

Miss SV Smiley
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The Living Church

VOL. XXIII.

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No. 5.

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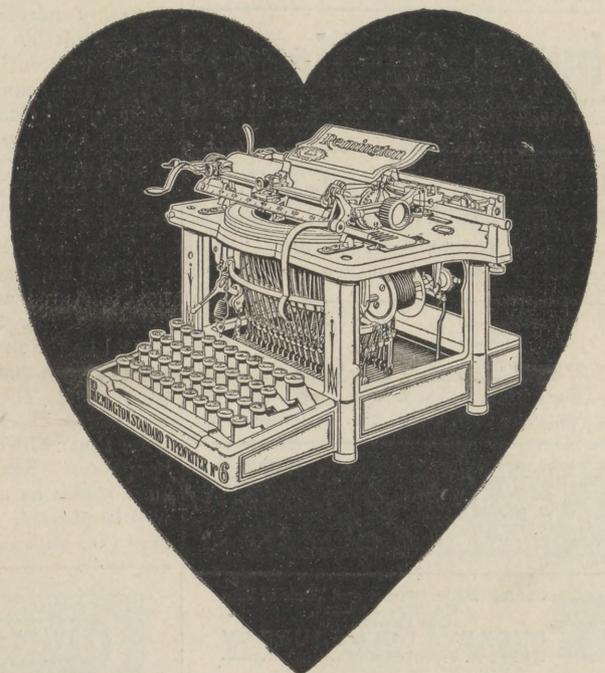
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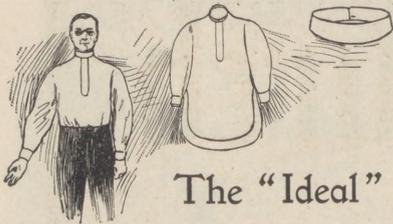
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MILWAUKEE AND CHICAGO, JUNE 2, 1900.

No. 5



News and Notes



FROM South Africa comes the news that the main army of Lord Roberts' crossed the Vaal River, and thus began the invasion of the Transvaal, on the morning of Sunday of this week. The passage to the river was practically without opposition, the British casualties numbering only four. The march was continued northward immediately on the crossing and without delay. Meanwhile General Buller's forces at Newcastle, in the northern part of Natal, on the railroad extending from Ladysmith into the Transvaal, are opposed by a considerable force of the Boers, which is concentrated at Laing's Nek, a mountain fastness near the famous Majuba Hill. Very likely an important battle will be fought near that point in the near future, and it seems hardly likely that Buller's army can make the same advance on the railroad through the mountain passes that Lord Roberts has made further to the westward.

WHEN the Boers attempt to use as precedent the fact that the United States obtained arbitration from Great Britain for the settlement of the Venezuelan controversy, they can only learn that the precedent works exactly the other way. This was a case where it was felt that the Monroe Doctrine was involved in an extension of British claims as to the boundary line between their colony of Guiana and the Republic of Venezuela, which was believed to be unwarranted. If the Monroe Doctrine requires this nation to interpose in such a conflict in the Western hemisphere, it equally imposes upon this government the duty of not interposing in problems relating to the old world. If the United States would not have been justified, and we are quite convinced that such was the case, in interposing for the relief of persecuted Christians in Armenia, it certainly would not be justified in interposing in connection with the unhappy conflict between Great Britain and the Boer Republics in South Africa. If the Monroe Doctrine is appealed to, it must be remembered that it works both ways. It demands that other governments shall not interfere in American questions, and at the same time it effectually prohibits the United States from interfering in Old World controversies.

AN EXPERIMENT was lately made under the auspices of the Royal Society, to determine the effect of the intense cold of liquid air upon the microbe germs of such diseases as typhoid fever, diphtheria, cholera, and the like. It has long been known that such germs are not killed by being exposed to any ordinary cold, and it is now demonstrated by this experiment, that even the intense cold, ranging from 183 to 193 degrees Centigrade, for seven days continuously, failed to injure the microbes to any appreciable extent. In addition to being subjected to the intense cold, there was a tremendous mechanical strain, but without any indications that would warrant an assumption that the dangerous germs were rendered less dangerous.

IN CHINA, the continual rioting ascribed to the Boxers, has again broken out, and the United States has at last taken a hand in the matter by informing the Chinese government that this government expects the society to be thoroughly stamped out, and expects proper guarantees to be given for the maintenance of peace and order in China. This Society called Boxers, is a secret organization of natives, ostensibly with patriotic ends, but practically for the suppression of the Christian religion. They do not ordinarily attack the foreign missionaries, but only Chinese converts, thereby not only rendering it

difficult for foreign governments to intervene in the matter, but also presenting greater difficulties in the way of the extension of the Christian religion than could be presented by the persecution of the missionaries themselves. So far as we have been able to learn, the only instance in which a foreigner has been injured for some time past by the Boxers, is in the case of a missionary of the Church of England named Brooks, who was killed during one of the recent riots. The injury done, however, to the persons and property of native converts, is almost beyond reckoning. To what extent foreign governments are justified in interposing for the protection of Christian subjects of China itself, would be a grave question, were it not that China is already under the practical administration of the various powers of Europe.

ONE of the subjects of speculation in England at the present time, is the possibility of a coalition of political forces between Lord Rosebery, the former Liberal leader, and Mr. Joseph Chamberlain, the present Colonial Secretary. It will be remembered that Mr. Chamberlain calls himself a Liberal Unionist, and holds a place in Lord Salisbury's cabinet rather as a political ally than as a fellow-partisan of the latter in the Conservative party. It was only when Mr. Gladstone outlined the ill-fated scheme for Home Rule in Ireland that Mr. Chamberlain forsook his former chief, and threw his influence toward the Conservative party. In these days when Imperialism is the almost unanimous belief of the English people, and when the federation of the whole British Empire is so popular, it is not strange that Lord Rosebery is restless under the imputation formerly made against the Liberal party, of being "Little Englanders." If the new party should materialize, it would present a much stronger opposition to the party in power than is likely to be presented for many years by the combination of believers in Irish Home Rule, in the disestablishment of the English Church, and of various fads of more or less popularity, which appears to be all that is left at the present time in the Liberal party. Indeed, there are few examples in modern political history of so swift a decadence of a large political party, except where a new party had superseded it on more recent and more important issues, as that presented in the case of the Liberal party since the retirement of Mr. Gladstone from the premiership.

CHINA and Japan have both made vigorous protests against the forcible inoculation of their subjects in San Francisco for the prevention of bubonic plague. Indeed, in the case of Japan, there is some cause for protest. The treaties between the United States and Japan guarantee to the subjects of the latter the same protection and treatment in this country that is granted alike to citizens and aliens. The two Asiatic powers admit that if a general rule was adopted, of requiring the inoculation of all the residents of any locality, there would be no ground upon which they could base objection. When, however, the rule adopted in San Francisco applies only to Chinese and Japanese, and excludes all Caucasians of any nation, it is difficult to see how a denial can be made by this government, of the violation of treaty provisions. The proper way would be for the health authorities of San Francisco to require all parties alike within the plague area to submit to the inoculation that is deemed necessary, if their mode of living seems to make such action necessary, and not to restrict it to Chinese and Japanese. Indeed,

purely as a health measure, the latter would seem to be the proper course to take, for while no doubt the Asiatics comprise the much more dangerous section of the population, yet it cannot be denied that many whites as well, of the lower classes, present a condition in their domestic lives which invites the pestilence.

THE pending bill before the German Legislature to prohibit the importation of American meat products, is one which will bear very injuriously upon this country, if it is enacted into law, the annual traffic in such produce having amounted for the last fiscal year to something over \$21,000,000, being about 12 per cent. of the total provision export of the United States. It must be remembered, however, on behalf of the proposed German bill, that the outcry in this country against both fresh and canned meats furnished by the packers to our own army, which apparently was based on sufficient cause, has a very legitimate effect upon the question. If the American navy could not use safely what was supplied them by American packers as first-class products, in spite of the system of inspection, it is not strange that Germany does not desire such products imported. If, then, there was not sufficient care taken by the packers for the protection of their own government at a time when the latter was powerless to help itself, it has now reacted upon themselves with tenfold fury. Now, this is one of the penalties for apparently dishonorable transactions. No doubt for many years past there has been a party in Germany that has desired to restrict or prohibit the importation of American provisions. Without the advantage of the cry raised in America against such provisions, however, it is doubtful whether it would be possible at this time for such a bill to become a law. Of course, the moral is clear. American and other business men must learn the stern lesson, that if they take advantage of their customers, they must expect eventually to lose their custom. It is quite possible that the canned and other meats sold to the United States

government were perfect when they were sold, and that they became unfit for use by reason of the tropical climate rather than from any cause which could have been prevented. The fact remains, however, that this has not been sufficiently shown to the satisfaction even of the American people, and therefore the packers are likely, as one of the direct results of such general belief, to lose an enormous outlet for their produce. The bill has already passed the Reichstag, the lower house, and is now before the Bundesrath, the upper house of the German parliament.

A BILL now pending in both the Senate and the House, which will undoubtedly be laid aside and not acted upon during the present session, now so near its close, but which ought to be enacted, is that commonly known as the Post Check Money Bill. This is a bill to authorize the issue in place of the present \$1, \$2, and \$5 bills now in existence, of a new series provided with blank spaces on the face to enable one to endorse them to a special payee, affix a postage stamp as a fee, and send in a letter through the mail. This system would obviate the necessity of calling at the Post Office for money orders, since the ordinary currency which might be taken from the pocket, would be immediately transferable from bills payable to bearer, as at present, to an order payable to a party named on the face. The postage stamp to be affixed would more than pay the additional cost to the government of redeeming such bills, and would take the place of the money order fee. If this bill might be enacted, it would not only be an enormous convenience to all classes of trade which invite custom by mail, but would be an even greater convenience to the whole population, which with more or less frequency is obliged to send money through the mail. According to the bill proposed, there would also be fractional currency issued in the same way. We hope the bill may pass and become law in due time.

Diocesan Conventions.

WESTERN TEXAS.

THE 26th Annual Convocation of the Missionary District of Western Texas convened in St. Mark's Church, San Antonio, on Wednesday, May 16th. All the clergy except two were present, and a larger number of lay delegates than usual.

The Convocation sermon was preached by the Rev. Wallace Carnahan of St. Mary's Hall. The Bishop administered the Holy Communion.

The whole afternoon was given up to the Woman's Auxiliary. There was a good attendance of delegates from the parishes both in and out of San Antonio. The reports showed most gratifying growth in the number of parishes and missions which had established local branches, and in the offerings, especially the United Offering.

Interesting papers were read, and everyone present pronounced the meeting a great success.

At night the Rev. J. Ward, of Laredo, preached on the subject of Auxiliary Societies. Wednesday morning the Bishop read his address, which, in spite of some discouraging features, particularly in regard to removals, of which there had been ten, showed many evidences of sturdy growth in the District.

There were 235 Baptisms and 191 Confirmations, against 198 last year. 2946 communicants were reported, against 2800 last year. Two churches had been built, for neither of which was the Bishop asked for aid. One of them costing, with the land, \$5,000 was erected by a liberal layman in memory of his parents.

The three schools, St. Mary's Hall for girls, the West Texas Military Academy for boys, and St. Philip's Industrial School for colored children, were all shown to be in good condition, the two former having overflowed their accommodations for boarders. Each of the white schools pays all its running expenses.

Deep regret was felt because of the resignation of the Rev. A. L. Burleson of the Military Academy, on account of his wife's health. He had been Principal seven years, and had built up the school from 12 to 150 cadets.

It was shown that \$1,660 had been raised for Diocesan Endowment, making the amount on hand and in pledges about \$8,500. The pledges of District Missions amounted to \$1,938, against \$1,850 last year, and \$1,450 the year before.

A committee was appointed to take all necessary steps toward organizing the District into a Diocese at the Convocation of 1901, preparatory to applying for admission to the General Convention in the fall of that year.

We feel that we have just cause to "thank God and take courage" and go on our way rejoicing, for the many manifestations of His good hand of blessing on us.

NORTH CAROLINA.

THE Annual Convention of the Diocese of North Carolina met in St. Luke's Church, Salisbury, May 16. At 11 o'clock the Litany was said, and the Holy Communion was celebrated by the Bishop, the Rev. Chas. T. Bland reading the Epistle, and the Rev. F. J. Murdoch, D.D., rector of the parish, assisting in the administration of the elements. The sermon was preached by the Rev. Jas. D. Miller, from the text Rom. viii. 14: "As many as are led by the Spirit of God, they are the sons of God." At the conclusion of divine service the Bishop took the chair and the Convention proceeded to its organization by the election of the Rev. M. M. Marshall, D.D., as President, and the Rev. Johan E. Ingle, as Secretary. Mr. G. C. Lamb was appointed Assistant Secretary.

At 3 o'clock the Convocations held their annual meetings and elected their officers. At 3:30 the Bishop called the Convention to order and appointed the regular committees. The Standing Committee reported its acts for the past year, including a resolution asking the Bishop to return to the Committee the papers of any candidate recommended for ordination and not ordained within 12 months of the date of recommendation.

After evening prayer on Wednesday, an address on Mission work in China was delivered by the Rev. J. Addison Ingle, missionary at Hankow.

The address of the Bishop stated that the mission work of the Diocese is to be placed in charge of an Archdeacon, the Rev. Edwin A. Osborne, who will aid the Bishop in this and other parts of his work. Mention was made of several mission schools established within the year and supported by the United Offering of the Woman's Auxiliary. The Bishop commended the work of the American Church Building Fund and at his suggestion an annual offering was required of all the churches in the Diocese. It was stated that the Thompson Orphanage had recently received a gift of \$2,000.

A new edition of the Canons was ordered to be printed. The report of the Executive Missionary Committee shows an increase of \$2,000 in contributions. The work of the Secretary is commended, and the clergy and people are urged to secure subscriptions for the work from every member of the Church, to pray for the extension of God's kingdom in the Diocese, to aid the work by gifts and personal service, and to remember its needs in their wills. Where subscriptions for Diocesan Missions are impracticable, collections may be substituted for them.

A canon providing for a change in the manner of organizing missions and for the payment of the clergy in charge from a central fund, was referred to the next Convention.

The trustees of the Diocese reported the settlement of a claim to that of the church at High Point which has been long disputed.

Dr. Kemp P. Battle presented a memorial of the late Rev. Jos.

Blount Cheshire, D.D., father of the Bishop, which was adopted by the Convention. A communication from All Saints' Church, Concord, proposing to change the basis of its assessment for the Contingent Fund led to considerable debate, as the rule requires from all parishes a certain percentage on the amount paid for the salary of the clergyman and current expenses. The result was the withdrawal of the communication and cancelling of an arrearage of long standing.

A proposal allowing women to vote and hold office in missions, was referred to the next Convention. The members of the Standing Committee were re-elected. The Executive Missionary Committee was instructed to procure accurate statistics of all Church work in the Diocese, for the use of the Census.

The Diocesan Association of the Clergyman's Retiring Fund Society presented a report showing that \$175.68 had been paid by the Treasurer of the Society in behalf of several of the clergy of the Diocese, having on hand a balance of \$36.24. There are 24 clerical members of the society in the Diocese. All persons interested in the work are invited to become members of the association, whose purpose is to place and maintain in the Society all the rest of the clergy of the Diocese by the offerings of congregations and individuals interested in the welfare of the aged clergy.

The address of the Bishop was warm in commendation of both the Retiring Fund and the General Clergy Relief, as agencies of great importance demanding the generous support of the Church.

The next Convention is appointed to meet May 22, 1901, in St. Philip's Church, Durham.

LOS ANGELES.

THE Fifth Annual Convention of the Diocese of Los Angeles was held on May 16th and 17th in St. Paul's Pro-Cathedral and Parish Hall, Los Angeles. At 10 o'clock the large vested choir of men and boys, followed by the clergy in the order of their ordination, and the Bishop, preceded by his chaplain, entered the church from the



PROCESSION ENTERING THE CATHEDRAL.—LOS ANGELES
DIOCESAN CONVENTION.

parish hall, singing, "Pleasant are Thy courts above," and took their places in chancel and choir in reverse order. The Bishop was celebrant, the Ven. Archdeacon Trew being epistoler and the Rev. John Bakewell, D.D., of the mother diocese of California, gospeller. The Bishop's chaplain, the Rev. Henderson Judd, acted as server. The preacher was the Rev. Wm. H. Ramsay, of Santa Barbara, and his sermon, on John iv. 48, was an eloquent plea for faith, based on a masterly statement of the "signs and wonders," the marvels and mysteries which meet us daily in both the natural and the spiritual life.

At the close of the service the convention assembled in the parish hall, and proceeded at once to business under the presidency of the Bishop. The Rev. Dr. M. C. Dotten was unanimously re-elected secretary for the fifth time, and appointed as his assistant secretary—also for the fifth term—the Rev. Alfred Fletcher.

The afternoon was occupied largely with routine business, the reports of the Standing Committee, of the Board of Diocesan Missions, etc. These reports were all indicative of healthy conditions and of satisfactory progress. At four o'clock the convention removed from the parish hall to the Cathedral to receive the Bishop's address, which was read from his chair, placed at the entrance of the choir. After a brief review of the state of the Church in general, in the course of which he referred in terms of warm eulogy and regret to the loss sustained in the death of the late Bishop Neely, of Maine, and Gilbert, Bishop Coadjutor of Minnesota, he turned to matters more directly affecting this Diocese. The first of these was the question of divorce and remarriage. That this is a matter of deep concern to all who are interested in the social and moral conditions of the Pacific coast will be evident when it is known that, in a recent month, the number of divorces granted by the courts of Los Angeles County bore to the number of marriages contracted during the same

month the proportion of 1 to 3½. The Bishop dealt with this painful subject in a way that combined directness with both delicacy and dignity. He admitted that the looseness of opinion regarding the marriage bond arose from the failure of the spiritual teachers of the people to instruct them in the true nature of marriage, and asked—"As a result of this, am I far from right when I say that Christian people, though in favor of monogamy, are willing upon very inadequate grounds to condone what is nothing short of consecutive polygamy?"

The Bishop also touched upon the desirability of building up the Episcopate Endowment Fund. When he came to the Diocese we had \$3,838.59 in money invested, and \$5,000 pledged and since paid in, and, with two sums of \$1,000 recently received, the total is now \$10,838.59. The Bishop indicated certain ways in which the fund could be increased, and expressed the assurance that by 1908 it would amount to at least \$38,000.

He stated that a sum of \$2,400 had been placed at his disposal, which he would apply to this Fund in the following way: He would add dollar for dollar to any amount which should be added to the capital of the Fund by any parishes or missions during the next twelve months. If more than \$2,400 were thus gained, he would divide his supplemental contribution *pro rata*.

At the close of the Bishop's address that portion of it relating to endowments was referred to the Endowment Fund Committee; and resolutions were adopted providing for the widest possible publicity for that part of it dealing with Divorce and remarriage.

The report of the Committee on the Charities of the Church dwelt chiefly on the work of the Good Samaritan Hospital. It is in a very prosperous condition, and during the year had been much enlarged and improved. During the year three free beds have been maintained. The directors of the Hospital regret their inability to maintain a larger number of free patients, and ask for larger assistance for this end. Bishop Johnson, who is president of the Hospital directors, expressed the hope that Church people would assist him in seeing that there are at least fifteen free beds during the coming year.

The most important matter on the second day was the report of the committee on the Episcopate Endowment Fund. It referred to the statements contained in the Bishop's address, and proposed several resolutions which were adopted, to the following effect: That during the present convention year, if any parish or mission shall contribute any amount to the Endowment Fund, the Bishop will add an equal amount; and

That, in the case of a *parish* so contributing then to the amount paid by it, 50 per cent. shall be added by the Bishop, to be placed to the credit of the parish;

A rebate of 4 per cent. on this total sum will be credited on the annual parish assessment. In the case of a *mission*, its credit will be calculated on the full double amount.

And the 50 per cent. remaining after the doubling of the contribution of any *parish* shall be placed in a fund to be known as the Bishop Johnson Fund, the interest of which, at 4 per cent., shall thereafter be deducted from the assessments levied on the missions of the Diocese.

The elections resulted as follows:

Standing Committee: The Rev. Messrs. J. D. H. Browne, B. W. R. Tayler, H. B. Restarick, and A. G. L. Trew, D.D.; and Messrs. D. Cleveland, J. A. Anderson, T. L. Winder, and J. Bakewell Phillips.

Board of Missions: The Rev. Messrs. Henderson Judd, W. H. Wotton, Wm. MacCormack, Chas. E. Spalding; and Messrs. C. T. Hinde, Dr. J. E. Cowles, J. Bakewell Phillips, and Wm. Creswell Mushet.

Directors of the Corporation: Bishop Johnson, the Rev. Dr. Trew, the Rev. B. W. R. Tayler, Jas. F. Towell, J. E. Cowles, Henry T. Lee, and Thos. L. Winder.

A most delightful spirit marked the entire proceedings of the convention. From its beginning to its close it was pervaded by a spirit of harmony; and the members of the convention, both clerical and lay, returning to their homes and parishes throughout the limits of Southern California, will carry with them deepened confidence and enlarged interest in the progress of the Church.

IOWA.

THE annual convention met in St. Paul's Church, Council Bluffs, on the morning of Tuesday, May 22nd, with a celebration of the Holy Communion. Organization was afterward effected by the re-election of the Rev. W. V. Whitten as secretary, and of the Rev. Felix H. Pickworth as assistant secretary. The Bishop's address was read in the afternoon. The Bishop spoke of the necessity for careful business methods in all religious work, declaring that "No diocese can be prosperous, no parish grow, unless care is given to organization, records are kept, money raised, and debts paid." He believed that money could be obtained for Church work if people were interested in the work. He believed harm had been done by an idea that spiritual and temporal work are altogether distinct, the one being vested in the rector, and the other in the vestry. He declared that both alike were responsible for both branches of work. Speaking of the institutions of the Diocese, the Bishop noted the prosperity of St. Katharine's Hall. Griswold College, he declares, is defunct. "It would be foolish to attempt to resurrect it. The money is not to be

had. I advise the sale of the block of land upon which the college buildings stand. The price agreed upon between the board of education of the city of Davenport and the executive committee of the board of trustees is \$53,000. This is a good price for the land, equitable both to purchaser and seller." He asked the convention to authorize the sale of the property for this figure and direct the trustees of Griswold College to convey to the Bishop of Iowa and his successors in office so much of the block upon which the Cathedral stands as still remains in the possession of the trustees, in trust for the uses and purposes of the Cathedral. He suggested that the purchase money be used for the partial endowment of St. Katharine's Hall.

On the second day the convention resolved to increase the salary of the Bishop from \$2,000 to \$4,500, with an additional appropriation of \$500 to the Bishop for expense in removing to the Diocese. The recommendations of the Bishop with regard to Griswold College were enacted.

The elections resulted as follows: Standing Committee, Rev. Messrs. J. Hollister Lynch, Geo. E. Walk, and Geo. H. Cornell; Messrs. Sam'l Mahon, J. J. Richardson, and S. H. Mallory. Board of Missions, Rev. Messrs. J. E. Cathell, C. H. Weaver, Geo. E. Walk, F. W. Keator; Messrs. F. G. Thomas, W. S. Harbach, Geo. A. Goodell, Sam'l Meyne, S. H. Mallory, Ira R. Tabor; Treasurer, N. P. Herrington; Delegates to Missionary Council, Rev. C. H. Remington, G. W. Bissell.

A committee was appointed to consider the revision of the constitution and canons, and report next year.

LONDON LETTER.

THE month of May, endeared to the old poets of Nature, always comes around here in England, not only with all the enchantment of its vernal foliage and painted meadows—with "the yellow cowslip and the pale primrose,"—but also nowadays with a regular carnival of annual meetings and anniversaries, entailing, of course, much dissipation in the way of speech-making and tea-drinking. On the tapis this year, however, there has been a new departure from the customary routine of May "arrangements" in the sensational Lambeth Opinion delivered on May-day. Both Canterbury and York—the Primate of All England and the Primate of England—have spoken in unison (after deliberation for the space of nine months from the "hearing") on the burning issue of the practice of reserving in the English Church the Blessed Sacrament for the Communion of the Sick; said practice being condemned *in toto* by their Graces, though it hardly seems necessary to point out how that their Pronouncement has no validity whatsoever in the eye of the law of this Church and Realm, nor any weight, in fact, *in foro conscientiae*.

The Opinion is unquestionably deplorable, for it repudiates a venerable Catholic custom which the English Church has never abandoned, but impliedly allows under her English Prayer Book, according to all the more competent text-book authorities, as, amongst others, the learned old Bishop Sparrow; whilst expressly ordering the practice of Reservation under her Latin Prayer Book recension, which since Elizabeth's reign has been in legal use for the Public Schools and Universities.

Really, the Opinion could hardly have been more unsound in learning or obscurantist in tone. It clearly indicates the humiliating fact that the Archbishops have bowed to the storm of Protestant fanaticism and allowed their primatial policy to be shaped and inspired by John Kensit and the Liverpool Protestants, and by the sapient Philistine in the street and in the Commons. The Primate has again and again almost pathetically expressed his wish for peace in the Church, but surely the Lambeth opinion is not calculated to make for peace in a Church that strenuously appeals to Catholic antiquity. His Grace of Canterbury had one of the grandest of opportunities—since the illustrious Roman Primate, St. Clement, strove with the Corinthian Christians—to be a peace-maker, but, alas! he has fatuously thrown it away. Dr. Temple was fairly liberal and tolerant when Bishop of London, but since his elevation to the chair of Augustine, he has become a decidedly reactionary ecclesiastic.

It is now too late, however, for the Primate to play the role of Dame Partington, for it is simply impossible to sweep back the flood-tide waves of Catholicism in England. In all probability the fire, instead of being now quenched, will burn all the more fiercely for the inflammable fuel heaped upon it at Lambeth.

