. The report of the Standing Committee was read by the Rev. A. St. John Chambré, D.D., which, with other routine reports, filled out the forenoon.

After recess, in Trinity Church, the Bishop read his address. He feelingly referred to the losses among the clergy and laity of the Diocese, during the past year. He urged the building of more rectories, and a larger interest in the missionary work of the Diocese. He dealt with the subject of dividing the Diocese, and showed wherein the necessity of it would come about in five years. While he had enjoyed good health during the seven years of his episcopate, he felt that this important subject should be under the consideration of the convention, and a committee should be appointed to report at the next annual convention. He showed how the work of the Diocese had grown from the days of Bishop Paddock, when there were 172 parishes and missions, to their present number of 216. He advised provisions to be made for the endowment of parishes, and made allusion to the great missionary conference, lately assembled in New York City.

The address of the Bishop made an admirable impression upon all the delegates, and showed with gratifying results, the progress and development of the Diocese.

On motion of the Rev. Dr. Lindsay at the business session following, a committee of 12 clergymen and 12 laymen was appointed to consider the subject of Division of the Diocese.

The following Standing Committee was elected: The Rev. Messrs. E. Winchester Donald, D.D., John S. Lindsay, D.D., Leonard K. Storres, D.D., A. St. John Chambré, D.D.; Messrs. Robert Codman, Edward L. Davis, Charles G. Saunders, A. J. Sowdon.

In connection with this election, it looked as if the Rev. Endicott Peabody, had been elected, in the place of the Rev. Dr. Chambré. The chair decided because there was not a concurrent majority of both orders, there was no election of the fourth clerical member, and one lay member. The matter gave rise to a prolonged discussion, which occupied the whole of the afternoon. The Rev. Dr. Leighton Parks appealed from the decision of the chair, which was not sustained. The house then proceeded to vote for one clerical member, and one lay member. Thus ended the determination to defeat the Rev. Dr. Chambré, who is a strong Churchman, and a great opponent of Broad Churchmanship. His election was the occasion of many congratulations from all sides.

After many Constitutional amendments were proposed, and the report of the committee upon the appointment of a historiographer, together with the elections of the Rev. Dr. R. H. Howe, as member of the Board of Missions, Mr. Charles G. Saunders as a lay member of



the Board, Mr. Harcourt Amory to fill a vacancy for one year, and Mr. E. Pierson Beebe, as provisional deputy to the General Convention, the first day's session adjourned.

The second day was occupied with several matters of importance. The Rev. Dr. Ayer proposed a memorial to the General Convention upon the use of the Revised Version of Scripture and it was carried. To take care of the visiting Cuban teachers, coming this summer to Cambridge, and to indicate the interest of the Church in them, a committee was appointed towards this object. The Rev. Philo W. Sprague then moved the adoption of a canon (7), providing that any clergyman passed the age of 65, who had been in clerical work in the Diocese for twenty-five years, and who shall desire to retire shall receive a retiring allowance of \$500 per year, to be paid by assessment on all the parishes on the basis of their annual income. This subject was eloquently and pathetically presented by the mover, in a speech, which visibly touched the feelings of the convention. The Bishop himself was moved to tears, and spoke eloquently in behalf of it. Many clergymen and laity spoke. The vote was then taken to accept. Every clergyman (with one exception), any every layman, voted in its favor. The Rev. R. H. Howe read the annual report of the Diocesan Board of Missions. The Rev. C. H. Learoyd was elected treasurer, and the Rev. Dr. Slaffter, registrar. Many proposed amendments were then offered, and considered by the Committee on Constitution and Canons. The Executive Committee appointed the Rev. E. Winchester Donald, D.D., as preacher at the next convention, and the Rev. W. B. Frisby, D.D., substitute. A committee of three clergymen and two laymen were appointed to report at the next convention regarding the present system of electing by delegation, and to provide a more equitable and adequate system. The attempt to have a biographical sketch of every candidate for office in the Diocese, printed on the ballots, was defeated after much amusement over it. After the usual routine business of making preparations for printing the journal, and other minor matters, the convention adjourned with prayer at 1:20 P. M., on the afternoon of the second day, an occurrence which has not happened before in 25 years, as the sessions of the second day have always gone well into the evening hours.

### KENTUCKY.

OPENING SERMON BY A COLORED PRIEST—BISHOP'S ADDRESS—EACH PRIEST TO GIVE A WEEK EACH YEAR TO MISSIONS—ELECTIONS—WOMAN'S AUXILIARY.

THE 72nd Annual Council met on Tuesday evening, May 15th, at Christ Church Cathedral at 8 P. M. for its opening service. The Bishop and the Dean held the service, the sermon being preached by the Rev. Thos. J. Brown, the pastor of the Church of Our Merciful Saviour, the colored congregation of the city. The text was Nehemiah vii. 4, "Now the city was large and great, but the people were few therein, and the houses were not builded." It was a most efficient plea for Church extension, territorially and spiritually. There was a large congregation, better than usual on similar occasions for several years.

On Wednesday morning the Bishop celebrated the Holy Communion at 10 o'clock, the Archdeacons and Dean assisting. On assembling there were found to be 23 clerical delegates and representatives of 16 parishes present. Several others came in afterwards. The various committees were appointed, and the Bishop read his address. He spoke in memoriam of the Rev. Chas. H. Ewing, and of Bishop Gilbert, and of several of the laity who have fallen asleep in Jesus. He recommended that the benefits of the Clergymen's Life Insurance Association be extended to the Deaconesses in charge of our orphanages and homes; also that more attention be paid to the subject of Diocesan Missions. These matters were assigned to the consideration of special committees.

At the afternoon session the subject of credentials of lay deputies was brought up by the Rev. H. G. England, who moved a resolution that inquiry be made whether the secretary's signature was the only thing necessary to make them valid.

The evening session was devoted to Sunday School work. Two most helpful addresses were made by the Dean of Paducah and Mr. Jos. E. Rankin of Henderson. The latter has been a S. S. superintendent over 25 years.

On Thursday, at 7 a.m., there was a celebration of the Holy Communion with an address by the Rev. Jos. J. Cornish of Bowling Green.

At the business session the reports of the various committees were taken up, and then the convention went into committee of the whole on the subject of Diocesan Missions. After considerable discussion of missionary topics a resolution was moved and adopted that each priest of the Diocese give a week at some time of the year for work in the missionary field. Diocesan Missions were considered in the evening.

The elections resulted as follows: Secretary, the Rev. Geo. Grant Smith. Standing Committee, Rev. Drs. Perkins, Craik, and Minnegerode, and Messrs. Wm. A. Robinson, Chas. H. Pettit, and Alvah L. Terry. Breckenridge Castleman, Treasurer; Hon. A. C. Richards, Chancellor; Rev. Reverdy Estill, D.D., Registrar, Historiographer, and Librarian. Ecclesiastical Court, Rev. Messrs. L. W. Rose, B. E.

Reed, J. K. Mason, D.D., G. C. Waller, and L. E. Johnston. Board of Missions, Rev. Drs. Minnegerode, Estill, and Mason, and Messrs. Chas. F. Johnson, Chas. W. Pettit and Wm. A. Robinson, and the Archdeacon *ex officio*. Representatives to the Missionary Council, Rev. B. E. Reed, Paducah, and Mr. Hunter Wood, Hopkinsville. Most of these were re-elections.

The suggestion of the Bishop to include the deaconesses of the Diocese in the benefits of the Clergymen's Life Association was referred to the directors of that association to take action at next Council. After the prayers, *Gloria in Excelsis*, and Benediction by the Bishop, the Council closed its business.

On Friday at 4 p.m., a most interesting session of the Kentucky branch of the Woman's Auxiliary to the Board of Missions was held. Reports from the various branches represented showed the following results: 8 branches of the Auxiliary reported 14 boxes prepared valued at \$853.83, and money raised by these branches \$699.52. Two junior branches of the Auxiliary made up 3 boxes valued at \$69.00, and cash \$59.25. Total, \$127.25. One other branch not reported at first, 1 box, \$16.50, and \$8.75. Total, \$25.25. Grand total, \$1705.85.

### CENTRAL PENNSYLVANIA.

FINANCIAL MATTERS—DIVISION OF THE DIOCESE—ELECTIONS.

THE 29th annual convention of the Diocese of Central Pennsylvania assembled in St. Luke's Church, Scranton, May 15th, at 7:30 p.m. Evening Prayer was read by the Rev. Messrs. E. F. Smith and Erskine Wright, after which the Bishop read his address. Immediately after prayers the Bishop called the convention to order in the parish house. A list of the clergy entitled to seats was read by the Secretary and 76 were found to be present. The Secretary then called the roll of lay deputies, when 90 delegates representing 35 parishes answered to their names. A quorum of both orders was found to be present. The convention then proceeded to the election of a secretary, when Mr. Charles M. Clement of Sunbury was unanimously elected. The secretary appointed as his assistant the Rev. John F. Nichols of Reading. Amendments to various canons were presented and the hours of business of the convention were fixed. Invitations extending the privileges of the Scranton and Country Clubs to the members of the convention were received with thanks. Messages of fraternal greeting were extended to the Diocese of Pennsylvania, Western New York, Long Island, Ohio, Southern Ohio, and Massachusetts. The secretary of the convention was granted permission to insert in the journal a page to the memory of the Rev. Thomas Barham Angell, D.D.

At 7:30 a.m. on Wednesday, the Bishop of the Diocese celebrated the Holy Communion assisted by the Rev. Rogers Israel, as epistoler, the Rev. Edward Henry Eckel, gospeller, and by the Rev. W. F. Shero. At 9:30 a.m., pursuant to order, the convention met in the parish house. The report of the finance committee was presented, which showed an estimate of \$8,180 for the expenses of the ensuing year, of which \$5,000 is for the Bishop's salary and travelling expenses. This sum is to be raised by levying assessments on the parishes of from 2½ to 6½ per cent. Pursuant to order, the convention arose and proceeded to sit as a Board of Missions.

Mr. W. R. Butler, Secretary of the Board of Managers, read their report, which informed the convention that \$8,346.90 had been received and that \$9,884.68 had been paid out, leaving a deficit of \$2,666.26, which had been reduced to \$2,141.59 by contributions received since May 10th, when the report was printed. Eighteen parishes and fourteen missions have contributed nothing during the year. The report of work done was most encouraging, more than one-fourth of the confirmations for the year having come from the missions of the Diocese. The Rev. E. H. Eckel offered a resolution that the childrens Lenten offering be divided equally between Diocesan and General Missions. The Rev. F. P. Harrington offered an amendment that a children's offering for Diocesan Missions be taken on the Sundays in Advent and the two Sundays preceding. The Bishop made a vigorous address in opposition, and the whole matter was tabled by a decisive vote.

The report of the committee on Lines of Division was presented by the Rev. Dr. Jones. Secretary Clement offered the following resolution: "Resolved, that the convention adopt the first line of division as reported by the committee on the Lines of Division, except that Northumberland county be undivided and be in the northern Diocese, and that the consent of the General Convention thereto be requested, provided there shall be raised and secured in the territory of each of the proposed Dioceses, such sums as, with the proportions of the present fund apportionable thereto, as will make \$50,000 as an endowment for the support of the episcopate in each of the said Dioceses."

The Rev. Dr. Foley offered a substitute that the consideration of the report be postponed until the next convention and subsequently withdrew the words "until the next convention." Several amendments proposing other lines of division were offered, and a spirited debate ensued. The debate was closed by Rodney Mercur, Esq., the amendments and the substitute for the resolution were defeated, and the resolution of the secretary was passed by a vote of 112 to 56.

The Standing Committee of the Diocese was then elected as follows: The Rev. Messrs. M. A. Tolman, W. P. Orrick, D.D., H. L. Jones, D.D., Charles Morrison, C. J. Wood, and Messrs. G. E. Far-



quhar, H. M. North, LL.D., H. B. Meredith, M. D., A. D. Holland, A. N. Cleaver. A resolution was offered to increase the committee on raising the endowment fund by adding two clerical and three lay members. The president appointed the Rev. Messrs. E. H. Eckel, and J. F. Powers, D.D., and Messrs. C. M. Clement, A. D. Holland, and R. P. Linderman. The report of the Rev. J. M. Koehler, missionary to deaf mutes, was read by Archdeacon Baker. A resolution of sympathy for the Rev. J. F. Powers, D.D., and Mr. H. M. North, LL.D. in their illness, was passed. A resolution of thanks for the hospitality of St. Luke's parish was adopted. A resolution was passed calling for the appointment of a committee of three men learned in the law to ascertain whether what is known as the enrollment fund can be used for Diocesan purposes. The Bishop thanked the convention for its courtesy toward himself during the session and offered prayers and pronounced the benediction, and on motion the convention adjourned *sine die*.

### SOUTHERN OHIO.

BISHOP JAGGAR—WOMAN DELEGATE REFUSED—MISSIONS—NEW CANON ON ELECTION OF RECTORS—ELECTIONS—WOMAN'S AUXILIARY.

THE 26th annual convention opened in St. Luke's Church, Cincinnati, with a celebration of the Holy Communion and sermon, Bishop Vincent being celebrant, Bishop Jaggard the gospeller, and the Bishop of Indiana the epistoler. The sermon was preached by Bishop Jaggard from the text, "He must increase, but I must decrease." In the evening Bishop Jaggard gave an historical address on the work of the Church in the old Diocese of Ohio and also in Southern Ohio. Both the sermon and address are to be printed in pamphlet form for distribution. It was a very great pleasure to the members of the convention to have Bishop Jaggard present. It was the first convention he had attended in the Diocese since the election of his Coadjutor. At the opening of the business session, the Rev. John H. Ely was elected secretary. A handsome ebony gavel mounted with silver was presented to Bishop Vincent and his successors to commemorate the 25th anniversary of the Diocese. On the recommendation of Bishop Vincent, St. Mary's mission, Waynesville, was admitted as a parish. One of the marked features of the convention was an effort on the part of the mission at Kennedy Heights to have a woman seated as a delegate from that mission. Last year a woman was refused a seat from the parish at Troy. It was hoped by the friends of the movement that this year a woman delegate might be seated from one of the missions owing to the wording of the canon which is as follows: "At every mission station on Easter Monday, there shall be held a meeting of the members of the station, who shall appoint a delegate to the convention of the Diocese, who shall be entitled to a seat in said convention." After a very lengthy discussion, the delegate was refused a seat by a vote of 33 to 48.

Several of the delegates were heartily in favor of placing an apportionment on every parish and mission in the Diocese for Foreign and Domestic Missions the same as is done in the case of Diocesan Missions in this Diocese. The following was adopted: "Resolved, that it is the sense of the convention that the Diocese should pledge a definite sum for General Missions, and that the whole matter be referred to the clergy of the various parishes and missions with the request that each parish make a pledge to the Secretary of the general Board of Missions." Bishop Vincent was also requested to invite the general Secretary, the Rev. A. S. Lloyd, D.D., to be present at the next meeting of the convention.

By resolution Bishop Vincent was asked to name one Sunday in the year when a collection is to be taken in every parish and mission for the benefit of a fund to be known as the "Hospital Building Fund." The purpose is to secure enough money to add an additional ward to the Children's Hospital.

On the recommendation of Bishop Vincent the following canon was adopted:

"In case of a vacancy in the rectorship of a parish, before proceeding to an election to fill such vacancy, the vestry of the parish shall give formal notice in writing to the Bishop of the name of the clergyman whom they propose to elect. No election shall follow until 30 days has elapsed from the date of such notice, except that such election may follow at once upon an acknowledgment by the Bishop of the foregoing notification with his consent to an immediate election. Provided, that in case the Bishop shall desire to make objection to the selection of the vestry, his reasons therefor shall be given in writing. It being further particularly provided that nothing in the foregoing shall be construed in such way as to prevent the vestry from proceeding to an election in accordance with their best judgment in the case after said 30 days have elapsed."

St. Mary's Hillsboro, was selected as the place of meeting of the next convention.

The Treasurer of the Diocese reported a balance of \$1,000 in the treasury. Mr. A. N. Whiting was re-elected Treasurer. Other elections resulted as follows:

Standing Committee, Rev. Peter Tinsley, D.D., Rev. C. K. Benedict, Rev. J. H. Ely, Messrs. E. Morgan Wood, W. M. Allen, Larz Anderson. Missionary Committee, Rev. J. W. Atwood, Rev. Paul Matthews, Rev. E. F. Small, Messrs. J. D. H. McKinley, N. B. Thomp-

son, Frank S. Gordon, Larz Anderson, E. Worthington and A. N. Whiting. Deputies to General Convention to fill two vacancies, Rev. John Hewitt and Rev. C. B. Wilmer. Delegates to Missionary Council, Archdeacon Edwards and Mr. Edward Worthington.

The 26th annual meeting of the Woman's Auxiliary was held in St. Luke's Church on Tuesday May 15th. Mrs. M. H. Rochester resigned her positions of Directress, Treasurer, and Secretary, after having held the same for 25 years. She removes to Albany, N. Y., to make her future home. On behalf of the Auxiliary Bishop Vincent presented her with a purse of \$200. Hereafter, instead of having the offices filled by one person, there will be a president, corresponding secretary, recording secretary and treasurer, and one vice-president for each convocation. Bishop Vincent is to name the persons to fill each office. The receipts of the Auxiliary for the past year in money and boxes amounted to \$7,261.65.

### WESTERN NEW YORK.

BISHOP'S ADDRESS—MISSIONS—ELECTIONS—MISSIONARY FOR DEAF MUTES—ASSESSMENT INCREASED—DE LANCEY SCHOOL.

THE 63rd annual Council of the Diocese of Western New York was held in Grace Church, Lockport, on Tuesday and Wednesday, May 15-16. On Tuesday at 10:30 o'clock, morning prayer was said and the Holy Eucharist celebrated. The sermon was preached by the Rev. W. C. Roberts, rector of Christ Church, Corning, from St. John xxi. 11: "For all there were so many, yet was not the net broken," and was an excellent setting forth of the Church's strength in the face of great opposition and of the strength vouchsafed to the ministry notwithstanding St. Paul's category of twenty-eight things which harass it.

The Council was called to order for the business session at 3 o'clock, the Bishop in the chair. Roll call showed 72 clerical delegates present and 32 parishes represented. Organization was completed by the unanimous re-election of the Rev. A. M. Sherman of Batavia as secretary.

The Bishop read his address at this session, in which he set forth a higher than the business view to be taken of the annual gathering of the Diocese in council: "It should be to us a means of grace. We begin its deliberations asking the guidance of the Holy Ghost. We seek strength in the Blessed Sacrament of the Altar. We come together clasping hands in sympathetic fellowship. Clergy and laity meet together on the same plane and commune together heart to heart. It is a communion of God's choice people in the Diocese summoned to promote in every way His glory and the extension of His rule in the hearts of men." Eloquent tribute was paid to the memory of the Rev. Drs. Lobdell and Doty, deceased among the clergy, and to that of the Hon. J. M. Smith, Chancellor of the Diocese, and G. B. Worthington, deceased among the laity. The Bishop reported having visited all the parishes and missions once during the year, half of them twice, and some of them three or four times, and in spite of inclement weather found larger congregations than ever before.

In regard to raising money for Church purposes, the Bishop said he did not take the position that all money should come through the offertory, but that all money raised should be offered on God's altar. Properly conducted fairs and bazaars, free from objectionable features, may be profitable to a parish in many ways. It is lawful to offer any work, and its value may be more blessed and honorable than some money raised in business ventures. In reference to the use of unauthorized hymns in Church services, he said, "The use of those in the authorized Hymnal only is lawful; others may not be adopted except in violation of canon law." He took strong ground against organ recitals before services, and suggested in their place the more attractive rendering of the musical portions of the service in the time of service. "In these days of theological unsettlement," he pleaded against a Protestant "Doctrine of Development" and for the eternal truth embodied in the Catholic Creed of the Catholic Church. "Before unity, however desirable, it is necessary that there should be an honest acceptance of the Catholic Faith."

After recess the Council came together at 7:30 p.m. as the Board of Missions. A shortened form of evening prayer was said and the Archdeacons of Buffalo and Rochester presented their reports, the substance of which has already appeared in these columns. The Bishop had provided the treat of the Council when he introduced the Rev. C. T. Wilson of the C. M. S., who had labored in Uganda and is at present engaged in the mission to the Mohammedans in Palestine. The man, his manner, his modesty, his sacrifice, his countenance, his clear, ringing voice, won all hearts as he spoke of the early years of the Uganda Mission. He said that if England and America would give in proportion as Uganda gave, the world would be evangelized by the end of the first decade of the 20th century.

On the second day the elections resulted as follows: Standing Committee, the Rev. J. A. Register, D.D., Rev. Walter North, L.H.D., Rev. C. F. J. Wrigley, Rev. R. R. Converse, D.D., and Messrs. Wm. H. Walker, John E. Pound, H. R. Hopkins, M.D., and Henry B. Hathaway. Deputies to the Federate Council, the Rev. Messrs. G. G. Ballard and John H. Hubbs, D.D. Trustee of the Christmas Fund, Chas. McLouth. Treasurer of the Diocese, Mr. V. Moreau Smith. Members of the Ecclesiastical Court, the Rev. Drs. Chas. W. Hayes and L. B. VanDyck.

The remainder of the session was taken up in hearing the



reports of the Standing Committee and of the treasurers of the various Diocesan Funds. The Diocese of Pittsburgh in Council assembled telegraphed greeting to members of the Council of Western N. Y., to which a suitable reply was returned. The committee on the Bishop Coxe Memorial Fund reported \$25,000 pledged, \$13,000 of which was in bank, and the balance collectable, and asked for the further sum of \$5,000 with which to carry out the plans. At the afternoon session it was resolved to secure the services of a missionary to the deaf mutes exclusively for this Diocese, the stipend to be paid by the Board of Missions in each Archdeaconry.

The assessment on parishes for the Episcopal Fund and Diocesan expenses is increased from 2½ to 3 per cent. A long debate on the question of raising \$10,000 with which to pay off the mortgage on the DeLancey School for Girls, Geneva, resulted in the appointment of a committee for this purpose to act in concert with the Bishop.

