

# The Living Church

VOL. XXV.

MILWAUKEE AND CHICAGO, MAY 25, 1901.

No. 4

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MILWAUKEE AND CHICAGO, MAY 25, 1901.

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## News and Notes



THE LABOR TROUBLES, which it had been hoped we had escaped this May, seem to have been only postponed. The street railway strike experienced by the city of Albany, following upon similar strikes in recent years in Brooklyn, Cleveland, St. Louis, and Milwaukee, passed through the same stages of holiday, riot, sedition, and bloodshed, and has now been terminated. More important, because on a larger scale, is the strike of the machinists and metal workers in many of our cities, which began on Monday, and bids fair to involve many thousands of victims before it is concluded. In all these contests between labor and capital it is difficult to tell where the sympathies of the public ought to lie, for all the evidence is seldom or never before them. The fact that in this latter strike, arbitration has been refused by the laboring men, does not invite sympathy with their cause. Arbitration is indeed a somewhat overrated panacea of the reformer, and arbitration which may bind the employer but cannot bind the employed—for no man can be compelled to work for another by any arbitration scheme—is an altogether one-sided remedy, and in this case has been rejected by the party to which it is generally unduly advantageous.

Having tried and failed by every other method to reconcile and unite employer and employed, we see no help for it but that finally we must try the golden rule—which will indeed be an innovation.

THE RISE and fall of John Alexander Dowie may now be chronicled, almost, it would seem, to the last chapter. His career is a most interesting evidence of the gullibility of the human race. Dowie began as a theological student in Edinburgh. From thence, as a Congregationalist, he went to Australia and began preaching a prayer cure, conditional only on a fee to himself as a prelude to instantaneous healing. After being twice imprisoned in Sydney for disorderly conduct, he tried Melbourne, and set up a "Free Christian Tabernacle." The year 1888 found him with his family penniless in San Francisco. Four years later he arrived in Chicago, and since that time his rise has been rapid. Prayer and the laying on of hands were his sole remedies, contagious cases being treated alike with others. Three years later he was the most talked of man in Chicago. He established his "Christian Catholic Church in Zion," established branches in other places, founded a college, a bank, a school, various homes, bakeries, etc. He lived like a prince, traveled with such a retinue as would grace royalty, gave a \$50,000 summer home to his wife, assumed the "magpie" of an Anglican Bishop, rode out in the most magnificent turnout in Chicago, with flunkies and footmen in attendance, and journeyed by rail in his private car. "The Pope of Rome has a palace and magnificent furniture," he is reported to have said, "because he is the head of a great Church. I am the head of a Church, too, so why should not I have the same kind of things?" And indeed Peter's Pence and other golden streams flowing toward the Vatican were hardly more wealthy than the many millions which flowed to Dowie. His fall is accomplished by the death of poor women who trusted in him and who are his victims. And the pity of it is that prayer, the most helpful, the most uplifting, the most truly effective force in God's world, and the sacramental ceremony of laying on of hands, were the means whereby he preyed upon the people. And despite the bitter enmities between Dowie's disciples and other automatic prayer cures, they all alike discredit the Christian's act of communion with his God. It is difficult to find sympathy for his

victims, or for the victims of similar cults, such as that of Mrs. Eddy. The greatest harm done by them is that they invite a revolt from prayer on the part of people who are sickened by these blasphemous rites. But human credulity is great, and the destruction of Dowie does not lessen the crowds who flock to the standards of other divinities.

SOMETHING of the physical wear of the "strenuous life" which is thrust upon the wives of great men in politics, is shown in the near approach of Mrs. McKinley to death's doors, and the death of Mrs. Gage, wife of the Secretary of the Treasury. Mrs. McKinley has indeed been an invalid for some years, but had so far recovered her health as to look forward with pleasure to the tour across the continent with the President. She had smilingly bowed to the enthusiastic people on each day of the trip, until after the slight accident at El Paso, which could not alone account for the serious condition which subsequently resulted, and which made worse the physical exhaustion which was the result of her trip. Mrs. Gage, on the other hand, had been a woman in perfect health, a social leader at her home, and one who at once assumed the front rank of social life at the Capital. She had pleasure in her social duties, and carried them out with strict fidelity to the amenities of her public position. Her death shows, as does the illness of Mrs. McKinley, the over-tax which social life demands of those who are placed in its front rank at the Capital. The whole nation will rejoice at Mrs. McKinley's improvement.

AMERICAN EVACUATION of China brings with it the knowledge that so far as the local police administration has been concerned, the United States has probably been the most successful of any of the Powers which divided the city of Peking temporarily among them for police purposes. The Chinese shops were ordered re-opened under penalty, and the shop-keepers were protected in the pursuance of their avocations, while poor-houses, eating-houses, schools, and hospitals were established, each on a temporary basis, but the best that could be quickly devised. Police courts were set up, and justice was impartially administered. It is not strange that the Chinese besought the Americans not to depart and leave them to the mercies of other Powers or of lawless Chinese; but as Captain Tillsen aptly remarked, "The United States does not maintain an army for the purpose of furnishing the city of Peking with a good municipal government."