If the Incense Opinion last year was untenable and provocative of resistance, surely the recent Opinion against Reservation is much more vicious both in tone and argument, and clearly menacing to the Catholic position of the English Church

concerning the Sacrament of the Altar. The feeling of disillusionment as to the Catholic *ethos* of our English Metropolitan, which was caused by the Incense Opinion, is now not only intensified, but mingled with a feeling well nigh of horror and shame. The *motif* of the ceremonial opinion tended to bark the tree, but this late doctrinal opinion (for the practice of Reservation logically implies the doctrine of the Real Presence) would wound, if it could, the tree in its very vitals. Doubtless, however, the opinion will prove, in the "tranquil operation" of God's "perpetual Providence" (which can be traced again and again in the history of the Catholic Revival), a real blessing in disguise to the Catholic cause.

The Reservation Opinion not only tends to utterly discredit the tribunal from which it emanates (though, strictly speaking, it is a misnomer to designate the Primate's nondescript institution a "tribunal"), but will tend quite likely to clear the air, which has become somewhat stifled since the Incense Opinion, and compel Catholic-minded priests to take a militant stand for their rights under the Prayer Book, which no more forbids such a venerable primitive custom as Reservation for the sick than it forbids the exercise of Christian charity in praying for souls in the "Waiting Church." It is yet too soon to know just what line the Bishops will adopt in respect to the Opinion, and there is no use in borrowing trouble about a stile before coming to one; but in case they see fit to take the law from the Archbishops rather than from their mother the Church, and attempt to enforce the Opinion, why, then, in all probability there will be a real ecclesiastical crisis in England.

It will be remembered that the two Archbishops sat together at Lambeth last summer (July 18-21) to hear arguments (*pro* and *con*) in the matter of Reservation of the Blessed Sacrament for the sick, which was referred to their Graces (under what seems an arbitrary construction of a certain clause in what was originally the Prayer Book preface and entitled "Concerning the Service of the Church") by the Bishop of St. Albans, the Bishop of Peterborough, and singularly enough, by the Archbishop of York himself, the latter prelate thus appealing from himself as Bishop to himself as Archbishop. The clergy who refused to abandon their parochial practice of reserving the Blessed Sacrament for the sick at the arbitrary request of the respective Ordinaries, but who were willing to comply with their wish for referring the matter to the Archbishops, were the Rev. Edgar Lee, of Christ Church, Doncaster (Diocese and Province of York); the Rev. T. E. Hill, of Little Canfield, Essex (Diocese of St. Albans); and the Rev. A. S. Altham, of All Saints', Wellingborough (Diocese of Peterborough); the two latter Dioceses being in the Province of Canterbury.

In my next letter, I will endeavor to depict the scene in Lambeth Palace on May Day, when the Archbishops tossed their bombshell into our English ecclesiastical camp.

J. G. HALL.

NEW YORK LETTER.

ARRANGEMENTS FOR CATHEDRAL—GREENWICH MISSION—ANNIVERSARY AT WEST BRIGHTON—ST. MARGARET'S MISSION—CITY NOTES.

AT THE May meeting of the Cathedral trustees an elaborate plaster model of the choir was shown, and the plan of Bishop Potter for completing the same, which it was announced some weeks ago he had developed. This plan is the getting of individuals to erect the seven chapels as memorials, giving rather more than is actually required to construct the chapel itself, and thus providing the entire \$700,000 in addition to that already in hand. Mr. August Belmont, the banker and member of the vestry of the Church of the Ascension, gave \$200,000, and the middle of the seven chapels was assigned to him, to be made a memorial of Mrs. Belmont. This chapel will front Morning-side Avenue.

The Rev. Dr. Steele, vicar of Trinity Church, stated at the same meeting that a Trinity parishioner desires to give the cross for the Cathedral. It was estimated that this cross will cost \$4,000 apart from jewels to be placed in it. Action upon its acceptance was deferred. Plans were ordered for the Bishop's house, to be ready by the June meeting. This house is to stand at Amsterdam Avenue and 110th Street. Other gifts toward the choir have been received, so that of the \$700,000 needed to complete it, between \$550,000 and \$600,000 are in sight.

Archdeacon Bryan, of Queens and Nassau, has been having an odd experience of late. Four miles from Garden City, at a

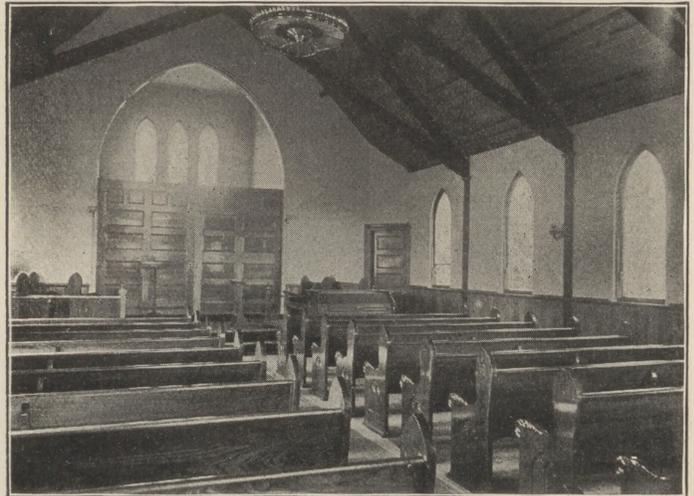
settlement called Greenwich Point, there was a Congregational church without minister or people. The land on which it stood was given a dozen years since by a man who put into the deed a condition that religious services should be maintained, mentioning no religious body to maintain them. The people of the place built the modest frame church, and afterward, under leadership more zealous than wise, went off after a Baptist and a "Pentecostal" minister, so that all that remained at the church was a small Sunday School. A few weeks since the trustees, three in number and all that remained, proposed to Archdeacon Bryan that he take the property upon condition that he forever maintain services there.

After looking into the matter the Archdeacon agreed to the proposition, taking it as a mission of the Archdeaconry rather than of the Cathedral. The deed was executed, and announcement of the beginning of Church services made. Immediately both Baptist and "Pentecostal" ministers set up the cry that the people had been robbed of their meeting house. There was to be no morning service, and so they obtained permission to hold one. Getting possession of the building by this scheme, they continued in it through the day, so that when Canon Bryan arrived in the afternoon to take charge of his Sunday School, he found the property in another's possession, and a Baptist Sunday School proceeding. Asserting his rights the Canon got possession, obtained the keys, held his school, and announced evening prayer at eight. There were indications of trouble, but a little firmness cleared the atmosphere. At eight the church was crowded, but there was no disturbance. Canon Bryan said evening prayer and preached. The people were attentive, and most of them were won over before the doors closed for the night, to the belief that they had gained rather than lost. During the week following, the two ministers wrote letters and did various turbulent things, but all to no purpose. A Church mission is planted there and a property worth \$3,000 is secure for Church purposes. The mission makes the twenty-fourth with which Canon Bryan has some connection, including Cathedral and Archdeaconry, and Church services are hereafter to be maintained. The trustees, when criticized for not consulting the congregation about the transfer of the property, replied truly that there was no congregation to consult.

Asked where is the building that has proven best from an economic point of view for a mission to erect, pending ability to put up a parish church, Archdeacon Bryan mentioned the Holy Nativity at Mineola, which is a combination of church and parish house. The feature of it is an auditorium that can be used for either religious services or entertainments. Opening from it is a chancel that is so planned as to admit of being shut off entirely by sliding doors. In front of these doors is a plat-

same, yet their mission is but a few months since starting. The Mineola parish house cost \$3,500 and the Hicksville one is to cost \$9,900.

Ascension Church, West Brighton, celebrated in a quiet way, on May 24th, the twenty-fifth anniversary of its consecration. Bishop Potter was the celebrant in the morning, and made an address, in which he mentioned the steady advance of the parish and the good work done by the rector, the Rev. Pascal Harrower. Archdeacon Johnson assisted in the service. He is a neighbor and has just celebrated the twenty-fifth anniversary of his rectorate of Christ Church. In the evening the Ascension choir, reinforced by about fifty local singers, gave Rossini's



THE INTERIOR—MODEL PARISH HOUSE, MINEOLA, L. I.

"Stabat Mater." Work was started in West Brighton almost one hundred years ago, and up to 1869 the Ascension was a chapel of St. Andrew's, Richmond. It became independent in 1871, and built its present handsome church, dedicating the same in 1875. The Ascension is a steadily growing parish of Staten Island, and its rector as steadily grows in diocesan usefulness. Of late he has given wise direction to the improvement of Sunday School instruction in the Diocese, and is president of the Sunday School Commission.

Two years ago the Brotherhood of St. Andrew took up the work of Church extension in Westchester County and the Borough of the Bronx. It did so through a department of the Local Assembly of New York, organized into a branch called the Lay Helpers' Association. The first step was to find, in a suburb of Yonkers, a small settlement where conditions were favorable for the starting of a mission. Two men were assigned to this particular work, and they labored for one year without saying much to anyone about their larger plans. At the end of that time, the work being successful, out of debt, and the men being more interested than when they began, the subject of extending the work was discussed.

As a practical step a mission was started in Bronx borough, well on the east side, overlooking what at this point begins to assume the dignity of Long Island Sound. The name chosen was St. Margaret's, for it was desired not to go on duplicating names already held by parishes in the old city. The work here prospering, additional stations were taken up, care being taken to select locations where parishes might in future be expected to grow up, and in all cases obeying all of the laws of the Church about the opening of new work. At the present time there are, under this department of New York Brotherhood work, ten mission stations where something has been or still is done. This is not a great number, perhaps, but it is creditable for two years' growth, one of which was spent in learning how to start the others, and also when it is remembered that the economic difficulties of Church extension in New York are far greater than in other cities, and that for several reasons.

When it is remarked that something has been done, the meaning is that work started by Brotherhood men has been turned over to a priest. This is true of one mission, and a second one is to be so turned over in September. At three others services have not yet been started, but money has been expended, canvassing has been done, and the preliminary steps of canonical permission obtained. Usually from three to six months are required from the time initial work is started until a Sunday School is really opened. One new school begins on Whitsunday afternoon, to be called the Atonement.



MODEL PARISH HOUSE, MINEOLA, L. I.

form that answers for the seats for the choir during service, or rostrum for speakers and singers at an entertainment. At the right a door opens into a guild room for women's organizations, above which is a neat kitchen. At the left is another door opening into a men's guild room, that also serves for the vestry and choir room. Above it is the missionary's study room. The two are connected by a narrow passage behind the chancel. The building is never referred to as the church, but as the parish house; yet it is Churchly outside and in. The seating capacity is 200. So ideal is it that precisely the same building is to be erected at Hicksville, six miles distant, where there is another mission. The Hicksville committee made the decision to build ten days ago, and have raised \$600 towards the

On the first Sunday in January, 1899, a Sunday School was opened in the parlors of a mansion, no longer occupied by the family, located near the corner of 156th and Dawson Streets. Present were about twenty children. On the first Sunday in March following, evening prayer was started at 8, and has since been maintained. When the mission had been in successful operation for some months an offer was made of a memorial church, coupled with an offer to build a chapel to be used until such memorial church could be erected, the donors saying they were willing at that time to pledge themselves to build the memorial, but were not ready at that time to begin it. This generous offer was made by four persons, members of St. Agnes'



ST. MARGARET'S CHAPEL, BRONX, NEW YORK CITY.

Chapel, Trinity parish. The name of the church was to be St. Margaret's Johnson Memorial. In pursuance of the generous offer, work was begun last March upon the temporary chapel, located in an open space bounded by Dawson, 156th Streets, and Leggett Avenue.

The chapel is complete, and is shown herewith. There is also shown a part of one row of the houses near by, which indicate the splendid character of the neighborhood. The chapel will seat 500 persons. Some of the furnishings, notably the handsome copper cross on the spire, are purchased now with the thought that they will answer later on for the church itself.

The Sunday School and congregation have grown as the material prospects have done. The former numbers 140, and the latter 125. A finance committee of about a dozen men has been formed, and this committee formally tendered to the Rev. Chas. A. Hamilton the rectorship of what is to be St. Margaret's parish, they and the congregation having first subscribed a stipend sufficiently large to secure acceptance by the new rector. No assistance was asked from a mission board. Mr. Hamilton, who is now at St. Clement's, Brooklyn, has resigned that parish, to take effect on June 15, and will begin his duties at St. Margaret's on September 1, when the legal steps toward forming a parish and securing union with the convention will be started. The entire work, covering a period of eighteen months, has been in charge of lay Brotherhood men in so far as material part is concerned, who hold licenses as lay readers and act under the ecclesiastical direction of Archdeacon Tiffany.

These Brotherhood men patterned their work after the successful work done in Pittsburgh, Buffalo, and elsewhere, with some adaptations to fit local conditions. At first they made the addresses, being licensed as catechists, but when congregations grew to number thirty or forty and upwards they got neighboring clergy to come as often as possible.

BY THE will of the late James W. Quintard, of Port Chester, Christ Church, Rye (the Rev. Dr. W. W. Kirkby, rector), receives a gift of \$10,000.

The Rev. Dwight Galloupe, of St. Paul's, Newark, who is not in good health, has arrived in Buenos Ayres, whither he went on a long sea voyage.

The Sheltering Arms, the starting of which was one of the many good works of the late Rev. Dr. T. M. Peters, has connected with it an old organization, called the Mustard Seed Circle. It is such a noble charity, this unique Circle, and has about it an idea that might so easily be used elsewhere, that the story of it, as related by Mrs. Richmond, the matron of the Arms Home, is worth giving:

"Six years ago," said Mrs. Richmond, "our attention was drawn to a family in this city. The father came of good stock but drink had ruined him. The mother was in poor health, and there were five children. We took four of them, and the mother was then able, somehow, to get along and support herself and her babe. In a couple of years the mother came to her death-bed. She had found a friend in a servant woman living in a wealthy family. The mother begged the friend to care for her babe, and the friend promised to do so.

"This servant woman came to us and asked us to take the child. I told her we could not, for we already had four. She asked the cost of its maintenance, and I told her \$6 a month. She said she would pay that sum. I tried to dissuade her, saying she was attempting too much, but she said she would undertake it for the present, and so the child came to live with us. That was the start of the Mustard Seed Circle. This girl went to other servants whom she knew and secured promises to give 25 cents a week for the support of the child. She soon got so many contributions that three other children are now being supported by the Circle. The originator of the scheme makes the rounds every Saturday and collects the quarters. It has grown to be a labor of love, and now not only are the children benefited, but the greatest good is coming to the noble donors, especially to the splendid woman who began by trying to do good to a small baby. The fund is now so large that there will soon be another child taken into the Arms upon it. Asked if others might help in the Circle work, these benefactors have replied that they could do their share of charity quite as well as can those who have more of this world's goods."

A CHURCH IN RUINS.

THIS picture shows the ruins of St. John's Church, Franklin, Pa., including the north angle of the parish house as it appeared after the fire of February 24th. The east corner of the rectory is also shown.

The parish house is now being restored, and will be ready for use by July 1st, and Church services will be held there till the new church is ready. The insurance will be ample for its restoration.

A few Sundays ago the rector stated to the congregation that a careful estimate of cost of restoration of the church, with some improvements, would require the sum of \$10,000 in addition to the \$10,000 available from the insurance. This amount was fully subscribed within two weeks, which reflects the greatest credit on the congregation. There were some subscriptions



RUINS OF ST. JOHN'S CHURCH, FRANKLIN, PA.

by people outside the Church, and one prominent and generous gentleman (not connected with the Church) gave \$500 towards rebuilding.

St. John's, with its parish house, is a very important factor in the religious life of this flourishing city.

There was a significant and pathetic incident at the time of the fire. When the tower beams were burning and the bell fell from its place, as it went down in the roaring flames, it tolled three times as it fell into the basement of the tower. It sounded the symbol of the *Trinity*, as it plunged into the fiery furnace. It is hoped it will again be in condition to call the people to worship. The church will be restored in better shape than before. The chancel will be enlarged and about 60 more sittings added by extending the chancel wall, and give more room for the choir and organ. It is expected the restored church will be ready for occupancy by next Christmas.

AMERICAN ADDRESS TO THE S. P. G.

THE Board of Managers of the Missionary Society has had prepared an address to the Society for the Propagation of the Gospel on the occasion of the latter's bicentennial celebration. It is understood that the address was written by Bishop Satterlee of Washington. The two opening pages are engrossed, and the succeeding ones are in handsomely engraved script text. The whole is encased in heavy leather covers, the whole being rich without being over elaborate. The address will be carried to England and presented by the Bishop of Albany. It is as follows:

To the Venerable Society for the Propagation of the Gospel in Foreign Parts:

The Board of Managers of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church send their hearty greetings to the Venerable Society for the Propagation of the Gospel in Foreign Parts, on the occasion of the Two Hundredth Anniversary of its foundation.

A century ago, in her preface to the Book of Common Prayer, our American Church acknowledged the spiritual debt which she owed under God to the Church of England: And the more the religious history of the past unfolds itself, as long buried facts and documents are brought to light, the stronger becomes the realization of this Missionary care on the part of the Mother Church.

As far back as 1497, five years after the discovery of America by Columbus, John Cabot when he sailed for our Western shores carried with him a minister of the Church of England.

Two generations later, when Martin Frobisher sailed with a fleet of fifteen good ships to colonize America, he took with him a worthy priest named Wollfall, who was the first missionary of the reformed branch of the Catholic Church of England to minister on American shores, while about the same time the Chaplain of Francis Drake, the Rev. Francis Fletcher, held a service on the Pacific coast, for a mingled congregation of Europeans and North American Indians.

From that time onward the missionary work went hand in hand with colonization. While ministers of the Church of England were sent to New Jersey, New York, Massachusetts, Virginia and Maryland, the Puritans, Huguenots and others, who were refugees from different countries of Europe, on account of their religious convictions, established colonies in other portions of the Atlantic coast.

Thus the first settlers of America were distinctly men of religious principle and it may be truly said that our country was born of God. Indeed, in the robust witness which these rugged settlers gave to their personal reliance on God's guidance, there was an influence which has moulded the characters of their descendants. In their intense zeal for religious liberty we discover the power above all others which was most potent in shaping the Constitution of the United States; and in their earnest effort for the spread of the Gospel was already illustrated, even at that early day, the truth of David Livingstone's famous saying: "Where the Geographer ends, there the Missionary begins."

The help sent from Europe for the support of the missionary work in these thirteen Colonies was small at first; but by and by the Church of England began to manifest an ever increasing interest in their religious welfare.

The first gift on record for the evangelizing of our American shores was a gift of one hundred pounds sterling, made by Sir Walter Raleigh, who was well called "the Father of American Colonization," and he distinctly specified that it was to be applied "in planting the Christian religion and advancing the same." From that day onward members of the Church of England were almost the only Europeans who were inspired by any zeal in supporting the missionary work in these American colonies.

Louder and louder grew the cry from the shores of the far west, "Come over and help us," and at last it met with a response in an event which to the end of time will be regarded as an epoch in the missionary history of the Christian Church.

The late Bishop of Iowa, the Right Rev. Dr. Perry, states in his history of the American Episcopal Church that "The institution of the Venerable Society for the Propagation of the Gospel in Foreign Parts grew out of the spiritual needs of the American plantations and was, in the main, brought out by the exertions of one whom we are proud to claim as a clergyman of the American Church, the Rev. Commissary Bray."

The fact that the Archbishop of Canterbury and ten other Bishops of the English Church at once enrolled themselves as members of this new Society betokens the interest in the welfare of the Colonies that filled the bosom of the Mother Church—and from that day a great impetus was given to the work of American evangelization. Missionaries offered themselves willingly for the work, whose faithful labors are now remembered with gratitude in various parts of the land, and some of whose descendants are to-day self-denying priests of the American Church. Funds were supplied for the support of the outlying missionary stations which have now become the chief parishes in many of the largest cities on the Atlantic coast, and from Rhode Island to Virginia, whenever the Sacrament of the Lord's Supper is celebrated, there are still used in many of our American parish churches the vessels for the Holy Communion which were piously given by Queen Anne nearly two hundred years ago. It is also an interesting fact that, as early as the second year of its existence, the Society considered the necessity of the appointment of a Suffragan Bishop for America and debated the possibility of obtaining the Episcopate, so earnestly desired, from the Scotch Bishops. Thankful, therefore, as the American Church is to-day to the Mother Church of England for all "her nursing care and protection" in the centuries that are past, the most lasting debt of gratitude of all is owed to the Society for the Propagation of the Gospel in Foreign Parts.

As we contemplate what this same Society has done in after days, and is now doing in different parts of the world, we hope and pray that the seeds it is now planting may bear as abundant fruit in future as they have already, under God, brought forth in the history of the American Church.

To-day we are on the threshold not only of a new century but of a new epoch in the history of Missions. No Christian age of the past, since the Apostles themselves were on earth, has witnessed such a period of evangelization as has been seen in the last hundred years. As the work grows, new and larger opportunities are ever arising, and there is correspondingly a greater need than ever before that the Lord will send forth laborers in His harvest.

As we now send greetings to the Society for the Propagation of the Gospel it will be our earnest prayer that the mother and daughter Church will be drawn together in an even closer bond of union, and that God will bless more abundantly than ever before the labors of this Venerable Society of the Mother Church for the extension of Christ's Kingdom on earth.

Henry Y. Satterlee, Bishop of Washington.
Chauncey B. Brewster, Bishop of Connecticut.
Henry W. Nelson, D. D.
William R. Huntington, D. D.
George C. Thomas.
Alfred T. Mahan.

LETTERS FROM A PARSON LAID ON THE SHELF.

WE are coming now in the Church Year quite close to the time when we notice in the service and hear from the pulpit, a great deal about the Holy Spirit, and our spirit, and the connection between the two, and as in my experience, there is no subject more vaguely thought about, it will do no harm to talk about it a little.

What do you mean by your spirit—for I assume that you believe yourself to have a spirit? We generally think of ourselves as made of body, soul, and spirit. The first and second of these parts, we share with animals. Our body is substantially the same as theirs, in plan, if not in form. They have, as we have, hearts, brains, muscles, and stomachs. We also share the soul with animals, and by soul, I mean the intelligent, and to some extent the moral, nature.

The idea that instinct is the only guiding principle of animals, was swept into the dust-bin of worn-out thought, some time ago. We men have instincts also, but we have much more, and so have beasts. There are books in which have been accumulated hundreds of well authenticated examples to prove this, but surely anyone who has ever owned a horse or a dog, or even a canary bird, and really loved and studied them, must acknowledge that those animals at least can reason, can draw conclusions, can tell one person from another, can show prudence—a form of analysis—can keep out of danger, and intelligently make known what they want.

It is the same with the moral nature. Any lover of animals knows that they can show great generosity (I read not long ago

of a well-fed dog bringing in a half-starved cur to share his meal), self-sacrifice, conscientiousness, pride, ambition, true affection, constancy, and perhaps, though of that I am doubtful, honesty.

Now, these are much more than instincts. They are moral qualities. Animals, then, have intellects and morals, and therefore, souls. Of course I know that in all these points they exhibit only the faint outlines of what men can show along these lines, but they exhibit enough to have induced very learned and pious men like Bishop Butler and Luther, to hold that animals, like ourselves, are immortal, and will live again.

I am not going into that subject now, though no speculation could be more interesting. What I have said has been for the purpose of showing that our bodies and our souls are not the parts which distinguish us from all the rest of inanimate nature. Sometimes men are differentiated from beasts as talking animals, or thinking animals, but it is a very lame definition, for animals can certainly talk to each other. The sentry crow says to the other crows as plainly as if he spoke English, "Look out, a man with a gun is coming! Fly off!" What thinking man is there who doubts that ants and elephants think?

The chief distinction, I feel sure, between man and beasts is, that we have a "spirit," and animals have not any. The English word "spirit" comes from the Latin "spiritus," and that means, primarily, a breathing, and it is so called because it is that part of us into which is breathed by a Power outside of us, and in some mysterious way, wonderful gifts and impulses. It is my private belief, which I state modestly, that the "spirit" is what was brought into action at that crisis in His great evolutionary plan, when God had determined to add to the body and soul of some creature, a spirit, and thus introduce man into His creation. He breathed His Spirit into latent elements which could receive it, and lo! there was Humanity!

Let me illustrate what I mean by "spirit." Probably when Michel Angelo was apprenticed to a marble cutter, other boys were also apprenticed, and some of them were perhaps more skilful with tools than he was. It was soon seen that the boy Angelo possessed a mysterious power. He could take marble and cut it into a figure that made men's hearts beat faster and tears come into their eyes as they gazed. Now, that was the breathing of a Being into something in the boy which could receive the breathing. It was inspiration, and we know what that word means, and we never apply it to brutes, because we do not believe they could receive it.

The part that receives the inspiration is what we mean by the "spirit," and is the splendid endowment of our humanity. We have all had breathed into us by God, the "breath of life," not in the same proportion to all, but no human being lacks it altogether. It grows and expands by culture, as the body and the soul do, and while we do not define all the ways in which the spirit may receive the breathing, we Christians believe that in the sacrament of Baptism, there is a great and peculiar communication of it. There is nothing in the beast which is open to this breathing. Our spirit is the only thing that can answer to the call of God, and that because God is a Spirit, and "beareth witness with our spirit." In man alone, the Holy Spirit finds a common ground. It is like meeting like. A vast gulf, of course, between the two, but a certain and unalterable kinship.

CLINTON LOCKE.

THERE is another thing which follows in the wake of the life of Christ, and, consequently, partakes of its rhythmic movement; it is the Christian Year. How sweetly solemn, and growing more so from year to year, is the annual recurrence of its sacred seasons. Those who observe its ancient orders, so old and yet so ever new, can say with Burns:

"Time but the impression stronger makes,
As streams their channels deeper wear."

How deeply significant and beautifully solemn is the change through which we have just passed, in turning away from the splendors of Christmas and Epiphany, and, as we begin to look already in the direction of Calvary, applying ourselves to a long-continued contemplation of our Saviour's humiliation and sufferings. Those churches have sustained great loss which have parted with their share in the inheritance of the Christian Year. In giving up the sacred seasons of the Christian Year, they have deprived their services of something of that sweet solemnity which is inseparably connected with the periodic and the recurring. They have made each Sunday an unconnected, independent, isolated Sunday. They have, in some degree, broken rhythm. And the loss of rhythm is always a great loss.—J. S. K., in *Reformed Church Messenger*.