After the discussion of the question of a uniform system of instruction for Sunday Schools, the transaction of routine business, and the usual devotions, the Council adjourned *sine die*.

### LONG ISLAND.

#### BISHOP'S ADDRESS—CHURCH CHARITY FOUNDATION.

**C**HERE was an undercurrent of discussion in the Long Island Diocesan Convention about a Coadjutor for Bishop Littlejohn. The same straw was threshed over again, and just as little gotten for the labor as on previous years. The Bishop presided with both mental and physical vigor, and said not a word to anyone about assistance. The convention was held, as usual, in the Cathedral at Garden City. At the opening service the full choir was present, and the Bishop was assisted by the Dean, the Canon Almoner, and the Canon Precentor. Almost every priest resident in the Diocese was present.

In his address Bishop Littlejohn touched upon little beside theology. It was a plea for orthodoxy as against the so-called "higher criticism." He began by pointing out the reality of the sacred ministry, and considered how that ministry might convert the grace of holy orders into a flame of sanctified zeal. He thought no new knowledge necessary; we are shut up to what the Gospel, the Church, the priesthood, the human heart, have known and tried since the holy office was instituted. The true priest rules only as he serves and comprehends his mission, only as he forgets himself. The effort, so common in the recent past, to destroy the old basis of dogmatic theology, has been followed by a corresponding effort to reconstruct it. The new builders of theology tell us that man himself, his needs and longings as interpreted by himself, is the real starting point, and that the high argument to justify the ways of God to man can rest more securely upon what man has to say about himself, than upon what God has to say about Himself and His relations with man. A religion without a positive dogmatic basis is no religion in the Christian sense, and the herald of Christ that cannot put into his message the positiveness of Christ as a teacher had better be silent. Guesses at the truth are worthless in the struggle to bring souls to Him who said "I am the Truth." Apostles and evangelists of old conquered because they offered a positive remedy for the confusions and negations of the pagan world.

The Rev. James Clarence Jones said that his transfer from the rectorate of St. Thomas to that of St. Mary has so increased his labors that he could no longer act as secretary of the Convention, and the Rev. Robert Rodgers, of the Good Shepherd, was chosen in his place. Reports being read, the treasurer, the Archdeacons, the Sunday School Commission and other Diocesan organizations were heard from. The treasurer reported that the episcopal fund, now amounting to \$157,000, ought to yield the Bishop's salary, and relieve the parishes from assessments on that account. St. Philip's, Dyker Heights, was admitted as a parish to union with the Convention, and new missions started during the year were said to be in prosperous condition without exception. The Sunday School Commission reported the holding of two successful institutes in the aim to raise the standard of instruction.

The feature of the second day's session was the report of the financial condition of the Church Charity Foundation. This report was of a more unfavorable nature than had been expected, a crisis in the institutions composing it being imminent unless something is done. At the end of the present year the debt will be \$110,000, and if care be not exercised the Foundation will be eaten up for maintenance.

The Rev. Dr. S. D. McConnell as chairman of the Ways and Means committee of the Foundation made a statement to the Convention. Fifty years ago the plan was put into effect of having all parishes in the Diocese contribute to one charity, instead of each providing for its own. One by one the charities have been added until now there is a great Foundation— orphanage, old persons' homes, hospital, etc. The Foundation is located in Brooklyn, where it is one of the institutions of the borough. The Rev. Dr. McConnell corrected a misapprehension that the withdrawal of city support brought on the present crisis by saying that affairs had been going wrong for a long time, and that almost without regard to the city's recent action.

A source of trouble was the having of a Board of Managers composed of 25 clergy and 25 laymen. This large board of control manages all of the charities. It is so unwieldy that it is often impossible

to gain a quorum. He said the plan of a united charity was unusual, and he pointed out the inherent weakness of it by saying that where there are separate charities there develops a body of laymen and laywomen who are specially interested in orphans, another body taking interest in hospital work, etc., and each body raises money for the support of that for which it labors. Under this Foundation plan the churches do not have a sufficiently close touch and hold upon it, and hence the lack of interest and gradually decreasing income.

A remedy he thought to be the separation of the departments of the Foundation, giving to each a different board of control, and making each responsible for the support of its own institution. Incidentally, and without any wish to criticize the wisdom of those who had gone before, he deemed the plan adopted in this Diocese for the management of combined charities a not ideal one. The old system had gone on so long, however, that for business reasons, among them an equitable division of the endowments, he deemed such solution of the difficulty impracticable. As the next best step he advocated the reduction of the number of managers from fifty to eighteen. This the Convention recommended that the board take steps to accomplish. But even this the chairman of the Ways and Means Committee said he regarded as a beginning to a thorough reorganization. The Bishop, the Rev. Dr. Alsop, who preceded the present chairman, the Rev. Dr. Darlington, and others in the management, said they had lain awake nights worrying over the matter and wondering what ought to be done.

Just before adjournment for luncheon, subscriptions toward lifting the present debt were announced, and before the day closed \$8,000 had been pledged. Clergy in various numbers, and apart from the sum just named, began offering \$50 and \$100 each in making up even thousands for the same purpose. The Bishop was authorized by resolution to appoint a committee of five clergy and five laymen to arrange for the celebration of the fiftieth anniversary, and to make a part of that celebration the paying off of the accumulated debt. Steps have already been taken to curtail expenditures to the extent of \$7,000 a year.

### NEWARK.

#### BISHOP'S RECOMENDATIONS—STATE LAW—ST. BARNABAS' HOSPITAL.

**B**EAUTIFUL Christ Church, East Orange, never presented a more inspiring sight than during the celebration of the Holy Communion, the venerable Bishop being celebrant, on the occasion of the opening of the Diocesan Convention. The Churchly interior, the large vested choir, the crowd of worshippers, the rich service, all these formed an ideal beginning for the material business of the gathering. Bishop Starkey's address covered many points, all of them diocesan. He was gratified, he said, by the excellent progress made in Church extension, and glad to report a balance of \$300 in the mission treasury. He spoke with appreciation of the generosity of parishioners; of the progress made by the charities of the Diocese, and concluded with a feeling reference to mission clergy who labor far away from the centres of the more active life of the Diocese. Speaking of the complaints sometimes made by people who hear oft-repeated appeals for money from chancel steps, the Bishop said that makers of these complaints show but a poor appreciation of the true mission of the Church.

"As long as the Church is in the world to do the work which God Himself has given her to do, and for which she alone exists, her demands for maintenance at home and for her work away from home must be met and responded to. It is a part and condition of the covenant between God and us that we shall do with all our might what our hands find to do if we are to look for God's fulfillment of His part of the sacramental agreement. We need not enter into the covenant unless we will to do so, but entering it we are morally bound by its conditions and should find happiness as well as yield grateful recognition of its work to us in our careful and conscientious fulfilling of its terms."

For two years work has been expended upon the preparation of the essential features of a bill to be introduced into the State Legislature, to become the law of the State governing parishes. The two Dioceses have acted through a Joint Commission, of which the Rev. Edwin A. White of Christ Church, Bloomfield, was chairman, and upon whose membership was Vice Chancellor Emery. Other members for this Diocese were the Rev. Geo. S. Bennitt, the Rev. John Keller, and Mr. George G. Frelinghuysen. The work of the Commission was adopted entire, although not until after some sharp debate, in which Cortlandt Parker of Newark was heard against, and Vice Chancellor Emery for, the report. The answers given by Mr. White, as chairman, showed a remarkable knowledge of the subject, and that the Commission had gone into the matter with exceeding care. It was stated that former acts were followed wherever possible, but that in what re-writing had been done the work had been carefully scrutinized by Vice Chancellor Emery. The important changes are changing the date of vestry elections to Advent; the election of one warden each year, the warden to serve for two years; the election of only one-third of the whole number of vestrymen each year, they to serve three years; the calling of a vestry meeting during a long and continued absence of the rector; making mandatory the calling of a vestry under certain conditions; and the fixing of a vestry quorum. Several of the provisions are made to fit specific cases that have



occurred in the Diocese. All of the sections of the bill were approved as drawn by the Commission, which had been retained in order to act with the Diocese of New Jersey in securing its passage by the Legislature.

The Rev. John S. Miller reported on St. Barnabas Hospital, Newark. At one time it was feared a loan would have to be made to meet running expenses, but gifts came so freely that that course will not have to be adopted. There is needed for a new wing \$15,000, and toward it there is in hand \$11,500. The work of the school for nurses goes on with increasing efficiency.

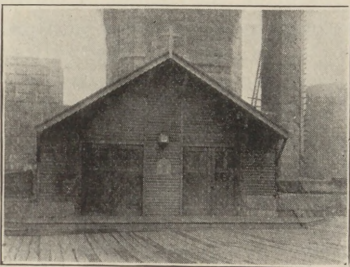
The Standing Committee was elected without change, and at the close of the Convention the Bishop re-appointed Archdeacons Mann and Jenvey. Bishop Starkey presided on both days at the Convention, and although he showed at times some physical infirmities, owing to his advanced age, his mental vigor was as keen as ever.

## NEW YORK LETTER.

**W**ORK is to be resumed upon the Cathedral of St. John, and it is now expected that it will not again have to be interrupted until the choir is completed and ready for services. To do this \$700,000 will be needed, but of that \$350,000 has been secured, \$250,000 from the Huntington will. At present the great chancel arch towers into the air, and people are wondering if that is to be the color of the new structure of which they have heard so much. The answer is that the material for the exterior has not yet been selected. Some favor granite, others marble. The arch now erected is one, the eastern one, of the four which will support the lantern of the main tower. To the east of it is to be built the choir, to have a seating capacity of 2,500. Piers for the same can be seen in the illustration.

Surrounding the choir are to be chapels, and hence all stone work until the top of these chapel walls is reached is interior. Therefore work is going on without the necessity of deciding between granite and marble for the exterior. Decision on this point will have to be made before the choir is completed, of course, but not until a good deal of labor has yet been expended.

Among the pillars supporting the choir there has been framed a crypt, having a staircase leading down into it. The front cover of the staircase faces to the north. Here on Sunday mornings at eleven the congregation of the Church of the Archangel meets for the present, it having no church of its own, although it has purchased lots and has plans in the architect's hands. In the afternoon evening prayer is said at four, it being full choral and the musical part rendered by a choir of men and boys.



ENTRANCE TO CRYPT CHAPEL.

Although the Cathedral is not intended to be parochial, and is at present none too easy of access, this afternoon service fills the crypt every Sunday, often people being compelled to stand. The crypt seats 1,200.

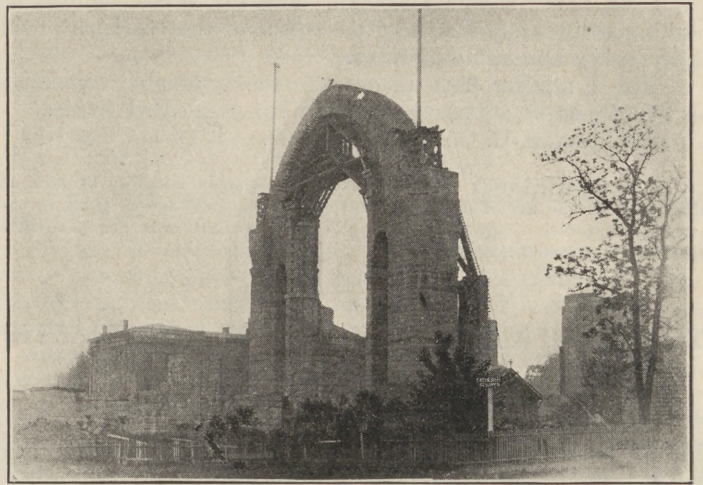
Exclusive of the site, about \$1,500,000 has been expended thus far. Fully \$300,000 was spent on the foundations, a far larger sum than had been anticipated, it having been found necessary, even in that rocky hill, to go down seventy feet in order to get a secure bed.

THE daily papers made a good deal out of the refusal of the Rev. Dr. D. Parker Morgan, of the Heavenly Rest, to marry in his church two persons, one of them a Roman Catholic and the other a divorced person. Not until the guests had assembled did Dr. Morgan learn that the woman had been married before to a man still living. He claims to have been assured that the woman was a widow. He makes a rule never to marry a divorced person, or permit any of the clergy of the parish to do so, even if such person be known to be the innocent party to the divorce. Carrying out his rule, he dismissed the wedding party, which repaired to Delmonico's, where the breakfast was to be served, and soon secured the service of a Presbyterian minister.

Grace Church, West Farms, was, ten or twelve years ago, in anything but a prosperous condition. Its field was a most difficult one, and its financial burdens were considerable. Bishop Potter took its work under his fostering care and induced the Rev. A. J. Derbyshire to become its rector. Steady progress has been the rule ever since, and Grace is now one of the strongest parishes in the Bronx. Last week the Bishop visited it and confirmed a class of 22, complimenting rector and congregation on the splendid results obtained. A feature of the parish is a fine parish house, into which there has recently been

fitted a gymnasium. Here four clubs meet weekly, and out of two of them came several members of the last Confirmation class. The parish house contains also a fine hall.

The Rev. Dr. Lindsay Parker recently celebrated the fifteenth anniversary of his rectorate of St. Peter's Church, Brooklyn, to the extent of preaching a sermon, in which he made a frank talk to his congregation, concerning himself, the congregation, and what they together have been able to accomplish. St. Peter's is a down-town work, and fifteen years ago possessed those elements that would, so a good many said, lead to aban-



CHOIR ARCH, CATHEDRAL HEIGHTS.

donment of site and field for newer parts of the borough. Dr. Parker came from St. George's, where he was first assistant, and in his sermon he mentioned, first, what had proved to be the wisdom of his prompt decision; second, the sympathy and support he has always received from St. Peter's congregation; and third, the great growth in numbers and financial strength. He said he did not count figures as meaning much, but added that they tell their story. Fourteen years ago St. Peter's had 250 members and an impoverished treasury. Now it has 985 members, is out of debt, and is talking of an endowment fund.

## Correspondence

### THE PRAYER BOOK OF 1549.

To the Editor of the Living Church:

**I**HAVE been very much interested in Dr. Oberly's "Studies in the Prayer Book"; but regret to say that I cannot at all agree with his claims and conclusions relative to the Prayer Book of 1549. I have been reading at the same time, and can strongly recommend to those interested in the subject, who desire to know the whole truth about our Prayer Book, the Rev. J. T. Tomlinson's volume on *The Prayer Book, Articles, and Homilies, or Some Forgotten Facts in their History* which may decide their Interpretation (London: Eliot Stock). These "Forgotten Facts" in the history of the first Prayer Book of Edward VI. (1549); the Injunctions and Advertisements of Elizabeth, the Ornaments Rubric, also Elizabeth's Fraud Rubric substituted without authority for the Rubric of 1552, re-enacted by Elizabeth, chap. II., sec. 3, throw new light upon many points; and make it clear that the interpretation put upon the Ornaments Rubric by the Anglo-Catholic School of Churchmen, as well as their doctrinal views and ceremonial in connection with the Sacrament of the Lord's Supper, and Confession, are opposed to the teaching of the Prayer Book and the Articles of Religion, as well as the traditions of the Anglican Church from the days of the Reformation. Yours truly,

BENJ. P. LEWIS, Rector Trinity Church, Irberville, P. Q.

### FRIDAY FOR CHURCH FESTIVALS.

To the Editor of the Living Church:

**I**N A copy of THE LIVING CHURCH, dated March 31st, 1900, I have just read an article "copied from a local paper in a Western State," informing its readers of an "Episcopal tea" given on a Friday in Lent.



Please allow me to ask why members of the Church who are strict in "keeping Sunday," the day our Lord *arose* from the dead, entirely fail to "keep Friday," the day our Lord *died* for us, and in our Prayer Book is plainly printed "*Friday—fast.*"

In a northwest portion of Washington City, D. C., is an Episcopal parish which, about a year ago, gave for the benefit of its church-debt a "Turkey dinner" on a Friday. When I refused an invitation to attend it, giving my reason (because it was a Friday), I was laughed at by members of that parish. Please let me, however, impress you with the fact that it was *not* the parish to which I belong.

I am "only a young woman," and my words counted as nothing beside the consent of the rector of that parish to hold the "Turkey Dinner" on Friday.

May I ask for THE LIVING CHURCH'S valuable comments on the subject, in its next publication? F. R. POWERS.

Washington, D. C., May 18th, 1900.

[Comment is hardly required, beyond the characterization of such an affair also as "an act of disloyalty to the Church," which was made in the article referred to. Our correspondent did quite right to refuse to involve herself in the act.—EDITOR. L. C.]

### THE SIGNIFICANCE AND USE OF ECCLESIASTICAL GARMENTS.

To the Editor of the Living Church:

**M**Y EARLY religious training, conducted mainly under the influence of two schools of religious thought—the Evangelical in our own Church and the Society of Friends—a transmitted inheritance of two hundred years, along with my theological views has been the cause of my perhaps underestimating the value, as well as not fully appreciating, the meaning and use of the wearing of a distinctive dress by the officiating clergyman in his public ministrations.

While I have been a wearer of the surplice and stole for twenty-six years, it has been only during the past few months in my capacity as general missionary of the District of Spokane that I have learned that in Western communities, where denominationalism is so predominant, and where, as a prominent minister of one of the largest Protestant bodies recently wrote me, "every canon of good taste is frequently violated in public worship," and the spirit of worship, as we Churchmen understand the term, is so little cultivated, although I am glad to say there is a slight improvement in this respect, even so apparently unessential and external a thing as a surplice and stole may help to develop the attitude of mind inseparable to true devotion, and foster a spirit of reverence, to a degree those who, like myself, have been brought up in older localities fail to realize. In other words, that not only the Book of Common Prayer, with its distinctive doctrines, has a mission to fulfil in the newer sections of the country, but even those things which we regard as the non-essentials but accessories to religion, such as ecclesiastical architecture, religious symbols, stained glass windows illustrative of sacred subjects, and the distinctive dress of the officiating clergyman, all have lessons to inculcate whose value it is impossible to estimate in a community where there is so little spirit of reverence for the past, and where, on the part of the men at least, the artistic and historic sense has yet to be developed; a spirit and sense our own Church has done more to foster and cultivate than any other factor in the religious life of America.

The wearing of a distinctive dress by a clergyman when conducting the public worship of the sanctuary has at least a five-fold significance.

In the first place it is a recognition of the appropriateness of a public or quasi-public official's wearing in the discharge of the duties of his office, the dress indicative of and peculiar to that office. It magnifies the office rather than the man.

It serves to minimize and to keep in the back ground the individual, and to call attention to the organization of which he is a minister and representative.

Again; it tends to make prominent his representative priestly character—with emphasis on the representative rather than the priestly aspect, for all Christians alike are "Priests unto God."—and himself as preacher of God's Word rather than of his own views and opinions.

Fourthly; it is a recognition and a satisfaction of the aesthetic element in human nature and the demand for its expression in public worship.

Lastly: it unconsciously appeals to the historic sense, and

to the idea of continuity in the Church of Christ, in the fact that the garb worn by the minister is an inheritance from the past, and not something which changes with every whim of fashion, or begins and ends with the wearer. In corroboration of what I have just said, I quote in conclusion from the letter already alluded to as beautiful an eulogy of the Church and her ways and as striking a testimonial to her worth in a few brief sentences as it has seldom been my privilege to read:

"The West, with its tendency to excessive individualism and with a carelessness as to all matters of form, especially needs the counteracting tendency which shall promote both a true spirituality and also a regard for outward appearances. The beauty of holiness and the holiness of beauty are two lessons which it needs to take to heart; consequently the Episcopal Church, which stands so conspicuously for beauty in worship and also for the unity of the Faith, has a special mission in the West.

"Its influence ought always to be for the development of the habit of worshipping 'decently and in order,' and joining with this the outward comeliness the highest graces of the spiritual life. In communities where every canon of good taste is frequently violated in religious services, the Episcopal Church can do much to teach men the beauty of holiness."

Yours truly,

Spokane, Washington, May 19, 1900.

WM. L. BULL.

### IMPORTANT DISCOVERIES AT ABYDOS.

By WM. C. WINSLOW, D.D., LL.D.

**A**SITE of the earliest dynastic importance in Egypt is that of Abydos, which furnished the famous lists of the Kings, and was consecrated to Osiris. According to Manetho, the period of the first dynasty covered 263 years. Professor Petrie has just returned from his excavation at Abydos on behalf of the Egypt Exploration Fund, and he will continue or conclude his work there next winter. Already he has discovered inscriptions relating to seven of the eight Kings of the initial historic dynasty of Egypt, which on a conservative basis began its career quite 6,000 years ago. The Hieroglyphic characters of these archaic inscriptions are reputed to be marvellously well written for the most part. The entire results prove to be among the most important of any research so far in Egypt, and a quarto volume on Abydos will be prepared at once. It will contain twenty photographic and forty lithographic plates, and be mailed to every five-dollar subscriber to the Fund, including, too, the fine "Archæological Report" brochure for the year. The book will treat of the Kings of the first dynasty and of their royal tombs, in the light of these fresh discoveries, but few of the details of which have yet reached America. Scientific accuracy demands the closest study before such details can be published. A suggestive incident connected with the excavation should be stated. An intelligent American lady who inspected the excavation subsequently enclosed her cheque for \$500 to the office of our society.

Messrs. Grenfell and Hunt have sent to England for examination a thousand more papyri, and many of these will find their way as a gift of the society to American museums. Mr. Grenfell has come upon interesting objects of the twelfth dynasty, and among the unique finds are crocodiles ten feet long wrapped in papyrus, itself inscribed and awaiting translation. Our work touches every interest, as seen by our illustrated leaflets, free to all. Fifty Bishops have subscribed. Said Bishop McLaren: "I do not think the importance of this work can be overstated, whether viewed from the standpoint of the archæologist or the Bible student." The leaves of SS. Matthew, Mark, and John discovered by us, and now "Abydos," reveal the varied nature of our work in Egypt.

### A FLOWER EMBLEM.

It is said that there is a flower in South America which is visible only when the wind blows. The shrub belongs to the cactus family and the stem is covered with warty-looking lumps in calm weather. These lumps, however, need but a slight breeze to make them unfold large flowers of a creamy white, which close and appear as dead when the wind subsides. Fit emblem this is of many Christians who in ordinary times exhibit but little of active grace and are supposed to be unsympathetic and indifferent, but when reverses and afflictions come to themselves or others, when there is a call for what they can do or give, open out into the loveliness of charity and minister joy to all about them by their grace.—*Peloubet.*



## ASCENSION DAY.

We hail Thee, King All-glorious,  
 Arrayed in fadeless light;  
 O'er all Thy foes victorious,  
 In Thy own matchless might:  
 To welcome Thee, returning  
 Unto Thy home on high,  
 Peals forth, with raptures burning,  
 The music of the sky.

Foot-sore, forlorn, and weary,  
 Homeless and wanting bread,  
 These earthly pathways dreary  
 Thou dost no longer tread;  
 No more weak friends shall fail Thee  
 Nor ruthless foes distress;  
 No more shall wrong assail Thee  
 Nor wickedness oppress.

Thou hast slain death by dying;  
 Entombed, hast spoiled the grave;  
 The powers of hell defying,  
 Hast risen, strong to save;  
 And that stern struggle ended,  
 As Victor in the strife,  
 Thou art to heaven ascended,  
 Art crowned the Lord of Life.

Before Thy foot-stool bending,  
 Thy foes shall own Thy right;  
 With triumph never-ending,  
 Thy saints shall sing Thy might;  
 Thy ransomed ones shall bless Thee;  
 All creatures shall adore,  
 And every tongue confess Thee  
 The King forevermore.

St. Mark's Rectory, Hastings, Neb.

JOHN POWER.

## NOT ORPHANS.

BY THE REV. E. W. WORTHINGTON.

**I**N THOSE wonderful discourses, recorded by St. John in his Gospel, from the thirteenth chapter to the seventeenth chapter, it is clear that our Lord was intent on preparing His disciples, not only for His Crucifixion, but also for His departure at the Ascension. The importance to us of His words at that time spoken, lies in the fact that the condition for which He so carefully prepared His disciples then, is our condition now. He whom we worship, whose followers we are, whose Name we bear, is the Ascended, Glorified Christ. We do not see Him as they saw Him who delighted in the bodily presence, in the voice, in the spoken word, in the hand-grasp of their Lord. He went from them; and He is gone from us. Yet the promise, "I will not leave you comfortless" (literally, "orphans"), "I will come to you."

How clear-cut, how definite, this promise, "I will come to you"!

Not His return at and after Easter. If this were the pledged removal of His disciples' orphanhood, it was but a brief respite, a few days' joy, to be followed by a permanent sorrow. Not His later coming, His second advent. If this were the thought, they to whom His words were spoken were orphans indeed through all the remaining years of their earthly life, for He has not returned, though we believe that He will come.

Yet Christ did come, in a sense, at Pentecost, "through the medium of a co-equal Presence." The context binds us to belief that our Lord, when He spake these words, was mindful of the near-at-hand advent of the Comforter. But for what end did the Spirit come? He came to manifest Christ, not as One absent, but as One still present and abiding, spiritually, not visibly. He came to take the things of Christ and show them unto us. He came to bring to remembrance what Christ had spoken, and to enable Christians to believe on their Lord as One not utterly removed, but still with His people.

Particularly in the Sacrament of the Body and the Blood. Herein especially and definitely does Christ fulfil His promise, "I will come to you."

As Christians we are not orphans; our Lord comes to us, is present with us, imparts Himself to us, at the altar, and in its Blessed Sacrament, which the Church has ever taught her children to regard as a veritable extension of the Incarnation.

In whatever other ways Christ may be found, spiritual orphanhood—that fearful separation of the immortal soul from contact with its divine and merciful Saviour—is banished for every child of God who stands faithful to the holy Sacrament of the Body and Blood of Christ. It is true, and nowhere so profoundly true as at the altar, "Not orphans; I will come to you."

How plain, then, are the obligations, and how rich the opportunities, of our Christian lives!

If some loved one in Paradise should send to us the message, "I will come to you, to-day, at the church, before the altar," would we sleep the day away; would we go elsewhere; would social entertainment or the Sunday newspaper keep us from coming? Would we forget to be in church; would we plan some other way to spend the Sunday?

With what expectation we would come, knowing that the loved one would come too, and kneel beside us, that we might slip our hand into his, that we might be together and pray together. His Real Presence—how much more would we value this, than a mere recollection, or what another might say concerning Him, however eloquently, and however touched with feeling!

In the Sacrament of His Body and His Blood, Christ is "verily and indeed" present with us. It is His preëminent fulfilment of the promise, "I will come to you."

How, then, in view of this inspiring fact, can we explain empty or half-filled churches?

"There are some of you that believe not." Do we remember that it was with these words that Christ at Capernaum closed His first recorded disclosure of the doctrine of His Real Presence in the Sacrament of His Body and Blood? Is it still true, may it still be said to followers of Christ, "There are some of you that believe not"? Has unbelief in the Real Presence aught to do with empty churches? Are Roman churches crowded because Roman Christians believe what many Protestant Christians deny: the Real Presence of Christ in the Sacrament of the Altar? These are questions that ought to be fairly considered in connection with what we call "the problem of the empty pew."

Protestantism has set up a view, which, however much it may attract crowds for awhile, will probably empty churches in the end, since it obscures the supreme and imperative motive for church attendance. The symbolic representation of that view is the absence of the altar, the prominence of the pulpit, and the exaltation of the organ and the choir-loft, which, after all, can never be other, or more, than the mere handmaids of worship. If it taxes faith to believe that Christ was mindful of His Real Presence in the Sacrament of the Altar when He said, "I will come to you," far more it taxes faith to suppose that He pictured the religious orator with his essay, or the professional singer with her roll of music, when He said, "I will not leave you orphans; I will come to you."

The Protestant Christian may, or may not, come to church. The Catholic Christian must come to church; his belief in the Real Presence requires it. And if there be a supreme reason for "the Lord's Day in the Lord's House," ought we not to fail—and are we not sure to fail—when, forgetting this supreme reason, we base our ceaseless cry for church attendance upon inferior and subordinate grounds? For Churchmen, at least, the problem of the empty pew cannot clarify itself into definiteness, and will not assume a shape consistent with the formularies of the Church, apart from the doctrine of the Real Presence of Christ in the Sacrament of His Body and Blood. The exact problem, therefore, will not come fairly before the laity of the Church, many of whom are truly orphaned, until the clergy shall attain in this matter a unity of conviction, which will require everywhere the restoration of the Holy Eucharist, unencumbered by other attached offices, to the place of honor in the Christian worship of the Lord's Day.

## ANSWERS TO POPULAR OBJECTIONS.\*

BY THE REV. S. BARING GOULD.

THE ENGLISH CLERGY ARE PAID BY THE STATE.

*Answer.*

**T**HE Clergy, Bishops and Priests and Deacons, are paid by tithes and by land. The land was bequeathed, or given to the Church to be her property, and she has as much right to it as Jack or Tom has to any scrap of field, or house which has been inherited by him from his father. Tithe is somewhat different. Land has been left subject to tithe, just as land may be left by a gentleman subject to certain charges which are to be paid to his widow. The State merely sees that this charge is paid to the Church to which it was devised, and no other communities have rights to it, any more than would other women, not related to the deceased, to the annuity left by him to his own widow.

\*From *The Golden Gate*.



# Editorials and Comments

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## RESERVATION AND THE AMERICAN CHURCH.

**L**AST week we published in a supplement, the full text of the Opinions rendered by the Archbishops of Canterbury and York on the subject of Reservation of the Blessed Sacrament. Much to our regret, the English papers containing the text were received too late to make comment practicable in that issue, though there are some considerations which seem desirable to set down.

The Archbishops speak separately, but yet are in substantial agreement as to the main point. In brief their decision that Reservation is unlawful in the Church of England is based, first, on the (English) requirement that "in the administration of the sacraments, he (the priest) shall use the form prescribed in the Prayer Book and none other, except so far as he shall be otherwise ordered by lawful authority"; second, that the P. B. does not authorize Reservation; and third, that the use of any unauthorized form in public worship is unlawful. The Archbishop of Canterbury believed the practice condemned by the 28th Article of Religion, though it is notable that the Archbishop of York made no such claim. Neither of them laid large stress upon the rubric relating to the consumption of the elements remaining after the communion, and the Archbishop of York admitted that "the expression" (used in that rubric) "may not apply directly to the question of Reservation." The main grounds for the opinion are simply that an unauthorized administration is illegal in the Church of England.

WE SHALL not at this time consider whether the opinion of the Archbishops is correct, in so far as it applies to the legal conditions existing in England. This we may do at a later time, for we have some decided opinions of our own on the subject. Suffice it to say in passing, that it makes illegal every form of prayer, even in the privacy of the family, if the priest be there engaged in parochial ministrations, except the forms printed in the Book of Common Prayer. The effect of such a sweeping belief is very widespread.

Let us, however, assume for the sake of argument, that the law of the Church of England is correctly stated by the two Archbishops, at least in so far as their Opinions concur. Does it follow that Reservation is illegal in the American Church?

If the Rubrical objection to Reservation, which is not pressed by the Archbishops, be abandoned, the only grounds for holding Reservation to be forbidden in this American Church

would be that we inherit the prohibition as a part of the canon law alleged to exist at the time this Church became a national Church, and thereby in force in this Church as ecclesiastical common law.

It is quite true that the ecclesiastical common law of the American Church is based in part on the canon law of the Church of England. This was in effect held by the House of Bishops in 1808 in an opinion rendered to the effect that the table of forbidden degrees is in force in this Church; and it is the opinion laid down by our most distinguished canonists. It is a belief which we hold to be beyond question. True, an English decision rendered to-day, even though by an established ecclesiastical court, would not be binding in this country as to the pre-Revolutionary law, unless the grounds of such decision should commend themselves to our own courts. To the extent that the American Church is bound by pre-Revolutionary English canon law, it is bound only by the law itself, as it existed at the time of the separation, and not by any subsequent decisions as to the law, unless such decisions and the law itself in fact agree.

It must not be forgotten, however, that the common law of the American Church flows not only from English, but from Scottish sources as well. The same causes which make English usages the common law of this Church, operate as well in the case of Scottish usages. Ecclesiastical common law in America springs therefore from a twofold source. It is both English and Scottish. The consecration of Seabury by Scottish Bishops not only *per se* brought the Scottish usages to the infant American Church, but the "Concordat" between Bishop Seabury and his consecrators, emphasized those usages, and by implication brought to the Church of which Seabury was the head, the same legal customs which prevailed in Scotland, except in so far as they might be directly modified or amended by legislation of this Church.

Now in case of a conflict between the customs legally existing in the two Churches from which the American episcopate was derived, the common law would be judicially interpreted as on the side of liberty. If an action was both prohibited and permitted by coordinate authority, the prohibition would lapse in common law in favor of the permission. We take it that this is a proposition of law that cannot successfully be disputed. Common law is based on generally accepted usage. A prohibition cannot stand in common law unless it has prevailed throughout the whole extent covered by the law. That which has been prohibited by statute in one section and permitted in another, cannot have the effect of a common law prohibition. At this point the question arises as to the legal status of Reservation in the Scottish Church at the time of the Consecration of Bishop Seabury.

IT WILL be remembered by all students of history that at the time of the accession of William and Mary to the British throne in 1688, a number of Bishops refused to take the oath of allegiance, holding that the deposed monarch, James II., remained the lawful king, and that they could not break the oath of fealty that they had already given to him. For their obstinacy, these Bishops were deprived of their sees and were otherwise treated with harshness. In their later years they adopted the strangely unaccountable practice of consecrating other Bishops to be their successors in an Episcopate not recognized by law and not exercising jurisdiction in any Diocese. These Bishops, called Non-Jurors, were closely associated with the persecuted Non-Juring Bishops in Scotland, and together they perpetuated the strict principles of Catholicity which they had imbibed from the earlier Caroline divines, but which were being practically forgotten by the less conscientious and altogether time-serving Bishops of the Church of England, who succeeded during the eighteenth century.

This feeble Church of the Non-Jurors clung to life with a tenacity that would be surprising, were it not for the fact that the leading of the Holy Ghost is now plainly visible. They were marvellously enabled to grant the extension of the Episcopate to America, nearly a century after the beginning of their separate existence. During that century of persecution, they revived among themselves many of the Catholic practices that had unhappily fallen in abeyance in England. One of these practices which they revived was that of Reservation of the Holy Euchar-



ist. In the Non-Juring Prayer Book adopted in 1717, occurs the following rubric:

"If there be any persons who through sickness, or any other urgent cause, are under a necessity of communicating at their houses; then the priest shall reserve at the open Communion so much of the Sacrament of the Body and Blood, as shall serve those who are to receive at home. And if after that, or if, when none are to communicate at their houses, any of the consecrated elements remain, then it shall not be carried out of the church; but the priest, and such other of the communicants as he shall then call unto him, shall immediately after the Blessing, reverently eat and drink the same" (*Dowden, Annot. Scot. Com. Of. p. 321*).

According to this rubric, the custom of Reservation was practised among them, and to this day the custom is continued in the Church of Scotland.

In exactly the same way that the provisions of the English Prayer Book and of English canon law are in force in the American Church, this Scottish provision for Reservation is also in force, acting permissively as common law. The legal case for Reservation is therefore vastly stronger in this country than it is in England. And while it is true that the Archbishop of Canterbury quotes the 28th Article of Religion as condemning the practice of Reservation, it is yet to be observed that the rigidly conscientious Non-Jurors, who threw up all that life held dear to them for a scruple of conscience that to us seems a very technical one, yet accepted together the Thirty-Nine Articles and the principle of Reservation, and did not find them antagonistic. These persecuted Bishops who gave up their sees and accepted banishment and persecution, were perhaps better judges between ecclesiastical and civil law, than is the present Archbishop of Canterbury, who, with such strange inconsistency, licenses the marriage of divorced persons, although prohibited by canon law, because it is allowed by the civil law. This Erastianism had no hold upon the Non-Juring Bishops of the eighteenth century, and we may perhaps prefer their understanding of the 28th Article to that even of the present distinguished occupant of the See of Canterbury. Moreover it is clear that if Reservation for the purpose of communicating the sick is condemned by that Article, so also must be every practice by which the Sacrament is "carried about" or "lifted up," the several actions being all enumerated together in the Article; but yet at every celebration in our churches the Sacrament must be both "carried about" and "lifted up," in order to be brought to the people. It is absurd, then, to quote the article as condemning any of these practices, when carried out only for the legitimate purpose of communicating the people.

BUT American Churchmen have stronger ground even than this for asserting that Reservation is not contrary to the law of this Church. If the extra-judicial opinion of two Archbishops in England is of weight, the opinion of the whole House of Bishops of the Church in the United States, is also of weight, and for our own national Church, of greater weight than this present English opinion. In the pastoral letter adopted by our Bishops in 1898, the ground was taken that although Reservation has no explicit sanction in the Prayer Book, yet it is within the power of the Ordinary to license the practice.

A strange difference may be observed in this respect between the English and the American temper as to practices not contained within the Book of Common Prayer. The English Archbishops rigidly maintain that such are illegal. The common practice in America is to treat such practices as extra-legal, but not illegal. We cannot express this difference better than by printing in parallel columns below, the different treatment by the two Archbishops, and by the American House of Bishops, in regard to this question of Reservation, where, as is admitted on all hands, the practice is entirely outside the sanction of the Prayer Book. With premises stated in almost identically the same language, the conclusions reached are directly opposite to each other.

#### THE ARCHBISHOP OF YORK:

"The practice of Reservation has no sanction from the Church of England at the present time and it is not lawful for any individual clergyman to resume such practice in ministering to the souls committed to his charge."

#### THE AMERICAN BISHOPS, 1898:

"The practice of reserving the Sacrament is not sanctioned by the law of this Church, though the Ordinary may, in cases of extreme necessity, authorize the reserved Sacrament to be carried to the sick."

From this comparison it will be perceived that starting with the common and obvious fact that Reservation is nowhere sanctioned by the Prayer Book, the English Archbishops conclude that it is therefore illegal, and the American Bishops conclude that it is thereby not forbidden, and may be practised in cases

where the Ordinary is satisfied that the desire is based on legitimate grounds. The fact that there is no sanction simply permits the subject to be discussed on its merits, instead of on the ground of authority.

But it must be remembered that there are legal grounds of some weight for this difference between the conclusions of the two parties. The interpretation which has been given in England by the Archbishops to the law, partly civil and partly ecclesiastical, relating to the use of the Prayer Book, is that in public services nothing may legally be used which does not directly appear to be authorized by the Prayer Book. It is true that this position has been challenged on very excellent grounds, and seems historically and practically untenable, but the Archbishops have not thus far receded from the position. In America, on the other hand, the common understanding of the Prayer Book is that loyalty requires only that the Book shall be used in good faith, and with entire obedience to all rubrical and other provisions, but it does not hold that no other forms may at any time be used if such appear advisable. The strictest constructionist in the United States would hardly maintain that no form of prayer could legally be used at sea except that form printed in the Prayer Book; or that any other pastoral visitation of prisoners would be illegal except that directly authorized; or that Family Prayer is illegal when used in form differing from that set forth in the Prayer Book; or that other prayers not appearing in the Prayer Book, would be illegal in connection with the visitation of the sick. On the same grounds that all such additional offices are not esteemed to be forbidden by the Book of Common Prayer, though yet not directly sanctioned by it, do we maintain, in accordance with the express opinion of our own House of Bishops, that whatever may be the case in England, Reservation is not illegal in the American Church.

### WHY MEN STAY AWAY FROM CHURCH.

PROPOS of our thoughts last week as to the true grounds why men should go to church, we are interested in a paper printed in *The Standard* (Baptist) for May 19th, on the subject of "Why More Men do not Attend Church." Before writing on the subject, the author, the Rev. F. R. Leach, addressed a request to a number of men of various classes in his own community, asking them for a candid statement as to the reasons existing in their respective cases for keeping them from church. It is quite true that we never shall fully grapple with the alarming condition that confronts us by reason of the small minority of men attending religious services of any description, until we first learn the point of view of those who stay away.

It is of course very easy for Church people to answer each of the objections that are raised. The point is, however, that these objections are made in good faith, and that the answer must not only be intrinsically sufficient, but must also appear so to the person objecting.

An editor declared he had been forced to attend church every Sunday during childhood, to attend Sunday School, to listen to long dissertations at home, and to commit extensive portions of Scripture. This was so disagreeable to him that when he became his own master, he stayed away from church completely. The experience of Robert Ingersoll is remembered in this connection, since he claimed to have been driven into infidelity by the same cause. This cause is practically inoperative to-day, since the parents to-day very largely fall into the opposite extreme, and pay no attention whatever to the religious welfare of their children. The swing of the pendulum has almost obliterated this undoubtedly real failing of our fathers.

A merchant declared that he had been staying away from church from carelessness, and expressed the belief that the "religious novel and play are going to work wonders in these lines." He had been to see "The Christian" on the stage, and had attended service regularly every Sunday since. This mode of conversion may be respectfully commended to our brethren of the Methodist denomination now in conference.

Several working-men stayed away for rest, because service was not interesting to them, and because it is an exertion to "fix up and go to church," and also because, one declared, he did not "like to hear so many funny stories and popular slang from the pulpit." Here are really better reasons than had been adduced by the others. The working man undoubtedly does need rest on Sundays, but his need is not alone for physical recuperation, but for spiritual as well. He might perhaps be interested more largely if he would make an attempt to take an active part in the service instead of remaining a mere onlooker. Sectarian wor-



ship, in which the people in the pews practically have no part except to listen, would undoubtedly be "uninteresting" to such a person, but service in the Church, in which the people are expected to take a real part, ought not to be found so.

The "funny stories and popular slang" objection is a very real one, where preachers attempt to be "popular" and to draw a crowd by sensational or semi-sensational topics. True, this objection applies less largely to our own clergy than to those of other bodies, but yet such are not lacking among those of our own connection. The sensational preacher may draw a crowd of frivolous idlers, with no interest whatever in the worship of Almighty God, but he certainly drives away the serious and more devoutly-minded, who are disgusted with anything savoring of frivolity in connection with religious services; and he fails to do good to those whom he draws to the service.

A saloon-keeper declares that his business keeps him away, and he adds, "When I go to church my business is hit, and I know the people there do not believe in the business I am in. I have as perfect a right to sell liquor as a grocer has to sell groceries. If the church people do not believe in the saloon, they ought not to license it." In this objection he adduces a real ground for complaint, which applies to our own people quite truly, even though perhaps less fully than to those of the sects. If the liquor traffic is *per se* an immoral traffic, as the intemperate temperance orators constantly allege, then it is quite right that liquor dealers should be treated as men of bad morals, but even then the greater sin lies with the community which licenses them. If on the other hand, the sale of liquor is an avocation legitimate in itself, but sadly needing the guidance and protection of a practical religion, then the responsibility of those who by their own actions practically drive the saloon-keeper from the church, is one for which they must certainly be held accountable. Followers of a Master who did not hesitate to produce wine at a banquet table when the supply had run out, who in His infinite love used His miraculous power for the purpose, cannot take the ground that the use of liquor is of necessity immoral, without indicting their divine Master. He who did not shun the society of publicans and sinners, can certainly not be pleased with a tendency on the part of His reputed followers to so conduct themselves as to drive the keepers of saloons away from the uplifting influences of the Church. The very fact that no calling, perhaps, is so full of temptation to immorality, to vileness, and to sin, as that of the saloon-keeper, ought to make him a particular object of solicitude on the part of the Church, instead of an object to be forcibly kept on the outside.