THE DUTY OF THE CLERGY.

FROM THE CONVENTION ADDRESS OF THE BISHOP OF GEORGIA.

MY BRETHREN of the clergy are well aware that ours is an analytic age, bordering in many things upon destruction of all institutions of the past. Tradition, however venerable, is closely associated in some minds with superstition. To others who have pet theories to sustain, history is no sufficient exception. Criticism which set out to be scientific has degenerated into captiousness. "*Omnes non possumus scire omnia,*" is paraphrased:—We know the present and that is all we want to know.

But it is a great mistake that all the greatest and wisest and best and noblest people in the world belong to these classes of thinkers. Look about you for the men and women who are influencing their fellows to make life sweeter, home happier, society purer, the world more peaceful, and by word and example increasing faith, hope, and charity: how many of them belong to the class of analysts, destructionists? There is a big world and a strong majority of thinkers of another sort. They are the people for whom life has a real meaning—so has death, so also the hereafter. They feel, as man has ever felt, the need of a revelation; and having it they appreciate it and want to know more of it.

Now, how shall we fulfil our mission as preachers of righteousness? By spending our twenty minutes' allowance a week dealing our heaviest blows at these scattered and distant philosophers? In advertising freely the various schools of science, metaphysics, esoteric philosophy, and agnosticism? Let us read again our ordination vows, specially as to teaching, monition, and exhortation. Our parishes are not honeycombed with false doctrine, but they may be if "instead of presenting our cause we abuse our adversary's counsel." We want (I have been told it repeatedly by intelligent people) to hear the Gospel preached. One can read at home all the new-fangled ideas. We go to church to hear something better, higher, helpful, and stimulating to a good life.

My brethren, you may be sure I have represented the people correctly. Let us fill the desire of their souls by preaching to them of Grace, of redemption, of pardon and peace, of the power of Christ's resurrection to produce newness of life, of His successful intercession, and of the infinite honor which He has done us in admitting us to a share in His achievements. There are ever fresh living truths which we may revolve continually before our people without wearying them.

Let us keep abreast of the times; observe the march, whether it be of progress or recession. Let us be men of thought as well as action. But let us not consider it the proper discharge of the herald's commission to review the thought developments of the week. Let us never overlook or underrate the purpose of the Catholic Church to witness to the saving truths of God's Holy Word, or substitute any plan of our own for His chosen method of presenting these truths in a garb which will attract the sinner, win the wise, revive the dispirited, and afford the comfort of a reasonable, religious, and holy hope.

A BISHOP APPRECIATED.

IT IS a pleasure to copy these appreciative words from the *Atlanta Constitution*:

"The indorsement of the proposition to divide the Protestant Episcopal Diocese of Georgia, which has been given by Bishop Nelson, practically assures that outcome and will mark an era of renewed growth in that Church.

"In estimating the influences which have led to this condition, the part played in it by the Bishop himself is not to be ignored, who furnishes the key to his motives by his willingness to part with a valuable part of his own territory. A less progressive man, and one consequently unequal to the demands of progress, would have resisted any movement which would have limited his own domain, even at the price of stagnation. But in religion, as in farming, intense culture, wisely applied, is of the best result, and hence there will soon be two flourishing Dioceses instead of only one.

"Since his coming to Georgia Bishop Nelson has knitted himself with the people of the state and is now regarded as one of the important potentialities in it. The religious educators of a people have in hand the most far-reaching public work possible, in that they have the forming of that character and integrity which gives to citizenship its value."

STUDIES IN THE PRAYER BOOK.

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

XVII.—THE MEDIÆVAL TENDENCY.

WHETHER or not the compilers of the Prayer Book of 1549 went too far in their effort to secure simplicity of worship, is a debatable question. They had an enormous and difficult task before them, and they accomplished it in the way that seemed best to them. The Choir Offices as they found them were complicated beyond all reason, and were far too ornate even for the trained clergy to use with devotion, and were entirely beyond the possibility of use by the people. The compilers therefore threw them aside, and took the ancient Roman, Sarum, and German Offices as the models upon which they constructed the new services. The Matins and Evensong in the Book of 1549 were so simple that even the unlettered could easily learn them, and they seemed to promise that all people would find them a help to a true, spiritual worship. But, however acceptable this simplicity was to the laity, it seems that it did not commend itself to the scholarly clergy, for in the Book of 1552 we find a tendency to return to a more ornate use. It is true that the additions to the Offices were not made in a Catholic direction, but neither were the elaborations of mediæval days, and the same may be said of this tendency up to the present time.

The most conspicuous innovations in the Book of 1552 were the Exhortation, Confession, and Absolution prefixed to Matins. The idea of these features was borrowed from a French Prayer Book, largely the work of Calvin, though our forms bear but slight resemblance to those which suggested them. The intention of those who inserted them in the book was to make them a substitute for private and definite confession and particular absolution. Another glaring innovation was the introduction of the Decalogue into the Communion Service—an act without precedent. This was done at the instance of Dr. Herman, Archbishop of Cologne. And following this was a return to mediævalism of the rankest kind in the substitution of the Responses to the Commandments for the ancient ninefold *Kyrie*. One of the abuses of the Middle Ages was the "farcing" or "stuffing" of responses, the *Agnus*, the *Benedictus*, the *Gloria*, and other members of the various services, particularly in the Mass. "Lord, have mercy upon us" is primitive and Catholic; "and incline our hearts to keep this law," is mediæval.

As we trace the history of the Prayer Book, we find one "enrichment" after another put in to complicate the order of worship. It is a question whether we have not elaborated too far. We have, for example, in our American Book three sets of Canticles at Evensong. How is any layman to know which is to be sung? And how, unless the choir sing very distinctly, can he know which is being sung? The writer was recently placed in this very position, and realized that *Nunc Dimittis* was the Canticle, and not *Benedic* or *Deus Misereatur*, only because the *Gloria* came after the fourth verse. The Gospel Canticles are quite sufficient.

In the matter of the Psalter we have practically returned to mediæval use. What with the Proper Psalms and the twenty Selections, it is possible to ignore a great portion of the Psalter. And this is done in so many churches that there is a growing unfamiliarity with the Psalms. In many churches where the Psalms are sung, one rarely hears those appointed for the day, and for the 15th evening, never.

The American Book, more than the English, shows this return to mediævalism. The opening sentences in the English Matins and Evensong are all penitential, and suggest the Confession that is to follow; but we have sentences that are jubilant or doctrinal, some appointed to be said on certain feasts or fasts, having no relation to the Confession. They are frankly intended to harmonize with the day. If it is desirable to return to pre-reformation uses, these sentences are all right, only they are in the wrong place. As long as the Confession and Absolution are retained, they should be regarded as preparatory to the service, and the proper sentence that is to give the keynote of the Office, should be introduced as an antiphon before the *Venite* at Matins, or before the Psalms at Evensong.

Did the reformers go too far? Is there a real and natural desire on the part of the people for more elaborate services? It would seem that there is such a desire, for there appears to be no movement toward simplicity, but rather in the contrary direction. And then the question arises, may not this craving be satisfied by allowing a ceremonial that will leave the text in its

original simplicity? This was undoubtedly the case in the early years of the Reformation. Copes and dalmatics and chasubles were worn, incense was burned, candles were lighted, crosses were carried, Psalms were sung with rulers of the choir, and prayers were intoned, and yet the text of the Prayer Book was simpler than it has ever been since. Did the complications of the text come into being because the ceremonial was reduced?

We must not forget that the Prayer Book is a *Book of Common Prayer*, and if it is to serve its purpose, it should be of such a character that it can be used by a missionary ministering to illiterate people, or by a cultured congregation in a stately Cathedral. Let the form be simple as was the case with all primitive Liturgies, and let the elaboration, if it be desired, be given in the character of the music and the solemnity of the ritual. There are two conflicting ideas at work in men's minds: namely, general uniformity and allowable diversity. The conflict can be reconciled by a required and rigid uniformity in the text, and a recognized liberty and flexibility in the ceremonial.

If there should be a future revision of the Prayer Book, it is to be hoped that no attempt will be made to "enrich" the text; but should there be any change, let us hope that it will be in excision of such portions of the Choir Offices as seem superfluous. We have probably secured as much enrichment as it is possible to have in services that call for intelligent participation on the part of lay people. If there were more variations, or a multiplication of Antiphons, Responds, or Canticles, the minds of the people would become confused and discouraged, and the object of a *Common Prayer* would be defeated. There must be a good deal of simplicity in worship that claims lay coöperation, and richness of form must be sacrificed to heartiness of devotion. The cumbrous ceremonies of a Greek or Roman High Mass may be instructive to a theologian and delightful to a liturgical scholar, but they are neither impressive nor instructive to the people. As a consequence one finds that the congregation at such functions pay little heed to what goes on at the altar, and occupy themselves with their private devotions. At a Greek Mass the people pay scant attention except at the Great Entrance and during the Consecration; and at a Roman Mass the people lay aside their books of devotion only when the priest comes to the *Sursum Corda*. It may be claimed that both Oriental and Roman congregations show great devotion at the Consecration, and pay reverent homage to Christ. But the same may be said of any well-trained congregation using the Book of Common Prayer; and in addition we have a whole congregation of people worshipping as a single body, from the beginning to the end of the service. Such a service is a great act of public worship of Almighty God, and not a mere agglomeration of people engaged in private devotion and only uniting in a single act of adoration. There is really no comparison between the two systems, proceeding as they do from different theories. The Greek or the Roman "assists" by his presence; the Anglican assists by voice and posture and understanding. The reformers of 1549 grasped this thought very clearly and framed the new book to fit the expression of this higher theory of public worship.

It may not be the fashion now-a-days to attach much value to the words and acts of the Anglican reformers, nor to think much of that kind of Churchmanship that is satisfied with Sunday Matins as the week's worship of Almighty God; but at least the history of Anglo-Saxon Christianity in the last three and a half centuries demonstrates quite plainly that the theory of Common Prayer and its illustration by the use of the Prayer Book has produced a sturdy and conscientious people. While it may be claimed with justice that many characteristics are racial, such as truth, honor, generosity, and fair-mindedness, yet it can also be claimed that these elements of character owe their development to the form of Christianity that the Prayer Book illustrates and promotes. How much of the lofty tone of thought and high standard of morality and altruism are due to the principle of *common* worship as set forth in the Prayer Book? And how much of the timid and abashed worship of God that we find among us, and wherein we fall short of other Christian nations, is due to the neglect of the plain Catholic teaching of the Prayer Book in the matter of the Holy Eucharist? Interpret and use the book in its original sense, as a manual of worship for clergy and people alike, as an expression of the service due to God from a corporate body, as a connecting link with the devotion of the Holy Church from the Apostles to our own day, and it will be found to be the best guide for a worshipping congregation that the Church has yet produced.

[THE END.]

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will be invariably adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

GOD'S WAY OF DOING GOOD.

To the Editor of the Living Church:

MAY I once more, possibly for the last time, raise my voice in protest against the terribly lax modern idea of what is meant by "doing good." Only this week I had an extreme example of it in the complacent remark of a very worthy man (a priest, by the way) that Christian Science had certainly done "some good" to an agnostic or infidel of some description, who had been converted to some sort of a belief in Christ thereby. What does the devil care what a man believes, so long as he fails to believe in Christ as "God of God, Light of Light, Very God of Very God"? And this belief Christian Science very definitely rejects and "teaches men so." "He was the Son of God, and therefore could not be God" was the way one of their authorized teachers put it to me.

Similarly no real good, no *saving* good, can possibly be done by a body which definitely rejects the Sacraments (*e.g.*, the Salvation Army) or inculcates their neglect (*e.g.*, modern Methodism). It is true that many Methodists, many of every sect, by making conscientious use of the truths taught them do put to shame many a Catholic Churchman who is less careful. More than once I have felt this shame myself. But no sect has a monopoly of any single truth, while it is only God's Church which has the promise of being guided into *all* truth. So far then, the "good" done by Methodism (or any other sect) is due merely to what they have retained of Church teaching. Can they, or Mr. Shepherd for them, claim that any good whatever has come of their *distinctive* tenets? Unless this claim can be made and maintained, surely it is Methodists and not Methodism that have done whatever good has been done.

But the one great fact that we need to lay hold of is that Satan has a thousand ways of presenting himself as an angel of light, and does not care two straws which way leads a soul to perdition; while there is only one way by which we may assure ourselves of salvation, *viz.*, a faith in the Triune God, which results in keeping His commandments. And we dare not say that the commandments regarding life and character are more important than those respecting sacraments, since both are equally commanded. The inculcation of both is to my mind the only possible way of "doing good."

ROBT. W. RAYSON.

ANTHROPOMORPHISM—LATIN-AMERICAN WORK—ROMAN ORDERS.

To the Editor of The Living Church:

MAY I add a postscript to Dr. Taylor's most interesting critique of Morrill's *Faith and Sight*? The Doctor, and not he alone but others as well, frequently uses the word "anthropomorphism." But this is borrowed from writers who charge the misnomer, or offence, or whatever it may be called, on theologians as those who imagine that God exists as a sublimated man: or after the fashion of a man. I have often wondered why another, and more Scriptural term has not been coined which is really expressive of the truth. We read in Genesis, "And God said, Let Us make man in Our form (*betsalmenu—our general form*); after our likeness" (*kidmuthenu—our similitude*) (Gen. i. 26, 27). Or as Buxtorf Latinizes it:—"Faciamus hominem ad imaginem nostram, juxta similitudinem nostram." And God made man in His own Image (*betsalmo*).

According to the Book, then, so far from "anthropomorphism" expressing a truth, or being a proper word to express the *pro forma* relation between God and man, it is the very opposite. Man is made in the very Image of God, and He is not to be imagined as a perfected image of man. We bear the Form of the Divine Being in some incomprehensible way; unless in these Scriptures reference is made to the identical Form which the Son of God had resolved to assume when He became Incarnate. For man is the shadow which God casts on the earth, and is a minor trinity, spirit, soul, and body. If the reference is to the form of the Incarnate God, perhaps we can better interpret the law of Gen. ix. 6: "Whoso sheddeth man's blood, by man shall

his blood be shed; for in the Image of God, (*betsalem Elohim*) made He man."

The proper word to use as well as I can work it out, is *theomorphoma* [*θεομορφώμα*] form, shape, figure. For so is man made: in the Image of God.

Next; if you please, agnosticism is not a new-made word, either to describe the limitation of man's intellectual faculties, or to excuse unbelief. St. Peter, many centuries since, has applied it by inspiration, giving it its proper significance. "For so is the Will of God, that with well-doing ye may put to silence (*phimoun—muzzle* as we do a dog or a calf) the ignorance (*agnosian—the ignorance or agnosticism*) of foolish men" (I. Peter i. 15). "Ignorance" that is of those who, "being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves to the righteousness of God" (Romans x. 3).

One more item. I wish to express myself as in perfect accordance with your editorials on the duty of the American Church to Mexico and Brazil. For a long time, when I was in active service, I refused to make offerings for either mission on the ground that the Ancient Canon forbade more than one Bishop in one See. But after the Bull *Apostolicae Curae*, when Leo XIII. declared our Orders invalid; that "Receive the Holy Ghost" was not sufficient to convey the Episcopal and Priestly character, and therefore our Orders are "absolutely null and utterly void"; and as Leo himself was consecrated by that form, unless I am mistaken, as all Roman Bishops still are, then he who calls himself Leo XIII. is not even a Bishop; and, moreover, he has virtually declared all Latin Orders "absolutely null and utterly void;" then I concluded it was our duty to give the Mexicans and Brazilians valid Orders. And I sent an offering to the A. C. M. S.

Another question arises. Since the issuance of that Bull, it becomes a question, whether priests coming to us from the Italian Mission ought not to be ordained *sub conditione*. It is a bad rule that does not work both ways. And as we have now to deal with that "infallible" decision, perhaps a question on these lines ought now to be raised. I hoped you would add to your irrefragable argument, this additional one.

So far as the Tridentine priesthood in this country is concerned, since Carroll was consecrated secretly by a strolling Bishop alone; and Carroll alone consecrated other Bishops here, then a taint of irregularity runs through the whole of their succession. Let us carry the war into Africa, and we shall find the ground on which these people stand awfully shaky.

St. Louis, May 22nd, 1900.

P. G. ROBERT.

THE CHURCH IN THE SOUTH.

To the Editor of the Living Church:

IN YOUR article, "Why is the Church weak in the South?" (see issue May 19th), you are led to make some rather sweeping deductions from rather vague suppositions. "Virginia Churchmanship" is said to be responsible for the weakness of the Church because of asserted family connections and family descendants. We would suggest that some important factors have been unintentionally or otherwise omitted in your article. We are writing without books of reference at hand, but it is a well-known fact that the population of Kentucky is largely made up of the descendants of original emigrants from Virginia, and we stand by the Churchmanship of the old blue grass state. But Tennessee was settled chiefly from North Carolina, and the ecclesiastical position of the Scotch Presbyterians in that state during and after the Revolution period is too well known to need comment. From this population sprung the Cumberland Presbyterians in Tennessee, and their influence against the Church must not be forgotten.

A large proportion of immigrants in the South came from South Carolina, and historical documents show what the Churchmanship of South Carolina was at the time of the Revolution, however she may have redeemed herself since. Georgia was largely peopled by dissenters from England and the Continent, and it must not be forgotten that Georgia was the home of Methodism during the same period. From Georgia the stream of population flowed westward into Alabama, and mingling with that from Tennessee passed into Arkansas and northern Louisiana and thence into Texas.

We submit that it is hardly fair to hold "Virginia Churchmanship" responsible for the widespread sectarianism, which had its origin in North Carolina, South Carolina, Georgia, and Tennessee, among *original settlers* of those states.

It is rather the fashion in certain sections to single out what

is called "Virginia Churchmanship" by way of contrast with a more noble type of Churchmanship that is supposed to exist as a beacon light in said "certain sections." It would form an interesting "half-hour series," should we yield to the temptation, to strike an average of Churchmanship in those "certain other sections." We would be foremost to boast with brotherly pride of the standard of Churchmanship in New York or Connecticut, for example; but imagine the average Churchman of certain Dioceses with which you, Mr. Editor, have reason to be more familiar than with old Virginia, representing the Church of God in this land of ours! The thought is even more sad when we call to mind the suffering of the Church under the ritualistic misrepresentation in certain dominating parishes of some of our Northern and Eastern Dioceses.

Smile if you will, but we challenge contradiction of two statements:

First, if the Book of Common Prayer is to be regarded as the standard for the Churchman, then "Virginia Churchmanship" as a whole may not be blacklisted.

Second, If the strength of the Church is to be found in the army of those who have, and now do, labor at her altars, then the sons of Virginia must be reckoned with; for Virginia has sent her full quota into the Ministry, and the Churchmen in the South who hail from Virginia are among the staunchest representatives of the Church in that region, and we invite a comparison of the average standard of Churchmanship in the Southern Church with that of any other section of the country.

The truth is, Mr. Editor, the Church in the South is weak for the same two reasons that would weaken her anywhere— weaker, perhaps, in the South, because of magnified burdens.

The first is because of the false front presented by our ritualistic brother who has emigrated to us from a colder climate, representing the Church only to misrepresent her.

And the second is the overwhelming number of those in our midst who propagate the school of sectarian thought running through all its variety of isms.

Our work in the South is yet a missionary work, and if the Church in the South must be written down "weak," it is because the Church in the North has never realized the burdens we carry and the few who are forced to carry those burdens.

Yes, my brother, we are weak—and are you strong? We are poor—and are you rich? We are few—and are you many? Then we can suggest to you a more profitable pastime than writing caustic articles on "Virginia Churchmanship." Send us MEN, not muslin. Send us true CHURCHMEN, and we in the South will read you our own report later.

C. M. BECKWITH, Rector of Trinity Church, Galveston.

To the Editor of the Living Church:

IN AN article in your issue of May 5th, page 17, appears the following:

"If the defection of the South from Churchmanship is not due to the weakness of the type by which it was planted, it must be due to some other cause, and such other cause is not obvious. The comparison with southern Illinois is not just, because the population of the latter state consists very largely of foreigners who are not descended from Church families, while the population of the South consists of families of American lineage, the great bulk of whom were once Churchmen. The proper comparison is not between the South and the West, but between the South and New England, both of which sections have been affected comparatively little by foreign emigration. The one started with the Church relatively strong, and the Church is now in that section comparatively weak; the other started with the Church prohibited by law, and the Church is now relatively strong. This is not a matter of sentiment, but of history and fact, and the undoubted piety of Virginian Churchmen cannot affect it. If we have not given the right reason, then some other reason must be found which is equally plausible. Those of us who know the South—and the Editor must count himself as one who knows it well—know that the facts are as we have outlined."

Now, as is well known, our Church in this country, both North and South, went nearly all to pieces after the Revolutionary War. Thus in Virginia, where it was far stronger than anywhere else in the land, in fact being stronger there than in all the balance of the South combined, our Church had there according to Bishop Meade's *Old Churches and Families of Virginia*, at the commencement of the War of the Revolution, 91 clergymen officiating in 164 churches and chapels, whilst at its close only 28 of our ministers were found laboring in the state. I will not go into the causes of the great decline, because the same reasons which produced it in the South also existed in the North and had their effect there, not to the same aggregate extent, it is true, simply because there was not near so much of our Church in the North as in the South. But whilst the Church both North and South suffered greatly at the time of the Revolution, yet since then our Church North (and by North I

mean the entire country north of Mason and Dixon's line and the Ohio River exclusive of Missouri) has very greatly benefited by the immigration of Churchmen from England and other countries, whilst the Church South has had but little benefit from that source. For the last government census (1890) shows that at that time there were in the United States 909,000 natives of England (now no doubt grown to more than a million) besides the hundreds of thousands of their children and other descendants born in this country. Of the 909,000 natives of England, 76,500 were in Massachusetts, nearly 21,000 were in Rhode Island, 20,500 in Connecticut, 144,000 in New York, nearly 44,000 in New Jersey, 125,000 in Pennsylvania, 51,000 in Ohio, 55,000 in Michigan, and 70,500 in Illinois, which of course included Chicago, and 35,500 in California. Altogether there were in all the Northern States of English born persons 844,382, or about 93 per cent of the whole number, whilst in the South including Missouri, there were only 64,710, or about 7 per cent. Nor was this all, as the same census showed in this country 980,938 natives of Canada and Newfoundland, the greater portion of which were stated to be of English origin, and as the Church of England is quite strong in Canada, and as 958,848, or nearly 98 per cent, of them were in the North, against only 22,090, or a little over 2 per cent, in the South, it follows that the Church North must have received a considerable number of accessions from that source. Then there were in the country over 100,000 natives of Wales, more than 93 per cent of whom were in the North. And even of the Irish, as the census of Ireland shows about 12 per cent of its people to be Churchmen, there must be quite a number of Irish Churchmen in the United States considering the great number of natives of Ireland who were here at the last census, namely, 1,871,509. But whatever proportion of Irish Churchmen there were in the country, the bulk of them were North. For of the 1,871,509 Irish-born, only a fraction over 7 per cent were in the South, including Missouri. And the remaining more than 92 per cent were North. Besides all this there were in the United States at its last census 488,661 children who were born here of English parents, of whom 456,961 were North, and 32,700 South. Then there were 75,375 children of American birth but whose parents were natives of Wales, of whom only 3,851 were in the South and the remaining 71,500 were North. And there were also in the country 183,602 children who themselves were native born, but whose parents are recorded in the census as having been Canadians of English origin, of whom 180,000 were North, and 3,748 South. It is impossible to get at the number of grandchildren and great-grandchildren born in this country of English immigrants who have come since the Revolution and settled almost entirely in the North, as the census does not record them separately. But I have given enough to show that the Church North has received an immense number of accessions from English and other Churchmen who have come into the country since the Revolution and their descendants who were born here, whilst the Church South has had but few such accessions. If there be any doubt about it after examining the figures I have given, let anyone take the *Living Church Quarterly* and see in what states North our Church is strongest, and in almost every case it is in those which have received the most English immigration as shown by the census. Connecticut is the most notable exception. But even there there were more than 20,000 natives of England, which was a greater number than any Southern State had. And the whole South combined did not have as many as Massachusetts, and not half so many as New York. But though nearly all the English, Welsh, Canadian English, and Irish Churchmen who have come to this country since the Revolution have, I am sorry to say, settled in the North, and with their descendants aided immensely in making the Church there as large as it is, yet nevertheless, during the last thirty years at least, the Church South has fully kept pace in proportionate growth with the Church North. For I have before me a table giving the number of communicants of our Church in each state at the close of 1868 as reported to the General Convention of that year, from which it appears that the Church South, including Missouri, had at that time 43,307 communicants, and the Church North 151,385, which was almost exactly 3½ to one. And then turning over to *The Living Church Quarterly* for 1900, I find that the Church South has grown to have 155,857 communicants, and the Church North to 544,601, still almost exactly 3½ to one, thus showing conclusively that, taking into consideration the vast difference in the immigration into the two sections, the Church South has in proportionate growth beaten the Church in the North and West.

But there is still another advantage besides immigration

which the Church North has had, namely, the great corporate wealth of Trinity Church, New York, has beyond doubt done a vast deal to help build up our Church in that city and vicinity, and which of course has added that much more to the growth of the Church North.

In conclusion there are two things which are clearly shown by the above figures. The first is, that the difference in types of Churchmanship whatever there may be between the North and the South, has nothing whatever to do with the superior aggregate growth of the Church North, but that that has been purely the result of the vastly greater immigration of Churchmen into that section, who together with their children and grandchildren born in this country now number hundreds of thousands. And the second thing which is clear is, that our Church should carefully look after all immigrant Churchmen. L. W. WISE.