Many of the objections that are raised by those from the outside can be summed up in the spirit of Pharisaism which undoubtedly pervades many local religious organizations—particularly in rural districts. It is quite true that there are people who attend church regularly on Sunday and who put the Christian religion aside on six days of the week. Men see this, and it cannot be wondered at that they consider the Christian religion at fault. There are churches to which people flock because they are fashionable, with the inevitable result of driving away those who are not devotees of the idol of society. The result is that the public compare the outward professions with the evident motives of such people in church-going, and view the whole proceeding with disgust. But let us not be mistaken on this point. A church is not necessarily to be condemned as a fashionable church because it is attended by fashionable people. Fashionable people need the church as fully as do the saloon-keeper or laboring-man, and their temptations very likely are quite as numerous and as dangerous. That they carry with them the air of fashion in attending church is not at all to their discredit, for it is a part of the culture to which they have attained. In condemning fashionable churches, we have in mind only such organizations as draw people into their midst *because* the church is fashionable, and hold them there rather because it is socially helpful for them to attend, than because of their hearty support of the worship. If one attends a religious service, or affiliates with a religious organization, simply because it is fashionable, he offers an insult to Almighty God, greater perhaps than that which is offered by the open blasphemer. He certainly takes God's Holy Name in vain, and he drives his fellow men into infidelity.

Men can be reached, first by showing that the worship of the Church is a worship based on the ordinance of Almighty God, and neither on principles of convenience nor because attendance is socially the "proper thing." The answer that one can read a sermon as well at home, is a perfectly logical and fitting answer if the main object of attendance at religious services is to hear

the sermon. If one is to attend church for the sake of *getting*, it is quite obvious that one is logical in considering whether he can get more enjoyment by staying away. If, on the other hand, the first object of church attendance is to *give*—"ourselves, our souls and bodies"—to offer to Almighty God worship which is His due, then the popular objections do not apply at all; then the undoubted hypocrisy, the undoubted worldliness, the undoubted frivolity, of many regular church-goers, cannot excuse one who is not invited to go to church primarily because he gets good from it, but primarily because the worship of Almighty God is a very real portion of his duty. Incidentally, the devout worshipper of Almighty God obtains all the good things which he requires for his life temporally and eternally. The promise of such blessing, however, is expressly limited to those who do not make the attempt to *get*, their first object. The promise is, "Seek ye *first* the Kingdom of God and His righteousness, and all these things shall be added unto you."

THE result of the Episcopal election in Alabama, in which one of the diocesan clergy, the Rev. Robt. W. Barnwell, was unanimously elected Bishop Coadjutor by the clergy on the first ballot and unanimously confirmed by the laity, is most encouraging. The jealousies of men are such that even in the case of very distinguished men, it is quite unusual for one to be elected to the episcopate in the Diocese in which he resides. When, in the present instance, this unhappy jealousy is not only found not to exist, but a choice is reached with absolute unanimity, there is ground for the largest encouragement. Mr. Barnwell is elected by those who know him best, and we have every reason to believe that the choice reposed upon him will not be found to be misplaced. We congratulate not only the Bishop-elect, but even more largely the Diocese for its happy unanimity.

It is a matter of regret, on the other hand, that the Diocese of Quincy should have been obliged to defer the election of a Bishop Coadjutor, in spite of the pressing need for episcopal assistance in that Diocese, because the laity found it impossible to accept either of the two presbyters elected by the clergy to the high office. When such excellent choices had been made by the clergy, it seems strange that the laity should have considered it necessary to block an election. Both Dr. Leffingwell and Dr. Taylor are men who command respect wherever they are known.

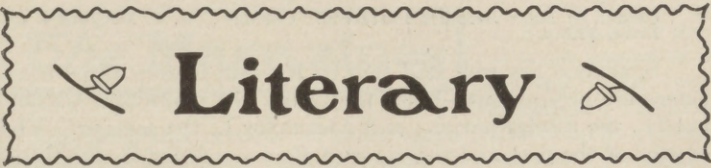
IF ANY persons are left unburied who still believe that "Ritualism," so-called, is untrue to the Anglican Churchmanship and tends toward Romanism, it is well to recommend to them the statement made by Dr. De Costa, in a lecture delivered in New York, as reported in the *New York Sun* of May 14th, in which he said:

"I have really been a Catholic since I was four years old. Well, why, some of you will ask, did it take you so long to proclaim yourself? That, for me, is a hard question to answer, but I may answer it in one way by saying that some minds reach conclusions on great subjects slowly. But I've come out at last, and, God and Father McLaughlin willing, I've come to stay." [Loud applause.]

Of course, speaking at present as a Roman Catholic, it was *Roman Catholic* he meant when he used the term *Catholic*. Now Dr. De Costa, as is well known, was a pronounced Low Churchman during all his years in the Episcopal Church, and a bitter opponent of everything savoring of advanced Churchmanship. He abandoned this communion about a year ago, having been a Low Churchman up to the time of his withdrawal and entry into the Roman Church. He now says, his sympathies have always been "Catholic." This brief extract is made from his lecture at the Roman Church of the Transfiguration in New York City. It was coupled with many bitter words about the Church of his birth.

WE MUST call the attention of our friends to the rule printed at the head of the Correspondence Column, that letters can only be printed where they bear the full signature of the writer. This rule is invariable, and will in all cases be adhered to. Letters intended for publication are frequently delayed by the necessity to acquaint the writer with this rule. Letters come to us occasionally in which the name of the author is unknown, the signature being one in initials or in a fictitious name, and in such cases the letter immediately finds its way to the waste-basket without attention.





# Literary

*Phillips Brooks: A Memory of the Bishop; An Impression of the Man; A Study of the Preacher, with A Digest of His Theological Teachings.*  
By Edward Abbott, Rector of St. James' Parish, Cambridge, Mass.  
Cambridge: Powell & Company, A. D. 1900.

We have been very much interested in this little booklet, in which the view presented of Phillips Brooks appears to be more true to life than any which has come to our attention. Dr. Abbott divides his subject into four parts, headed respectively, The Bishop, The Man, The Preacher, and His Theological Teachings. The first of these topics is completed in brief space, since the episcopate of Bishop Brooks extended over but little more than a year, and was distinguished by no notable extent. Under the head of The Man, a just eulogy is pronounced. Under the head of The Preacher, the tremendous power of Phillips Brooks is fully made clear.

It is the fourth of the sections which will be received with most general interest by people aside from the immediate friends of the Bishop, and in this chapter Dr. Abbott shows much discrimination. He does not defend the whole theological position of his subject, nor does he deny that it was imperfect in many respects. He admits that there was "a lack of proportion, of symmetry, of perspective, of logical connection and relation, as there was of exact and scientific definition and discrimination, in his doctrinal statements" (page 28). He asserts, however, that in the fundamentals of the Christian religion, as which he enumerates the doctrines of the Trinity, the Divinity of our Lord, the Incarnation, and the Atonement, Dr. Brooks was thoroughly sound, and never lost opportunity to hammer down the dogmas. He admits that this is less clear in connection with the Atonement than with the other three doctrines, saying of Dr. Brooks' attitude toward the latter doctrine, "if his interpretations of the Atonement dwarf to the sense of some of us the Cross on which the Sacrifice of Calvary was offered, it is perhaps because in his view the Incarnation rises so high between heaven and earth as to overtop everything else" (pages 35, 36). The fact is, though Dr. Abbott does not declare it, one cannot thoroughly appreciate the doctrine of the Atonement in its fulness without at the same time appreciating the Sacramental system of the Church. The connection between the two is so close that if one is weak in his appreciation of the latter, he cannot possibly understand the Atonement as the fact is presented by the Church. Dr. Brooks' treatment of the subject of the Atonement was largely that of the Evangelicalism of a half century ago, divested of the Calvinistic views which it sometimes assumed.

As for his treatment of the Sacraments, Dr. Abbott well says: "He seems to have no place in his scheme of thought for the sacramental system of the Church as it has been developed, legitimately some of us would claim, out of the teaching and practice of the Saviour, and of those to whom He committed the organization and administration of the body which He called into being, and left in the world to be guided by the Holy Spirit into all truth" (page 34).

Dr. Abbott admits also that the point of view of Phillips Brooks must have changed on more than one point, for although he had at one time described the Apostolic Succession as a "fiction" (page 34), and while "there certainly was a time in his life when he did not believe much in Bishops" (page 7), yet, "it is no secret that when a vacancy was occasioned in the Massachusetts episcopate by the death of the Rt. Rev. Dr. Paddock, Dr. Phillips Brooks openly expressed to his friends his desire to succeed him" (page 6).

Notwithstanding the limitations of the theology of Phillips Brooks, which were painfully evident and which made his elevation to the episcopate a matter of grave concern to many who felt these limitations, it cannot be denied that Broad Churchmanship, so-called, when guided by Phillips Brooks, was of vastly different character from what passes as Broad Churchmanship to-day, since his restraining hand and mind are gone. Dr. Abbott evidently refers to this restraint which the more extreme followers of Phillips Brooks were under during the life-time of their beloved master, when, after enumerating as the "four great primary truths of the Christian Religion, the Trinity, the Eternal Divinity of our Lord Jesus Christ, the Word made

flesh, and the Atonement by the Sacrifice of the Cross" (page 36), Dr. Abbott declares, "they are not to be trifled with in his (Dr. Brooks') estimation or in his life. No one of his admirers, none of those who claim to be his followers, should trifle with them under the cover of his great name. His witness to them is constant, emphatic, and unequivocal. The trumpet gives no uncertain sound. He is not groping in the dark for the probable right side of open questions; he knows and he declares the God whom some men are trying to find and are ignorantly worshipping" (page 36).

Indeed, the limitation of the theology of Phillips Brooks nowhere appears more clear than in the later history of the Broad Church movement, of which he was the recognized leader during his lifetime. No doubt he fully intended that the central doctrines of the Christian Religion should be the cornerstone of that religion, as interpreted by those who looked to him as a head. The fact remains, that hardly had the beloved leader been laid in his grave, when his followers, in instance after instance, if not actually denying these truths, have so interpreted them as to amount to a practical denial of what Dr. Brooks had himself clearly believed on the subject. In other words, by fathering a movement which was to rest upon reason, as to the credibility of Catholic dogma, instead of upon the authority of the Catholic Church, Dr. Brooks laid foundations upon which nothing else could logically be erected, than the pernicious teaching of the New England school which calls itself Broad, concerning these central doctrines of the Christian Religion.

*The Crown of Christ, being Spiritual Readings for the Liturgical Year.*  
In two volumes. By the Rev. R. E. Hutton, Chaplain of St. Margaret's, East Grinstead. With Preface by the Rev. A. G. Mortimer, D.D. Vol. I., Advent to Easter. New York: The Macmillan Company. Price, \$2.00 per volume.

This book of reading for every Sunday, with selected passages of Holy Scripture for every week day, is quite the best we have seen for devotional reading since Peter Young's book which was issued in the Tractarian days.

The readings are wonderfully suggestive and stimulating, and are in strict accord with the Catholic faith. There is a very large amount of theological and philosophical learning displayed in the book, and at the same time it is not at all heavy.

A few lines bearing on the *Kenosis* may be quoted as showing the author's way of combining orthodox learning with a simple and clear way of putting things. He says: "Such questions as whether our Lord *as man* knew all things, lie outside that which was written 'for our learning.' What we may be sure of is this: that as the Eternal Word He possessed all knowledge, without any limitation; and as the Son of Man He could not be ignorant of anything He professed to know; that is to say, He could not be mistaken."

Here we have the whole question answered in a single paragraph.

The treatment of The Mystery of Evil is remarkably good, and the reading on The Five Kings of the Amorites is a model of mystical interpretation, showing how the five senses assault us and must be overcome by the true Joshua.

We heartily recommend these volumes to all who desire a book of devotional reading which is strong, learned, orthodox, and at the same time easy to read and to understand.

*The State and the Church. The Baldwin Lectures for 1898.* By William Prall, Ph.D. (Heidelberg), LL.B. (Columbia), Hon. S.T.D. (Hobart). New York: Thomas Whittaker. \$1.25.

These lectures have the virtues of simplicity of style and clearness of statement. They do not lay claim to originality of research, but are a popular presentation of this subject by one who has read widely in the best modern authorities. They treat of the origin of the State, which is rightly traced to the family. Indeed the necessity, the purity, and integrity of the family, is one of the chief things Dr. Prall insists on throughout the volume. He has some weighty remarks in this connection upon divorce, which is the greatest social evil of our time. It is intolerable, men say, that two people should be obliged to suffer all their lives for a mistake. It is much more intolerable that society should be made to suffer, because two people have acted unwisely, and now desire to escape the results of their action at the expense of others. Dr. Prall goes on to treat of the historic development of the State; the modern State, its sovereignty, representative government, etc.; of the relations between Church and State. He is hardly correct, by the way, in saying that Christianity was not necessarily hostile to the civil authority of Rome. Surely it was necessary that the civil authority should become Christian or the Church perish. The development of



law is traced, and the conclusion reached that Christianity is altogether favorable to democracy. As to the influence of Christian ideas on public opinion, we can hardly subscribe to his optimism, "The American people have long since passed outside the bands of mediæval theology and they no longer care for dogmatic teaching, but they believe, and they believe most thoroughly, in the Fatherhood of God that made them, and in the Sonship of Christ, the universal Brother of the whole brotherhood of man, and it is practically these two beliefs that direct public opinion toward the right and keep it true." Is it?

*Man and His Divine Father.* By John C. C. Clarke, D.D. Chicago: A. C. McClurg & Co. 1900.

This volume aims at the setting forth of a "conductive philosophy" for which it is claimed that "the naturally destructive clashes of the thought-systems of the nineteenth century have left this the only possible reputable philosophy, and a sufficient one." This is rather a strong claim; and in favor of it we are asked "to abandon many old methods of argument and forms of expression, to accept some novel conclusions, and even to modify in some respects our interpretation of the Bible." We will say frankly that we have not found anything in Dr. Clarke's book which inclines us to accept this invitation. We prefer to hold to the Catholic Religion till something better than the "conductive philosophy" is offered us. With great show of precise analysis, the reasoning lacks clearness, and so far as the Biblical part of the argument goes, rests too much upon arbitrary interpretation and reconstruction. We naturally distrust any system of interpretation which turns the simple narrative of the Bible into the symbols of a philosophy.

*The Pastor's Helper.* A complete Ritual for the Various Services connected with his office, arranged for the Baptist, Congregational, Methodist, Unitarian, and Universalist Denominations. By Rev. N. T. Whitaker, D.D. Boston: Lee & Shepard.

This is a dreary book both from a liturgical and from a literary standpoint. But it could hardly be otherwise, arranged as it is to suit all the five denominations mentioned. The grouping is significant: "Baptists, Congregationalists, Methodists, Unitarians, and Universalists"—all in the same boat.

*The Dread and Fear of Kings.* By Breckenridge Ellis. Chicago: A. C. McClurg & Co. Price, \$1.25.

It is a long call from the modern historical novel, with its familiar scenes and characters, to hark back nearly two thousand years to the times of this story. Tiberius Cæsar ruled the Roman Empire when the "Nazarene" first recited His wonderful lesson to the wise men in the temple, and is the Cæsar to whom reference is made during the earthly lifetime of the Saviour. This novel depicts with some skill the conditions of life at that time, when to speak a careless word of the Emperor cost a man his head, and when not to speak would likely cost as much; when only by constant adulation and praise could one preserve his life.

The story halts somewhat in the last chapters, but is quite acceptable reading on the whole, and the reader will be quite willing he is alive to-day rather than in the time of Tiberius.

*A Study in the Warwickshire Dialect.* With a Glossary and Notes Touching the Edward VI. Grammar Schools and the Elizabethan Pronunciation as Deduced from the Puns in Shakespeare's Plays, etc., etc. By Appleton Morgan, President of the Shakespeare Society of New York. Fourth Edition (revised and augmented). New York: The Shakespeare Press.

That a call for a fourth edition of Mr. Appleton Morgan's dialectical study of old Warwickshire English, as related to Shakespeare, should have been made, shows conclusively that there are more lovers of Shakespeare than we "wot of." The call also gives the author an opportunity to add a chapter which attempts to prove that though Shakespeare practically ignored the English Bible, four versions of which had been published in his time, he was compelled by the Elizabethan Act of Uniformity to attend at the reading of the offices and Psalter of the Prayer Book, and was very likely influenced insensibly by this in his vocabulary. An index to the Warwickshire dialect added in this edition facilitates the use of the book no less as a dictionary of that dialect than as a study of its characteristics. The argument on the authorship of the *Venus and Adonis* is very interesting, but is, as the author himself admits, inconclusive.

Such books from such authors in such artistic form, are for the elect only, and to such do they go.

*Historical Memoirs of the Emperor Alexander I. and the Court of Prussia.* By the Countess Choiseul-Gouffier. Translated from the Original

French by Mary Berenice Patterson. Chicago: A. C. McClurg & Co. Price, \$1.50.

Some one has well said that in Russian history three characters are preëminent—Peter the Great, the organizer; Catherine II., the disciplinarian; and Alexander I., the saviour. The energy of the first and the vigor of the second met in the third, Alexander I.

A strange thing happened to this interesting volume of memoirs. Unusually popular on its publication, as such a subject must needs be, handled by so brilliant a woman living at the heart of the Russian court, it was used as a source of information and an authority on the life of Alexander I. at the time of Napoleon's invasion. Lamartine drew liberally from it in his history of Russia, and Dumas owned his indebtedness to it in his *Maitre d'Armes*. The first edition was soon exhausted, the volumes scattered to the public and private libraries of the world, till seventy-five years after, when thought has turned once more to the great White Empire. Two volumes only could be found in all the length and breadth of the land, one now in the British Museum, the other used for this, the first translation from the original first edition.

The frightful taking off of Paul I., the insane Czar, is freshly and graphically told, and the beginning of Alexander's reign is described. Then the fascinating pen of Madame Choiseul-Gouffier relates in a labor of love, for she was close to the inner court, the fortunes of that epoch-making reign, the strategy with which Alexander met Napoleon, and using the forces of nature instead of men, drove back the great soldier, defeated, from his borders.

But not war alone or its alarums are sounded here. Delightful gossip of court and camp, anecdote and story, the brilliancy of ball rooms, the strains of soft music, the manners and the life of that great people of whom we know so little, are vividly portrayed. It is a pleasure to open and a delight to read the book, and one wishes the end had been yet farther on. Whoever found and brought back to us these memoirs, has our thanks.

WE HAVE received from Messrs. Thomas Nelson & Sons, a handsomely illustrated edition of *Jesus the Carpenter of Nazareth*, by Robert Bird. This is a volume in which the life of our Lord is plainly told for general readers, the language conforming in large measure to the Bible Text, the whole narrative being arranged in simplified form. The volume seems to be well arranged, but the preface is unhappily one that will be disagreeable to Church people, drawing, as it does, a contrast between "creeds and dogmas," on the one hand, and "Christianity as Jesus left it," on the other. Until one can come to see that creeds and dogmas are a part of Christianity as Jesus left it, he cannot well enter into any serious explanation of the life of Christ. It may be, as the author of the preface states, that "a simpler Christianity is urgently needed." The simplicity, however, that is required at this age as in every other, is a simplicity of accepting that which Almighty God has revealed, as being true because it is revealed, and not a Christianity that is only simple because it has been divested of the faith that ought in all cases to adhere to it.

A HANDSOME souvenir of the Cathedral at Fond du Lac has been issued, bearing the title, *St. Paul's Cathedral Souvenir, MDCCCC*. The book is sumptuously printed on hand-made linen paper with rough edges. It contains a history and description of the Cathedral, with half-tone illustrations, and also statements of "The Purpose of the Cathedral," "The Church's Attitude toward Science," "The Church and King Henry VIII," "The Cathedral Ceremonial," "Principles of Church Government," and "American Episcopacy." The *Souvenir* will be welcomed by the many friends of the Bishop and of the Diocese of Fond du Lac, and even outside of its local interest, it is of value for the tract-like articles mentioned, and for its handsome appearance.

*Twentieth Century Knighthood* is a series of addresses to young men by Louis Albert Banks, D.D., to whom young men are already indebted for several stimulating volumes. Dr. Banks has chosen a good word by which to focus his theme, and "Knighthood is made to do grand service in impressing lessons of Courage, Simplicity, Loyalty, Reverence, Truth, etc. It is not a dull book, though every page has its moral. It is full of earnest counsel and happy illustration. New York: Funk & Wagnalls Co. Price 75 cents.



## The Magazines

THE *Edinburgh Review* for April opens with a long and closely reasoned article on "The Alaskan Boundary," from which we gain the impression that as the boundary was ignorantly mislaid in the first place, it is not probable that it will be certainly discovered by any information from the original so-called landmarks. On the subject of Archæology we have a good article entitled, "Cappadocian Discoveries," showing by a review of several recent books how "from the earliest ages, the influence of Babylonian civilization extended far west into Syria and Asia Minor, preceding in these regions by many centuries the temporary influence of Egypt." From time to time many thoroughly interesting astronomical articles have appeared in this Review, and one of the best of them will be found in this number, on "The Evolution of the Stars." An article that must interest Americans now more than it would have done a few years ago is that on "The Partition of the Western Pacific." The life of that dashing cavalier of the Civil Wars in England, Prince Rupert, is very well sketched in "Alexander Leslie and Prince Rupert." A rather heavy article on "Great Britain and South Africa" closes this number, in which there are several other interesting articles which we have not mentioned.

ONE of the best political papers of the season is the one on "Canada and Sir John Macdonald" in *The Quarterly Review* for April. Sir John Macdonald was worthy to rank among the great statesmen of the century. He was an empire builder, and not only accomplished the unification and expansion of the Dominion of Canada, but was the foremost promoter, if not in fact the author, of that policy of British Imperialism which now dominates the thoughts of Englishmen at home and in the colonies. An excellent paper in appreciation of the character and life-work of the late John Ruskin will delight the many admirers of another great man of the nineteenth century. The development of Ruskin from the prince of art critics into an ardent social reformer is well sketched, and is shown to have been entirely consistent. "Churchmen, Scholars, and Gentlemen" is an entertaining article concerning several great men in the Church of England who have now gone to their rest. The late Archbishop Benson is the principal dignitary whose life is reviewed, and with him are associated the late Bishop Durnford of Chichester, and Deans Church, Goulburn, Liddell, Merivale, and Milman. The periodical re-fighting of the battle of Waterloo which English magazines enjoy, is given us in a review of Sir Herbert Maxwell's *Life of the Duke of Wellington*.

THE *Century* retains, and apparently always will retain, its place in the foreground of the world's magazines. The May number continues Mr. John Morley's scholarly papers on the subject of Oliver Cromwell. Mr. Morley's success in these papers is not due to the fact that he has unearthed new material, nor is his standpoint at all times satisfactory. He has succeeded, however, in writing the history in discriminating style, and makes the events seem real if not reasonable. Mr. Ernest Seton-Thompson concludes his series on the National Zoo in which his illustrative drawing has been of fully as great interest as has his description. Clara Morris has a timely Word of Warning to Young Actresses, in which, however, she denies that the profession of the actress is unique among callings in its temptations, but warns young actresses as to what forms temptations sometimes assume. Dr. Weir Mitchell's serial is continued, and Richard Whiteing contributes a short story.

IF WE have not regularly called attention to the charms of the *New England Magazine*, it is not because of any lack of charms in its makeup. The May number opens with a frontispiece illustration of William Ellery Channing, as a foretaste of a paper on Unitarianism in America, by George Willis Cooke. The Rev. Geo. W. Shinn, D.D., a well known priest of our communion, treats on the subject of the Founding of Small Hospitals, in which he shows how the blessings of complete hospitals need not be confined to large cities, but may be extended to small places as well, as they frequently have been of late years. The workings of the Dayton Soldiers' Home are described, there is a paper on The Original Shaker Communities in New England, and various short stories of general excellence.

THE handsomest of the magazines is always *The Magazine of Art*, with its photographic frontispiece. The May number contains a notable paper on Danish Art, a subject which has not been overdone in treatment. There is a study of the work of Mr. Clifford Harrison under the suggestive title, *Lines in Pleasant Places*. To our mind, a large part of the interest of the magazine centers in its regular departments descriptive of Recent Acquisitions to English Galleries. We have studied especially a reproduction of a drawing of a Greek Acolyte, lately placed in the City Art Gallery, Birmingham, and regret that authority is not quoted for the vestments depicted.

OUR congratulations are extended to our Chicago contemporary, *The Dial*, on the occasion of their twentieth anniversary number, dated for May. By a judicious and unbiased criticism of current literature, *The Dial* has become perhaps the most trusted of the literary reviews of this country. Under the head of Tributes from our Friends, this issue contains well earned eponyms and congratulations from a long series of the literary men of this country.

THERE are papers of value in the *Church Eclectic* for May. The Rev. Geo. H. McKnight, D.D., opens with a discussion of Form and Spirit, by which terms he distinguishes the objective and the subjective in religion, and considers the relations between the two. Dr. F. J. Hall contributes a careful paper on The Christian Sacrifice, in which he discusses the nature of the sacrifice of the Holy Eucharist. He examines the popular Roman teaching prior to the Council of Trent, which is condemned by our 31st Article, and distinguishes that popular teaching from the formal voice of the Church. The gist of his conclusions as to the true nature of the sacrifice is expressed in these words: "The Eucharist is therefore a proper Sacrifice, since it is an effective oblation of ourselves, in which these propitiatory conditions which are necessary to make it acceptable are fulfilled;" the offering of ourselves being in union with and inseparable from, the sacrifice of Christ. In happy terms he shows both the analogy and the distinction between the earthly and the heavenly oblations. Archdeacon F. W. Taylor revives the memory of an old English commentator on the Prayer Book, in John Boys, Dean of Canterbury (d. about 1625). His literary work is chiefly interesting as dating from a day when the English Church was not strong in devotional or exegetical writers. Other papers in the same issue are of general though somewhat uneven value. Published at 285 Fourth Ave., New York.

THE *Contemporary Review* for April opens with a remarkable article on Some Lessons of the Transvaal War, by the military critic, Jean de Bloch, in which he shows that the conditions of modern warfare have rendered obsolete the old tactics, and given the defence an immense advantage over the attack. He

thinks that any continental army would have experienced the same difficulties in South Africa that have befallen the British, and that they would not be likely to overcome them any more readily than the latter, unless they could perform miracles. "Ten Years in Johannesburg," by William Hosken, chairman of the Uitlander Council and of the Johannesburg Chamber of Commerce, gives us the story—or part of it—of the oppression of the Uitlanders by the Boer Oligarchy. It would be well for Americans to inform themselves further in regard to the facts of the matter before they commit themselves unreservedly to the championship of the Pretoria government. Sigmund Munz writes an interesting article on The Next Pope, gossipy and necessarily inconclusive. A second article on Monastic Orders up to Date, by E. Saint-Genix, in which he shows in detail how orphan girls are "sweated" for the sole benefit of the religious orders, and otherwise very badly mistreated, is exceedingly unpleasant reading, and discloses a condition of affairs in France and on the Continent that calls loudly for redress.

THE current number of the *Atlantic Monthly* contains three articles each of which deplores a characteristic of national life and pleads for the necessity of a drastic reform. In a strong paper entitled, Nations and the Decalogue, Mr. H. D. Sedgwick, Jr., deals with the momentous question whether it is possible for national affairs to be conducted according to the same standards of right as those of individuals. His argument that what is wrong for one man is wrong for a corporation or government, strikes the right note in the great cry for reform which is heard in the world to-day. In a humorous sketch of a Nation in a Hurry, Mr. Eliot Gregory laments our needless haste as compared to the placid manner of living on the other side of the Atlantic. School Reform is the title of the third article, which is by Prof. Münsterberg of Harvard, and there again the contrast between American and European methods is drawn, and to our disadvantage. What we need, the author says, is less elective work, teachers who are more enthusiastic and better prepared, and a more perfect correspondence between discipline in school and at home. Among the lighter contributions this month, we would call special attention to The Début of Patricia, by Mrs. Kate Douglas Wiggin, and a charming out-of-door paper entitled, May in Franconia, by Mr. Bradford Torrey. The whole number is exceedingly good.

THE Campaign in Natal is the title of the leading article in the May *Fortnightly*, a masterly resumé of the plans, methods, and failures of the army under General Buller in South Africa. Although unsparing in his criticisms, the writer admits that his wisdom being that which comes after the event, it is easy for him to find the causes of failure. These he holds to be the disregard of such Napoleonic maxims as, "An army should have but one line of operations," and "Flank marches should be as short and in as brief a time as possible," and also the overburdening of the troops with baggage, and the want of more and longer ranging guns. But the main cause of the reverse, he says, is England's obsolete system of infantry training and leading. While the independent Boer burgher instinctively becomes his own leader when occasion requires, the English private stands waiting for orders which may never come even under fire. Such tactics were entirely out of place in Natal, and their observance was one of the strongest reasons for the failure of General Buller. Of the other articles, three have to do with South Africa, while one, called forth probably by the recent events in Court life, is on a Royal Visit to Ireland—that of George IV. in the early part of this century.



# Uncle Pan

By EMILY PARET ATWATER.

## CHAPTER II.

ONCE begun, the new friendship between Virginia and Uncle Pan flourished. Miss Pettiman remonstrated, strongly at first, then more feebly when she saw remonstrances were useless. It seemed such a strange thing that a girl as well "raised" as Virginia should want to sit upstairs in a dismal attic, and listen to a simple old man play the fiddle. She was sure that the Major, who was so punctilious in such things, and the others too, would feel very much hurt at her desertion. "The Major" was Miss Pettiman's pattern of perfection, and she never lost an opportunity of extolling his virtues.

"Uncle Pan is not a simple old man," cried Virginia indignantly. "He is just as clever as he can be in his own way, and makes such quaint remarks. And besides, Miss Mattie, you know he's awfully old, old enough to be my father, and there can't be the least thing out of the way in my going up once in a while to hear his music. You are so kind-hearted that I am sure you won't shut me off from this little diversion, and you can come up yourself whenever you like."

Miss Pettiman shook her head emphatically at this last suggestion, but somewhat mollified, though not convinced, offered no further resistance.

So the evening musicales in the garret became an almost daily feature in the lives of the two new friends. The garret, too, had become quite transformed to meet its new requirements. As much of the furniture as possible had been piled up out of the way, and the floor nicely swept. The once rickety table had been carefully mended, and was now adorned with a gay red cover, and Virginia's work-basket, books, and student's lamp. The early spring nights were a little cool, and the lamp made a pleasant heat in the long, dark room.

Here, night after night, the two would sit, Virginia sometimes reading, sewing, or listening to the violin. Sometimes at his request, she would sing the old familiar songs, dear to them both—"Home, Sweet Home," "Way down upon the Swanee River," "In the Sweet By and Bye," and "My Old Kentucky Home," her pure young voice thrilling her listener through and through, and sending the "happy chills" racing madly up and down his spine.

They made a pretty picture of youth and old age sitting quietly by the little table, with the soft lamplight shining on them, and throwing weird shadows over the bare floor. Pleasant, peaceful evenings they were, and many confidences must the old furniture have heard, had it been inclined to listen.

Virginia had no friends in the big city, and won by the old man's sympathy and a gentle chivalry of manner, she told him unhesitatingly all her hopes, fears, and longings, and was instinctively cheered by so doing.

Together they planned her career. She was to be a singing teacher with a large class of wealthy pupils, and would sing, too, in concerts and musicales. Uncle Pan was to have the best seat at her concerts, and was to visit her every summer at the old home, which would be improved and beautified with her earnings.

These day dreams were talked over so often that they soon became almost realities; and they would gravely discuss the arranging of the house, the prices that the pupils were to be charged, and the costume that Virginia was to wear at her first concert.

Uncle Pan's ideas were, as a rule, radically different from hers as to details, but he always yielded gracefully to her opinion, as to the costume, it must be confessed, somewhat reluctantly. He thought a red and yellow dress would be, as he said, "jess fetchin," for those were his favorite colors. She favored blue satin.

The old man's personal ambition was more modest. Persuaded by a well-meaning but illogical friend to abandon his little cabin and patch of ground in Perkinsville, where he raised his own vegetables and fruit, and by doing odd jobs for the neighbors, earned a scanty living, he had come to the El Dorado of his dreams, Baltimore, only to find disappointment. The crowds bewildered him, the unceasing noise troubled him, the hard pavements hurt his feet as, block after block, he tramped

the unending streets, vainly seeking the employment which hosts of young and able-bodied men had sought before him.

Too proud to return as a failure, too ignorant for some positions, too old for others, he yet persisted in his search, haunting wharves, warehouses, stores and offices, asking for any work, no matter how menial, and seeing with despair his small hoard of money, the savings of many years, melt swiftly away.

His fortunes were in this state when Providence, in the shape of a warm-hearted and influential lawyer who was touched by his story, secured him the position of gate-keeper at one of the side entrances of Druid Hill Park. The small salary was to him munificent, although it barely sufficed to pay the modest sum required for a tiny room on the top floor of Miss Pettiman's establishment. In fact the sum was more than he could well afford, but he had chosen her house as being near the park.

Yet in spite of all this he managed by rigid economy to lay aside a few cents each week toward the amount that was to pay his expenses back home, enable him to replenish his cabin, and start afresh in his beloved village.

This was the story which he confided so simply and uncomplainingly to Virginia, and when it was ended the brown eyes were suspiciously moist.

"How much will it take, Uncle Pan?" she asked gently.

"Well," he replied, reflectively, "I guess it'll take about a hundred dollars. That seems like a mighty big sum, but you see I sold all my house an' garden fixin's, an' such like truck, an' I'll have to get new ones, besides layin' in some provisions, gettin' some clothes, an' havin' a little left over for sickness and such like. Yes, I reckon it will take all that. I could get along fust rate if I had it. There's lots of odd jobs doin' in Perkinsville, an' the neighbors is always kind to me. I shouldn't suffer none. I get mighty homesick sometimes. You see, it's lonesome out to the park. There's lots of passin', cars an' carriages an' folks, an' such like, but there ain't no person to talk to, 'cept to ask a question now an' then, mebbe. But down in Perkinsville 'twas different. I knowed everybody, an' everybody 'most knowed me. If folks came along the road by my house they'd like as not stop an' talk, an' the evenin's in the sto' with the fellers a-sittin' round, was mighty sosherable," and he sighed, half unconsciously.

"One hundred dollars," murmured Virginia. "That would send you back to Perkinsville, and if it were added to what I have saved, would take me to Germany. It's a small amount, but I am afraid as hard for each of us to get as a very large one. But never mind, Uncle Pan, I have my voice, and my professor says I will soon be able to teach, so even if I don't get the foreign training, and the wealthy pupils, you and I will not come to want. Who knows, perhaps the wheel of fortune will turn in our favor."

And so, talking once more happily of the future, neither dreamed of the strange events fortune had in store for them.

The friendship between the two was now deeply rooted. To the childless and lonely old man, the young girl with her sweet, unaffected nature was the embodiment of all that was pure and lovable. Unconsciously to himself, this little country girl with her pretty manners, and her impulsive girlishness, had twined herself about his heart strings, until she had blossomed out into a beautiful flower that filled his humble life with fragrance. Yet he permitted himself no familiarities, and never allowed himself to forget that she was a creature of another world than this.

Virginia's interest in him had also deepened into affection although of a milder sort, and she never dreamed of showing condescension to the old man whose beauty of soul could never be hidden under his homely form and uncouth speech. That their paths in life lay far apart, each knew, and though dreading the separation that must come, they comforted themselves with the thought that it need not be final.

Gradually spring slipped away. March and April had long since passed; May melted into June, and the days grew steadily warmer. The flower beds in the park were now in their full glory of bloom and fragrance, and the full-leaved trees cast cool, grateful shadows over the long stretches of smooth, young grass. In the city the streets threw off a continual breath of hot air from the heated pavements. The yells of hucksters, the rattle of carts and carriages, the clang and rush of cars, filled the atmosphere like the continual hum, hum of a busy hive. Men took off their coats, women sheltered themselves behind sunshades; blinds were closed, awnings appeared, and those who could, forsook the city in search of rest and coolness. Summer, glorious in the country, fearful in the town, had come.

Wearily, day after day, Uncle Pan plodded to his work



where, seated in the stuffy little box of a house at the gate, with his back to the beauty of the park, he faced all day the glare and bustle of the noisy street.

The garret was frequently deserted now, the violin lay idle in its corner, and Virginia and Uncle Pan would often steal out in the dusk to a lonely bench in the park, where, screened from observation, they would chat, or sit quietly in the friendly darkness, grateful for the stillness and the cool evening breeze. Sometimes they would talk of their old plans, but less hopefully and more longingly. In Virginia's dreams there was always the sound of breaking surf, white-winged ships skimming past, and the smell of the salt air from the ocean that she had never seen.

In his dreams Uncle Pan sat in the open doorway of his cabin, the tall poplar throwing its shade over his little yard, the chickens clucking about his feet, and in his breast the comfortable sense of freedom, dearer to him than all else, even the young girl who sat beside him.

Virginia drooped in the heat. Unaccustomed to city life, she pined for the country air. Then, too, the church where she had been singing was soon to be closed for the summer. She would not be able to find pupils before fall, and would have to draw on her little principal for her maintenance during the unemployed time. Her bright, impulsive manner (she was impulsive to him, though reserved to the other boarders) seemed to desert her. She was often sad and preoccupied.

The old man saw the change and it troubled him. But one evening, after an unusually wearisome day, he was cheered by seeing her, as she slipped into her chair at dinner, send him a half laughing, half mysterious glance over the border line.

Miss Pettiman caught the glance, but her frown was not as awful as formerly. The Upper Set had become accustomed to what they deemed an incomprehensible friendship. At first they had been properly shocked, and rather inclined to snub the girl who had persisted in defying their ideas of convention and decorum. But the nine days' wonder soon subsided, and the Major, who never could resist a pretty face, leading the way, the others soon took her back into favor. Not that it made much difference to Virginia, who obstinately refused to be impressed by the superiority of the Upper Set.

As for the Lower Set, they knew little of the matter, for Uncle Pan was also reserved, when it suited him, and being plebeians they were spared, perhaps mercifully, Mrs. Minkins' confidences.

The glance that Virginia sent across the dividing line meant plainly, "I have something to tell you," and Uncle Pan interpreting it rightly, hastily gulped down his dinner, and hurried up to the garret where Virginia soon joined him.

"I have got a treat for you," she cried joyously, as soon as she entered. "Look there!" and she thrust into his hand a bit of pasteboard.

"It's a ticket; a ticket to a concert at Dellwood, which Miss Mattie says is a fashionable suburb just outside of Baltimore. And you're to go! Professor Fiske, my teacher, gave it to me. It cost two dollars, and it's going to be a very swell affair. You must go; the music will be splendid."

As she rattled away, jumbling up her sentences in her excitement, Uncle Pan stood and glared at her in bewilderment.

"But Miss Veginny," he gasped, "I can't take it. It's yours. You must use it yourself. They wouldn't let me in. I'd be turned out sure."

"No you wouldn't," she said emphatically. "You have as good a right to get in as anyone, if you have a ticket. And it's easy enough to get to the place. The car right at the door will carry you, and you must put on your best clothes and look nice. I don't want to go very much, and I couldn't if I did, because I have not a single thing to wear!" And with this feminine argument she silenced his protestations, and hurried him off to dress.

When Uncle Pan reached the large hall at Dellwood where the concert was to take place, it was past eight o'clock, and the room was already crowded with women in handsome gowns, and men in evening dress. He felt very festive himself in his Sunday suit, and his white necktie with the big red spots tied in a careful bow under his chin. His pride in this article of apparel was so great that Virginia had not the heart to forbid his wearing it.

The hall was brilliantly lighted, and the buzz of conversation filled the air, which was heavy with the scent of flowers. Every seat being occupied, Uncle Pan took his station in a corner near the door, and watched the sparkle of jewels, the rich gowns, and the white shoulders of the women, with absorbing interest, until the music began.

Then there ensued an hour and a half of complete happiness for the music-loving old man. It was his first concert, and the "happy chills" were in full evidence. He drank in the songs eagerly (though inwardly declaring that none of the voices were as good as Virginia's), laughed delightedly at the few comical selections, and joined in the applause so vigorously that his hands were blistered. The few violin solos thrilled him unspeakably, and more than once the tears ran unheeded down his rough cheeks.

So absorbed was he that he did not even perceive the fixed gaze of a young, pretty, and richly-dressed woman, who was seated near him, and was regarding him with amused interest.

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## Family Fireside

### CURIOUS CUSTOMS OF OLD ENGLAND.

BY FRANCES M. SMITH.

**M**ANY ancient and curious customs still linger in obscure nooks and corners of England, the people still clinging to those which habit and usage have established. They are deeply rooted in the affections, and enshrined in religious ceremonial, many being preserved by law. Some of these customs owe their origin to pagan beliefs and superstitions, and have no other reason for their existence than the wild legends of Scandinavian mythology.

Most of the local time-honored customs of old England are connected with the Church's calendar, the Church always being the centre of the life of a village; the social amusements and holiday observances being associated with the principal feasts and festivals of the Church. Fairs are still held in most places on the festival of the saint to whom the parish church is dedicated. Christmas, Easter, Ascension Day, and Whitsuntide, bring with them their accustomed modes of popular celebration.

For example, on Ascension Day, in some parishes, notably Lichfield, the choristers of the Cathedral deck the houses and street lamps in the parish of the close with elm-boughs. After the midday service, the clergy and choir start in procession from the Cathedral, properly vested, the boys carrying small pieces of elm, and go round the boundaries of the parish, making a halt at eight stations where wells exist, or are said to have existed. At each of these stations, the Gospel for the day is read by one of the vicars in turn, followed by the singing of one verse of Psalm c. or civ. On re-entering the Cathedral, by the north-west door, the verse, "O enter into His gates with praise" is sung, and the company gather round the font, where the blessing is given, and the boys throw down their elm-boughs. On the same day, a bun is given to every unconfirmed child in the parish.

On May 29, the choir of Durham Cathedral ascend the tower and sing three anthems from the three sides of it. This custom is as old as the battle of Neville's Cross, which Queen Philippa fought with David I. of Scotland in 1346, when the monks shouted masses from the summit of the tower on behalf of the Queen. There is a tradition that a choir boy once fell from the tower and was killed. Hence the choir only sing their anthems on the three sides.

Another custom still observed on May 29, the birthday of Charles II., is that of wearing sprigs of young oak in commemoration of the escape of the king, when he hid himself in the famous oak at Boscobel, after the battle of Worcester. All who cannot show their oak, and thus testify to their loyalty, are punished by being struck with nettles. This is in Nottinghamshire, where the day is called "Oak and Nettle Day."

Royal Oak Day is duly honored at Northampton, which has a grateful remembrance of several generous acts of the Stuart king. A great fire nearly destroyed the town in 1675, and Charles II. gave the citizens a thousand tons of timber out of Whittlewood Forest to enable them to rebuild their houses, and he also remitted the duty of chimney-money for seven years. The corporation attend All Saints' Church, marching thither in procession, followed by all the school-children in the town, the boys having gilt oak-apples in their caps. The statue of the king near the church is decorated with oaken boughs on this day, as well as many of the houses.

Whitsuntide is a great season for what is called club feasts



—feasts given by different fraternity societies. At Bampton, on Whitsun Monday, a procession goes round the town, made up as follows: a drum and piper; eight morris-dancers, dressed in white with their hats decorated with red, white, and blue ribbons; a clown called the "squire," who carries a money-box; a "sword-bearer," who carries a large cake in a round tin, impaled on a sword. The cake is a rich pound cake, and is decorated, as well as the sword, with ribbons. When the dancing begins, anyone who wishes may taste the cake by applying to the sword-bearer.

Among the songs are "Highland Mary," "Handsome John," "Constant Billy," "The Willow Tree," "Bob and Joan," "Jogging to the Fair," and "The Bride in Camp."

A favorite tune is "The Maid of the Mill":

"There's fifty fair maidens that sport on the green,  
I gazed on them well, as you see;  
But the maid of the mill, the maid of the mill,  
The maid of the mill for me.  
She is straight and tall as a poplar tree,  
Her cheeks are red as a rose;  
She is one of the fairest young girls I see,  
When she's dressed in her Sunday clothes.  
The maid of the mill, the maid of the mill,  
The maid of the mill for me."