[No doubt the above was intended to bear on what we had written; but—(a) English emigrants of the past fifty years are very seldom Churchmen and the Methodists are the chief gainers by their arrival; (b) Welsh emigrants are almost exclusively Presbyterians; (c) Irish emigrants are almost never Churchmen; (d) Virginians are almost exclusively descended from English Churchmen. But in particular:—We compared only the Church in the South with the Church in New England, where conditions of emigration during the past half century are not large factors. The case is the same with the foregoing letter from Mr. Beckwith. It may be a stroke of brilliancy to retort that the Church in the West has not, in a generation's time or less, converted the immense hordes of Germans, Swedes, Poles, and the like, to our form of Christianity; but it has not the remotest bearing on the statements which we have made. No other explanation than ours has yet been given as to why the Church of a century and a half ago was relatively strong in the South and weak in New England; and today is relatively weak in the South and strong in New England. It would be helpful if any correspondents who wish to discuss the case would address themselves solely to the point at issue, which has nothing whatever to do with the growth of any other section than the two mentioned, however interesting other matters may be.—EDITOR L. C.]

VESTED WOMEN.

To the Editor of the Living Church:

YOUR correspondent, J. Vaughan Morrill, of Dorchester, is plainly old-fashioned, not to say far behind the times. He gives no reason for his objection to vested women in Church choirs, beyond the stock objection so fatal to Church progress in New England, that "we never saw it on this fashion."

Our own parish has just instituted a choir of this kind, which is a vast acquisition in point of dignity and orderliness in the services. We are of the opinion that Christian women are more reverent and devoted and conscientious than either men or boys, and as such are most suitable and appropriate additions to our chancel choirs.

There are no two views on that subject in this enlightened region, either among those within or outside of the Church, as your correspondent says. For some slow growths, transplanting is recommended, and often proves beneficial.

Ridgewood, N. J.

EDWARD H. CLEVELAND.

WHAT MIGHT BE DONE.

To the Editor of The Living Church:

IF THE Board of Managers are so desirous of effecting a saving, would it not be a good idea to bring some gentle pressure to bear upon those in authority in many of the Missionary Districts, in the direction of raising an Endowment and becoming a Diocese? Olympia, for one, should and could raise the necessary amount. We might not be able to pay the Bishop \$3,000 a year and furnish an episcopal residence, but I am sure men, "the peers of any consecrated in this Church," could still be found willing to assume the office for a smaller salary.

Seattle, Wash., May 21, 1900.

GEORGE BUZZELLE.

THE WITHDRAWAL OF MISSIONARY APPROPRIATIONS FROM DIOCESES.

To the Editor of The Living Church:

VERY naturally this radical change of policy by the Committee which represents the Board of Missions, between the sessions of the General Convention, will occasion widespread discussion, as it affects very seriously the condition of our missionaries in our domestic field, and the welfare of their work.

It will obviously occur to many that the committee might have waited a year longer before adopting this policy, until the wisdom of the whole Missionary Society, whose agent the Board of Managers is, could have been invoked upon the advisability of making this change at our next General Convention of 1901.

Be this as it may, it is fair to remark, that a difference of opinion is permissible on this point, and our Board of Managers have acted generously in giving notice in advance of their resolve to reduce their appropriations within organized Dioceses,

and still further have endeavored, with most kindly consideration, to make the withdrawal as little burdensome and inconvenient as possible, by spreading it over a period of five years.

It is due to my Diocese and myself to express in the most emphatic terms our gratitude to the Board of Missions for the munificent and long continued aid which they have extended to our work, since I entered upon my duties as Bishop of Springfield. Our field embraced 31,466 square miles, and over two millions of people on them, and our thanks have been rendered year by year in deeds as well as words. Let me simply say that our increase has been manifold in all the elements of Church strength, and would appear in statistics were it not that over two thousand staunch laymen have left us to enrich other Dioceses and Jurisdictions, and to swell their numbers and fruits of increase at the expense of our own. I do not begrudge these gifts; on the contrary, I rejoice that we have been enabled to bestow them. I note the fact simply to explain why our figures are not larger to-day than they are.

Again I desire to draw attention to a weakness in human nature, which is apt to exhibit itself in most unlovely fashion, unless we guard against it, and put it down with a strong hand. This weakness leads us to persuade ourselves that when we have received a benefit, it is doing us a wrong to withdraw it; and the longer we have lived in its enjoyment, the greater we are inclined to believe is our grievance when it is taken away. I am sure I can speak for myself, and I trust I can for my Diocese, when I say that we do not in any degree share in this feeling. The gradual withdrawing of our benefactions does not occasion us any resentment, nor qualify in the slightest degree our appreciation of past and munificent favors, and our sincere gratitude for the generosity with which we have been treated as a Diocese by the Board of Missions, and their Committee, the Board of Managers.

But now we must, as wise men, face the future, which is fast coming upon us with its diminishing supplies, and ask what we must do to meet the stern difficulties which confront us. And the reason we ask this question in the public ear is because we must invoke the public, or at least the Church public, to help us in our emergency.

The southern portion of our Diocese is more completely, or as completely missionary ground as any equal extent of territory within the limits of our whole United States. It embraces forty counties of our state and has a population of over one million souls. As regards Church strength, that large section of our Diocese has scarcely any. It is poor indeed, poor with a poverty that closes both hands and gives nothing.

My solution of the problem thus forced upon me is this. I shall ask the General Convention of 1901 to separate the forty counties lying in the extreme south of Illinois from the Diocese of Springfield, and erect them into a Missionary Jurisdiction; and the Diocese of Springfield will at once, when this request is granted, relinquish all further aid from our Board of Missions, and endeavor to take care of itself.

I keenly appreciate the claims which press at the present time with tremendous force upon our Board of Managers, and my sympathies are entirely with them. My only regret is that I am not as young as I was when I was consecrated more than twenty years ago. In that case I would second the intense zeal which burns in my heart for the cause of missions, with my acts, and would give one-half of my year to going up and down in the land and preaching a missionary crusade.

GEORGE F. SEYMOUR.

Springfield, Illinois, May 23, 1900.

A HERO IN HONOLULU.

To the Editor of the Living Church:

THE following brief item from the (Honolulu) *Anglican Church Chronicle* of April 7th deserves more than a passing notice:

"Mr. Armstrong Smith who so heroically and faithfully gave his services to the sufferers in the Pest Hospital came out in good health and resumed his duties as Principal of the Kaulani School. He has however resigned this post with the intention of studying medicine. The sum raised by the grateful community to enable him to do so realized \$5000."

The heroes are not always to be associated with war and battle, with the fighting of fire, storm, and tempest, and with sinking ships—with occasions and circumstances which call for swift and vigorous action, while the blood is up and the pulse throbs with the excitement of the moment.

The work of this modest young Englishman for three months in the Pest Hospital in Honolulu, during the recent

period of bubonic plague, was very quietly done; yet it is a living illustration of a truly consecrated spirit of self-sacrifice.

There are few of us who could refuse to expose ourselves to danger for our own flesh and blood, for friend or comrade, for Church or country—few could feel called upon to go to live with contagion and death in the loneliness of a pest house for a poor Kanaka, a heathen Chinaman, or Japanese coolie.

What claim, would many say, have these on the men of an Anglo-Saxon race, that a gentleman, voluntarily, should submit to menial offices for such "human cattle," as some have called these sons of Adam?

The good people of Honolulu, in grateful recognition of this that Mr. Smith has done, have presented him with the handsome sum of five thousand dollars, in order to enable him to carry out his cherished wish to become a skilful healer of the suffering bodies of men.

To any one who knows well the warm-hearted people of Honolulu, it is not surprising that they should have thus shown their gratitude. It is their way. My friend, Mr. Smith, will pardon me, I am sure, for referring to him. I have done so with the desire to kindle in other hearts the spirit which is willing to stoop down and take up some of the burden of the world's disease.

With all who know him I would wish him God-speed in the honorable and useful career which lies before him.

GEO. WALLACE.

Tokyo Divinity School, Tokyo, Japan, April 30, 1900.

DID WESLEY MEAN TO FOUND A CHURCH?

To the Editor of *The Living Church*:

IN HIS letter replying to the Rev. Mr. Shepherd printed in your issue of May 12, the Rev. Mr. Wingate writes:

"Wesley taught to the day of his death that he could not give Orders. He made Asbury and Coke 'Superintendents' of the work in this country, whereupon the Conference accepted them as Bishops. And though Wesley protested against it, that is the only foundation for Methodist Orders. Wesley established a society to do the work of the Church."

I am sure that Mr. Wingate is not in possession of all the facts in the case, or he would not try to fasten the responsibility for attempting to form an independent Church upon the Methodists of America, thereby vindicating the soundness of Mr. Wesley's Churchmanship. The decisive facts are these:

1. On the 10th of September, 1784, Mr. Wesley wrote a letter to Dr. Coke, Mr. Asbury, and his Methodist brethren in North America from which the following is an extract:

"Lord King's account of the primitive Church convinced me, many years ago, that Bishops and Presbyters are the same order, and consequently have the same right to ordain. For many years I have been importuned from time to time, to exercise this right, by ordaining part of our travelling preachers; but I have still refused not only for peace' sake, but because I was determined as little as possible to violate the established order of the natural Church to which I belong.

"But the case is widely different between England and North America. Here are Bishops who have legal jurisdiction. In America there are none, and but few parish ministers; so that for some hundred miles together there are none either to baptize or to administer the Lord's Supper. Here, therefore, my scruples are at an end; and I conceive myself at full liberty as I violate no order and invade no man's right, by appointing and sending laborers into the harvest.

"I have accordingly appointed Dr. Coke and Mr. Francis Asbury to be joint superintendents over our brethren in North America; as also Richard Whitecoat and Thomas Vasey to act as elders among them by baptizing and administering the Lord's Supper."

2. Mr. Wesley did more than write; he acted. Indeed, before he wrote the letter quoted above, assisted by the Rev. James Creighton, a clergyman of the Church of England, and others, he ordained Dr. Coke, who at the time was a priest of the same Church, a superintendent by the imposition of hands and prayer. At the same time the three ordained Whitecoat and Vasey to administer the Sacraments.

3. He gave Dr. Coke a letter of authority under his hand and seal dated at Bristol on the 2nd of September, 1784, which is still extant. The following is an extract:

"I, John Wesley, think myself to be providentially called at this time to set apart some persons for the work of the community in America. And therefore, under the protection of Almighty God and with a single eye to His glory, I have this

day set apart as a superintendent by the imposition of my hands and prayer (being assisted by other ordained ministers), Thomas Coke, Doctor of Civil Law, a presbyter of the Church of England and a man whom I judge to be well qualified for this work. And I do hereby recommend him to all whom it may concern as a fit priest to preside over the flock of Christ."

4. He went further. He prepared an abridgement of the Book of Common Prayer and had it printed in London, for the use of the Methodists in America. This was brought to America by Coke and his companions and accepted by the Methodists as their service book.

It contained, in a slightly modified form, the Ritual of the Church of England for the Baptism of Infants, the Administration of the Lord's Supper, the form and manner of making and ordaining of Superintendents, Elders, and Deacons.

The change in the name of Bishop to Superintendent does not obscure the purpose of Mr. Wesley. Later, when the reason for going back to the old title was explained to him, he defended its use. It was to be the old officer with a new name. The power of ordaining to the Diaconate, the Presbyterate and the Superintendency, was to rest exclusively with him. Hence, one of Dr. Coke's first official acts, after his authority had been recognized by the Methodist preachers at the Christmas Conference in Baltimore in 1784, was to ordain Francis Asbury, first a Deacon, then an Elder, and lastly a joint Superintendent with himself. In doing this last act, he laid his hands upon Asbury's head and uttered these words, which Mr. Wesley had printed in the *Sunday Service Book*: "Receive the Holy Ghost for the office and work of a superintendent in the Church of God, now committed unto thee by the imposition of our hands, in the Name of the Father, and of the Son, and of the Holy Ghost. And remember that thou stir up the grace of God which is given thee by the imposition of our hands."

Note the italicized words. Asbury's work of a "superintendent" was to be in the *Church of God*. That office was "now committed to Asbury" by the imposition of "the hands" of Dr. Coke and his associates.

Certainly all these facts point in one direction. Mr. Wesley knew that there was no Anglican Bishop in America. He saw no prospect that the law of England would be so modified as to authorize the consecration of Bishops for America, without taking the oath of Uniformity and Supremacy. Indeed, three days before he performed this momentous act, Samuel Seabury, denied consecration by the English prelates, wrote a letter aiming to secure from the Non-juring Bishops of Scotland the succession.

The branch of the Church Catholic of which Mr. Wesley was a member, seemed disposed to leave America without preaching of the word and the grace of the Sacraments, because of her entangling alliance with a State which was sore over recent defeat in armed conflict.

Did not these facts and circumstances constitute what "the judicious Hooker" would have called "the exigence of necessity"? Did they not justify him in resorting to unusual measures to supply to the Americans, as nearly as possible, that which the State Church had refused to bestow: the wholesome doctrines and discipline of Anglicanism?

Plainly Mr Wesley thought so. Acting under a sense of grave responsibility, he took the step which made possible the formation of the most compact, energetic, and uniform religious organization in the United States, known in Law as the Methodist Episcopal Church.

One can not help wondering what the position of the Episcopal Church in the United States would be now if Mr. Wesley had restrained his zeal for two years until the passage of the Act authorizing the consecration of Bishops who were not subjects of the British sovereign. Nor can one help wishing that the time will come when the questions at issue between the Church and the denominations may be discussed without condescension on the one side, or irritation on the other. The people of the North and of the South did not become reconciled by constantly harping on the principles at stake in the Civil War, but in the face of an impending foreign war, by suddenly remembering that "blood is thicker than water." What was true of sections of our common country may be equally so in the case of alienated fellow Christians. "We be brethren."

Cleveland, May 23, 1900.

GEO. H. MCGREW.

THE Society for the Propagation of the Gospel, one of the two great missionary societies of the English Church, is trying to collect a thank offering of 250,000 pounds, for its bi-centenary celebration.

Editorials and Comments

The Living Church

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ON MISSIONARY APPROPRIATIONS.

ONE of the most hopeful notes of progress in the Church was published last week when we made known the action of the Diocese of Missouri in voluntarily relinquishing the whole of the annual appropriation which for seventy years has been made by the general Missionary Society for work in that Diocese. Such action as this it is which both redounds to the credit of the Diocese and also bears abundant testimony to the wisdom of the Board in years past in expending money which has borne fruit in another self-supporting Diocese.

Is it not timely to inquire whether there are not other Dioceses which might take the same action? To draw missionary funds from the Church at large is only defensible where one's needs are paramount to those of all other fields. It is not enough to say in defence that there is room for vastly more work in any Diocese than is now done, and that work would be retarded in any given Diocese if the general appropriation were given up. We think it very likely that an amount equal to the whole of our missionary contributions might be spent in the Diocese of New York alone, with good results. It by no means follows, however, that it would be right to appropriate it, or that Churchmen throughout the rest of the country should be called upon to support mission work in New York.

The whole question in the distribution of missionary funds is not as to the absolute needs of any given territory, but as to the relative needs as compared with other fields, and the relative ability, numerically and financially, of a community to care for the support of its own work.

In this strength there is no uniformity throughout the country. Conditions vary largely, and two fields of substantially the same population and age will require altogether different treatment. From Vermont westward until Minnesota is reached, the urban Dioceses in each state along the northern border of the country are entirely self-supporting. The northern Dioceses of Ohio and Southern Ohio, Michigan and Milwaukee, are each Dioceses containing a large city, a centre both of population and of wealth; and one by one these Dioceses (except that Ohio still receives \$400) have relinquished any claim on the general treasury, and have assumed the entire support of their own missionary work. The rural Dioceses of Western Michigan, Marquette, and Fond du Lac, in the same tier of states, lack this element of strength, but have each manfully assumed the support of their own ordinary expenses, in-

cluding the support of their Bishops, though on incomes very much less than those paid by the Board to Bishops in Missionary Districts. These rural Dioceses, like the great bulk of the Dioceses in the West and South apart from the larger cities, find the struggle for existence precarious, but with a self respect which ought to be more contagious, assume the support of their own episcopate and running expenses, their Bishops serving on very small salaries; but for active work of extension of the large missionary field in each of such Dioceses from the Gulf to the Canadian border, they are of necessity largely dependent on the Church at large.

THE state of Minnesota is the first exception along the northern border, to the rule that the Dioceses containing the cities are self-supporting. There is a marked similarity to conditions of population in the three neighboring states of Michigan, Wisconsin, and Minnesota. Each of these has been made the home of immense numbers of immigrants, principally Germans and Swedes. Each has a large urban population in the respective cities of Detroit, Milwaukee, and the twin cities of St. Paul and Minneapolis, the combined population of the two latter, both in the Diocese of Minnesota, probably exceeding that of either of the see cities of Detroit or Milwaukee. In each of these three states, there is also, in the northern section, a totally different population, of much later settlement, and engaged largely in the lumber and mining interests, while the older population consists of manufacturers, employers and employees, and farmers. The support of the Church in the northern counties has always been a severe tax on the older portions of these states. In 1874 both Michigan and Wisconsin divided the then existing Dioceses on north and south lines, giving to each of the four Dioceses of Michigan, Western Michigan, Milwaukee, and Fond du Lac, a portion both of the older and of the newer population. Michigan was afterward relieved of her purely missionary field in the northern peninsula, which after three years' existence as a Missionary District, without a Bishop, was admitted as the Diocese of Marquette in 1895.

Minnesota alone has not yet assumed the support of her missionary work in the same manner as have the Dioceses in the two states east of her. Instead of dividing the state, as was done nearly thirty years ago in Michigan and Wisconsin, Minnesota remained undivided until 1895, when she was granted relief by General Convention, in the formation of her northern counties into the Missionary District of Duluth. Instead, therefore, of the support of missionary work in the lumbering counties being dependent upon the population of the cities, as is the case in the other states named, it is supported exclusively by the general Board at an annual expense for the District of Duluth of \$10,850. Notwithstanding that the old Diocese has been relieved of this purely missionary territory, and notwithstanding that Michigan and Milwaukee long since voluntarily relinquished all general assistance, the Diocese of Minnesota continues to receive from the general Board an annual appropriation of \$3,175, making a total of general funds paid into the state of Minnesota by the general Board for the year ending September 1st, 1899, of \$14,025, as opposed to a total for the state of Michigan of \$2,512.50, which is divided between the Dioceses of Western Michigan and Marquette, and of \$3,050 to the state of Wisconsin, given to the single Diocese of Fond du Lac. Of these sums, the Indian work in the District of Duluth receives \$4,855, and the Indian work in the Diocese of Fond du Lac, \$1,050, the remaining sums in each case being for work among white people. Thus there is paid for work among white people in the state of Minnesota, the sum of \$9,170, which is a larger amount than is paid for similar work in any other state, except the enormous state of Texas and possibly the state of Washington. To Texas is appropriated \$9,590.38, of which nearly two-thirds goes to the Missionary District of Western Texas, and the remaining third is divided between the two Dioceses of Texas and Dallas. In the state of Washington, appropriations are made to the Districts of Olympia and Spokane to the amount of \$10,100, but the latter District embraces a part of the state of Idaho. The Diocese of Minnesota receives a larger missionary appropriation than any other organized Diocese except Kansas and Arkansas, neither of which has any large cities, each of

which includes the whole state, and both of which are purely missionary territory.

It is clear, therefore, that up to the present time, the appropriation among the different fields has not been altogether gauged by a uniform standard. With the exception of the state of Minnesota, the general tendency has been to bestow appropriations more liberally upon Missionary Districts that have made no attempt to help themselves, than upon weak Dioceses which have assumed the support of their own Bishops and are trying to be self-supporting. The comparison of an appropriation of \$1,200 to Marquette and of \$5,595 for the white work alone in Duluth, the fields being largely of the same character, is somewhat paralleled by the fact that the Diocese of Dallas, which was organized in 1895, the Bishop heroically accepting a much smaller salary from the Diocese than he had received from the general Board, now receives a total of \$2,500, while the neighboring Missionary District of Western Texas receives \$6,090.38. The Diocese of Oregon receives only \$2,614.99, where the District of Olympia receives \$4,725. The Diocese of Mississippi receives \$2,850, where the Missionary District of Southern Florida receive \$6,475. The Diocese of Colorado receives only \$1,500, while the Missionary District of Laramie, including appropriations in the name of Western Colorado and of The Platte, received last year \$7,412.88.

Why there should be this discrimination against organized Dioceses on the part of the Board, when it is everywhere recognized that the normal and desirable status of the Church in any community should be that of a Diocese rather than that of a Missionary District, it is difficult to say. It would seem as though when a Bishop had accepted a smaller diocesan salary than he had received from the missionary Board, and when the Diocese is taxed to its utmost capacity to pay that salary, the Board would find it the proper policy to reciprocate by the recognition of such mutual unselfishness on the part of the Bishop and Diocese, by increased appropriations for missionary work, whereby the Diocese would receive at least the benefit of the amounts formerly appropriated for their own Missionary Bishop. Indeed, the principle of the Harold Brown Fund, by the terms of which gift a large appropriation may be made to each Missionary District forming into a Diocese, as a partial endowment fund, shows that some have felt that special encouragement ought to be offered as an inducement to the Missionary Districts to organize into Dioceses.

Unhappily, the tendency of late years on the part of the Board of Managers, has not been to encourage the formation of Dioceses, as is shown by the comparative figures which we have mentioned. The weaker Dioceses, which struggle for the support of their episcopate, have been left to struggle almost alone, whilst those fields which show no interest in assuming any support of their own expenses, not only continue to receive from the general Board larger episcopal salaries than are paid to the great majority of the Bishops in rural Dioceses, but are also supported with much greater liberality in other work.

It DOES seem as though it were capping the climax for the Board to take the new step against which we protested two weeks ago, by withdrawing annually twenty per cent. of the appropriation now made to each organized Diocese, until at the end of five years, the whole appropriation will be withdrawn. Twenty per cent. to the (comparatively) wealthy Dioceses of Minnesota and California, means perhaps but little. The total withdrawal of the whole appropriation would find these Diocese less unfitted to cope with the missionary requirements of their territory than are many of the other Dioceses. To another class of Dioceses, however, this action can only come as almost a death stroke from the general Board. The tier of Dioceses from Alabama west to Texas are in no financial condition enabling them to support the whole missionary work within their boundaries. Large tracts of Alabama are filling up with a new mining population, among which an enormous amount of missionary funds ought to be expended, which the older parishes in their weakness cannot supply. Mississippi is wholly rural, with no centres of wealth in the whole state; while the two Dioceses within the state of Texas, and particularly that of Dallas, have the same large needs for outside support as has the Missionary District of Western Texas.

The tier of Dioceses including Indiana, Springfield, and Quincy, are of very similar character. The population of the northern Ohio valley is one whose intense hostility to the Church is probably unparalleled in this country. Readers of Professor White's *Life of Bishop Kemper* will recall the terse

language in which the author describes the original emigrants to that section. For at least two generations to come, in all human probability, the financial requirements of these three Dioceses, and their justifiable dependence on outside aid, will be increased rather than diminished, if aggressive work is to be done. The Churchmanship built up in these Dioceses, after it has finally overcome the prejudices and bitterness of the people, is of a staunch and uncompromising variety, as is frequently the case where the Church is at its weakest in numerical strength and has the most to overcome. It will be readily acknowledged that with increase of comparative numerical strength and wealth, the tendency of the Church has always been to laxity, whereas she has appeared in her greatest purity, and has been most faithful to her traditions, where she has been under persecution. In these three Dioceses named, these conditions largely appear. Being unpopular, the Church receives no accessions except from those who are converted to a staunch Churchmanship.

This study of the various conditions existing in different parts of the country could with profit be extended almost indefinitely. A careful study of conditions must convince any candid student that a discrimination against organized Dioceses on the part of our general Missionary Board, is the most radically opposite to the course which ought to be pursued. The true policy would be to encourage the formation of Dioceses, and the local support of the episcopate in each. This is the reverse of the present policy, except in the instance of one or two Dioceses, but yet the policy is to be further carried to the far extent now proposed by the Board in their recent action. The Diocese of Nebraska rightly made protest against such action at their recent convention. The Missionary District of Western Texas is making a noble effort to effect diocesan organization in 1901. Will it assist them to know that this will mean not only the support of their own Bishop, but the early forfeiture of all assistance from the Board as well? There was a time when Olympia looked forward to the next General Convention for admission as a Diocese. Are they likely to continue working toward that end?

If this action is to prevail, it will not only discourage and probably altogether prevent the Missionary Districts from ever seeking admission as Dioceses, but it will also compel the Western and Southern Dioceses, which are treated by the general Church in a way which they believe to be unjust, to appeal separately to the general Church for redress. The result can only be that each of these Dioceses will be constantly appealing for subscriptions, so that instead of having one Board with acknowledged discretion, handling all the funds raised for missionary purposes, contributors will be invited to select fields for their contribution. The eloquent framer of appeals, the Bishop who gives his time to travelling in search of funds, instead of to the humdrum work of his Diocese, will obtain more than his due proportion, and the more modest and retiring fields, whose representatives are unwilling to be perpetually soliciting and to flood the country with continual appeals, will be left out entirely. Each rural Diocese in the South and West will, in the struggle for existence, be required to solicit and obtain such aid as it can get, to the building up of diocesan selfishness and the detriment of the proper and due relation between the needs of fields which should obtain.