### GRANDFATHER'S CHAIR.

"I sing the Sofa," Cowper cried,  
And I, as strange a theme would choose,  
I sing the chair, and 'round it weave  
The thoughts and fancies of my muse.

An oaken chair, quite dark with age,  
With battered arms and well-worn seat,  
And scars upon the rungs, which tell  
Where oft have rested weary feet.

The quaint designs of fruit and flower,  
The lion's head surmounting all,  
The lion's claws that stood for feet,  
The narrow back so slim and tall.

O, could that grim old head but speak,  
What wondrous tales it might relate  
Of gray-haired sire, of gentle dame,  
Of youth and age, of small and great.

Perhaps some whispered tale of love  
Lies safely hid within its ken.  
The lovers now with tottering step  
Or passed beyond the haunts of men.

What tender lullabies have soothed  
The infant on its mother's breast,  
As seated in the ancient chair  
She claimed the twilight hour for rest!

And dear old grandpa, last of all  
His well remembered form I see,  
Reclining when the day was done,  
The children gathered 'round his knee.

The "children's hour" was grandpa's too,  
'Twas hard to tell which loved it best;  
We're men and women now, and he  
Has gone to his eternal rest.

ELIZABETH ELLERY KENT.

### HOUSEHOLD HINTS.

#### DUSTING HIGHLY-POLISHED FURNITURE.

THE more highly a surface is polished the more liable it is to show the marks of anything that is passed over it. The best materials for dustcloths are soft, worn silk, worn French flannel, and a fine quality of cheesecloth. A damp cloth will cloud the polish of furniture and therefore should not be used.—*Ladies' Home Journal*.

#### DEATH TO MOTHS.

BENZINE and carbolic acid, one gallon to one ounce, is sure death to moths. But it cannot be used in delicate fabrics, and from its inflammable character must be used with great caution. A hand atomizer is the easiest way to apply it.

The fumes of burning camphor gum or sulphur will suffocate moth millers. It is a very disagreeable operation, but is so effective that any room where they are known to be should be fumigated this month. To do this with entire success, remove the contents of trunks and wardrobes and hang on backs of chairs, close doors and windows, set a panful of water in the middle of the room, at a safe distance from all the hangings and furniture; in this place a small iron pot half filled with ashes and the camphor; for a room 15 by 18 feet use a piece as large as a walnut; saturate with alcohol and set the camphor on fire. It will burn fiercely at first, but if proper precautions are observed there is no danger. Leave the room as soon as you are satisfied that your furniture is in no danger of taking fire; allow the mass to burn itself out, which it will do in half an hour, open the windows and doors for an hour.

Moths prefer soiled to clean garments. The first step toward the safety of garments before putting them away is to turn pockets inside out, beat all dust, saturate and clean with benzine if necessary.

Allow the clothes to hang in the sunlight for several hours. Moths hate the light; they work in the dark.

Bags of various sizes made of seer-sucker and stitched with double seams are safer receptacles of clothing than trunks, and are fully equal to expensive cedar chests.

#### HOW TO COOK OATMEAL.

DOUBTLESS much of the indifference or repugnance showed by many young people towards oatmeal is owing to the lamentable way in which it is usually cooked. Unless the cook herself understands the process and the reason why, even in families particular in regard to diet in other respects, the visitor is served at breakfast with a raw, pasty mess, from which a well-bred animal ought to turn in disgust. Stirred rapidly into warm, not boiling, water, and pushed back on the range to seethe a few minutes, it is then placed on the table, dished in fine china and handed round with a bowl of sugar and a jug of cream or milk. Then those who are not dainty swallow the sodden mess as if they were taking a dose of medicine, and gladly turn to more solid food.

Briefly listen, matrons of institutions, to the manner in which your growing lads and lasses should be served:

Into a quart of foaming, hissing, boiling water, slowly scatter in a handful of meal, be it either oatmeal or any form of delectable entire wheat, which may flourish under one or another name. With the right hand stir rapidly with a wooden spoon, taking care that the water is kept at the boiling point.

The proportion of meal to water differs with different preparations, some taking much more than others. Usually it is one-fourth to one-fifth; a trial or two will determine. Whatever it may be, as soon as the meal is in the water, cease to stir, and drop in a teaspoonful of salt, which, indeed, may as well be dissolved in the boiling water first. The cooking must be done in the upper portion of the double boiler, which is an indispensable requisite of every family. This should be placed on the top of the stove, to bring the water to the boiling point. When the lower receptacle is partly filled with boiling water, and the upper, containing the meal, placed within and covered, it may cook on the top of the hot stove without stirring for an hour at least. To stir is to break up the starchy particles and makes it difficult to digest, and retards the assimilation of other food.

#### HINTS FOR HOUSEKEEPERS.

OILCLOTH should never be scrubbed, but washed with a soft woolen cloth and lukewarm water in which a little milk has been mixed. Soap and hot water destroy the pattern and color.

If the window glass is very dingy, put a little soda in the water, but do not let it run on the sash. Dry quickly with old newspaper and polish with chamois skin. Wood alcohol is also very good to use on very dingy glass.

Keep sewer pipes, connected with stationary stands, clean and wholesome by scalding once a week with boiling water in which washing soda has been dissolved, remembering that many a case of diphtheria has been attributed to foul sewer pipes.

Silver spoons and forks may be kept bright when used daily by soaking them in strong borax water for a few hours. The water should be at boiling heat when the silver is put in it.

To remove kerosene oil from a carpet, cover with oatmeal and leave for several hours. The oatmeal will absorb the oil.

If ink has been spilled on a carpet, cover the spot with milk immediately, and wipe up without spreading the area of stain. Then wash off with soap and water.

Black pepper in the water will also keep black calico or cambric from fading.

There is much said about the careless handling of matches. Those who shut up their houses, or flats, on leaving home for a journey, need not give the matches away unless they choose. Slip the box under the back lids of the range, and it will keep perfectly dry and safe, and no marauding mouse can reach it to start a "spontaneous" conflagration.

Carafes of cut glass look best when cleaned with egg shells. Break up the shells, put a handful into hot soapsuds, and pour them into the carafe, shaking thoroughly. Use a second suds for rinsing; give them a final rinsing in clear water, and they will then look very bright and clean.

Glass dishes, either real cut glass or the pretty imitations which cost so little, often become dull and lustreless, in spite of careful washings. Cut glass, after constant usage, is often repolished, but it is quite possible to give brilliancy to these articles by cleansing them properly. First wash them carefully in warm suds, with a cloth, following this with a little brush which will go deep into the depressions. When dipping the glass into the suds, do not plump it in carelessly, thus inviting cracking, but slide it in sideways. When the dish is washed, let it drain. First polish with a soft cloth, then with chamois. The brilliancy thus gained is astonishing.

Boiling water ought never to be poured over tea trays, japanned goods and the like, because it cracks the varnish. Wash rather with warm water, a soft sponge, and very little soap. Sweet oil is good for taking out marks made by hot things.

After ironing carving cloths and doilies, roll them around a smooth stick or roll of paper instead of folding them. Centre-pieces, if embroidered, must not be rolled tightly. Heavy irons should be used for linen pieces.



## 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 E. ALLEN, of Allendale, N. J., has accepted an election to St. James' Church, Pittsburgh, Pa., and will take charge of the parish on June 1st, for a three years' service.

THE REV. EDGAR CAMPRELL resigns his charge of St. Peter's Church, Phoenixville, Pa., June 1st, and will engage in missionary work in South Dakota.

THE REV. H. M. CARR, D.D., rector of Grace Church, Chanute, Kans., resigns his charge June 1st, and will remove to Parsons, Kans., where he will look after property interests for a time.

THE address of the Rev. HENRY B. CORNWELL, D.D., rector emeritus of the Church of the Good Shepherd, Brooklyn, N. Y., has been changed to "The Leslie," 172 Grand Street, Newburgh, N. Y.

THE REV. DR. ROBERT A. EDWARDS, of Philadelphia, who had charge of St. Peter's, Baltimore, during the vacancy in the rectorship, has accepted a call to the chaplaincy of the English Church at Carlsbad, Germany.

THE address of the Rev. PAUL ROGERS FISH is changed from Brooklyn to 84 Foxhall Ave., Kingston, N. Y.

THE REV. LEWIS P. FRANKLIN, rector of St. John's Church, Clyde, N. Y., has received a unanimous call to St. John's Church, Auburn, N. Y.

THE REV. ALEX. GALT, rector of St. James' parish, Anne Arundel county, has received a call to St. Margaret's Church, North Severn, Md. Mr. Galt, accompanied by Mr. Theodore Corner, one of the vestrymen, recently went to the parish to acquaint himself with the surroundings. He has not intimated whether or not he would accept.

THE address of the Rev. HENRY H. HAYNES is to be changed from San Mateo, Calif., to Tilton, N. H.

THE REV. JESSE HIGGINS has accepted the charge (until October 1st) of the recently organized Church of the Advent, Cape May, N. J. Please address accordingly.

THE REV. DAVID HOWARD, of the Diocese of Easton, has declined a call to Phoenixville, Pa.

THE REV. FREDERICK C. JEWELL has resigned the rectorship of Zion parish, Oconomowoc, Wis., and accepted a call to Christ Church, Pottstown, Pa.

THE REV. HENRY MACKAY, for ten years rector of Christ Church, Boonville, Mo., has resigned in consequence of deafness. His address after June 15th will be Las Vegas, N. M.

THE address of the Rev. MARCUS H. MARTIN is changed to 1156 S. Flower St., Los Angeles, Calif.

THE address of the Rev. EDMUND A. NEVILLE is changed from Water Valley, Miss., to West Plains, Mo.

THE REV. THOMAS W. NICKERSON, Jr., began his duties as rector of St. Stephen's Church, Pittsfield, Mass., on May 6th.

ON HIS ordination, which will soon take place, MR. GEORGE RATHBONE OLIVER, a graduate of Harvard College, who was a student of law under the Hon. Joseph Choate, now American Ambassador to Great Britain, will become assistant at St. Mark's Church, Philadelphia.

THE REV. H. B. PHELPS has resigned his work at Central Islip, L. I., and will have charge of the mission at Barrytown, N. Y.

THE REV. FELIX H. PICKWORTH enters on May 27th upon the rectorship of St. Mark's Church, Anamosa, Iowa.

THE REV. THEODORE SEDGWICK, of Williams-town, Mass., has been tendered the charge of the parish of St. John the Evangelist, St. Paul. We understand he has also an appointment as Dean of the Cathedral, Cincinnati, Ohio, under consideration.

THE REV. WILLIAM T. SNEAD has resigned the rectorship of Christ Church, Aspen, Colo., and accepted that of St. Luke's Church, Richmond, Va. He will enter upon his duties the third Sunday in June. Please address accordingly.

THE address of the Rev. A. OVERTON TARRANT is to be changed from 300 McClellan Avenue to 260 Hibbard Avenue, Detroit, Mich.

THE REV. C. H. B. TURNER, rector of Trinity Church, Natchez, Miss., will travel for a time in Europe.

THE REV. DR. WM. COPLEY WINSLOW, of Boston, has been elected an honorary member of the Colorado Historical Society.

## ORDINATIONS.

### PRIESTS.

SOUTH CAROLINA. On Friday, May 11th, at St. Thaddeus' Church, Aiken, the Rev. W. P. WITSELL and the Rev. C. W. BOYD, by the Bishop of the Diocese.

SOUTHERN VIRGINIA. On Saturday, May 12th, the Rev. T. S. RUSSELL, by the Bishop of the Diocese, in Immanuel Church, Bristol. The candidate was presented by the Rev. R. E. Boykin, and a strong sermon on The Office of a Priest was preached by the Rev. Dr. Logan.

### DEACONS.

CHICAGO.—On the Fifth Sunday after Easter, at the Cathedral, WILLIAM H. BLISS, FREDERICK W. BARKER, OTHO W. GROMOLL, GUSTAV LJOSTROM, and WILLIAM W. FLEETWOOD.

## DIED.

KINGSLEY.—Entered into rest, at Nantucket, Mass., May 11th, 1900, MARY BARNEY, beloved wife of Sanford A. KINGSLEY, in the 72nd year of her age.

"Vouchsafe her light and rest, peace and refreshment, joy and consolation, in Paradise, in the companionship of Saints and loved ones gone before, in the presence of Christ, in the ample folds of Thy great love."

RANDALL.—On Sunday, May 13th, 1900, at Meriden, Conn., the Rev. HENRY CLAY RANDALL, aged 74 years.

STEEL.—On April 30th, 1900, at Christ Church Rectory, Newton, N. J., FLORENCE ELIZABETH, daughter of the Rev. Charles L. and Florence L. STEEL, aged 2 years and 3 months.

"There's a home for little children  
Above the bright blue sky."

WRIGHT.—On Thursday, May 17th, 1900, at Freehold, N. J., the Rev. WILLIAM EDGAR WRIGHT, late rector of St. Peter's parish, Freehold.

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

## OFFICIAL NOTICES.

### 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.

## 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.

## RETREAT AT KEMPER HALL.

The Annual Retreat at Kemper Hall, for Associates and other ladies, will begin with Vespers on Tuesday evening, June 19th, closing with celebration of the Holy Eucharist on Saturday, June 23d, the Rev. Fr. Osborne, S.S.J.E., conductor.

Ladies wishing to attend will please notify the Sister Superior.

## APPEALS.

THE rector and vestry of Christ Church, City of Mexico, appeal to the readers of THE LIVING CHURCH for donations to help them to pay off the heavy burden of debt upon the building. The English-speaking colony here, for whose needs this church exists, is not by any means a wealthy one. Christ Church, which is the only church in the city where the services of the Episcopal Church are held in the English language, is entirely supported by voluntary contributions.

Donations towards this object will be gratefully acknowledged by

ROBERT TILBROOK,  
Hon. Sec. of Christ Church Vestry,  
Avenida Madrid, No. 53, Mexico, D. F.  
May 13, 1900.

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.

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## BOOKS RECEIVED.

## LONGMANS, GREEN &amp; CO.

*The Dial of Prayer.* Devotions for Every Hour for Those Who Wish to Live Near to God. By the Rev. W. C. E. Newbolt, M.A., Canon and Chancellor of St. Paul's. 1900.

## ADVANCE PUBLISHING CO.

*To Pay the Price.* By Siles R. Hocking, Author of *Where Duty Lies*, etc. 1900. Cloth, 75 cents. Paper, 25 cents.

## THE MACMILLAN COMPANY (Through Des Forges &amp; Co.).

*Doctrine and Doctrinal Disruption.* Being an Examination of the Intellectual Position of the Church of England. By W. H. Mallock, Author of *Aristocracy and Evolution*, etc. 1900. Price, \$3.50.

*Village Sermons in Outline.* By the late Fenton John Anthony Hort, D.D., Sometime Hulsean Professor and Lady Margaret's Reader in Divinity in the University of Cambridge. 1900. Price, \$1.75.

## HOUGHTON, MIFFLIN &amp; CO. (Through Des Forges &amp; Co.).

*The Burden of Christopher.* By Florence Converse. 1900. Price, \$1.50.

*A Critical History of the Evolution of Trinitarianism.* And its Outcome in the New Christology. By Levi Leonard Paine, Waldo Professor of Ecclesiastical History in Bangor Theological Seminary. 1900. Price, \$2.00.

*Love in a Cloud.* A Comedy in Filigree. By Arlo Bates. 1900. Price, \$1.50.

## HARPER &amp; BROTHERS (Through Des Forges &amp; Co.).

*George Washington.* By Woodrow Wilson. Illustrated by Howard Pyle. 1900.

*The Tenant of Wildfell Hall.* By Anne Brontë (Acton Bell). Haworth Edition. With an Introduction by Mrs. Humphrey Ward. Illustrated. 1900. \$1.75.

## A. J. HOLMAN &amp; CO.

*Life Triumphant.* A Study of the Nature, Origin, and Destiny of Man. By John E. Read, Assistant Editor of the Columbian Encyclopedia. With an Introduction by Rev. Charles H. Parkhurst, D.D., LL.D. Illustrated.

## HOUGHTON, MIFFLIN &amp; CO.

*John François Millet.* A Collection of Fifteen Pictures and a Portrait of the Painter, with Introduction and Interpretation. By Estelle M. Hurlil.

## PAMPHLETS.

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

*A Medico-Religious Charity.* The Guild of Mercy. By W. Thornton Parker, M.D., Westboro, Mass.

*A Grave Question.* Submitted for Consideration to the Rt. Rev. T. M. Clark, D.D., Presiding Bishop. By Bartholomew Ravenswood. 1900.

*Phillips Brooks.* A Memory of the Bishop. An Impression of the Man. A Study of the Preacher. With a Digest of his Theological Teachings. By Edward Abbott, Rector of St. James' Parish, Cambridge, Mass. 1900.

*Anti-Imperialistic Conference.* Philadelphia, February 22-23, 1900. Speech of Dr. Levenson. In the Name of Liberty.

*A Holy Temple.* Words to Young Men on Purity. By F. B. Meyer, B. A., Minister of Christ Church, Westminster, London. 5 cts.

*Year Book of the Young Men's Christian Associations of North America.* 1900.

*Eighth Annual Conference of Church Clubs of the United States,* Friday, February 23, 1900, at New Orleans, Louisiana.

# The Church at Work

## ALABAMA.

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

## New Rectory at Mobile.

BIDS have been received for the erection of a new rectory for Christ Church, Mobile.

## ALASKA.

P. T. ROWE, Miss. Bp.

## Church Consecrated at Sitka.

ON EASTER Day the Bishop consecrated St. Peter's Church, Sitka, with joyful services. The church was beautifully decorated with plants and ferns, and a large congregation had gathered. The corner stone was laid on St. Peter's day of last year and the first services were held on the Sunday before Advent. Consecration, however, was delayed until various articles of memorial furniture might be received and put in place. The list of memorials is a long one, including an altar of oak given by the California branch of the Woman's Auxiliary; a communion service given by Miss Mary Rhineland King of New York; an eagle lectern given by Mrs. J. M. Codman of Brookline, Mass.; an altar cross of brass from Dean and Mrs. Cox of Garden City, L. I.; a writing desk of oak given by the Los Angeles branch of the Woman's Auxiliary; a sanctuary lamp in Memoriam from Mrs. Rowe and Cyril and Leo Rowe of Sitka; and many other memorials. The church itself is the gift of a Church woman in New York, who visited Sitka in 1897, the lot having been purchased by subscriptions collected by the women of Sitka. The plans were the gift of Mr. Geo. C. Thomas, Philadelphia.

## CALIFORNIA.

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

## Death of Rev. L. D. Mansfield.

THE death of the Rev. L. DeLos Mansfield, of this Diocese, occurred at the home of his son-in-law, Capt. W. H. Coffin, U. S. A., at the government reservation at Ft. Hamilton, Brooklyn. Mr. Mansfield was born at Rodman, N. Y., in 1821, and was educated at Oberlin College. In his early life he was a Presbyterian minister, but came into the Church as a result of study, and was ordained to the diaconate in 1878 by Bishop Whittle. He was in charge of the church at Benecia,

Calif., from 1878 to 1885, coming to Chicago in the latter year, in which Diocese he held several missionary appointments. It was in 1886 that he was advanced to the priesthood by Bishop McLaren. He was rector of Grace Church, Tucson, Arizona, from 1890 to 1892; and of Christ Church, San Jose, Calif., from 1892 to 1895, and after that was missionary at Monterey in the same Diocese. Mr. Mansfield was in New York in attendance at the Missionary Conference and contracted a cold which developed into pneumonia. He leaves a wife, two sons, and a daughter.

## CENTRAL NEW YORK.

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

## Memorial Pulpit—Sudden Illness of Archdeacon J. S. Russell—Woman's Auxiliary—Brotherhood S. A.

A NEW pulpit as a memorial of the Rev. J. F. Taunt, a former rector, has been ordered for Zion Church, Greene, and is expected by Trinity Sunday. The Bishop visited this parish (the Rev. H. E. Hubbard, rector) May 10th, and confirmed 14 persons. Of this class 9 were men, of whom 6 were heads of families.

WHILE attending a meeting of the Woman's Auxiliary of the 4th District in Syracuse on May 15th, Archdeacon Russell of Lawrenceville, Va., was taken seriously ill. He became unconscious and was removed to the House of the Good Shepherd. He was affected by the extreme heat, and at last accounts was slowly improving.

THE annual meetings of the Woman's Auxiliary and the Junior Auxiliary of the Diocese were well attended at St. John's, Oneida, May 17 and 18. Interesting reports were made by the officers and plans were discussed for the next year. Rev. W. D. Manross announced a gift of \$600 through a Churchwoman of the Diocese for an industrial building to be erected on the Onondaga Indian Reservation. Addresses by Mr. Manross and his wife, and the Rev. A. D. Gring of the Japan mission, were most interesting and profitable. About 70 delegates of the W. A. were present, and 30 Juniors. Mrs. E. L. Knickerbocker, President, and Mrs. F. H. Westcott, Junior Superintendent, presided.

THE N. Y. State Convention of the Brotherhood of St. Andrew at Utica was well attended by 200 delegates, and the programme as published was followed. The Rev. W. W. Bellinger delivered a stirring charge and the venerable Bishop Huntington delivered a most thoughtful sermon with remarkable vigor. A large number attended the devotional service Saturday evening and the corporate communion Sunday morning. Mr. F. L. Lyman, president, conducted the business sessions and various conferences were held under different leaders.

## CENTRAL PENNSYLVANIA.

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

## Service in Memory of Dr. Angell—New Property at Steelton.

A MEMORIAL service was held recently at St. Stephen's Church, Harrisburg, in memory of the late Rev. Dr. Thos. B. Angell, who was for 11 years rector of the parish and died in Jan. last. After evening prayer a memorial sermon was preached by the Rev. Dr. H. L. Jones, an intimate friend of Dr. Angell. Several of the Diocesan clergy were present at the service.