This proposed action means that the missionary clergy already in the Western and Southern Dioceses, must be content on smaller pittance even than they are now receiving, or must be turned loose to increase the number of the unemployed in Eastern cities. It means the necessity of withholding all contributions to the general Board from the Western and Southern Dioceses, not in the way of retaliation, but in the absolute necessity of supporting their own work; and this means diocesan ultra-selfishness, localism in every respect, and a closing of the eyes to the larger outlook of the Church at large and especially of foreign missions. It means the total abandonment of a large number of existing mission stations in western and southern Dioceses, which will not be self-supporting for a generation, or perhaps two or three generations to come. It means sectional divisions of our national Church; the opulent East against the new West and the impoverished South. It means the tyrannical selfishness of riches in the East, and the sordid selfishness of poverty in the West and South. It means the utter abandonment of the idea that the whole Church is the Board of Missions, and the increase of the demand that the missionary and the missions shall be subject to the dictation of the wealthy congregations of the East, who alone will then

be able to come to the assistance of the Board. It means that the widow's mite and the humble offerings which out of their poverty are made by the struggling mission fields of the West and South, and which are now sent with real unselfishness to the general Board, will be spurned and thrown back upon them by the wealthy centers of the East, which will be quite content that western and southern Dioceses should be pressed to the utmost to support their own work, and should be permitted to lose all interest in the field "which is the world." It means a greater and greater difficulty of getting clergy to work in the Dioceses affected, and a larger and larger increase of the army of the clerical unemployed in the Eastern cities. It means ultimately, in years not very far in the future, a tremendous loss on the part of the general Board, since a generation will have been trained up in the West and in the South, of purely selfish Christians, who have been taught by very practical lessons, the duty of keeping their own funds in their own Dioceses or section, if not in their own particular parishes and missions, to the utter abandonment of all claims of the Church at large. In a generation or two at the most, the Church in many parts of the West will have surpassed the East in all the elements which go to make up Churchmanship. It means that the present action of the Board is a discouragement to the next generation of the West and South toward assuming any duty in the way of missionary work. Finally, it means that the South and the West will be forced to organize its own missionary society, since its work must and shall be done, and the entire abandonment of the plan of uniting in one Board all classes of general work in the American Church.

And as an immediate result, it means that there will be an enormous number of requests to the next General Convention to set apart missionary fields in existing Dioceses as Missionary Districts. The Bishop of Springfield announces in this issue his intention to apply for such action in the case of the southern counties of his Diocese, which are as purely missionary as any field in the country, and are a sore burden on the remainder of the weak Diocese. Why should not the application be made, seeing that the whole Diocese of Springfield now receives from the general Board only \$2,550—less than the salary of a Missionary Bishop alone? The Bishop further explains that 33 counties in his large Diocese are altogether without Church services.

It must be remembered, however, that this relief, which has already been granted in the cases of Minnesota, North Carolina, Florida, and Colorado, can with equal reason be claimed for northern Maine, western Virginia, western South Carolina, northern Mississippi, western Louisiana, western Dallas, all of Arkansas and Kansas, southern Indiana, eastern Lexington, eastern Tennessee, northern Michigan, all of Marquette, northern Fond du Lac, northwestern Milwaukee, southwestern Iowa, and eastern Oregon—every one of which fields is as purely missionary as are Duluth or Asheville. Is it right, is it just, is it even politic, to administer this proposed slap to the Dioceses which try to support in some measure their own missionary territory?

WE CANNOT feel that our missionary Managers have given to this subject the thought which is its due. We are quite sure that their intentions are good; but they evince a sad, an almost incomprehensible ignorance of the conditions prevailing in the West and South. We are willing to grant that it is difficult to discriminate between Dioceses, yet the Board of Managers is elected for the express purpose of discriminating. If this action which we have criticized, that of cutting off within five years all missionary aid from organized Dioceses, and showering it upon the Missionary Districts is, even in any modified form, to stand as the deliberate policy of the Church, it would be better to return the Harold Brown Fund for the encouragement of the formation of Dioceses, as being directly opposed to the policy of the Board, and it would be well for the weaker Dioceses to humbly request to be permitted to lapse into Missionary Districts. The rural Dioceses of the South and West are, amidst tremendous difficulties, trying to do the work of the Church in many unpromising fields, among hostile people, and amidst almost insuperable difficulties. It is hard for them to see that their trials are altogether unappreciated in the East. The Bishops are compelled to look around and see how much easier is the lot of their brothers in the Missionary Districts, who are not obliged to add to the distressing care of all the churches resting upon them, the further care as

to the means of support for themselves and their families. We cannot wonder if this new action of the Board, placing new burdens upon them, shall make it seem to them that their brothers in the East are wofully, if not intentionally, blind, as to the real conditions of Church work, and are placing upon their backs the last straw, which may cause the back to break.

"Go to," will be interpreted the cry made by the Board to the organized but rural Dioceses of the land; "ye are idle, ye are idle. Go therefore now, and work; for there shall no straw be given you, yet shall ye deliver the tale of bricks."

THE central fact of Whitsunday is not that the Holy Spirit on that day first came to earth, for since primeval days when He brooded on the face of the waters He had always worked on earth. Nor is it that He then first came into the hearts of men, for to some extent, acting through the voice of conscience, He had always spoken to men.

Whitsunday is notable as the day on which the breath of life—the Holy Spirit—was breathed into the Church. Without that Spirit the Church might have been an interesting organization; after the gift of the Spirit it became a living organism.

True, the life of the Church is not a separate life apart from the life of its Head and its members. From the first breathing into her of the divine breath of the Spirit, the Church has been the spouse of Christ; they twain have been one flesh and one life. The life of the Church is the life of Christ. The oneness of life between the two is a perfect unity in which the bride claims no separate vitality from her husband. Yet the conjugal unity between Christ and the Church is so perfect that His life is given to the Church, and by a spiritual birth in Baptism, the human spirit of the child is made partaker of the Christ-life.

Whitsunday must always be distinctively a festival of the Catholic Church. It can have no meaning for sectarian Christians. The latter may perceive the blessed influence of the Holy Spirit in the world and in the human breast; but having themselves set up a human organization in place of a divine organism, they have left no place for the Holy Ghost to direct it. The coming of the Holy Ghost at Pentecost can be, to them, only His coming to hearts from which He had never been absent, and therefore a coming which, in spite of its supernatural manifestation, was intrinsically meaningless. Only by realizing that through the apostles, on the heads of whom He alighted, the Holy Spirit was entering into a divinely created body of which they were visible members—its hands and its feet—can the wonderful day of Pentecost be seen in its true significance.

No divine Church would mean no day of Pentecost. The manifestations of that day are the credentials of the Catholic Church. She challenges later religious organizations to produce like evidences of the Spirit within them. She knows that the Holy Spirit dwells within each human body wherein His temple is not entirely defiled, and thus leads individuals everywhere into good works and holy lives, even apart from the helps given in the Catholic Church. But without tearing down the divine relation of Christ to His one Bride the one Church, and making Him a polygamist, she knows that no human organization can rival the Church in which the Holy Spirit especially dwells. What God has thus joined together, let no man vainly seek to pull asunder—to divorce the Son of God.

WE HAVE pleasure in introducing to our readers our new London correspondent, Mr. J. G. Hall, who will favor us with a fortnightly letter from the English metropolis. We had hoped that such a correspondent might have been secured earlier, but have every reason to believe that our readers will be pleased with the choice of Mr. Hall.

We regret that we have not yet been able to fulfil our promise to alternate the London letter with another from the continent of Europe, the arrangements which we had in mind having fallen through. We desire a correspondent who is fully in touch with East as well as West, and with the Old Catholics. We shall be pleased to receive from any of our friends an introduction to such a person as might be in position to take this post.

ALL the disabilities and afflictions of man are the results of a disturbance in his relations with God. Sin crept into the heart of Adam, perverted his nature and set everything awry. Guilty fears took the place of confidence and trust. Man rebelled, and Paradise was lost!



Literary

The Ascent Through Christ. By E. Griffith Jones, B.A. New York: James Pott & Co. Price, \$2.50.

A thoroughly useful book. The author aims at meeting the needs of the large class of persons who without very accurate knowledge of either Science or Theology are misled by a vague impression of some essential contradiction between Evolutionary Science and Christian Doctrine. This impression, it is the object of the book to show, rests upon various misapprehensions of Evolution on the one side and of the relation of the various parts of the Christian Faith to general Evolutionary conceptions on the other. Perhaps the most useful part of the discussion is contained in the first seventy pages of the book in which the true sense of the term Evolution in regard to man is carefully elucidated. "Evolution" seems to be burdened with as many popular misinterpretations as are, for example, the much-abused terms "Catholic" or "Creeds" in the current usage of the day. Thus it may mean an hypothesis by which the idea of a First Cause is rendered meaningless, a mechanical Altheistic sense of the term more common on the continent of Europe than here, but not wholly discarded even here and now: or, again, we may think of it as a manifestation of the working of an Unknowable Power after the manner of Mr. Herbert Spencer. Even if the Theistic concept of Evolution be admitted, there is yet room for much misconception as to its laws and method. Physical Evolution among the lower animals according to that Law of the "tyranny of Environment" known as "Natural Selection," cannot be applied to the Evolution of man as we know him, capable by mental processes of largely modifying and moulding an environment of his own. The laws of mental and moral Evolutions of a being like man endowed with self-conscious powers of reflection and conscience cannot be deduced from those which govern Animal Nature. All this is well put in a clear, attractive compendium, showing wide reading and fortified by numerous quotations and references from various acknowledged authorities. The main Doctrines of Revelation, such as the Fall, the Incarnation and Atonement, the Resurrection and Living Person of Christ, are then reviewed from their anthropological side, the side on which they touch Evolutionary conceptions. Bearing in mind the true limits and meaning of Evolution already noticed, the general harmony of the Christian and Evolutionary standpoints is brought out in an examination of each case. Where any contrariety in detail seems to exist, the matter is fully and thoughtfully examined and a method of reconciliation suggested. In one or two cases it is quite possible that Mr. Griffith Jones' suggestions on this head may not carry absolute conviction. This must necessarily be true of all tentative solutions of the kind. They are, however, always helpful and illuminating. Here and there are to be found expressions which are open to serious question from the Catholic standpoint. The term "passibility," for example, is applied to the Divine Nature, when what is meant is not suffering but sympathy. No doubt, there is often a real suffering in sympathy; but for all that the distinction between suffering and sympathy is a very real one and not to be juggled away by this novel use of terms.

Nor should we quite rank Dr. Fairbairn as "one of our foremost theologians," or be ready to subscribe as fully to his statement of the Kenosis as our author is inclined to do. On the other hand the controverted relation between the first and the following chapters of Genesis is well described. These are said to be "mutually complementary in their subject matter." "Man's dignity is the lesson of the first, Man's fall, of the second." The distinction is perhaps not readily reconcilable with the theory which the author apparently adopts that the accounts proceed from Elohist and Jehovistic documents respectively, and should therefore be duplicate accounts of the Creation. The protest against the unqualified use of the term "myth" as applied to these early chapters is opportune. Not only because (as quoted from Dr. Dale of Birmingham) "an ordinary myth is the growth of imagination uncontrolled by Divine revelation," but also because "they represent, as we believe, facts and occurrences of which the shell only is mythical." The whole tone of the comments on the Genesis narratives is much to be commended.

C. W. E. BODY.

The Epistle of Paul the Apostle to the Philippians Explained. By C. R. D. Biggs, B.D. The Churchman's Bible, General Editor, John Henry Burn, B.D. London: Methuen & Co., 1900.

If the rest of the Churchmen's Bible Series maintains the level of this dainty little book, it will supply a great need and supply it well. The series is intended for "the general reader in the practical and devotional study of Holy Scripture." There is an Introduction, giving the facts necessary to be known to understand the historical setting of the book. Then follows the exposition proper, divided into brief sections, which in turn are grouped into larger ones corresponding with the logical divisions of the epistle. The Authorized Version is used, but alternative translations of particular words and phrases are suggested.

Mr. Biggs shows thorough familiarity with the results of recent critical study, but keeps the devotional and practical end of the series to the front, and shows a theological soundness which is too often wanting in modern Scriptural commentaries.

This appears notably in his treatment of the passage in the second chapter, upon which the kenoticists endeavor to base their vagaries. He acknowledges, in his treatment of this passage, his indebtedness to a sermon by the Rev. H. J. Bidder, B.D., entitled "The Mind of Christ."

We are tempted to quote: "One word summed up all—'You must have the mind of Christ.' You must train yourselves to act and judge like Him. He subsisted in the very form of God, the absolute unerring index of what was Divine; and yet His conception of the way to manifest the attributes of equal Godhead was that He should give, not grasp. Indeed, He gave His very Self away; He held back from no point of Self-sacrifice, in His determination to show to man the real character of the Father (St. John xiv. 7)."

Elsewhere he says: "We may notice . . . how serious for students of theology has been the consequence of laying stress on a single word in this passage, instead of considering its whole drift [which teaches unselfishness—not self-ruin]. They have been led away by speculations on the force of two Greek words rendered in the Revised Version, 'He emptied Himself,' into theories which have brought bewildering confusion into what St. Paul left perfectly clear. . . . We leave them behind as we devote ourselves to the task of realizing what the Apostle himself meant to convey through the whole sentence, with a grateful sense of getting from some underground maze into the fresh air and light of day."

We hope this inexpensive little book will be widely read by our Church people, clerical and lay. They will find it clear, choice, and readable throughout.

FRANCIS J. HALL.

Unleavened Bread. By Robert Grant. New York: Charles Scribner's Sons. Price \$1.50.

Love in a Cloud. A Comedy in Filigree. By Arlo Bates. Boston and New York: Houghton, Mifflin & Co. Price \$1.50.

The Burden of Christopher. By Florence Converse. Boston and New York: Houghton, Mifflin & Co. Price, \$1.50.

The Tenant of Wildfell Hall. By Emily Brontë. The Haworth Edition. New York and London: Harper and Brothers. Price, \$1.75.

George Washington. By Woodrow Wilson. New York and London: Harper & Brothers. Price, \$1.50.

The early summer harvest brings to the editor's table its first course of fiction, new editions, and a bit of solid food in history.

The admirers of Robert Grant will not be disappointed in his later story of *Unleavened Bread*, for scarcely ever does this brilliant author, critic, philosopher, pessimistic optimist put his readers to shame by trusting to his lead. The only fear we have for him is that the Anti-vivisection society may seclude him, for he is a rare hand and skilful with the knife. Heedless of the subject's sense of pain, he does not use an anæsthetic as most surgeons do, and trusts solely to "suggestion" for that same. Be it said, also, he is no mean hand at hypnotism, for nearly, if not quite always, the subject emerges from the "operation" with but faint remembrance of any suffering. One will miss it by some pleasant hours if one does not read *Unleavened Bread*.

Then Mr. Arlo Bates adds to his growing list of titles the catchy one of *Love in a Cloud*, in which the dialogue is bright and clever, sometimes philosophical and more times humorous and gay, changing its note now and then and becoming neither, but never becoming tiresome. The story is romantic and spring-like, and drags not but glides down pleasant paths through pleasant places. We expect the reader, once he or she engages with this comedy company of Mr. Bates', will wish to

play the engagement through the season. It is a pleasant company and the route is laid through attractive towns.

It is somewhat of a change to take up with *The Burden of Christopher*, but we are all bearers of some sort of load—call it burden if we will. One needs variety in summer reading, and this volume may be safely included in the strap as one starts for the mountains or boards the liner for the other side. This story may prevent an attack of *mal de mer*, for they say sea-sickness is largely an affair of the nerves; so the remedy lies wholly in rivetting the whole mind on something else. We hope *The Burden of Christopher* will prove a safe and sure specific.

The Hawthorne Edition of the Brontës is one so handsome that the limit seems to have been reached of artistic style in which to supply the classics. The volume of *The Tenant of Wildfell Hall*, is the sixth of the series, and is a handsome specimen of the set. The story is one which has long been a classic in English fiction, and only needed this handsome setting to fit it for the choicest position in the library.

It may seem a mistake in classification to put Mr. Woodrow Wilson's *George Washington* in this group of romances, but what life so like a romance as that lived by the great Virginian? Mr. Wilson has put us under renewed obligations by this delightful picture of the customs, manners, and pleasures of the days when the United States was in its youth. He has a pleasing style, and his life of the great hero, the Father of his Country, is one which will not only impart history, but is so bright and fresh in its interpretation as to make it as pleasing as it is instructive, to the reader. The copious index makes it easy to find important dates and events.

SUMMER.

The sights and sounds of summer on the bay,
The waters sparkling 'neath the sun's bright gleam,
The voices from the shore across the way
Come o'er me as I sit, and think, and dream.

Upon this cool and moss-grown shady bank,
With branches of the giant oak o'er head,
I watched the gentle cattle as they drank
Or made the bushes crackle as they fed.

The robin red breast sits on yonder limb,
And ruffles up his feathers in the breeze,
Or warbles from his lusty throat a hymn,
Or chirping, flies away to other trees.

A distant bell rings out across the lea,
The evening star is mirrored in the bay,
The day is dying; all around I see
The mellow twilight changing into grey.

The maple wood, the birch, and evergreen,
Reflect their shadows dark, and soft, and clear,
While speckled beauties from the depth unseen
Now rising splash the surface far and near.

The pearly shades are fading from the skies,
The purple haze creeps up o'er yonder hill,
And now the woods are lit with fire-flies,
And softly cries the lonely whip-poor-will.

A birch canoe comes drifting with the stream,
The paddle dipping softly by its sides,
Now suddenly the waters 'round it gleam,
Then silently from out of sight it glides.

And from the sombre shadows where it went,
The gentle evening air wafts back to me
The measured cadence of two voices blent
In sympathetic, touching harmony.

Upon the narrow path I wander now,
That winds in graceful curves along the leas,
And mount the hill, and as I reach the brow,
I see the homelights twinkling thro' the trees.

O God! my heart is full as here I look,
Upon the fading beauty which surrounds;
O teach me from sweet nature's open book,
To bless Thee for the summer's sights and sounds.

HUGH J. SPENCER.

SOME persons ask the question, "Is it wise to compel my children to go with me to church?" Certainly it is. The earlier they form the habit of attendance at church the easier it will be for them to go. Perhaps they will not enjoy the service. The little heads may "nid-nod" or find a place to rest on mother's lap, the Sunday School book or paper read, but in the end they may feel the importance of being in the house of God, and form habits of going to church that will last for life. It is very easy for children in Christian homes to be in their places as each Sunday returns, but the habit must be formed in childhood, so that it may be a part of their very nature. Christian parents will not leave the forming of habits in other things to the choice of the child; then why should they as regards the habit of going to church?—*Church Record*.

Uncle Pan

By EMILY PARET ATWATER.

CHAPTER III.

EVEN musical treats must have an end. Uncle Pan was aroused finally by the scraping of chairs, and the renewed hum of conversation, and the crowd began slowly leaving the hall. At the first opportunity he slipped out and hurried to the corner, but the car, which ran only at irregular intervals, had gone. The distance to the city was four miles, but eager to relate his experiences to Virginia, if she were still up, and not unwilling to save his fare, he determined to walk, and started quickly down the road.

The road stretched before him long and white in the moonlight, and carriage after carriage passed him swiftly, as he plodded along. In a few moments there was not a vehicle in sight on the dusty stretch, save for one carriage far in the rear, but which was rapidly approaching.

Uncle Pan's attention was attracted to it by a sharp scream, and the sound of shouting. Turning swiftly, he saw that there was evidently something wrong. The horses were racing madly, the driver yelling and waving his whip, and as the carriage drew nearer, a face, evidently a woman's, appeared at the window, and hands were stretched out as if appealing for help.

The old man took in the situation at a glance. "Driver drunk and hosses runnin' away. Lady inside, too; now for it!" and planting himself in the middle of the road, with a swiftness and strength almost incredible, he sprang at the bridle of the horse nearest him, caught it, and held on with the grip of desperation.

The horses dragged him a few paces, and then stopped, panting and quivering. He held on to the bridle that he had caught, patting the horses and talking to them soothingly. Then, as the creatures quieted down, he turned his attention to the driver. He was a burly negro in livery, who sat swaying tipsily on the box, his whip uplifted.

"Drop that whip!" ordered Uncle Pan. "Drop it, I say, or I'll blow your brains out."

The negro, frightened almost sober by the threat, obeyed, and the whip fell on the ground.

"Now, get down from there, an' hold these hosses, an' mind if you scare 'em you get a bullet in you," was the further order.

Thinking that he had come across a desperate character, the coachman hastily scrambled down from his seat, staggered to the horses' heads, where he stood, holding the bridles in a dazed manner, while the other nimbly climbed up into the place just vacated.

"Now get out of the way," came a commanding voice from the box. The coachman hesitated, but the horses, starting forward, knocked him neatly into a convenient fence corner, where he promptly curled up, and sank into a drunken sleep.

Exhilarated with the adventure, his age and rheumatism forgotten in the excitement of the moment, Uncle Pan sat proudly on the box, and guided the horses with a steady hand. Once he glanced around, but the face at the window had disappeared.

"Fainted, most likely," was his comment. "Jest as well, mebbe, 'cause then she can't scream and scare the hosses."

So he drove on, undaunted by the situation, until he came to a fork in the road; then, for the first time, it dawned upon him that he did not know where he was going. The sudden thought made him pull up the horses with a jerk, and he stared in bewilderment, first down one road, then down the other. Not a house was in sight. What was to be done?

Then an inspiration came, and relaxing his grip of the reins, he let them hang a little loosely. Without a moment's hesitation the horses turned to the left, and trotted soberly up the road, turning at length into a long avenue. In a few minutes they drew up before a large house, almost hidden by the trees which surrounded it. Not a soul was in sight. Not even a dog barked. A light glimmered faintly in a front room on the ground floor, but the rest of the house was shrouded in darkness.

Uncle Pan got down from his seat, and running up the steps, felt for the bell. He rang it once, twice, three times. No one

answered. All was dark about the place, save for the one light, and a few feeble moonbeams falling where the horses stood.

He returned to the carriage, and opening the door, looked in. A woman's figure lay huddled up in a dark heap on the floor. No help was to be expected from that quarter.

Taking the reins, he tied the horses to a pillar of the porch, then tried the front door. It was locked. He went around to the back door. That was locked also. He called, but there was no sound but his own voice.

Returning to the front of the house, he examined the window of the room where the light was burning. It was a French window, and by some lucky chance, unfastened. Throwing it open, he entered, and found himself in a handsome library, with a shaded lamp standing on the centre table. Magazines and newspapers were scattered about, a smoking-jacket hung over the back of a chair, and a pipe lay on the table. All plain tokens of the recent presence of some masculine member of the household.

"If there is a man around, I jess wish he'd turn up," ruminated Uncle Pan. "It's a mighty unpleasant thing to be a-trompin' round a strange house with no one in it, an' a faintin' lady in the carriage. I reckon I'll have to bring her to, myself."

So saying, he stepped out of the window, and returned in a few moments staggering under the weight, though by no means a heavy one, of the pretty woman who had gazed at him so intently at the concert.

She was young, with soft, fair hair, now disordered, and as the old man laid her on the sofa, he noted with alarm how white she was. He smoothed out her rumpled dress as well as he could with his clumsy hands, then tried to feel her heart. There was a faint, almost imperceptible flutter. Great, dark rings were under her eyes, and her hands were icy cold.

With a feeling of dismay he ran to the door, resolved to search the house for aid, but on opening it he found himself in a large dining room, and by the light from the library, he saw the gleam of a glass decanter on the sideboard. Hastily seizing it, and perceiving by the smell that it contained something stronger than water, he hurried back with it to the library. Pouring a little of the wine into a glass which he had snatched up, he forced some of it between the rigid lips of the unconscious woman; then, opening her dress at the throat, he began rubbing her hands.

So busily was he engaged, that he did not hear a quick step on the porch nor see the man standing over him until he was unceremoniously gripped by the collar, lifted up, and then thrown vigorously down.

"Confound you, you villain," growled a deep, bass voice, "what have you been doing to my wife?"

The speaker's voice was fierce, and he looked far from amiable as he stood, towering tall, broad-shouldered, and muscular, above Uncle Pan. He was not a young man, either; fifty, at least, thought Uncle Pan.

"I ain't done nothin' to her," he answered in an aggrieved tone. "She jess fainted."

"Fainted!" roared the other; "of course she fainted. Any woman would, seeing a burglar. What the devil do you mean by breaking into my house?"

"I didn't break into your house," cried Uncle Pan with spirit. "The hosses was a-runnin' away. I caught 'em, an' brought the lady home. I was jess a-tryin' to bring her to, when you jumped on me like a fool."

"It's the first time any one ever called me a fool to my face," said the younger man menacingly.

"I hope it won't be the last, then," retorted the elder, for his bones were beginning to ache, and his usually placid temper was a good deal upset by the sudden attack; "anybody but a born fool might have knowed that a burglar ain't in the habit of hitchin' his carriage out front when he goes a-house-breaking!"

"It's true, Dudley. All that he says is true," said a voice behind them; and turning, they saw the girl on the sofa, trying to rise.

At the sound of her voice, her husband hastened to her, and sitting down beside her, put his arm around her shoulder, and drew her head gently down on his.

"Tell me all about it, dear," he said. "What has happened? I am all in confusion." The fierce manner was gone, and he spoke with lover-like fondness.

"I don't know it all," she answered faintly, "but I remember the old man springing at the horses when they ran away, and then I fainted and did not come to until he began pouring the wine down my throat. I am sure he is a nice man, Dudley. I

noticed him particularly at the concert. No one so fond of music could be a burglar, and he really saved my life, dear."

Her husband turned to the old man, and held out his hand. "Confound my miserable temper," he said, "it's always getting me into hot water. I beg your pardon, sir, and I sincerely hope I have not hurt you by my hastiness. But you will admit that it did look a little strange at first, and I would be greatly obliged if you will take a seat, and give me a clear account of this affair."

Uncle Pan complied with the request, husband and wife, the latter now fully recovered, sitting on the sofa and listening with rapt attention.

"Your stopping the horses was a brave thing to do," said the master of the house, "especially for a man of your age. You might easily have been trampled upon and killed, and I am very glad that you were not injured. As for the coachman, he goes to-morrow, and the other servants, for deserting the house when we were away. My wife ought never to have gone out alone, but I had to go to town unexpectedly, and she did not want to miss the concert. The fact that you were there at the same time was certainly providential. By the way, what did you say your name was?"

Uncle Pan gave it, and also the name by which he was commonly called, explaining how the latter was acquired, much to the amusement of his listeners.

He rose to go at last, but the master of the house detained him, while he wrote something on a slip of paper at the desk.

"There," he said, holding it out, "I hope you will accept this as a slight token of my gratitude. It's a small thing for saving a life, but I am sure that you can make good use of it."

Uncle Pan, however, refused to take the check. He didn't want to be paid for a small favor like that, he said, and still shook his head when the check was spread invitingly open before him. But happening to glance at it a moment, he suddenly started. The check was for one hundred dollars, the very amount he and Virginia had both longed for, and the name signed at the bottom was "D. Renwood." He thought hard for a moment, then took the bit of paper and slipped it into his pocket.

"I never reckoned to get paid for a little job like this," he said half apologetically, "but mebbe, like you say, I can do some good with it."

The younger man smiled, thinking that it was the amount that had convinced him.

Once outside, having refused to spend the night and be sent home in the morning, Uncle Pan finished the rest of his long walk home in a very thoughtful mood. On that walk, and before he was safely in bed, he fought and won the great victory of his life.

The man who had given him the check was Virginia's uncle. She once told him that Dudley Renwood, her mother's twin brother, had years ago quarreled with his sister in a fit of passion, and left the old home never to return. He soon became a wealthy man, and once, during her mother's bitterest poverty, Virginia had swallowed her pride, and written secretly to him for help. Receiving no answer to her letter, she had sworn never again, no matter in what distress she might be, to appeal to him. She knew that he was living somewhere in the state, but had long ago lost all trace of him. It was more than likely, Uncle Pan argued, that she had not the slightest idea that he was living so near her.

Uncle Pan had told Dudley Renwood that he would use the money for a good purpose. It was the name signed to the check that made him accept it, and his purpose had been to give it to Virginia. The temptation to keep the money himself was strong for awhile. With that in his pocket he could bid goodbye forever to the detested city, and in another day be home again. An intense longing to return came over him. The temptation, if temptation it could be called, was almost too great to be resisted. But he put it away, resolutely resolved to think only of Virginia's delight when she should hear the good news.

He knew that she would instantly refuse the money if she knew that it had been given to him. He feared also, that she would refuse it if she knew from whom it came. The only thing to do was to try her on this last point, making up a plausible story to account for the check, which, fortunately was payable to bearer.

It took the remainder of the night and all the next day to compose his little fiction, and to prepare himself to meet the objections which he was sure that she would raise.

He determined to tell her that evening, and as they were

sitting on their bench in the park, racked his brains vainly for some way of introducing the subject.

Virginia herself opened the way by inquiring how he had enjoyed the concert, and he gave her a vivid description of the affair. Silence for a few moments, then he said hesitatingly:

"I had right smart of an adventure comin' home, Miss Veginny."

Virginia was interested at once, and he then went on to relate rather haltingly, that on his way home the night before, he had picked up in the road near a large house, a heavy pocket-book. On taking it up to the house to inquire after the owner, a gentleman sitting on the porch had claimed it, and entered into conversation with him. Whereupon Uncle Pan discovered that the gentleman's name was Renwood, owner of that estate, and Virginia's uncle. Moreover, he learned that the gentleman was overcome with remorse because of his treatment of his sister, and so sent the check to his niece, hoping that she would use it for her musical education. As he finished, he laid the check in Virginia's lap.

The girl had listened eagerly, the improbability of the whole story for the moment escaping her, but when the check was produced she sprang up, crying angrily:

"I won't take it! I wouldn't touch it! He was cruel to my mother; never raised a finger to help her; never answered my letter!"

"He never got it," said Uncle Pan gently. "Sit down now, Miss Veginny, and don't get excited. Your uncle never seen that letter, and he was awful sorry 'bout bein' so mean to your maw."

"He took a poor way of showing it, then," she cried. "Why did he never write to me?"

"Cause he was sick, an' his wife was awful sick too. He 'lowed that he was so muddled he didn't know which end he was a-standin' on."

"He couldn't have been sick all these years," returned the girl. "No, I am determined that I will not take the money. It should belong to you, anyhow, for you saved the pocket-book. I will go to him to-morrow and tell him so."

"No, no, don't do that," cried the old man hastily. "They's —they's goin' off to-morrow for the summer (Jerusalem!)" he groaned inwardly, "I never knowed before that lyin' was such hard work). Now, Miss Veginny," he urged, "do take it. Jess think, why, it's jess what you was a-wantin', an' you can get your foreign teachin', an' sing in concerts all dressed up like them ladies I seen t'other night, only I reckon you'll wear more clothes than they did. The money warn't give to me, so I can't take it," he continued barefacedly, "an' it makes me feel real bad your actin' this-a-way, 'cause it looks like you was doubtin' my word!" and the old hypocrite squeezed a few tears into his eyes by way of a clinching argument.

Noting the tears, for he dried his eyes ostentatiously on his handkerchief, Virginia at once capitulated.

"Don't cry, Uncle Pan," she said, slipping her hand into his. "There, now, I won't say another word. The whole thing seems very strange, and I can't understand it at all, but I know that you wouldn't tell me anything that was not true. If you will give me your word of honor that the money was intended for me, I will ask no more questions."

It often takes a hero to tell the truth, it sometimes takes a hero to tell a lie. Uncle Pan told the lie.

"Then," said Virginia, "I will take the check, if only to please you." And feeling very guilty, but greatly relieved, Uncle Pan breathed a fervent Amen.

Virginia kept her word, asked no more questions, and set eagerly about making her simple preparations; for now that the matter was settled, her heart was light with delightful anticipations, and she cast determinedly behind her all unpleasant thoughts, and all doubts.

The one hundred dollars, added to the small sum which she and her mother had been saving for years, would be sufficient for her passage and expenses during several weeks in Germany. An old friend of her mother's who lived in B—— had long ago promised to take the girl in, secure a teacher for her, and help her with the German, of which Virginia had a slight knowledge.

The steamer, which was to sail in two weeks' time, would go direct from Baltimore to Bremen.

So the letter to the friend was written, and many confusing directions given by all the members of the Upper Set, who took an active interest in her proposed voyage. The Major secured for her a letter of credit, and all the necessary and unnecessary paraphernalia required for the journey. Miss Pettiman and

Mrs. Minkins helped her with her sewing, the deaf gentleman gave her his prescription for sea-sickness, and they all made much of the girl whose sudden good fortune rather dazzled them.

Mrs. Minkins, whose appetite for news was insatiable, was wild with curiosity, for she only knew, in common with the others, that the money which made the voyage possible, was given by a relative, and she scented a mystery.

Uncle Pan took small part in the preparations, but grew silent and abstracted as the days passed swiftly away, and the time of Virginia's departure drew near, assuming his old manner with an effort, when the two were alone.

The evening before Virginia sailed, something very strange took place in Miss Pettiman's parlor, something so startling, to her at least, that for a long time she refused her consent, and only yielded to Virginia's pleadings on the condition that it should be the first and only time it would happen.

This something was nothing less than a musicale, with Uncle Pan and Virginia as the performers, and to which the Lower Set were invited. They came too, and sat stiffly on the high-backed chairs in close proximity to the exclusive aristocrats. The company was rather constrained at first, but the old familiar songs soon broke the ice, plebeians and aristocrats joining in the applause. And when the simple refreshments were served, they found themselves chatting together with astonishing freedom. Even Miss Pettiman melted a little in the genial atmosphere, and when the assembly retired to rest, it was with a new feeling of respect for those whom they had before affected to scorn.

Before long, the household was sunk in slumber; all but Uncle Pan, who, although he had seemed the gayest of the gay, lay awake far into the night with an aching heart.

The steamer was to sail early in the morning, and Virginia, accompanied by the Major, Miss Pettiman, and Uncle Pan, the latter carrying her bags and wraps, was one of the first on board. It was a trying time to the young girl, going alone and unprotected as a stranger to a strange land, and she kept close to Uncle Pan, as though loath to part with him. He for his part, chatted on with affected cheerfulness, striving to keep up her spirits, while Miss Pettiman and the Major were fussing about in the stateroom.

But when the good-byes came, and she kissed him as simply and unaffectedly as a daughter might, his composure almost forsook him, and he turned quickly away and hurried down the gang plank. There he stood on the pier, watching the white handkerchief that fluttered in the breeze, and straining his eyes after the vessel until it was swallowed up in the sea.

That was a weary day to the old man. The heat was fearful and the noise of the streets beat unceasingly on his tired nerves. The hours seemed to pass on leaden wings. When the night came, he plodded slowly homeward, his heart heavy with the sense of loss. Too tired to eat, he forsook the dining room early, and wearily climbed the steps to the garret.

The room had a deserted appearance now. The little feminine belongings were gone, and dust had gathered on the table by which she used to sit. On his old chair Uncle Pan sat for a long time, his eyes fixed absently on the dusty floor, his thoughts far away. Through a small, open window the din of the streets came faintly. Gradually the daylight faded. Night came, and a vagrant breeze stole in to cool the heated room. Presently a ray of moonlight fell on the floor, and then the old man arose and took down his violin. A picture was in his mind. A small, whitewashed cabin looking out on the open fields, the big poplar protecting it; a summer moon flooding the world with light; an open sky, dotted with shining stars.

Lovingly he drew the bow across the strings, and the plaintive air of "Home, Sweet Home" breathed through the room. A few tears rolled down his cheek as he played, but who shall say they were wholly tears of sorrow? One of the sweetest joys is tempered with sadness, the joy of willing self-sacrifice.

Soothed by the music, he played on, his thoughts now on the girl far out at sea. After a while he laid away the violin, and stole down to his room, where he was soon sleeping peacefully on his hard bed, and as he slept, he dreamed of pleasant things.

[THE END.]

[Next week will be commenced a serial story of ecclesiastical interest entitled "The Happenings at St. Jude's", written by Edith M. Colson.]

WHERESOEVER the search after truth begins, there life begins.—
John Ruskin.

The

Family Fireside

OLD CUSTOMS FOR WHITSUNTIDE.

BY MARY SELINA JACKSON.

IN SOME branches of the Christian Church this festival keeps its old name of Pentecost—the Jewish feast at which time the Holy Spirit was sent down upon the disciples at Jerusalem. But in England it has long been called Whitsunday most probably because the old Saxon word for Spirit is Wit. Some think that the name means White-Sunday, because it was the custom in very early Christian times for all those who had been baptized during the season between Easter Even and Whitsunday to wear on this day the white albs (garments) which were given to the catechumens at their Baptism.

Whitsun Eve, like Easter Eve, was a great time for baptizing, and in a very old book of Homilies, or sermons—so old that it was in manuscript, being before the time of printing—it is directed that “all the children born eight days before shall wait until Whitsun Eve for christening, if it may safely without peril of death,” but no longer, “for fear that some might die unbaptized.”

People in those old days were more careful than now to put their babies into the arms of Mother Church as soon as possible, to make sure that no sudden illness or accident might prevent them from receiving this blessing.

All through Europe this day has always been kept, not only as a Church festival, but as a holiday, with the Monday and Tuesday following.

The old kings and knights of romance made it always a time of festival. We read that “King Arthur had ever a custom that at the high feast of Pentecost especially, afore all other, high feasts of the year, he would not go that day to meat until he had heard or seen some great adventure or mervaille.”

As the Dove is the emblem of the Holy Spirit, it appears very frequently in the old customs on this day. In Holland the children carry doves in their hands to church, and in many places a dove was let loose in the church during the service.

One old superstition is, that “whatsoever one did ask of God on Whitsun morning when the sun arose and played” (*i.e.*, danced, as on Easter), “God would grant it to him.”

The churches in many places were decorated with green boughs, flowers, and grass strewed on the floor, and everywhere it was the custom to give alms to the poor.

In Russia the peasants put young birch trees in the corners of the church and bring the green branches in their hands to church, and the saying is that one must shed as many tears for his sins as there are dew-drops upon the bough that he carries.

In Holland it is even more of a festival than Christmas, and for three days the streets are full of processions and little children carrying doves. The Dutch who came over to this country among the early settlers, and made colonies in New York State and New Jersey, brought with them their love of this day, and one of our loveliest wild flowers, the pink *Agalia* or Wild Honeysuckle, was called by them *Müegsterblüme*, or “Whitsunday flower,” because it blooms about this time; and it still retains the name in that part of the country where their descendants now live.

In Servia during these holidays, they keep up a quaint custom called the feast of the *Kralitze*, or Queen. The young girls assemble, one of them is called the standard-bearer, another takes the character of the king, and a third, the queen, with her face veiled and attended by a maid of honor. They go through the village, stopping before every house to sing and dance. Their songs are about the first nymphs who dance under the trees while the fruit ripens, and the elves who entice young girls into the forest with the promise that they shall spin precious silk on golden distaffs.

If you were in Naples on the three days of Whitsuntide you would see the streets and the roads outside of the city crowded with people all dressed in holiday clothes and adorned with streaming ribbons and flowers. They all go to a little chapel on a hill about a day's journey from Naples, and you would certainly open your eyes in astonishment at the queer wagons and

carts of all sorts which are put to use on this occasion. Some you would see drawn by a bullock and an ass, or even a little donkey, harnessed together, and animals and carts, besides the people themselves, are all decked with ribbons and flowers of many colors. Those who cannot get into the carts go dancing and singing alongside, and waving long staves with streamers. Learned men think that this wild procession is a relic of the old Greek days before Christianity, when processions and dances were held in honor of the heathen gods.

In England the feast is kept in a more sober way, but it has always been a great holiday, and there are many customs connected with it. In some country villages the men and boys march to church with a band, and afterwards have feasting and all kinds of games and dances, which are kept up for three days. A very general custom used to be that all the people of the parish should meet together on Whitsun Monday in a large barn. They first promised that all would be good friends and spend that one day at least in the year pleasantly together. It was a sort of picnic, for each family brought their own provisions and the churchwardens sold to them a kind of strong ale made for the occasion, and all the money received from this was used for the repairs of the church. Very often this was the only fund they had for this purpose, and in old books you will frequently see the “Whitsun ale” mentioned.

THE HEALTH OF COLLEGE GIRLS.

THE ignorance of the laws of health with which many girls arrive at college almost equals their ignorance of literature. They work out their own salvation in this respect, as in other matters, and sometimes suffer in the process. But as a rule, the health of the girls improves in college. They generally gain in weight, the regular life is a benefit, and the freedom accorded to the student allows of an adjustment of hours to the individual which gives less strain than the more iron rules of school. And in spite of the fact that college has a peculiar attraction for girls whose nervous temperament or delicate organization is ill fitted to cope with its conditions, the health even of these girls often compares not unfavorably with that of the maidens similarly organized who go into society or stay inertly at home. Hysterical tendencies are often conquered in college, occupation and responsibility and intelligent comprehension of the effort to be made proving a great help.

The health of the larger organism, college life, needs adjustment from time to time. It also has its nerves, its defects of circulation, a touch of fever now and then. It needs air and good sense; fortunately these remedies are not far to seek. When things have gone too far in one direction, there is an effort made to strike a balance; they are not left inertly to the effects of reaction. The power of the students to reason as a body is a good testimony to the training of the individuals.—SOPHIA KIRK in *New Lippincott*.

FOR THE HOME NURSE.

AS THIS is apt to be the time of sickness in the home, it is well again to give some practical “Don'ts” and the advice for those who nurse their loved ones:

Don't light a sick room at night by means of a jet of gas burning low; nothing impoverishes the air sooner. Where possible use sperm candles or taper lights.

Don't forget to have a few coffee berries handy to use as a deodorizer. Tar, turpentine or carbolic acid are also good deodorizers, and sawdust is also claimed to be a good disinfectant. These must all be dropped on a hot lid or on live coals.

Don't throw coal upon the fire; place it in paper bags, and lay them upon the fire, thus avoiding noise.

Don't let stale flowers remain in a sick room; neither allow flowers with strong odors in the room.

Don't have the temperature of the room much over sixty degrees; seventy is allowable, but not advisable.

Don't be unmindful of yourself if you are the nurse. To do faithful work you must have proper food and regular hours of rest.

Don't forget that kindness and tenderness are needful to successful nursing.

Don't give the patient a full glass of water to drink from if the amount he should have is limited. The thirst will be satisfied if the glass can be drained.

During the day attend to the necessaries for use during the night, so that the rest of the patient and family may not be disturbed.

Prepare the food in a tempting manner, and take it to the patient. Don't ask what he would like.

Don't lean or sit upon the bed.

Don't appear anxious, however great your anxiety.

No family should be without a hot-water bag.

NOTHING else is necessary to make you wretched but to fancy you are so.

Church Calendar.



- June 1—Friday. Fast (White).
 " 2—Saturday (Red at Evensong).
 " 3—Whitsunday (Red).
 " 4—Whitsun Monday (Red).
 " 5—Whitsun Tuesday (Red).
 " 6—Wednesdy. Ember Day (Red). Fast.
 " 8—Friday. Ember Day (Red). Fast.
 " 9—Saturday. Ember Day (Red). Fast.
 (White at Evensong).
 " 10—Trinity Sunday (White). (Red at Evensong).
 " 11—Monday. St. Barnabas, Apostle (Red).
 " 12—Tuesday (Green).
 " 15—Friday. Fast.
 " 17—1st Sunday after Trinity (Green).
 " 22—Friday. Fast.
 " 23—Saturday (White at Evensong).
 " 24—Nativity St. John Baptist. 2nd Sunday after Trinity (White).
 " 25—Monday (Green).
 " 28—Thursday (Red at Evensong).
 " 29—Friday. St. Peter, Apostle (Red). Fast.
 " 30—Saturday (Green).

Personal Mention.

THE Rev. T. P. BAKER, rector of churches at Cheraw and Bennettsville, S. C., has accepted a call to Grace Church, at Silver Springs, Md., and will assume his duties June 5th. He is a native of Virginia and was formerly rector of St. Michael's Church, Charleston, S. C.

THE Rev. CLARENCE WYATT BISPHAM has accepted the rectorship of St. Philip's Church, Philadelphia, Pa., and will enter upon his duties on Whitsunday.

THE Rev. F. H. BURRELL, Ph.D., missionary at Darlington, Wis., has received a call to the rectorship of Christ Church, Moline, Ill., in the Diocese of Quincy.

THE Rev. GEO. S. FISKE has become assistant at St. John's Church, East Boston.

THE Rev. E. P. GREEN has accepted missionary work in North Carolina, with headquarters at Ansonville.

THE Rev. WM. M. GROTON has assumed the temporary charge of St. Andrew's Church, Wilmington, Del.

THE Rev. L. F. POTTER has accepted the rectorship of Grace Church, Kirkwood, Mo.

THE Rev. G. W. PRESTON is to be addressed hereafter at 617 Ohio Levee, Cairo, Ill., instead of Murphysboro, Ill., as formerly.

THE address of the Rev. P. C. PYLE is 219 Garfield Ave., Jersey City, N. J. Address accordingly.

THE Rev. E. BAYARD SMITH, for seventeen years rector of Trinity Church, Watervliet, N. Y., has resigned, and will go abroad with his little daughter.

THE Rev. W. H. SPARLING assumes the charge of the church at Rapid City, S. D., June 1st.

ORDINATIONS.

ALBANY.—An Ordination was held at the Cathedral on May 12th, when the following were ordained:

DEACONS:

JOHN RATHBONE OLIVER, ARTHUR PRINCE HUNT, FRANK THURBER CADY, ELORY GEORGE BOWERS, GEORGE ALFRED WARNER, ADELBERT MCGINNIS, and HOMER A. FLINT;

PRIESTS:

The Rev. Messrs. WEBSTER WARDELL JENNINGS and ALBERT L. LONGLEY.

The sermon was preached by the Rev. Wm. McGarvey, of Philadelphia.

DEPOSITION.

DALLAS.—This is to certify that J. M. V. KING, Presbyter of this Diocese, having declared to me in writing his renunciation of the Ministry of this Church, was deposed by me from said Ministry, in accordance with Tit. II., Can. V., Sec. 1, of the Digest, at St. Matthew's Cathedral, Dallas, Texas, on Tuesday, the 22nd day of May, A. D. 1900.

The Sentence was pronounced and recorded

in presence of the Rev. Edwin Wickens, Registrar of the Diocese, and the Rev. Harry P. Seymour, Rector of the Church of the Incarnation, Dallas, Presbyters of the Diocese.

ALEX. C. GARRETT,
Bishop of Dallas.

DIED.

HIESTER.—Entered into rest, May 4th, Mrs. SARAH L. HIESTER, wife of the Rev. H. T. Hiestter, rector of St. Andrew's Church, Farm Ridge, Ill., aged 71 years.

SHELTON.—At Rockland, Maine, May 15th, S. LOUISE SHELTON, sometime Principal of St. Mary's Institute for Girls, Dallas, Texas, Matron House of the Good Shepherd, Rockland, Maine, Delegate to the Triennial Convention of the Woman's Auxiliary in 1895. Age, 51 years.

Requiescat in pace!

OBITUARY NOTICE.

The following preamble and resolutions were adopted at a meeting of the vestry of Grace Church, Plainfield, N. J., May 16th, 1900:

WHEREAS, It has pleased Almighty God in His wise providence to remove from our fellowship ROWLAND COX, a beloved member of our congregation, who, through his connection of many years with this parish, ingratiated himself by his purity of soul, fervent devotion and integrity of character with all who came in contact with him, and whose heart and hand were ever ready in support of his deep religious convictions;

Resolved, That we, the Rector, Wardens, and Vestrymen of Grace Church, feel that in his death we have lost one of our most valued and honored friends, and that we are expressing the sentiments of the entire congregation in tendering our heartfelt sympathy to the bereaved family of our late member;

Resolved, That these resolutions be spread upon the minutes of the Vestry, and a copy be sent to the family.

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.

MISCELLANEOUS.

THE CHURCH ARMY *Bugle Call* will keep you informed on the Church Army and Rescue Mission work of the Church. 50 cents a year. Box 1599, New Haven, Conn.

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

APPEALS.

"THE BISHOP GILBERT MEMORIAL."

The committee having in charge the raising of funds for "The Bishop Gilbert Memorial Sustentation Fund for Seabury Divinity School" desire to announce that contributions may now be sent to the Treasurer, the Rev. G. H. Ten Broeck, Merriam Park, St. Paul, Minn. It is hoped that all who were confirmed by the Bishop, as well as his many other friends, will accept this opportunity to perpetuate his name and his work. The work of the school was close to his heart, and it was largely on its behalf he went East, where he contracted the fatal cold. The committee are striving to secure \$30,000, and request that all remittances, small or large, be sent in at once.

STUART B. PURVES,
THEODORE PAYNE THURSTON,
For the General Committee.

This appeal has my hearty approval and will be a great blessing to the Church now and in the future.

H. B. WHIPPLE,
Bishop of Minnesota.

THE ICE CHARITY.

WITH the near prospect of hot weather and a scarcity of ice, particularly among the poor and sick, the Guild of Mercy desires to do something, if possible, to mitigate the sufferings in New

York and other large cities incident to the heated term.

If any of your readers are interested, or if any physician of the Church would be willing to aid in the work, communications may be addressed to

DR. W. TH. PARKER,
P. O. Box 288, Westboro', Mass.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY, the Church Missions House, 281 Fourth Ave., New York. Officers: RIGHT REV. THOMAS M. CLARK, D.D., *president*; RT. REV. WILLIAM CROSWELL DOANE, D.D., *vice-president*; REV. ARTHUR S. LLOYD, D.D., *general secretary*; REV. JOSHUA KIMBER, *associate secretary*; MR. JOHN W. WOOD, *corresponding secretary*; REV. ROBERT B. KIMBER, *local secretary*; MR. GEORGE C. THOMAS, *treasurer*; MR. E. WALTER ROBERTS, *assistant treasurer*.

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

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

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

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

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

All other official communications should be addressed to the Board of Managers, Church Missions House, 281 Fourth Ave., New York.

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

BOOKS RECEIVED.

LITTLE, BROWN & CO.

Prophets of the Nineteenth Century. Carlyle, Ruskin, and Tolstoi. With portraits. By May Alden Ward. 75 cts.

HARPER & BROTHERS. (Through Des Forges & Co.)

Hiwa. A Tale of Ancient Hawaii. By Edmund P. Dole. Price, \$1.00.

A Cumberland Vendetta. A Novel. By John Fox, Jr. Illustrated. Price, \$1.25.

The Conquest of Arid America. By William E. Smythe. Illustrated. Price, \$1.50.

The Booming of Acre Hill. And other Stories of Urban and Suburban Life. By John Kendrick Bangs. Illustrated by C. Dana Gibson. Price, \$1.25.

PAMPHLETS.

Some Notes on Christian Science. Its Origin, History, and Fallacies. By Robert Philip Kreidler. Notes of Lectures delivered before the Class of 1900 of the General Theological Seminary, New York.

The Doctrine of the Church of England on the Real Presence. Examined by the Writings of St. Thomas Aquinas. By William McGarvey, B.D. Milwaukee: The Young Churchman Co.

The Church at Work

ALBANY.

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

Gifts to Grace Church.

A HANDSOME silver communion service has been presented to Grace Church, Albany, as the gift of Mrs. Hart of New York, a sister of the late Rev. Dr. Maunsel Van Rensselaer, the founder of the parish. Grace Church also received recently a gift of \$1,000 to be added to the organ fund, from a donor who desires not to be named.

CENTRAL NEW YORK.

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

Church Consecrated at Cape Vincent.

THE consecration of St. John's Church, Cape Vincent, occurred on the 60th anniversary of the founding of the parish, May 21st. The church had been extensively repaired immediately before the event, and was re-opened on Sunday, May 20th, with large congregations and bountiful offerings. There are new pews, new carpets, new frescoing and painting, and new choir vestments. At the consecration service the Bishop of the Diocese was present and administered Confirmation. The sentence of consecration was read by the Rev. A. J. Brockway. A number of the clergy of adjoining parishes were present.

CHICAGO.

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

Bishop resigns charge of Porto Rico—Bequest for Rockford—Chicago Items.

THE Bishop of Chicago has found it necessary to send to the Presiding Bishop his resignation of the Episcopal oversight of Porto Rico, feeling that he could not give time to the work.

THE parish of Emmanuel Church, Rockford, is to receive a bequest of \$500 from the estate of the late Mrs. Sarah T. Blakeman.

ON THE Sunday after Ascension the Rev. Dr. Rushton delivered a missionary address at St. Mark's Church, Evanston, and the congregation gave a pledge of \$1,000 for diocesan missions. On the evening of the same day a memorial service was held in St. Peter's Church, in connection with the observance of Memorial Day. The sermon and music were appropriate to the occasion, and several of the G. A. R. members were present.