THE parish of Trinity Church, Steelton, has obtained the option on a desirable plot of ground which may be purchased for the erection of a new church, or possibly the present church building may be removed to that location.

## CHICAGO.

WM. E. McLAREN, D.D., D.C.L., Bishop.

CHAS. P. ANDERSON, Bp. Coadj.

## Coming Events—Daughters of the King—City Items—Northeastern Deanery.

ON TRINITY SUNDAY, June 10th, the Rev. B. F. Matrau will celebrate the tenth anniversary of his rectorship of St. Stephen's Church, Englewood. Bishop McLaren will preach at the 10:30 a.m. service on that day, and the Rev. Dr. Arthur W. Little, rector of St. Mark's Church, Engleton, will be the evening preacher. During the ten years, Mr. Matrau has had 376 Baptisms, 329 Confirmations, 92 Marriages, and 201 funerals. During his rectorship the parish has purchased the lots at the corner of Stewart Ave. and



North Normal Parkway, and erected thereon a plain, dignified stone church with a seating capacity of 800. The parish is composed exclusively of people of very limited means, but they are earnest, zealous, and loyal Churchmen, and the rector is happy in his work.

ON THE evening of Sunday May 27th, a special service for boys will be held at St. Andrew's Church, when there will be an initiation of members of the junior branch of the Brotherhood of St. Andrew. The rector, the Rev. Wm. C. DeWitt, will preach a special sermon to boys.

THE quarterly assembly of the Daughters of the King, of the Diocese of Chicago, was held at Holy Trinity on the evening of May 17th. While the daily employment of most of the members of Holy Trinity necessitated a change from the usual morning to an evening meeting, that change also gave to many in other chapters an opportunity of attending for the first time a local assembly. About 70 were in attendance. The preacher was the Rev. John Ericsson, assistant minister of Grace Church. One of the most suggestive features of the evening was the presence of the recently organized junior chapter of Grace parish—the No. 1 of the Diocese. A statement of what these young girls had done was proof of the wisdom of getting young school girls interested in the duties and responsibilities of the order.

THE regular fortnightly meeting of the Round Table was held in the library of the Cathedral parish house on Monday morning. A paper was read by the Rev. W. C. De Witt, the subject being "Pastoral Visiting."

THE quarterly meeting of the Northeastern Deanery was held at Emmanuel parish, La Grange, on Tuesday, May 15th. There was a celebration of the Holy Communion at 10:30 A. M., celebrant, the Rev. Chas. Scadding, rector of the parish; assisted by the Dean, Rev. Dr. Clinton Locke. The business session was held in the parish house, and the chief matter of importance attended to was the financial position of the Church Home for the Aged. The trustees reported that it was not in a satisfactory condition financially, there being an arrearage of interest of \$250, which amount was subscribed by the clergy present. A committee, consisting of the Rev. Dr. Rushton, the Rev. Dr. Little, the Rev. E. M. Stires, and the Rev. F. Du Moulin, was appointed to confer with the trustees with a view to further enlisting the interest of the laity in the Home. A determined effort will be made to extricate the Home from its financial difficulties. The subject of discussion was a paper by the Rev. J. H. Edwards upon "The Use and Abuse of Parochial Organizations." Lunch was provided by the ladies of the parish, and added interest was lent the day by the fact that the Chicago Clerics were the guests of Mrs. Scadding at the rectory. The members of the Deanery and the members of the Clerics lunched together and afterwards listened to speeches by the Bishop Co-adjutor, the Dean, and the Rev. T. A. Snively. Thirty members of the Clerics were present.

ON WEDNESDAY last a reception was given to Bishop Anderson in the parish house of St. Peter's Church. Notwithstanding the inclemency of the weather, there was a large attendance.

THE death of Colonel George H. Harlow on the 17th of May removes from the Diocese a devoted Churchman, an earnest worker, and for years a prominent member of the Diocesan Convention of Chicago. He held the office of Secretary of State during two administrations and lived for several years in Springfield, but wherever he went his Church activities were never relaxed. While in Chicago he was identified with St. Mark's, and St. Paul's parishes. His death occurred in Highland Park, and the funeral services were held at his late residence in that place.

#### WASHINGTON.

H. Y. SATTERLEE, D.D., LL.D., Bishop.  
**Reception to Missionaries—The Clericus.**

ON SATURDAY, May 12th, the Bishop gave a reception at the episcopal residence, when all the clergy of the Diocese were invited to meet the Rev. C. T. Wilson, missionary among the Mohammedans, and Mr. Stock, of the C. M. S., and hear them speak. The former told of his experiences in Uganda, and gave an excellent description of the place; the latter spoke entirely on missions, and showed the clergy what could be their share in forming the mission field.

THE Clericus met at the rectory, Rock Creek parish, when the Rev. Edward M. Mott, of the Church of the Advent, Le Droit Park, read an essay on Manners. The attendance was about thirty.

#### COLORADO.

JOHN FRANKLIN SPALDING, D.D., Bishop.  
**Several Events Forecasted.**

SEVERAL events are arranged for the week beginning Sunday, June 3rd, at Denver. On that day the baccalaureate sermon to the students of Wolfe Hall, will be delivered at St. Mark's Church at 11 o'clock by the Rev. C. Ernest Smith, D.D., of Baltimore. Class Day exercises at Wolfe Hall will be held at 10:30 and diplomas will be awarded at the Cathedral at 4 o'clock. The Woman's Auxiliary will meet Tuesday, and the annual conference of the Brotherhood of St. Andrew will be held on the afternoon of the same day at St. Mark's Church. The Diocesan Council opens on Wednesday with the Holy Communion at the Cathedral at 10 o'clock, when the sermon will be preached by the Rev. C. Y. Grimes. The business sessions will be held at Wolfe Hall, and in the evening of the first day there will be a missionary meeting at the Cathedral. The Council is expected to close on Thursday, and on the evening of that day there will be a public reception to Bishop and Mrs. Spalding, the clergy, delegates, and friends of the convention. At the reception will be shown pictures illustrating missionary life in Japan and among the colored people in this country. The Commencement Exercises of Jarvis Hall will be held May 27th and 29th.

#### CONNECTICUT.

C. B. BREWSTER, D.D., Bishop.  
**Closing of the Berkeley Divinity School—Death of Rev. H. C. Randall.**

THE Alumni Association of the Berkeley Divinity School will meet in the Library Building of the Seminary for the annual service on the evening of Tuesday, June 5th, when a sermon will be preached by Dean Hodges of Cambridge. At the close of the service, the conferring of degrees and presentation of certificates to the members of the graduating class will take place. The Alumni will hold a social gathering later in the evening. On Wednesday, after an early celebration at 7, followed by morning prayer at 8:30, the Alumni Association will meet at 9, and the ordination of candidates from the Divinity School will be held in the Church of the Holy Trinity at 11 o'clock, the sermon being preached by the Rev. Richard H. Nelson, of the class of 1883. The Dean will give a reception to the Alumni and other visitors in the Library from 3:30 to 5 o'clock. Evening prayer will be said in the chapel at 5:30.

THE death of the Rev. H. C. Randall, a retired priest of the Diocese, occurred at Meriden on Sunday, May 13th. Mr. Randall was a native of Stonington, Conn., and was ordained by Bishop Williams to the diaconate in 1857 and to the priesthood in 1859. He was rector in succession of the parishes at Pomfret, Conn., Houghton, Mich., Homer, Mich., Central Village, Conn., Marbledale, Conn., Oak Hill, N. Y., North Guilford, Conn., again at Pomfret, Conn., and Essex, Conn., retiring from the latter charge in 1895.

#### EAST CAROLINA.

A. A. WATSON, D.D., Bishop.  
**Old Church at Brunswick.**

THROUGH the action of the Bishop of the Diocese, the North Carolina society of the Colonial Dames of America have become custodians of the property and ruins of the old St. Philip's Church, Brunswick. The society celebrated the 175th anniversary of the founding of this church on May 1st with a special service and historical paper, and special historical address. The old churchyard contains the graves of many of the founders of North Carolina families, the last interment being that of Mrs. John Lord, the great-grandmother of the wife of Bishop Watson, buried in 1847.

#### EASTON.

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

#### Progress at Trappe.

THE Rev. David Howard, rector of St. Paul's Church, Trappe, received an invitation to go to Phoenixville, Pa., to look over the parish, with a view of accepting a call to the rectorship. Mr. Howard will not, however, consider the invitation but will remain as the rector of St. Paul's. Repairs will shortly be begun to the church. It has been found that some of the joists under the floor are weak, and it may be necessary to take up the whole floor. While the work is going on, the chancel will be completely re-arranged. The front pew on each side will be removed and the platform extended out in front and on the side. Three pews will be arranged on either side of the platform to accommodate the chorister boys and girls which Mr. Howard will introduce. He was unable to secure a sufficient number of boys alone, and so decided to take the girls. He already has 23 in training, and expects to increase the number to 30. He will then use the full choral service.

#### KENTUCKY.

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

#### Arrangements for Missionary Council—Post-Convention Meetings.

AT A meeting of the clerical members of the Convocation of Asheville a future meeting was planned to which the laity are to be invited. The object of this meeting is to appoint committees to arrange for the work of the Missionary Council to be held in Louisville in October.

THE Convention of 1900 was closed by two largely attended meetings on Sunday, first of the Sunday Schools at 4 p.m., at which the Bishop delivered a happy address, and the second in the evening, when Bishop Dudley gave his last solemn words of advice and counsel to his brethren of the clergy and of the laity.

#### LEXINGTON.

LEWIS W. BURTON, D.D., Bishop.

#### Change in Place of Diocesan Council.

THE diocesan Council which has been arranged to meet in Paris on May 30th, will meet instead at Lexington, owing to the prevalence of smallpox at the former place.

#### LONG ISLAND.

A. N. LITTLEJOHN, D.D., LL.D., D.C.L., Bishop.

#### Memorial for Whitestone.

A MEMORIAL, probably taking the form of a chancel window, is to be erected at Grace Church, Whitestone, in memory of the late Dr. Edward Bleecker, who for several years was warden of the parish.

#### MARYLAND.

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

#### Catonsville—Reception to Mr. Falkner—Chester-town—Dr. Grammer before the Methodists.

ON THURSDAY May 10th the Bishop made an address before a women's missionary meet-



ing in the parish hall connected with St. Timothy's Church, Catonsville (the Rev. Percy Foster Hall, rector). After the meeting Bishop and Mrs. Paret were entertained at the church rectory by Rev. and Mrs. Hall, where the members of the congregation met the Bishop and his wife.

A RECEPTION was tendered the new rector of St. Peter's, Baltimore, the Rev. Wm. Howard Falkner, on Thursday night, May 17th, in the Sunday School rooms of the church by members of the vestry, members of the Brotherhood of St. Andrew, and the other societies of the church.

THE ladies of Emmanuel Church at Chestertown are having running vines planted around the church building.

AT THE meeting of the Baltimore conference Itinerants' Club, held at Grace M. E. Church, May 15, an address was made by the Rev. Dr. Julius E. Grammer, of Trinity Church, on "The Perils of the Methodist Church." One of the greatest dangers that confronts the Methodist Church, Dr. Grammer said, was the laxity of its members. This characteristic, he thought, was becoming more pronounced. He also stated that there was too much preaching of politics from the pulpit. "I believe," said Dr. Grammer, "that the greatest political party in the United States to-day is the Methodist Church." It was voted that Dr. Grammer's paper be published in the church paper.

#### MILWAUKEE.

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

**Bequest for St. Andrew's, Milwaukee—Death of Dr. B. A. Brown.**

AT ST. ANDREW'S CHURCH, Milwaukee, a bequest has been received from the estate of Mrs. E. Clarke by means of which new oak pews will be placed in the church, to correspond with pews now placed in the choir.

THE Rev. Belno A. Brown, M.D., who had resided in this city for a number of years, died at Kalamazoo, Mich, on May 12th. Dr. Brown had recently accepted an appointment to a chair at the University of the South, in Sewanee, Tenn., but had gone to his old home at Kalamazoo before entering upon his new duties, and died there after an illness of three weeks. The funeral services were conducted by the Rev. Dr. Wilkinson of Grand Haven.

#### MINNESOTA.

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

**St. Paul Items—Minneapolis—Daughters of the King—Seabury Div. School.**

THE Rev. Dr. Wright, rector of St. Paul's Church, St. Paul, who has been spending a year abroad, is expected to return some time during August. He was in Rome when last heard from.

THE St. Paul Board of City Missions held its quarterly meeting at Christ Church Guild Hall May 14th. The meeting was largely attended. Reports from the Visiting Committees to the outlying missions was very gratifying indeed, evidencing substantial growth and encouragement. The Treasurer reported the finances to be in a better condition than ever before.

MR. EDWARD E. TARBOX, who was so seriously injured in the Hotel Helene, Chicago, fire last week, was the organist in Christ Church, St. Paul, for several years, before taking up his residence in Chicago.

THE Inter-parochial Missions Class, of Minneapolis, held its last meeting for the season at Knickerbacker Hall, Gethsemane Church. The programme included the reading of letters from Mrs. Whipple, wife of Maj. Whipple, in Porto Rico; a talk on Mexico by Mrs. W. C. Kent; a letter from Dr. Denton, in China, read by Mrs. Van Ethen; a review of the Ecumenical Council by

Mrs. Hector Baxter. The meetings next fall will open in St. Mark's Church.

THE invitation of the rector of Gethsemane to the men for an "Informal" brought together a large number of the parishioners. The rector gave them a very interesting talk on "Paris." Afterwards refreshments were served and a social hour well spent discussing the topics of the day. Dr. Faude has gone to New York for a two weeks' vacation and a well-earned respite.

THE Annual Diocesan Convention of the Daughters of the King was held in St. Mark's Church, Minneapolis, May 11th and 12th. The proceedings opened with evensong Friday evening. Rev. T. W. MacLean, rector, in a short appropriate address, welcomed the delegates. Bishop Whipple followed by an inspiring and helpful address on the Work of the Organization, after which he confirmed a supplementary class presented by the rector. Saturday morning, Holy Communion was celebrated at 8 A. M., the rector being the celebrant. At 10 the business meeting opened with a short service and the singing of the hymn composed especially for the Order by the Rev. F. T. Webb, D.D., of St. Paul's, Minneapolis. Thirty delegates responded to the roll call and a large number of visiting Daughters were present. Only one Chapter reported raising money through entertainments, the rest reported all monies raised by direct giving. Election of officers for the ensuing year resulted as follows: President, Mrs. F. T. Webb, Minneapolis; Vice-President, Miss Weston, Faribault; Recording Secretary and Treasurer, Mrs. L. E. Weitzel, Minneapolis; Corresponding Secretary, Mrs. Isaac Houlgate, Minneapolis. Mrs. C. H. Crouse, delegate to the general convention at Atlanta, November last, gave a very interesting address upon her impres-

sions of the convention. Miss Mona Case, of Minneapolis, was elected delegate to the general convention at Pittsburgh, November next.

After the close of the business session Miss Borland, House Mother of the Deaconess' Home, St. Paul, read an excellent and instructive paper on the Origin and Place of the Deaconess in the Church. Miss Weedensee (Deaconess) followed with a paper on the Practical Work of a Deaconess and the Students' Course at the St. Paul Home. Both papers were carefully prepared and highly appreciated by all present. The convention was brought to a close with a reception in the Guild rooms.

The next annual meeting will be held in the beautiful little city of Owatonna, May, 1901.

SEABURY Divinity School has its commencement on Tuesday, June 5th. The baccalaureate sermon will be preached by the Rt. Rev. Samuel C. Edsall, D.D., Bishop of North Dakota. A senior class of nine men will go out to reinforce the missionary ranks of the ministry. Of this number one is an Indian. Three will work in Minnesota, and six will be scattered over the Northwest. In recent prize contests the Warden's prize for "Knowledge of the language and contents of the English Bible" was won by F. A. McElwain, B.A., of West Missouri, and the Edward Clark Bill Prize was won by C. A. Thomas, of Michigan City. Bishop Whipple's renewed health has given the school an extra number of most instructive and interesting lectures on Pastoral Theology.

THE rector of the Church of the Good Shepherd, St. Paul, announces a series of Sunday evening lectures to "the people," whom he describes as "that seven-eighths of the population who own less than the remain-

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ing one-eighth," on the several Sunday nights beginning May 13th, as follows: Labor and Life, William W. Folwell, LL.D., the University of Minnesota; The Lord Jesus Christ and the Laboring Man, the Rev. William Wilkinson, Dual City Missioner; Light beyond our Light, George C. Cochran, LL.D., Minneapolis Journal; Christian Socialism, William C. Pope, Member of C. S. U., C. A. I. L., S. R. U.; My Brother's Keeper, the Rt. Rev. H. B. Whipple, D.D., LL.D., Bishop of Minnesota; and The Inequality of the Wage System and Its Remedy, the Rev. Prof. W. P. Ten Broeck, Seabury Hall, Faribault.

**MISSOURI.**

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

**Woman's Auxiliary.**

THE annual meeting of the Woman's Auxiliary was held on Friday, May 18th, in the Schyler Memorial Building, St. Louis, the business session being preceded by the Holy Communion. The attendance was large and the meeting very interesting. The Secretary, in her annual report, feelingly referred to the death of Mrs. Tuttle, who had for many years been the President of the Auxiliary. The report showed that during the past year there had been received in cash the sum of \$4,724.77 and that boxes valued at \$1,426.79 had been sent to various places. Of the cash received, \$1,000 had been given to the support of St. Stephen's Mission, St. Louis, a work of vast importance and helpfulness among the poor under the efficient care of the Rev. Gustavus Tuckerman. Appeals were made for the work in the island of Cuba, for Rolla, Mo., and for Oklahoma, and the sums following were pledged: Cuba, \$103; Rolla, \$100, and Oklahoma, \$93. The following officers were elected: President, Mrs. E. C. Simmons; Vice President, Miss Rebekah Parker; Secretary, Miss Mary Triplett; Treasurer, Mrs. T. Ewing White.

**NEW JERSEY.**

JOHN SCARBOROUGH, D.D., Bishop.

**Bequest for Widows' and Orphans' Fund—Death of Rev. Wm. E. Wright.**

THE will of the late Rev. Gustavus M. Murray, of Haddonfield, N. J., which was admitted to record, devised \$6,000 to the trustees of the fund for the Widows and Orphans of the Clergy of the Protestant Episcopal Church in the Diocese of New Jersey, to constitute a memorial fund.

THE death of the Rev. William Edgar White, rector of St. Peter's Church, Freehold, occurred on Thursday, May 17th. Mr. Wright was a native of Newark, and was educated at the University of the City of New York. He was ordained in 1883 to the diaconate and to the priesthood in 1884, both being by the present Bishop of New Jersey. He has been rector of Freehold since 1395, having been formerly missionary at Flemington, N. J., rector of St. John's Church, Somerville, Christ Church, Towanda, Pa., and Grace Church, Elmira, N. Y.

**NEW YORK.**

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

**Daughters of the King.**

AT ST. JAMES' CHURCH, Fordham, the Spring Local Assembly of the Order of the Daughters of the King in the Diocese of New York, was held on Saturday, May 19th. The day was an extremely stormy one, the rain falling in torrents with scarcely any cessation from early in the morning until late at night, but in spite of this fact and the many subsequent drawbacks for those chapters remote from that section of the Diocese, nine chapters were represented at the conference by 29 members present. The day began with a celebration of the Holy Communion at 11 o'clock, the rector of St. James', the Rev. C. J. Holt, being celebrant. Luncheon was furnished by St. James' Chapter as the entertainer on this

occasion. The Conference was opened at about two o'clock with prayer offered by the Rev. Mr. Holt. The loss of the late Rev. Dr. Krans of St. Matthew's Church, where the Conference was held in January, was alluded to with expressions of deep regret. Excellent addresses were listened to from the Rev. Messrs. C. J. Holt and R. M. Sherman, Jr. The subject of Mr. Holt's address was The Responsibility involved upon a Daughter of the King by the Vow made, upon her admission into this order. Mr. Sherman's remarks were in relation to the newly organized Junior Branch of the Order, and set forth with much clearness most helpful suggestions as to the formation and conduct of a junior chapter. Mrs. Boone kindly gave an interesting account of Church missionary work in China among the women and girls, that was appreciated the more because of the Daughter of the King missionary who is supported by the Self-denial Week Offering, that constitutes the Lillie Funsten Ward Memorial Fund, the late Miss Ward having also been a Daughter.

A new and important subject considered at this Conference was the possibility of opening at Sing Sing, N. Y., a Vacation House for the Daughters with their friends in the beautiful and pleasantly situated cottages formerly used by the late Rev. Dr. Bradley for the poorer children of St. Agnes'. It was proposed to arrange these cottages for the use of members of the Order from the age of eighteen years and upward, at a nominal rate. As a conclusion could not be reached at this Conference on account of the small number of chapters represented, a resolution was passed appointing the following named committee to prepare a circular to be sent to the various chapters giving full and decisive information regarding the scheme: Miss E. L. Ryerson, Mrs. Holt, and Mrs. Schmerhorn, of St.

**A SCIENTIFIC BREAKFAST.**

Rightly selected food will cure more than half the diseases. Try a scientific and healthy breakfast:—Fruit of some kind, preferably cooked; a dish of Grape-Nuts, with cream; two soft-boiled eggs. Put two eggs in a tin pint cup of boiling water, cover and set off for nine minutes. Whites will then be the consistency of cream and most easily digested. One slice of bread with butter; cup of Postum Cereal Food Coffee.

On that breakfast you can work like a horse and be perfectly nourished until noon. Your nervous troubles, heart palpitation, stomach and bowel troubles, kidney complaints and various other disorders will gradually disappear and firm, solid health will set in.

Why? You have probably been living on poorly selected food, that is food that does not contain the required elements the body needs. That sort of food, and coffee, is the direct or indirect cause of more than half the ills the human body acquires.

Grape-Nuts is a perfectly cooked food, and both that and the Postum Food Coffee contain fine microscopic particles of phosphate of potash obtained in a natural way from the grains of the field and by scientific food experts incorporated into food and drink. That element joins with the albumen in food to make gray matter, which is the filling of the brain cells and the nerve centres all over the human body.