PREPARATIONS have been completed at Trinity Church for a diet kitchen for poor infants at Rouse Mission, on Wallace and 32nd Streets. This kitchen, under the care of physicians and trained nurses, will deliver daily to poor babies the best of infant foods, packed in ice for proper preservation. The Rev. W. C. Richardson, rector of Trinity Church, will have general supervision of the kitchen, and he has selected Dr. Geo. G. Palmer as medical director, and Dr. Marcus P. Hatfield as attending and consulting physician.

DELAWARE.

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

Woman's Auxiliary—Church Club.

THE quarterly meeting of the Woman's Auxiliary was held in Ascension Church, Claymont, on Thursday, May 17th. The Rev. J. H. Chesley conducted preparatory devo-

tions, after which the president took the chair and routine business was transacted. The following resolution was carried:

"Resolved, That a Committee of three be elected to confer with the Bishop for the purpose of forming a society to be known as 'The Bishop's Aid' and reporting directly to him." Mrs. Gregory of St. Louis, sister of Bishop Coleman, addressed the meeting.

A paper on Religion in Japan was read by Miss Harvey, having been written by Mrs. Saulsbury of Dover. The president of the Junior Auxiliary spoke of the box, valued at \$150, which had been sent to Dr. Driggs of Alaska.

The members were afterward entertained at tea by Mrs. Lodge, Diocesan Treasurer, in her beautiful home overlooking the Delaware river.

ABOUT seventy members and invited guests sat down to the semi-annual dinner of the Church Club of Delaware on Thursday evening, May 17. After the discussion of a very elegant menu, Mr. Chas. M. Curtis introduced the speakers of the evening, who were as follows: The Rt. Rev. Leighton Coleman, D.D., LL.D., Bishop of Delaware, who made the address of welcome. The Rt. Rev. Ethelbert Talbot, D.D., Bishop of C. Pennsylvania, spoke of "Missions" and said that Missions mean Christianity, and we must make the parishes and the Dioceses strong, and then have the means to extend to those without our border. This was a missionary age, and magnificent results were being accomplished. No parish or individual had a right to live for itself. The Rev. Dr. C. S. Olmsted of Bala spoke on "Practical Christianity." "Sunday Duty and Week-day Diversion" was spoken of by F. V. Rhodes, Esq., of the Baltimore Church Club. He did not believe in the Puritan Sabbath, or the continental Sunday. Laymen must assist the clergy in fighting the tendency to make the character of the Sunday something foreign to American institutions. The Rev. W. M. Jefferis, D.D., of Newark, discoursed on "The Churchman of the West." The West was a grand empire possessing more than twenty states, two-thirds of the area of the country, and two-fifths of the population. The Churchmen of the West were doing a noble work among the self-reliant and active Westerners. "The Influence of the Ecumenical Conference" recently held in New York; the Rev. Hubert Wells of Waltham, Mass. He said the influence of such a gathering was the influence of Jesus Christ in thousands of hearts. It would be felt in all parts of the world, and was immeasurable. The Rev. Arthur Rogers of West Chester, Pa., whose subject was "Muscular Christianity." His opinion was that it meant not merely muscle, but vigorous life in the work of the Church. The Doxology was then sung and the members were dismissed with the Bishop's visitation.

EASTON.

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

Convocation at North Kent—A consolidation of Parishes.

THE Northern Convocation met in North Kent parish (Rev. Albert Ware, rector), May 15-17, the morning services being held in St. Clement's Church, Massey, and the evening in the chapel of the Holy Cross, Millington. The preachers at the two morning services

were the Rev. Henry Thomas, of Smyrna, Del., and the Rev. James A. Mitchell, of Centreville, Md., Dean of the Middle Convocation. At the evening services of the 15th and 16th, the subjects of "Domestic, Foreign, and Diocesan Missions," and "The Stewardship of Money" were presented; the speakers being the Rev. Giles B. Cooke, Dean of the Convocation, and the Rev. Messrs. Samuel Edson, C. T. Denroche, Wm. Schouler, and Richard Whittingham (the last-named from the Diocese of Maryland). On the evening of the 17th, a sermon pointing out the responsibilities of Churchmen, was preached by the Rev. Wm. A. Coale. At a business meeting of the Convocation, the Rev. Giles B. Cooke was re-nominated by the Bishop for the office of Dean for the ensuing year; the Rev. Samuel Edson was elected Vice President, and the Rev. Wm. Schouler, Secretary and Treasurer. A minute was adopted having reference to the recent death of the beloved and lamented rector of Emmanuel Church, Chestertown, the late Rev. Stephen C. Roberts, D.D.

THE union which has heretofore existed between St. Paul's Church, Trappe, and Holy Trinity Church, Oxford, will on and after June 1st, be severed. At a meeting of the vestry of St. Paul's held recently, this decision was reached, and Messrs. Wm. Collins and W. A. Kirby were appointed a committee to draft resolutions embodying the reasons for the action, and forward them to the vestry of Holy Trinity. The Rev. David Howard, rector of both churches, a few days afterward forwarded his resignation as rector of Holy Trinity. At a meeting of the vestry of Holy Trinity held there May 19th to take action on the two papers, the action of the vestry of St. Paul's was acquiesced in, and the resignation of Mr. Howard accepted, both to take effect May 31st. The people of Oxford desire a resident rector, and this action will enable them to secure one. Mr. Howard remains rector of St. Paul's.

LONG ISLAND.

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

Memorial Tablet.

A tablet to the memory of William H. Fleeman, for many years a laborer for the Church Charity Foundation, Brooklyn, serving on its building committees and bearing the burden of its interests, has been placed in St. John's Hospital. He was Commissioner of City Works when Seth Low was mayor of old Brooklyn.

LOS ANGELES.

JOS. H. JOHNSON, D.D., Bishop.

Sunday Schools—Woman's Auxiliary—Endowment Fund.

ON SUNDAY afternoon, May 13th—the Sunday preceding the annual Convention of the Diocese—the annual United Service of all the Sunday Schools of Los Angeles and its suburbs was held in St. Paul's Pro-Cathedral. Nine Sunday Schools, with many banners, gathered in the park opposite the Cathedral, and entered the church to the strains of "Onward, Christian Soldiers," preceded by five vested choirs and followed by the city clergy and the Bishop. After a short and enthusiastic service, addresses were made by Bishop Johnson, Archdeacon Browne, and the Rev. Wm. MacCormack. The numbers in attend-

ance showed a marked increase over last year's service.

THE Diocesan Sunday School Institute held its annual meeting on Monday, May 14th, in the Cathedral Hall. Bishop Johnson presided. Afternoon and evening sessions were held, and several useful and interesting papers bearing on Sunday School problems and interests were read and discussed. The members present showed a growing interest in Sunday School work, and the discussions and addresses during the Institute gave a powerful impetus in this direction. The Bishop is *ex officio* President of the Institute. Mr. D. C. Narver, of St. John's Sunday School, Los Angeles, and W. Cresswell Mushet, of Epiphany S. S., Los Angeles, were elected First and Second Vice President, respectively.

THE annual meeting of the diocesan Woman's Auxiliary is held on the day preceding the annual Convention of the Diocese. On Tuesday, May 15, a large number of ladies from all parts of the Diocese met in St. Paul's Cathedral. The Bishop was celebrant, and the Rev. W. H. Wotton, preacher. The sermon was eloquent, suggestive, and appropriate. At the morning session which followed the Eucharistic service, an address of great interest, which made a deep impression, was given by Mrs. Phillips, who for many years has been the leader of Auxiliary work in the Diocese of Pittsburgh, and is now visiting her son, J. Bakewell Phillips of Pasadena.

During the afternoon session much time was occupied by the reports of the various chapters, such as the Altar Branch, the Periodical Club, the Junior Branch, etc. The reports may all be summed as showing a most gratifying increase all along the line, in work done and money contributed. That the Diocese of Los Angeles is permeated by the true missionary spirit is made plain by the striking fact that with only 47 organized congregations in the Diocese (14 parishes and 33 missions), there are 43 working branches of the Woman's Auxiliary. Is there another Diocese which can make a better showing in this respect, than this Diocese, which is not yet five years old?

The retiring President, Mrs. T. A. Eisen, was re-appointed, Bishop Johnson expressing in words which were warmly applauded, his appreciation of her services. In touching words the Bishop expressed the sympathy of all the Auxiliary women of the Diocese with Miss Towell, who is at last recovering from prolonged and almost fatal illness. He then announced her appointment as Vice President. The other officers are: Treasurer, Mrs. Josephine Butler; Secretary, Mrs. Geo. Bugbee; Recording Secretary, Mrs. L. C. Spencer; President of Altar Chapter, Mrs. Joseph H. Johnson; Junior Auxiliary, Miss Mary Belle Elliott; Church Per. Club, Mrs. W. L. Hubbard.

THE offer of Bishop Johnson made during the Convention, to add a dollar to every dollar contributed by any parish or mission to the capital of the Endowment Fund, bore fruit on the very day it was made known. Before night a wealthy parishioner of St. John's, Los Angeles, presented a check for \$1,000.

LOUISIANA.

DAVIS SESSUMS, D.D., Bishop.

Ascension Day—Parish School at Alexandria—Crowley.

THE Knights Templar of New Orleans observed Ascension Day by attendance upon a service held at Christ Church Cathedral. The sermon, which was very interesting and eloquently delivered, was preached by the Rev. Byron Holly of Grace Church. Dean Wells assisted in the service.

SINCE the beginning of the Parish School in connection with St. James' Church, Alexandria, the need of a building for boarding purposes is seriously felt. Dr. Duncan has been very successful in his management of the parish school, and the success which he has attained will doubtless inspire other clergy to follow his excellent lead. The Romanists and the Lutherans find parochial schools very useful, and the Church might well profit from their experience.

During the past year some 87 pupils were enrolled at St. James' parish school, and indications point to a still more successful year for the session which shall open in the fall.

THE Church edifice begun at Crowley, under the ministrations of the Rev. F. O. H. Boberg, is rapidly nearing completion. A few years ago Crowley was a plain with one or two dwellings only, but now it is quite a town. The Church found its way at Crowley early in the history of the town, and has grown up, as it were, with the community.

MARYLAND.

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

Dr. Smith—Fifth Regiment Services—Waverly—Schleysville—Woman's Auxiliary.

THE Rev. Dr. C. Ernest Smith, rector of St. Michael and All Angels' Church, Baltimore, left May 21st for a journey westward. Dr. Smith will go direct to Denver, Colo, where he will spend a few days sightseeing and visiting with friends. From there he will go to Chicago, stopping on the way at Kansas City, Omaha, and other cities. From Chicago he will return to Baltimore.

ON SUNDAY afternoon, May 20th, the Fifth Regimental Veteran Corps of Maryland attended divine service in a body, at St. John's, Waverly, of which church the Rev. John Woods Elliott, chaplain of the corps, is assistant minister. Mr. Elliott was the chaplain of the Fifth Md. Regt. Volunteers while they were stationed at Tampa, Fla. Being a great temperance advocate, he tells one amusing joke perpetuated on him by the boys of the regiment, who after he had delivered his morning sermon, informed him that the barrel which he had used for a pulpit was filled with whiskey. He has not yet moved from his old residence, but will do so shortly.

THE Parish Aid Society of St. John's, Waverly, is engaged in raising money to paint the exterior woodwork of the church, and repaint the masonry.

THE Mothers' Mission of St. John's closed its meetings on Friday, May 25. The mission has made 36 garments for the All Saints' Home and other charitable use.

ON SUNDAY, May 20th, a new Sunday School building was dedicated at Schleysville, near Frederick. The school, which is known as Schleysville Mission, was started Nov. 15, 1896. Since it was begun, 135 children have received instruction, and the average attendance has been 30. The new building is a neat frame, 20 x 30 feet, and has a large audience chamber lighted by seven windows. From the west doorway, one has an unobstructed view of the Catoctin mountain.

The ground was donated, also the stone, sand, digging, foundation and drawing up of deed, leaving the cost of building \$442, which is entirely paid for. This sum was donated principally by the teachers and personal friends.

THE Woman's Auxiliary of the Diocese of Maryland met in session at All Saints' Church, Frederick, Wednesday, May 23rd. The delegates were received by ladies of the congregation and were escorted to the chapel. At the business meeting, held at 2 p.m., interesting statistics were given and addresses made by the Rev. Osborne Ingle and the Rev. J. Addison Ingle.

MASSACHUSETTS.

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

Approaching Consecration Services—Boston and Rural Notes.

ST. JAMES' parish, Cambridge, is the growth of a mission which was begun in 1864 by the Rev. Andrew Crosswell and Messrs Samuel Batchelder and George Dexter, laymen, all of Christ Church, and the first service of which was held in Atwill's Hall on the corner of Russell St. and what is now Massachusetts Avenue, on Christmas night of that year, the Rev. Dr. F. D. Huntington, then rector of Emmanuel Church, Boston, now Bishop of Central New York, preaching the sermon. A year or two later the mission moved to a hired building on the avenue, fitted up as a chapel, now the North Cambridge Savings Bank. In 1871 a seemly and convenient church was built on Beech Street just off the Avenue, and consecrated under the name of St. James' Church, being the free gift of Mrs. James Greenleaf, who still lives to enjoy the growth of the work in which from the first she has been deeply interested. The early rectors of the parish were the Rev. Andrew Crosswell, the Rev. Wm. H. Fultz, and the Rev. T. S. Tyng, the latter resigning his charge in 1878 to join the Church's Mission in Japan, in which connection he still remains. Mr. Tyng was succeeded by the present rector, the Rev. Dr. Edward Abbott, who is therefore now in his twenty-second year of ministry to this parish. As early as 1885 it became evident that the church on Beech St. would soon be outgrown, and the commanding lot on the corner of the Avenue immediately adjoining the church lot on Beech St. was bought with reference to the needs of the future. Plans for a new church were presently drawn by Henry M. Congdon, of New York, and ground was broken for the new edifice in June, 1888, the corner stone of which was laid by Bishop Huntington, in the absence of Bishop Paddock, in August following. The practically completed church was opened for divine service on the 5th of November, 1839. The old church fell back to the relation of a chapel. The new church seats about 750 persons, is of stone with brick trimmings, is very substantially and durably built, has a spacious and imposing chancel, excellent acoustic properties, is most attractive to the eye both without and within, and is full of memorials. The chancel itself, the special gift of Mrs. James Greenleaf, is a memorial of her husband, who died many years ago. The parish entered the new church with a debt upon it of nearly \$20,000. This was reduced at the rate of about \$1,000 a year until last year, when, in the absence of the rector on a journey around the world, a well organized and vigorous movement was made upon the remainder under the lead of the minister in charge, the Rev. Percy Gordon, Mr. H. L. Carstein, the parish treasurer, and other members of the vestry. As a result upwards of \$10,000 has been paid in since Jan. 1st, 1899, and on the Third Sunday after Easter, May 6th, it was announced by the rector from the chancel that the last dollar had been given, and the congregation rose and joined in singing "Praise God from whom all blessings flow." The consecration has been appointed by the Bishop of the Diocese for Tuesday in Whitsun-week, and it is a happy circumstance in historical continuity that he has invited the venerable Bishop of Central New York to preach the consecration sermon, which invitation Bishop Huntington has accepted. The day will be one of great thankfulness and rejoicing with the people of St. James', and their cordial invitation goes out to all their friends, far and near, to be present and rejoice and give thanks with them.

CHRIST CHURCH, Springfield, will soon be consecrated. This parish dates its existence from the year 1821. Its first rector, the Rev.

Edward Rutledge, remained in the difficult field, as it then was, for about six months. The fourteen years following, no one was in charge. In 1835, the renewal of the efforts started by Mr. Rutledge was made, and permanent success was assured in November, 1838, when the Rev. Henry W. Lee took charge. He afterwards became Bishop of Iowa. In fact, Christ Church has furnished three Bishops to the Church. Besides the one above mentioned, there are Bishop Littlejohn, and Bishop Burgess, of Quincy. In 1878, the present rector, the Rev. John C. Brooks, took charge. During his period of service, a parish house costing \$15,000 has been erected, and a new organ valued at \$5,000 has been put in place. The memorial windows for the parish house, and organ and other additions, show an expenditure of \$4,000. At an outlay of \$5,000, Merrick Park, adjoining the church property, was also purchased. St. Peter's Church, an offshoot of Christ, was erected at a cost of \$10,000. When Mr. Brooks took charge, the parish debt was \$40,000. In 1899 it was \$14,000. The gift of \$10,000 for the completion of the church tower, and an endowment fund of \$40,000, mark the interest of the parishioners. The sum of \$5,000 has also been given for five new chancel windows. In round numbers, there have been raised about \$300,000 during the rectorship of the present incumbent, which includes the liquidating of the debt upon the church property. The total valuation of the property and invested funds is \$163,500. The church will be consecrated June 14.

THE birthday of Queen Victoria was observed in several churches on the Sunday before May 24. St. Matthew's Church was decorated with the flags of England and America, and the rector preached the sermon. At St. Paul's Church, all the British societies, to the number of 1,000 persons, attended in a body. The service was conducted by the Rev. A. E. George, chaplain of the society, the Rev. C. J. Ketchum, and the Rev. Dr. Lindsay. The Rev. W. B. King of Cambridge preached the sermon.

THE will of Emeline Noyes Green leaves \$1,000 to All Saints', Worcester.

THE annual service of the Girls' Friendly Society in Trinity Church is always an inspiring sight. Twenty-five clergymen and 1,200 girls were in the procession. The Rev. C. H. Brent was the preacher.

THE Rev. E. Winchester Donald, D.D., preaches the baccalaureate sermon at Trinity College, Hartford, Conn., June 24.

ST. LUKE'S, Allston, has raised \$3,500 towards its debt.

ST. JOHN'S, Duxbury, has fitted up in a Churchly way the abandoned Methodist meeting house, where services are held regularly by the Rev. Mr. Kimball, who is on the staff of clergy, serving St. Stephen's Church, Boston. The parish has a parish house, the gift of Mr. Charles F. Sprague of Brookline.

CHRIST CHURCH, Swansea, will be consecrated June 6.

ST. ANDREW'S, Washington, will be consecrated June 15. This parish has an endowment fund of \$10,000, the gift, as well as is the church, of Mr. Geo. F. Crane of New York.

THE Church of the Ascension, East Cambridge, has just observed its 25th anniversary. Besides the religious services, a dinner was served, at which addresses were made by the Archdeacon of Lowell, the Rev. James H. Van Buren, Dr. Abbott and Dr. Gushee, of Cambridge, and others. Over \$3,000 have been raised for a rectory.

ST. PAUL'S, Newburyport, has observed the 100th anniversary of laying the corner stone of the present structure. The Rev. Rufus Emery delivered the historical address.

THE Sunday School of St. Thomas', Taun-

ton, has given \$105 towards Missions, its largest contribution.

MILWAUKEE.

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

Founders' Day at Kemper Hall.

FOUNDERS' DAY at Kemper Hall, Kenosha, May 24th, had a double interest this year, as it fell on the Feast of the Ascension. The day was fitly observed with a choral celebration at 10:30, the Rev. F. L. Maryon, chaplain of the school, being the celebrant. The sermon was preached by the Rev. J. W. Gilman of Immanuel Church, Racine.

After the sermon, the Bishop of the Diocese administered the rite of Confirmation to two pupils of the school who were prevented by illness from being present at the Bishop's official visitation. After the service, the guests were left to roam around the spacious grounds, which are always so beautiful at this season of the year. A few minutes before one o'clock, all assembled in the hall, where the beautiful custom of the day took place, in the decorating with flowers the pictures of all the departed Bishops of the Diocese and the chaplains of the school. During the decoration, the girls sang to the old tune of *Dulce Donum*, the beautiful words written some years ago for this annual festival by Elizabeth Kemper Adams, and which have

become familiar to all who have been participants or visitors.

NEWARK.

THOS. A. STARKEY, D.D., Bishop.

Ascension Day in Paterson.

AT THE Church of the Holy Communion, Paterson (Rev. Geo. M. Dorwart, rector), a special service was held on the evening of Ascension Day for the Melita Commandery No. 13, K. T. An elaborate musical programme was rendered, including the *Cujus Animam* from Rossini's *Stabat Mater*, by a full orchestra.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., Bishop.

Debt paid at Trinity Church, Elizabeth.

THE last remaining indebtedness on Trinity Church, Elizabeth, being in the form of a mortgage for \$2,000 on land adjoining the church, has now been paid, and the congregation is therefore entirely out of debt.

NEW YORK.

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

Westchester Archdeaconry—Actors' Church Alliance—Yonkers.

THE Archdeaconry of Westchester met in the Church of the Ascension, Mt. Vernon (the



No other aid so great to the housewife, no other agent so useful and certain in making delicious, pure and wholesome foods, has ever been devised.

ABSOLUTELY PURE

There are imitation baking powders, sold cheap, by many grocers. They are made from alum, a poisonous drug, which renders the food injurious to health.

Rev. F. M. S. Taylor, rector), on May 10th; a large gathering of clergy and lay delegates present. Bishop Potter presided, and at the service, was celebrant, with Archdeacon Van Kleeck, Rev. R. M. Berkley, and the rector, assisting. The usual order of business was taken up after the service, the Bishop in the chair. The Archdeacon read a most interesting report of the continued progress of the work since the last meeting, and referred in very feeling terms to the sudden death of the Rev. A. H. Redding, formerly of Tarrytown, in this Archdeaconry. The treasurer, Mr. Augustus Wiggin, reported a balance in the treasury and all missionary stipends paid in full. The secretary, the Rev. Mr. Berkley, read a characteristic letter from the Rev. Mr. Selleck, announcing a church soon ready for consecration. After the reports of the various missionaries, a resolution of condolence and sympathy in reference to the death of the Rev. A. Forbes, who had been a faithful worker in the Archdeaconry, was passed. The clergy and delegates then adjourned to the spacious parish house, where amid very beautiful decorations the ladies had prepared a most ample luncheon for their guests. Informal speeches were made by the Bishop and clergy, and the vote of thanks for the bounteous hospitality of the parish was a most emphatic one. This was the first time the meeting of the Archdeaconry had been held in the new church, and all congratulated both rector and people upon the handsome edifice and its rich appointments, especially the massive marble altar and reredos, and the beautiful chancel window of "The Ascension," put in place on Easter Day.

THE annual meeting of the Actor's Church Alliance for the election of officers, etc., will be held in Berkeley Lyceum, West 44th St., near 5th Ave., New York, next Tuesday evening, June 5th, at 8 p.m. The President of the Alliance, the Right Rev. Henry C. Potter, Bishop of New York, will occupy the chair, and make an address. Among other speakers, the Rev. Dr. R. Heber Newton, the Rev. Dr. E. Walpole Warren, Miss Mary Shaw, and the tragedian, Mr. Frederick Warde, will make addresses. Reports will follow, and the regular election of officers for the ensuing year will be held. All the chaplains of the Alliance throughout the country, together with everyone interested in its work, and all members of the dramatic profession are cordially invited.

THE benediction of the enlarged edifice of St. Andrew's Memorial Church, Yonkers, will occur on the feast of St. Barnabas, June 11th, at 11 o'clock.

OHIO.

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

Anniversary at Lakewood—Woman's Auxiliary.

ON THE evening of Ascension Day, the Church of the Ascension, Lakewood (Rev. W. C. Sheppard, rector), celebrated the 25th anniversary of the laying of the corner stone of the church, on May 24, 1875, which by a coincidence was also Ascension Day.

The parish was started as a mission of Trinity Church, Cleveland, the land being given by Mrs. Mary S. Bradford. Of the ten clergy who have had the oversight of the mission, two have since become Bishops: Rt. Rev. W. E. McLaren, D.D., Bishop of Chicago, and the Rt. Rev. Lewis W. Burton, D.D., Bishop of Lexington. Of the others formerly in charge, the Rev. John Wesley Brown, D.D., is now rector of St. Thomas' Church, New York; the Rev. Francis M. Hall is now senior canon of Trinity Cathedral; the Rev. Rogers Israel is rector of St. Luke's Church, Scranton, Pa.; the Rev. E. L. Kemp is rector of St. Andrew's Church, Marianna, Ark.; the Rev. T. C. Rucker is in Bellevue, and the Rev. E. J. Craft is rector of St. Andrew's Church, Elyria. Two of those formerly in charge of the parish have died—the Rev.

Lewis Burton, D.D., and the Rev. Y. P. Morgan, D.D. On May 29, 1882, the mission became an independent parish with 35 charter members. At the anniversary service on Thursday evening, short addresses were made by the Bishop, the Archdeacon, Canon Hall, and the Rev. E. J. Craft. These were of special interest, as they reviewed the history of the parish, its progress, and its bright outlook for the future. There are now 75 communicants, and 117 members of the Sunday School.

THE Woman's Auxiliary of the Diocese met in St. Paul's Church, Akron, on Tuesday, May 22. The meeting began with the Holy Communion, the Bishop celebrant, the Rev. Geo. H. McGrew, D.D., Epistoler, and the Ven. A. A. Abbott, Gospeler. The Rev. F. W. Allen and the Rev. A. C. Jones assisted in the distribution.

Bishop Leonard addressed the large company of women assembled, in a few earnest words. He said that never before had the thought of the whole world been so concentrated upon the subject of Missions. He begged the Society never to forget in all their work the prayers to God for the hastening of the time when all the kingdoms of the world should belong to our Lord and His Christ.

At the close of the service, the Bishop called the Convention to order for the business session. About 250 members were in attendance, a delegation of more than 150 going down from Cleveland. Mrs. Leonard, the President of the organization, being detained at home by serious illness, Mrs. R. R. Rhodes, the First Vice President, took the chair. Mrs. Cyrus S. Bates, secretary and treasurer, read her report, showing marked progress in the work of the society during the year. All pledges have been fully met. Every self-supporting parish in the Diocese but one, has a branch, and many of the missions, also, have one.