A man or woman thus fed is scientifically fed, and rapidly grows in vigor and vitality, and becomes capable of conducting successfully the affairs of life. To produce a perfect body and a money making brain, the body must have the right kind of food, and the expert food specialist knows how to make it. That is Grape-Nuts and Postum Cereal Food Coffee, produced at the pure food factories of the Postum Cereal Co., Ltd., at Battle Creek, Mich.

**Mellin's Food**

BRAIN development is dependent on bodily condition. A child will not develop mentally in a satisfactory manner if the bodily condition is poor.

Mellin's Food furnishes food which produces a satisfactory and healthy bodily condition; it also contains natural phosphatic salts, by which the brain is made active and strong. With Mellin's Food children the brain is not developed at the expense of the body, neither is the growing condition of the body neglected.

Mellin's Food and fresh milk nourishes the whole infant system and produces healthy, happy infants. It nourishes because Mellin's Food is entirely soluble and digestible, and because it contains the necessary nutritive elements in the proper proportions and in sufficient quantity; every particle of it does its work in nourishing and sustaining the infant system.

I have received the sample of Mellin's Food and also tried it, but it is nothing new to me to see the fine results it produces, as I brought up my children, all of them, five in number, on Mellin's Food, and am glad to recommend it to all mothers as an invaluable food for infants and invalids.

Mrs. M. NEWMARK  
245 E. 103 St., New York, N. Y.

I am sending you a picture of our baby Ruth, who we think is a pretty good specimen of a Mellin's Food baby. Until she was three weeks old she was very small and did not seem to gain at all. Then we commenced to give her your food, and she at once began to thrive, and has been perfectly healthy ever since. She is now ten months old. I certainly think that Mellin's Food saved her life and I can recommend it most highly.

Mrs. C. P. AUSTIN  
Gardiner, Maine

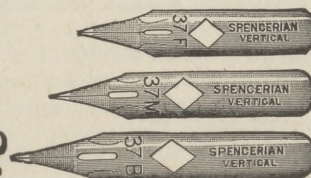
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**Spencerian Pens**

New Series No. 37.

See  
That  
Hole?



Insert a pencil to jerk the pen from holder. Prevents ink flowing back and soiling fingers. Samples on receipt of return postage. Ask for 37.

SPENCERIAN PEN CO., New York, N. Y.

**IF YOU HAVE  
Rheumatism**

and drugs and doctors fail to cure you write to me, and I will send you free a trial package of a simple remedy, which cured me and thousands of others, among them cases of over 50 years' standing. This is no humbug or deception but an honest remedy that you can test without spending a cent. It recently cured a lady who had been an invalid for 52 years. Address JOHN A. SMITH, 605 Germania Bldg., Milwaukee, Wis.

**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

Published by THE YOUNG CHURCHMAN CO., Milwaukee.



James', Mrs. Allman, of St. Agnes', Mrs. Warner, of Trinity (Morrisania), and the Misses Morand and Martin, of St. Augustine's and the Church of the Heavenly Rest Chapters, respectively.

#### NORTH DAKOTA.

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

##### Missionary Travels of the Bishop.

BISHOP EDSALL spent May 2d to 11th among the missions under the charge of the Rev. E. W. Burleson. He was at St. John's, Larimore, on Wednesday, the 2d, where the rectory purchased last June for \$800 has, by additions and improvements, reached the value of \$1,000. Then a 13-mile drive to St. James', Northwood, where the mission is greatly aided by the vested choir under the care of Mr. and Mrs. S. C. Lough. Friday, 7 miles to Arvilla, the Bishop preaching in the Presbyterian chapel. Saturday, 33 miles to the southern mission of the parish, Mayville, taking St. James' choir along. There was a large attendance at the early Eucharist, as also at the services at 11, 4, and 8, many people being unable to find room in Calvary Church at the evening service. Monday, 110 miles to the northern limit at Langdon. Service was held in the Presbyterian chapel, one child baptized and three persons confirmed. The Bishop approved the immediate erection of the chapel of the Holy Spirit upon lots recently donated, and promised aid. Sunday, three baptisms and three confirmations, the service being in the M. E. chapel. Wednesday, 8 confirmed in the Baptist chapel at Park River, which the mission has rented for a year. It is hoped that we may build our own chapel here this summer. Thursday and Friday, evening prayer, Baptism and Eucharist in the M. E. chapel at Inkster, where a Sunday School and lay service have been organized. This field reports 30 Baptisms since August, and almost as many more are promised before Convocation. There is great need of another priest in this district, 40x150 miles, where there is only need of adequate care to insure most satisfactory results.

#### OKLAHOMA AND INDIAN TERRITORY

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

##### Progress at Durant.

MONTHLY services have been held in the frontier town of Durant, I. T., for over a year, in a church kindly lent for the purpose by the Methodists. At last a small church is being erected and more frequent services will be attempted. The congregation, which is at present small but earnest, is unique in being composed almost entirely of young unmarried men. The work is somewhat handicapped by the fact that the nearest missionary lives at a distance of forty miles, thus making frequent services and pastoral work almost impossible. This will be one of the largest cities in the territory when the country is opened up, and the Church should get an immediate footing.

#### PENNSYLVANIA.

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

##### New Rectories—Progress at St. Mark's—Death of a Layman—St. Timothy's Hospital.

IT IS announced that plans are being considered for the erection, during the coming summer, of a rectory for St. Paul's Memorial Church, Overbrook Farms, Philadelphia.

A NEW rectory for St. John's Church, Lower Merion, is being erected, ground having recently been broken for the same. It is to cost \$10,000, and is the gift of a parishioner.

IN THE Year Book of St. Mark's Church, Philadelphia, just issued, the Rev. Dr. A. G. Mortimer, rector, reports that not only has the income, for the fifth time, exceeded \$50,000, but is the largest so far received; and

has been derived from natural and ordinary sources. Mortgages have been paid off, and a sum of \$15,000 has been invested in the Jubilee Endowment Fund. The last installment of \$6,000 has been paid on the building of St. Mary's mission; and on the school mortgage, \$1,000 has been likewise paid, leaving a balance of only \$3,000 due. Among the gifts received during the year were the splendid chalice (described in THE LIVING CHURCH April 28th); and a Byzantine pulpit and font for St. Mary's Chapel.

AT THE regular meeting of the Clerical Brotherhood, held at the Church House, Philadelphia, on Monday, 14th inst., the Rev. N. S. Thomas made an address on "A Glimpse of Life in Cambridge."

THE death of Alexander E. Outerbridge, Sr., one of the oldest residents of Germantown, occurred on Monday night, 14th inst., in his 84th year. He was a native of Bermuda, but came to this country while yet a young man. He was engaged in the shipping business, and naturally felt an interest in all those "who go down to the sea in ships," and so became one of the original founders of "The Churchmen's Missionary Association for Seamen of the Port of Philadelphia," whose floating Church of the Redeemer was anchored for several years at Dock Street wharf in that city. He was for many years a vestryman of old St. Peter's Church, and when the late Bishop Odenheimer was incumbent of that parish, he was rector's warden. He was also associated with the late John Welsh in relief work in the northeastern section of the city. For the past twenty-five years, owing to rheumatism, he has lived in retirement.

THE Rev. S. P. Keeling, rector of the Church of the Atonement, Morton, has been invited to preach the sermon before the Alumni of the Philadelphia Divinity School, at their annual reunion, June 5th.

ST. TIMOTHY'S HOSPITAL and House of Mercy, Roxborough, is the only institution of that kind in the northwestern section of the city; and though distinctly a Church organization, receives pecuniary and other assistance from denominational congregations in both Roxborough and Manayunk. Some three years ago the Nugent memorial operating room was erected at a cost of \$10,000.

### Hard to Break.

BUT THE COFFEE HABIT CAN BE PUT OFF.

"I was a coffee user from early childhood, but it finally made me so nervous that I spent a great many sleepless nights, starting at every sound I heard and suffering with a continual dull headache. My hands trembled, and I was also troubled with shortness of breath and palpitation of the heart. The whole system showed a poisoned condition, and I was told to leave off coffee, for that was the cause of it. I was unable to break myself of the habit until some one induced me to try Postum Food Coffee.

"The first trial, the Food Coffee was flat and tasteless, and I thought it was horrid stuff, but my friend urged me to try again and let it boil longer. This time I had a very delightful beverage, and have been enjoying it ever since, and am now in a very greatly improved condition of health.

"My brother is also using Postum instead of coffee, and a friend of ours, Mr. W., who was a great coffee user, found himself growing more and more nervous, and was troubled at times with dizzy spells. His wife suffered with nausea and indigestion, also from coffee. They left it off, and have been using Postum Food Coffee for some time, and are now in a perfect condition of health." Grace C. M., Cuyahoga Falls, Ohio.

Put a piece of butter the size of two peas in the pot, to prevent it boiling over.

### THE VALUE OF CHARCOAL.

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

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

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

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

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

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

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

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

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

### In the Lake Country.

of Northern Illinois, Wisconsin, Minnesota, and Michigan, there are hundreds of the most charming Summer Resorts awaiting the arrival of thousands of tourists from the South and East.

Among the list of near-by places are Fox Lake, Delavan, Lauderdale, Waukesha, Oconomowoc, Palmyra, The Dells at Kilbourn, Elkhart, and Madison, while a little further off are Minocqua, Star Lake, Frontenac, White Bear, Minnetonka, and Marquette on Lake Superior.

For pamphlet of "Summer Homes for 1900," or for copy of our handsome 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.

#### ONE NIGHT TO DENVER.

Via Chicago, Union Pacific & North-Western Line. "Colorado Special" leaves at 10:00 every morning, arriving Denver 1:20 the next afternoon, Colorado Springs and Manitou same evening. No change of Cars. All meals in Dining Cars "a la carte." Another fast train 10:30 P. M. For tickets and reservations, apply to Chicago & North-Western R'y Ticket Office, 212 Clark St., or Wells St. Station.

NOTHING better than good fresh milk for the baby if it agrees with him—that's a large if. Add Mellin's Food to the milk and there will be no if. Mellin's Food makes milk like mother's milk and makes it agree with the baby.

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Kenosha, Wis. A sanitarium of the highest grade for the better class of people. Luxurious accommodations; spacious grounds (75 acres); cool summers; Lake Michigan views and breezes; best sanitary conditions for the sick or well. Send for illustrated prospectus.



the gift of a member of the Roman Catholic Church. Only the other day mention was made in these columns of a new ambulance, seven-tenths of its cost being paid for by Baptist women; and the Junior League of the Ridge Avenue Methodist congregation, recently gave an entertainment, the proceeds going to the children's ward. A new four-story building of brick and iron will shortly be commenced, as an addition to St. Trinity's Hospital.

**RHODE ISLAND.**

THOS. M. CLARK, D.D., LL.D., Bishop.  
WM. N. McVICKAR, D.D., Bp. Coadj.

**Death of Harold Brown.**

FOLLOWING the death of his brother, John Nicholas Brown, the death is now announced of Mr. Harold Brown, of Newport, which occurred on the night of Thursday, May 10th, at the Hotel Netherland in New York. These two brothers were both multi-millionaires and were prominent in the Church, which has received many benefactions from both of them. Harold Brown was two years younger than his brother, and a few years ago made a gift of \$100,000 to the D. and F. Missionary Society, as a special fund for the partial endowment of Dioceses, which might be erected out of Missionary Jurisdictions. The family is one that for several generations has been prominent for its public benefactions. The great grandfather, Nicholas Brown, gave so liberally to Brown University that his name was given to the institution, which had formerly been Rhode Island College. The library of the University was the gift of John Carter Brown, father of the lately deceased. By the death of the two brothers the only surviving male member of the family in that branch, is a three months' old son of John Nicholas Brown, who bears his father's name.

**SOUTHERN VIRGINIA.**

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

**Convocation at Suffolk—Ordination and Visitation at Bristol—Church Consecrated at Saltville—Neighboring Points.**

THE Norfolk Convocation gathered at Suffolk on May 1st. It was expected that the opening sermon would be preached by the Rev. F. G. Scott, but owing to the illness of the latter, his place was taken by the Rev. C. E. Woodson, rector of St. Peter's, Norfolk. In the evening an address was delivered by the Rev. A. C. Thomson. The Convocation and the Sunday School Institute remained in session for three days.

BEGINNING on Friday, May 11th, Bishop Randolph spent several days in visitations in the vicinity of Bristol. He confirmed a class at Immanuel Church on Friday, noting the excellent work by the deacon in charge, the Rev. T. S. Russell. Next morning, Mr. Russell was advanced to the priesthood, as noted on the appropriate page.

It was a great pleasure to the Bristol people to have Mr. Russell advanced to the priesthood in his own church.

On Monday morning, the Bishop consecrated St. Paul's Church at Saltville. The church was beautifully decorated for the occasion in wild flowers, maiden hair ferns, etc., gathered from the mountains near by. This was a great occasion for the few faithful people at this place who have labored so hard that the church might be consecrated. The Rev. J. S. Alfriend, sometime rector of Saltville, was preacher. The Rev. T. S. Russell read morning prayer, and the Rev. R. E. Boykin, rector, read the sentence of consecration. All the clergy wore white stoles. After consecration of the church, the Bishop confirmed a class of 5. This church has done splendid work in the last year. A new fence has just been put around the church, and it has been otherwise improved. It is an important mission point. The Matheison Alkali Works being situated here, affords a field for useful labor among the many hundred work-

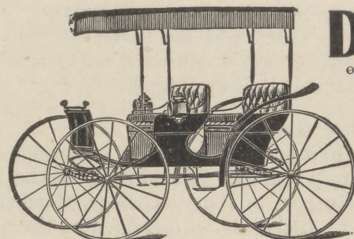
- ARMSTRONG & McKELVY Pittsburgh.
- BEYMER-BAUMAN Pittsburgh.
- DAVIS-CHAMBERS Pittsburgh.
- FAHNESTOCK Pittsburgh.
- ANCHOR } Cincinnati.
- ECKSTEIN }
- ATLANTIC }
- BRADLEY } New York.
- BROOKLYN }
- JEWETT }
- ULSTER }
- UNION }
- SOUTHERN } Chicago.
- SHIPMAN }
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- MISSOURI } St. Louis.
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**FREE** For colors use National Lead Company's Pure White Lead Tinting Colors. Any shade desired is readily obtained. Pamphlet giving full information and showing samples of Colors, also pamphlet entitled "Uncle Sam's Experience With Paints" forwarded upon application.

National Lead Co., 100 William Street, New York.



No. 606—Canopy-Top Surrey, with side curtains, fenders, lamps, storm apron, sun shade and pole or shafts. Price, \$63. As good as sells for \$35 more.

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on an inferior vehicle or harness. Your life and that of your family depends upon their quality and reliability. You can't tell very much about the quality of a vehicle by simply looking at it. The paint and varnish effectually hides the quality of material. Vehicles must be bought largely on faith—faith in the honesty of the manufacturer.

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but have been selling vehicles and harness direct to consumers for twenty-seven years. In fact we are the largest manufacturers of vehicles and harness in the world selling to the consumer exclusively. These facts speak volumes for the quality of our goods and our method of doing business. You take no chances; we ship our vehicles and harness anywhere for examination and guarantee everything. Send for our large illustrated catalogue before buying. IT'S FREE.



No. 75—Single collar and hame harness, with nickel trimmings. Price, \$14. Good as usually sells for \$20.

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**IMPORTANT CHANGE OF TIME ON THE NICKEL PLATE ROAD.**

Daily twenty-seven-hour through service has been inaugurated between Chicago and New York, leaving the Van Buren Street Passenger Station, Chicago, at 3:30 P. M., arriving at New York at 7:25 P. M. on the following day.

Standard New York and Boston Express leaves Chicago at 10:35 A. M. daily, instead of 10:20, as formerly, with through cars to New York and Boston, arriving at either city early the following afternoon.

Night Express leaves Chicago daily at 10:30 P. M., for New York and Boston, arriving at either city early the second morning.

Courteous colored porters are in charge of day coaches, to look after the comfort of passengers, especially ladies traveling alone. Dining car on all day trains from Chicago, on which the service is unexcelled and at popular prices.

Mr. J. Y. Calahan, General Agent, 111 Adams St., Chicago, will have pleasure in giving all detailed information as to rates and trains.

Chicago Passenger Station, Van Buren St. and Pacific Ave., on the Elevated Loop. City Ticket Offices, 111 Adams St., Telephone 2057 Central; and Union Ticket Office, Auditorium Annex, Telephone 608 Harrison.

men, as the rector does not confine his labors to his own people, but ministers to these laborers and to all others who need his services.

The Bishop and clergy were entertained at luncheon by Mr. and Mrs. James Barnes. Monday night, the Bishop preached at Glade Spring. On Tuesday, the Bishop visited St. Thomas' Church, Abingdon, preaching a very able sermon, and confirming a class of four, presented by the rector, the Rev. R. E. Boykin, the Rev. T. S. Russell reading morning prayer. The church has been greatly improved, having been newly painted and roofed, and otherwise as to chancel furniture, etc., and the chapel and parish building have been newly roofed within the year, and painted inside. The offering at Easter was \$127. It is a great delight to this parish to be able to report itself to the Church at large as entirely free from debt. This is true also of the Saltville church, and we are now looking forward with great pleasure to the Convocation of South-Western Va. meeting here some time in June. This is one of the largest and strongest Convocations in the state of Virginia.

**THE GIRLS' FRIENDLY MAGAZINE.....**

A Paper for all Girls, is the organ of the Girls' Friendly Society in America. It contains stories by known writers, a monthly record of Current Events, papers on timely topics, Bible lessons, letters from Members giving doings in Branches, a column of Riddles, poetical selections and Book Reviews. It is published at the low price of twenty-five cents a year; subscriptions may begin at any time. Send 25 cts. with your name and address to the Business Manager,

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**WORCESTER CORSETS**—Sold by leading dealers everywhere. Send for our Illustrated Catalogue. Worcester Corset Co. Worcester, Mass. Chicago, Ill.

**AN OPPORTUNITY TO VISIT THE EAST** Pleasantly and economically is afforded by the tourist tickets on sale via the Lake Shore & Michigan Southern Railway on and after June 1st. Chautauqua Lake, Niagara Falls, St. Lawrence River, White Mountains, and the Atlantic Coast resorts are among the more important points reached. Summer edition of "Book of Trains," showing specimen tours, will be of interest in arranging for your trip. Sent free on application to F. M. Byron, G. W. A., Room 34 Station Bldg., Chicago. City Ticket Office, 180 Clark St., Chicago. The new twenty-six hour Boston train is now in service.





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a thin coating of refined

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| SCENIC<br>ROUTE<br>Leaves | { | BOSTON      | EVERY WEDNESDAY |
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|                           |   | SAINT PAUL  | THURSDAY        |
|                           |   | KANSAS CITY | FRIDAY          |
|                           |   | OMAHA       | FRIDAY          |

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|                             |   | KANSAS CITY | WEDNESDAY     |
|                             |   | DES MOINES  | WEDNESDAY     |
|                             |   | OMAHA       | WEDNESDAY     |

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1047 (Multiscript), 1065, 1066, 1067.

Court-House Pens—1064, 1065, 1066, and others.

**PENS**

**CANADA.**

*Diocese of Nova Scotia.*

THE 150th anniversary of St. Paul's  
Church, Halifax, is to be celebrated this year  
by enlarging and improving the parochial  
and Sunday School Hall. The cost will be  
about \$15,000 and \$10,000 has been already  
subscribed. No debt is to be incurred for the  
improvements.

*Diocese of Ontario.*

THE reports read at the meeting of Fron-  
tenac rural deanery, held in Kingston, May  
9th, of the various parishes were encouraging.  
Rural Dean Carey has been appointed Arch-  
deacon of the western portion of the Diocese.

*Diocese of Montreal.*

BISHOP BOND held a Confirmation in the  
Cathedral, Montreal, May 13th. Canon Ed-  
monds, of Exeter Cathedral, England,  
preached at St. George's Church in the morn-  
ing and at the Cathedral in the evening of the  
13th. He also spoke at a meeting held on the  
15th in the interests of the British and For-  
eign Bible Society, at which Bishop Bond pre-  
sided. Canon Edmonds was engaged in mis-  
sion work in India for many years. In his  
address he mentioned the fact that four mil-  
lion copies of the Bible were sent each year  
to the ends of the earth by the Society.

*Diocese of Quebec.*

THE new principal who has been appointed  
to Bishop's College, Lennoxville, is the Rev.  
J. P. Whitney, of King's College, Cambridge,  
England. Bishop Dunn presided at the meet-  
ing of the Central Board of the Church So-  
ciety in Quebec, May 15th, and at the Dio-  
cesan Board, on the 16th.

*Diocese of Athabasca.*

BISHOP YOUNG and wife passed through  
Toronto, on their way back to this Diocese  
from England, the second week in May. The  
Bishop's health is so far improved that he has  
been able to return to his work; which at  
one time it was feared his physicians would  
not allow him to do. The Bishop hopes to be  
able to summon a Synod to meet at Lesser  
Slave Lake this summer, if the difficulties of  
travelling and leaving their missions for the  
needed time, can be met by a sufficient num-  
ber of the clergy.

*Diocese of Rupert's Land.*

THE W. A. of Holy Trinity Church, Win-  
nipeg, gave a reception to two outgoing lady  
missionaries May 7th. Archdeacon Fortin  
presided. One missionary, Miss Wilgress, was  
on her way to Mackenzie River Diocese, to  
work at Mr. Marsh's mission at Hay River;  
the other, Miss White, to act as Matron in  
her brother's school at Fort Vermillion. Both  
ladies were travelling with the Bishop of  
Athabasca and Mrs. Young.

THE Communion Set, sent by St. Paul's  
branch of the W. A., Charlottetown, Prince  
Edward's Island, arrived at the Mission Trail,  
in British Columbia, just in time for the  
Easter celebration. The clergyman in charge  
writes most thankfully, as formerly he had  
only an ordinary platter, cup, and saucer, to  
use for Chalice and Paten.

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