Pledges were made for the support of 4 Chinese scholarships, 1 Japanese scholarship, and one Bishop Hare Scholarship; and for the Bishop Leonard Fund, \$500 for Diocesan work. Between \$400 and \$500 was given last year and is pledged again toward the salary of Dr. Mary Gates, in charge of St. Luke's Hospital, Shanghai, China.

In the afternoon, Dr. Lloyd of St. Mark's Church, Cleveland, gave a stirring missionary address.

Mrs. McGrew, of St. Paul's Church, Cleveland, greatly interested all by her little talk upon her impressions of the Missionary Conference. Mrs. Bolles reported the work in the Toledo Convocation, and Mrs. Mack, of Sandusky, told of 19 working Societies in that Convocation.

Miss Stella Hatch reported the work of the Junior Auxiliary, and Mrs. C. P. Ranney, the Babies' Branch. The same officers were appointed for the ensuing year, except that Miss Hatch resigned the charge of the Junior Auxiliary, and Mrs. A. B. Leslie was appointed to fill her place.

A bountiful luncheon was served at noon by the ladies of St. Paul's Church, and the Auxiliary adjourned to meet in May 1901 in Sandusky.

PENNSYLVANIA.

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

St. George's Mission—Anniversary of St. Matthew's—Bequests for several Institutions—Ascension Day.

ST. GEORGE'S MISSION, Venango St., Philadelphia, was started as a Sunday School with 60 scholars, in a frame workshop at Victoria and Bath Sts., on January 2, 1888. Services were held every Sunday by clergymen of the Germantown Convocation, the lay reader and superintendent being Mr. John Totty. It soon became apparent that the accommodations were inadequate, and a small church edifice, with a seating capacity for 200 per-

sons, was erected on a lot given to the organization at the corner of East Venango and Edgmont Sts. Services have been held there continuously since the completion of the building, and Mr. Totty, who was ordered (a perpetual) deacon in 1894 by Bishop Whitaker, was placed in charge. The congregation has steadily increased, and the communicants now number 101, while there are 240 scholars in the Sunday School. Bishop Whitaker visited St. George's on Sunday morning, 20th ult., administered the rite of Confirmation to a class of 23 persons, and made an address to the large congregation present. To the Rev. Mr. Totty and Mrs. Totty great credit is due for the work accomplished. There is no debt on the property, which is valued at \$7,000. Mr. Totty has found it necessary to resign the charge, and will return to his native country, England, on June 30th, per steamer *Lucania*. He expects to resume missionary work at Ombersley, in the Diocese of Worcester.

THE celebration of the diamond jubilee, or 75th anniversary of St. Matthew's Church, Philadelphia, began on Sunday, 20th ult., with an early celebration of the Holy Communion, followed at a later hour by matins and a second celebration. The church was handsomely decorated, and the musical part of the service was under the direction of the organist, A. T. Gardner. The sermon in the morning was preached by the Rev. Dr. George C. Foley of Trinity Church, Williamsport, Pa.; and at the Sunday School celebration in the evening, addresses were made by Artemus Ward of New York, and W. S. Harvey of Philadelphia. On Monday evening, 21st ult., there was a "service of retrospection," with addresses by the Rev. Dr. J. C. Eccleston of Baltimore, a former rector, and Mr. Charles Heber Clark. On the following evening, 22nd ult., there was a congregational reception, when brief addresses were made by Messrs. Lewis H. Redner and G. Harry Davis. On Wednesday evening, Bishop Whitaker visited the church and administered Confirmation. St. Matthew's is the outgrowth of the energy and zeal displayed by the Rev. Benjamin Allen, rector of St. Paul's Church, Philadelphia. In his memoir, it is recorded that

MUSCULAR PASTOR.

MUSCLES BUILT UP ON POSTUM FOOD COFFEE.

"For years I have not been able to drink coffee, as it made me very nervous and gave me a headache. No one loved coffee more than I and it was a severe trial to abandon its use. Nearly three years ago I saw Postum Cereal Coffee advertised and concluded to try it.

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"When I began to drink Postum, my muscles were flabby, as my habits are sedentary, but for the past two years my muscles have been hard and I never felt stronger in my life than I do now at sixty years of age, and I attribute my strength of muscle to constant use of Postum. I drink it three times a day. I feel so enthusiastic about Postum that I cannot recommend it too highly wherever I go. Wishing you great success, yours truly,"

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The reason Postum builds up the human body to a prime condition of health, is that when coffee is left off, the drug effects of the poison disappear and the elements in Postum unite with albumen of the food to make gray matter and refill the delicate nerve centers all over the body and in the brain. This sets up a perfect condition of nerve health, and the result is that the entire body feels the effect of it.

in 1822 he organized St. Andrew's Church, and in the same year "a second church was set in motion by Mr. Allen, who proceeded to establish a missionary station at Francisville, in the vicinity of the city. To support this mission Mr. Allen organized a special female missionary society, composed chiefly of members of his Bible class. The Rev. Norman Nash was given charge. All money raised over and above the support of the missionary was to be applied to the erection of a church. The society persevered until the building was completed and delivered to the vestry."

The corner stone was laid Oct. 17, 1822, and contained the following inscription, written on parchment: "Saint Matthew's Church, Built upon Schuylkill North Fourth, and at the corner of Powell and George Streets, in Francisville, near Philadelphia, The Rev. Norman Nash, Missionary, employed by the Female Protestant Episcopal Association of Penn Township, Minister and Superintendent of the building. This corner stone was laid on the 17th of October, A.D. 1822, by the Rt. Rev. Wm. White, D.D., Bishop of the Protestant Episcopal Church of the Diocese of Pennsylvania, and Senior Bishop of the American Church." The edifice was consecrated June 7, 1824, by Bishop White. The building was about 28 x 30 feet, situated on a high bank, surmounted by trees. On March 25th, 1825, the Supreme Court chartered the church, and in the following May, the parish was admitted into union with the Convention. In 1842, the building was enlarged. The present church edifice was erected in 1858, and was consecrated Dec. 23d of that year. It is located at 18th St. and Girard Ave. The parish building was completed in 1875, and the rectory was purchased in 1893. The vestry have resolved to mark this diamond jubilee by beginning an endowment fund. Including the Rev. Mr. Nash, and the present incumbent, the Rev. R. W. Forsyth, there have been ten rectors of the parish.

IN THE will of Charles F. Matthews, of Philadelphia, estate valued at \$38,150, there are 17 bequests aggregating \$5,600 to different charitable associations. Included among these are the following Church institutions: Hospital of the Good Shepherd, Radnor, Pa., \$300; P. E. City Mission, \$1,000, one-half for the use of the House of Mercy, and the remainder for the Home for Consumptives; Sheltering Arms of the P. E. Church, \$200; Home of the Merciful Saviour for crippled children, \$300.

ASCENSION DAY was duly observed in all our churches in Philadelphia, and generally speaking, with a goodly number of worshippers. In the church of that name, the parish festival was kept, as in former years, and at the night service there was a special anniversary sermon delivered by the rector, the Rev. G. Woolsey Hodge. On Sunday evening, 27th ult., the various guilds had their celebration, and the festival was concluded on Monday evening with the parish tea. At the Church of the Beloved Disciple, Philadelphia, festival choral Ascension evensong was rendered by the vested male choir of 48 voices. Tours' *Magnificat* and *Nunc Dimittis* in F were sung, and the anthems were "Leave us not" by Stainer, and Handel's "Hallelujah chorus." The sermon was preached by the rector, the Rev. George R. Savage. During this service, a beautiful parish banner of its patron saint presented by Anna M. Ross Post, No. 94, G. A. R., was received and dedicated with appropriate ceremonies. The members of the Post in full uniform were present in a body.

NOTWITHSTANDING the inclemency of the weather, the Church of the Saviour, West Philadelphia, was crowded in the evening of Ascension Day, when the second public service in Philadelphia was given by the American Guild of Organists. The male choir of the parish was enforced by that of the Church of

the Holy Nativity, Rockledge, in the vocal numbers, and 2 trumpets, 4 French horns, 2 trombones, a contra-bass and tympanic supplemented the organ. The service commenced with the processional hymn, 374. The organ prelude, Sonata in C minor by Salome, was rendered by S. Tudor Strang, organist of the Holy Nativity. The service was intoned by the Rev. Horace F. Fuller, rector of Trinity Church, Southwark. The *Magnificat* in G was by W. A. C. Cruickshank, sung by the united choirs, as was also the anthem, "I praise Thee, O Lord," from Mendelssohn's oratorio of "St. Paul," in which Mr. Charles J. Graf was the bass soloist. The organ voluntary in two parts (a) Cantilene, (b) Grand Chour, by Salome, was played by Minton Pyne, organist of St. Mark's, Philadelphia. To this succeeded the Offertory Anthem, by Stainer, "And all the people saw," in which the choirs were assisted by Messrs. Lewis K. Ewing and Charles Law, tenor soloists. The splendid training of the choristers was revealed in the fulness of tone, perfect phrasing and blending and purity of voice. After hymn 450 had been sung, the organ postlude, Guilmant's "Marche Religieuse," was played by Mr. R. Huntingdon Woodman, of Brooklyn, N. Y. The Ascension hymn 128 was the recessional. The address, "On the Power of Sacred Music," was made by the rector, Rev. Dr. W. B. Bodine. The entire service was under the direction of the Rev. Julius G. Bierck, organist of the Church of the Saviour. At the conclusion of the service the visiting clergy and organists were entertained in the Sunday School rooms by Mr. Bierck.

REVISED bids are being received for the erection of the Boys' Club House, Kensington, by the Church Club. It will be two stories with attic, instead of four stories as originally planned.

SOUTHERN FLORIDA.

WM. CRANE GRAY, D.D., Miss. Bp.

Bishop's Anniversary—Bishopstead—The Bishop's Movements.

ASCENSION DAY, May 24th, being the fortieth anniversary of the Bishop's ordination to the priesthood, a special service was held in St. Luke's Church, Orlando. The first part of the service was taken by the Rev. Chas. M. Gray, and the prayers by the Rev. J. H. Weddell. The Bishop preached, giving a short sketch of his work in the ministry during the past forty years. He then celebrated the Holy Communion, assisted by the Rev. C. M. Gray. Rev. J. J. Andrew acted as server. The Bishop marked the day by taking possession of the new Bishopstead recently given the Jurisdiction by Mr. Leslie Pell-Clarke. Bishopstead, on Lake Iola, which the Bishops formerly have occupied for more than five years, will be used for a Church school for girls, and will be known as Pell-Clarke Hall. Another interesting event of the day was a meeting of the Standing Committee at the new Bishopstead, to act upon the papers of Campbell Gray, son of the Bishop, and G. W. Radcliffe-Cadman, in which they make application to become candidates for Holy Orders. Both have been students at the University of the South for several years. There was also a meeting of the Board of Incorporators to accept the property given by Mr. Pell-Clarke.

SUNDAY, May 6, accompanied by the Rev. J. H. Davet, the Bishop visited Mt. Dora, conducted service and confirmed 3. At Yachala services were held May 7 and 8, and three persons were confirmed. On the 4th Sunday after Easter the Bishop preached and consecrated the church at Jupiter. He was assisted by the Rev. B. F. Brown. The church is called St. Martin's for St. Martin's, Canterbury. It is the only place of worship in the town. Evening Prayer was said by the Bishop and Mr. Brown preached. On May 15th the Bishop visited West Palm Beach.

[Continued on page 162.]

Mellin's Food

THE development of the infant mind is a wonderfully interesting process. Each day brings a new experience to the little one, and a new word is spoken, which indicates the progress. The brain is greatly influenced by, and is dependent on, the physical condition and general health of the body. In order to maintain the proper physical condition it is absolutely necessary to give the baby proper food.

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I received the little book and sample of food which you sent and thank you most kindly. In the first six weeks of her little life my baby gained only one pound, but after using Mellin's Food she gained a pound in one week, so you may know how pleased we are with it.

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THERE is one thing more pitiable, almost worse, than even cold, black, miserable Atheism. To kneel down and say "Our Father," and then to get up and live an orphaned life; to stand and say, "I believe in God the Father Almighty," and then go to fretting and fearing, saying with a thousand tongues, "I believe in the love of God, but it is only in heaven. I believe in the power of God, but it stoppeth short at the stars. I believe in the providence of God, but it is limited to the saints in Scripture."—Mark Guy Pearse.

CASEIN is that part of milk from which cheese is made, and unless the casein is modified, an infant cannot digest it. Mellin's Food really modifies the casein.

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.

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 handsomely illustrated Summer book, entitled "In the Lake Country," apply to nearest ticket agent, or address with four cents in postage, Geo. H. Heafford, General Passenger Agent, Old Colony Building, Chicago, Ill.

After service by Rev. L. F. Hindry, the Bishop preached and confirmed one person. Accompanied by Mr. Hindry, the Bishop went to Boynton, where services were held in the school house and three persons were confirmed.

May 20, Miami, at 11 a. m., assisted in the service by the Rev. N. B. Fuller, priest in charge, the Bishop preached and consecrated the church of St. Agnes for the colored people. One person was baptized and 9 confirmed. The mission is in a flourishing condition.

At 7:30 p. m., the Bishop visited Trinity Church. After Evening Prayer by the Rev. Mr. Fuller, the Bishop preached and confirmed 9 persons. The church has been much improved since Mr. Fuller took charge.

VIRGINIA.

F. MCN. WHITTLE, D.D., LL.D., Bishop.
ROBT. A. GIBSON, D.D., Bp. Coadj.

Gifts for Grace Church, Richmond.

A MEMORIAL pulpit and lectern have been presented to Grace Church, Richmond, the pulpit by Mrs. Robert Green and her children, in memory of Mrs. Green's parents, who were for many years communicants at Grace Church, and the lectern by the several grandchildren of the late William Gibson.

WASHINGTON.

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

Children's Home—Chapel for Girls' School.

ON FRIDAY, May 18th, at 4 in the afternoon, the Children's Home on the Grant Road was opened by the executive committee. This is a country house delightfully situated on high ground, surrounded by lofty trees, which afford welcome shade to the inmates. Within the last two years several new beds have been added, some as donations, others as memorials of kind friends who had done much towards assisting in this charitable work. At present there is accommodation for more than fifty poor children at the same time. The Sisters of St. Margaret's still come as in years past, to give their services to the Home.

ON MAY 24th, Ascension Day, the Dedication Service was held in the afternoon in the chapel of the Cathedral School for Girls, at Mount St. Alban, by the Bishop, assisted by the Rev. Dr. Elliott of Ascension Church, and the Rev. Dr. McKim of the Epiphany. The Bishop made a very pleasing and impressive address, saying how the work begun on this our Saviour's Coronation Day would extend far, far into the future, that this school was for the building of character, aiming at the highest intellectual attainments. As an example of true womanhood he spoke in the most affectionate terms of Queen Victoria, this being her birthday, when the audience with one voice applauded vociferously. He then said a very efficient principal had been chosen from an academic school in New York, Miss Lois Adelaide Bangs, with Miss Mary Bartlett Whiting as vice principal. Miss Bangs being present, she was introduced, and led to the platform by the Bishop, when she spoke most impressively of the work before her. She then presented in the names of the girls of the academic school in New York a beautiful flag, the largest they could get, which they wished to float over the school on a pole sixty feet high. The Bishop then made a few more remarks, saying he thought the flag a beautiful souvenir, a beautiful expression from girls, to a school they had never seen. He would like a telegraph message of thanks sent to them, and the flag would be raised on the 1st of October. He also hoped there would always be sunshine within the walls, no matter how dark the clouds were outside. He closed his address with these words, "God prosper our handiwork this day."

WESTERN MICHIGAN.

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

Woman's Auxiliary.

THE twentieth annual meeting of the Diocesan branch of the Woman's Auxiliary Church was held in the parish house of St. Luke's Church, Kalamazoo, May 22nd and 23d. An opening service was held in the church Tuesday morning, the rector and Bishop Gillespie celebrating the Holy Communion. The Bishop made an address urging development in organization, knowledge, and prayer. Roll-call showed an unusually good attendance, especially from Grand Rapids. Reports of officers showed the pledges usually paid up, and the work in a satisfactory condition. It was voted that the pledges be brought up to \$500 for next year, which was quickly accomplished. The report of the president, Mrs. Roger W. Butterfield, was full of information and inspiration. At noon Rev. J. N. McCormick, offered prayers for missions.

The beautiful banquet hall of the parish house next claimed the attention of the delegates and visitors, where an elegant luncheon was served by the Kalamazoo ladies. During recess, an opportunity was given to inspect a missionary loan exhibit from the Mission House, New York, and articles for a "model box" prepared by the members of Grand Rapids parishes. In the afternoon, Junior work was considered, an excellent paper, prepared by Miss Anketell, on How to Interest Boys, being of great interest. Miss Mary A. Milner, Missionary in the Diocese, made a report of her work, and a number of interesting letters from the mission field were read.

Miss Emery gave some helpful suggestions in opening the discussion, "How can we Increase an Interest in Missions."

The nominating committee recommended that the officers of last year be re-elected. This report was unanimously adopted.

At the evening service the Rev. R. R. Claiborne introduced in a very happy address, Miss Emery, who favored the congregation with an address which was helpful to all. A workers' conference on Wednesday morning closed the meeting.

CANADA.

Thanksgiving over Mafeking—Montreal News.

MANY thanksgiving services took place in the churches, Sunday, May 20th, the news of the relief of Mafeking having come two days previously. Bells were rung, and every sign of joy was manifested at the close of a siege so protracted and so heroically maintained. In some cases at the Sunday services the General Thanksgiving was said responsively, followed by the *Te Deum* and, as a hymn, "God Save the Queen."

Diocese of Montreal.

THE question of rented pews or free seats at St. Martin's Church, Montreal, is receiving great attention at present. The rector, the Rev. Osborne Troop, is firm on the principle of free seats, and the plan has now been tried for some years. The Finance Committee of the church have now taken action on the matter, and in response to a statement of his position by the rector, at morning service on Sunday, May 20th, a meeting was called, and a resolution passed which is in part as follows:

"That this committee, with the profoundest respect for the conscientious convictions of their revered rector, which prompted him to write the letter read by him to the congregation yesterday, and after calm and careful consideration of said letter, are constrained to declare that in view of the very large sum of money annually required to meet ordinary current expenses of the church, and of the unsatisfactory working of the present system of voluntary contributions for the use of pews and sittings, the adoption of the proposed scheme to make all pews and sittings free and unappropriated, would be, in the judgment of

A GOOD COMPLEXION

DEPENDS ON GOOD DIGESTION.

This is almost an axiom although usually we are apt to think that cosmetics, face powders, lotions, fancy soaps, etc., are the secrets for securing a clear complexion. But all these are simply superficial assistants.

It is impossible to have a good complexion unless the digestive organs perform their work properly, unless the stomach by properly digesting the food taken into it furnishes an abundance of pure blood, a good complexion is impossible.

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Many ladies diet themselves or deny themselves many articles of food solely in order to keep their complexion clear. When Stuart's Dyspepsia Tablets are used no such dieting is necessary, take these tablets and eat all the good, wholesome food you want, and you need have no fear of indigestion nor the sallow, dull complexion which nine women out of ten have, solely because they are suffering from some form of indigestion.

Bear in mind that beauty proceeds from good health, good health results from perfect digestion and we have advanced the best argument to induce every man and woman to give this splendid remedy a trial.

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The Hungarian Exiles.

By BENJAMIN COWELL, Price \$1.00 net.
This is an historical story of the Eleventh century. It deals with the adventures of Bela I. King of Hungary, and of his two young sons, during their exile from Hungary and sojourn in Poland. It is a narrative of wild times and wilder men, and full of thrilling incidents. The book is especially adapted to boys. Fully illustrated.
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the committee, an unwise step, and almost certain to result in serious financial trouble." The question is exciting much interest, both because the Rev. Mr. Troop is known and revered all over Canada, and also because the merits of free seats in the churches, or the reverse, is always coming up, and the free seat plan is found to work well in so many places. There are several churches in Montreal which have followed the plan successfully for years.

PORTO RICO.

Progress on the Island.

SINCE Bishop Whipple's visit and report the condition of Church affairs has been fully as favorable as at any time during the past year. The old rooms had to be given up, but new quarters in a government building were provided, and services have been steadily progressing with many evidences of substantial results. Seventy persons received the Holy Communion Easter Day. A Sunday School has been started, with an excellent Bible Class and teacher, and with two others classes. At evensong, 4 p. m., the English-speaking islanders are called together, making up in earnestness and singing what they lack in numbers. Governor Allen and family attend regularly the morning services, and the rooms are crowded at time beyond their capacity. It is quite noticeable that among the recent arrivals of civilians there is a large percentage of Church people. The United States government has granted a lot upon which a church may be built. Stakes have been driven down and grading begun. An Easter offertory of \$350 for the building fund was presented upon the altar. At the present time a thousand dollars could be raised here, that being only a fraction of the \$10,000 absolutely required to make an outward and inward architectural appearance creditable to the Church in this city. New York is committing itself to the Philippines, Philadelphia to Cuba. What will be done for Porto Rico? If Porto Rico had been a bad, naughty child, worse than she is, she would receive more prompt attention both from State and Church.

A regularly appointed financial committee of five laymen are working with a will, and deserve all the response which can be given from their Northern friends.

MAY MAGAZINES.

THE *Westminster Review* for May is also largely devoted to the subjects connected with the South African War. Mr. Bellot continues his work on "The Problem in South Africa." J. Foster Palmer has a screaming article on the other side of the same subject, which he ought to send (marked) to a certain U. S. Senator. The article on "Pepys and His Wife" by Marianne Dale is well written, and a remarkable revelation of human hypocrisy and meanness. "Capacity in Men and Women" by Effie Johnson is a little defiant—why must a "liberal" writer always assume a defiant tone?—but it is good reading. Let us honor our mothers—and the daughter see that she honors her father—since intellectual capacity is non-sexual.

THE *Nineteenth Century* for May devotes the first five articles to military matters. The fifth paper is on "American Public Opinion of the War" by H. H. Bowen. He points out the truth that a great deal of the loud agitation here against England has proceeded from Irish sources, and that the Democratic party has been inclined to make political capital out of it. But he claims that the sober classes who really govern this country are not in sympathy with the Boers, and that anyway they will never permit the Federal Government to interfere in any such external quarrel. He also thinks that much of the sympathy at first manifested for the Boers was due to an imperfect understanding of the

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facts in the case, and to a misapprehension of the nature of the so-called republican constitutions of the two Boer states. Enlightenment on these subjects is rapidly modifying and changing American sentiment. The Rev. Dr. Jessopp contributes a delightful paper entitled "The Elders of Arcady." He has been visiting the poor people of his parish to some purpose. Would that all parish visiting among the aged poor might result in such a gathering of traditions and memories of the past. "The True Story of the Prisoner of Chilton" must be read to be appreciated. Thus, one by one, our legends are torn into tatters, and we come down to base reality with a thud. One would like to take some sort of vengeance upon the shade of Lord Byron for idealizing and transmuted such a scoundrel into the hero of his poem. But perhaps Byron was not guilty, as he simply translated a local legend into poetry.

IN THE *Review of Reviews* for May, there is an editorial comment on Admiral Dewey's candidacy; on the government of Porto Rico under the law recently passed by Congress; on the proposed government of Alaska, and on the developments of the month in financial and industrial circles. Other topics treated in "The Progress of the World" are the rush to Cape Nome, fox-breeding in Alaska, the

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April elections, the epidemic of strikes, the opening of the Paris fair, the military operations in South Africa, and the Delagoa Bay award. Charles H. Allen, the first American governor of Porto Rico, is the subject of a brief character sketch by Henry Macfarland, the Washington correspondent. The methods of fighting the bubonic plague in Honolulu are described by Mr. Reuben D. Silliman, who gives a graphic account of the great fire of January 20. The article is illustrated from photographs of the fire and of the temporary hospitals equipped for the emergency. There are also interesting sketches of Generals Joubert and Cronje, Commandant Botha, and other military leaders of the Boers, illustrated from photographs.

THE *International Magazine's* leading article for May is on "Ancient Oxford," by Millie A. Forster, illustrated with beautiful views of the various colleges and the picturesque surroundings of the historic old university town. A paper by Louise E. Dew, entitled "The Science of Pussyology," with numerous pictures of the fine animals exhibited at the recent cat show in Chicago, will delight cat lovers, and will make even those who have no special love for the feline species realize the unfairness of judging catkind by what the writer calls the "waif of the back fence." In "New Marvels of Deep Sea Diving," Waldon Fawcett gives a resumé of the great strides made in diving operations in the last few years. These, with a delightful little sketch, "Aquarium Beauties," by F. W. Fitzpatrick, and the regularly illustrated departments, furnish the pictures for this number. Of the stories, "My Quest for Quail," by M. MacLean Helliwell, is particularly good, being charmingly bright and amusing, and very well written.

THE *Ladies' Home Journal* continues to fill the place that it has created for itself, which was entirely unoccupied until the *Journal* came. Rudyard Kipling is now contributing a series of Animal Stories which are at least now more inane than many others by the same author. The Rev. Cyrus T. Brady contributes some reminiscences of former experiences under the title of A Missionary in the Great West. Very successful have been the series of drawings of Country Folks, by A. B. Frost, in which the homely realism is bound to provoke a smile. In the present number the subject is The Minister at Tea, and it is absolutely perfect. The stories are, as always, excellent.

EX-PRESIDENT CLEVELAND, in the College Man's Number of *The Saturday Evening Post*, just issued, discusses the oft-asked question: Does a College Education Pay? and makes out a strong case in favor of giving a young man the advantages of a university training. Other contributors to this special double number are: President Patton, of Princeton; President Jordan, of Leland Stanford; President Butler, of Colby; President Angell, of Michigan, and President McClure, of Lake Forest. The fiction features are by Ian Maclaren, Jesse Lynch Williams, Charles M. Flandrau, Stanley Waterloo and W. L. Alden.

THE success of *The Critic* is due more largely to its short comments and summaries, always intelligent and bright, than to its more extended papers, valuable though many of the latter often are. The May number contains a one-sided review of recent works on The Eve of the Reformation, by Mr. A. I. du P. Coleman, which is of interest but fails in its perspective. The subject really requires a large mind to do it justice.

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