THE OPENING of the Pan-American Exposition at Buffalo is now an accomplished fact. The city, and especially those who have been in the front in the tremendous undertaking have surmounted difficulties that might well have been viewed as insurmountable, including that obstacle which was also conspicuously in the way in the preliminary work before the Chicago Exposition—most unfavorable weather. We trust that as the settled weather of the summer succeeds to the inclemency of the spring, the American people will amply carry out the part assigned them, to make sure of the success of the enterprise. "Pan-American" is a happy conception. It recognizes the unity of the American nations, and the fact, too often lost sight of, that by united action of all America alone, can our own "Monroe Doctrine" be upheld.

NO LARGE GROWTH in holiness was ever gained by one who did not take time to be often and long alone with God.

## LONDON LETTER.

LONDON, May 7th, 1901.

ON April 30th, the day after the Bishop of London's return from Sandringham, where he had been summoned to do homage to the King for the temporalities of his See—while there over the preceding Sunday, being their Majesties' guest and preaching at the parish church—his Right Reverend Lordship was duly inducted, installed, and enthroned in his Cathedral church. In all probability it was the best ordered and most ornate function of the kind that has taken place in the Church of England since the close of the Marian reign; at any rate, the most imposing enthronization that has ever been witnessed in new St. Paul's. Seats under the dome were reserved for the clergy of the Diocese, some hundreds of whom being present in their surplices and hoods. As a precaution against the possibility of there arising a Protestant demonstration, a force of the city police, 100 strong, were stationed at the various doors of the Cathedral.

At ten o'clock the Bishop arrived at the Consistorial Court, in the southwest chapel, where he was met by the Dean, the Archdeacon of London, Canons Newbolt, Scott-Holland, and Lang (Bishop of Stepney), all wearing the green and gold Jubilee copes, the Bishop himself being vested in the magenta and gold cope worn by the late Bishop of London at the Jubilee; copes being worn for the first time at St. Paul's on the occasion of an enthronement. Then and there began the legal formalities of the ceremony by the Archdeacon of Canterbury (Bishop of Dover) delivering the Primate's mandate; no Lord of Canterbury having been present on such an occasion at St. Paul's (according to *The Times*) since the enthronization of the celebrated canonist, Dr. Gibson, in 1723. Afterwards the Bishop subscribed the oath, whereby "*Ego, Arturus Foley, Episcopus Londinensis, promitto et juro ad haec Sancta Dei Evangelica*" to preserve the rights, liberties, and properties of his Cathedral church during his lifetime, while also solemnly binding himself to undertake the recovery of its alienated goods and possessions.

Upon these proceedings being over, the bells of the Cathedral now ringing out in a merry peal, a long and imposing procession was formed for moving up the nave; including, besides nearly every one officially belonging to the Cathedral body, the Bishop of Rochester, accompanied by his chaplain, and also the Lord Mayor and his retinue, in full State. The Dean and the Archdeacon of London (the "Greater Persons" of St. Paul's) walked with the Bishop, who was preceded by his domestic chaplain carrying the pastoral staff, and followed by the late Bishop's chaplain bearing upon a cushion the ivory mitre, inlaid with crimson, whereon is engraved in four languages the words, "The Lord our Righteousness." Upon reaching the choir and being conducted by the Archdeacon of Canterbury to the episcopal throne, whereon he was placed, and "caused to sit down," that dignitary then read the declaration, whereby he was empowered to "induct, install, and enthrone" the Bishop into the "Bishopric and Episcopal Dignity of London." Then, for the first time assuming the mitre, the Bishop, conducted by the Dean and the Archdeacon of London, proceeded to the episcopal stall in the middle of the choir, and from thence, a procession of the clergy being formed, to the altar; where the *Te Deum* (set to Martin in A) was sung, after which a few suffrages and a collect were said. Then immediately followed a celebration of the Holy Eucharist (sung to Stainer in A), the Bishop of London being celebrant, with Canon Newbolt and Archdeacon Sinclair as assistant ministers. The administration of the Blessed Sacrament was restricted solely to those who were about to make their promise of canonical obedience to the Bishop. After the Consecration Prayer, the late Sir John Stainer's Sevenfold Amen was sung, and after the ablutions Psalm ci. to a sort of harmonized plainsong arrangement by Sir George Martin, organist of St. Paul's. Upon the service being over, the Bishop and clergy returned to the Consistorial Court, where the Right Rev. father, being placed in the uppermost chair, the Dean, Archdeacon, Canons Residentiary, Prebendaries, Minor Canons, organist, vicar choral, assistant vicars choral, vergers, and bell-ringers, each in order, promised him canonical obedience.

Prebendary Webb-Peploe, not having remained to the Holy Sacrifice, will probably have to be summoned to make his promise privately. The Bishop, upon leaving the Cathedral to go to Amen Court, received a grand ovation from the throats of the vast crowd assembled in St. Paul's church-yard.

The consecration of Canon Lang to the episcopate as Bishop Suffragan of Stepney took place at St. Paul's on the Feast of

SS. Philip and James, the Archbishop of Canterbury officiating, with the assistance of the Bishops of London, Winchester, and Salisbury, the Bishop of Kensington, and Bishop Barry. Canon Scott-Holland preached the sermon. A noteworthy feature of the occasion was the presence of the Mayor of Portsmouth, in full state, and some 300 of the new prelate's former parishioners at Portsea, the party having traveled up to town in a special train. The Bishop of Stepney will reside at 2 Amen Court, Paternoster Row—almost under the shadow of Wren's great dome—as soon as that prebendal house is vacated by the Bishop of London, and will be "in residence" at St. Paul's during June.

The sub-warden of the Clewer House of Mercy has written to the daily *Standard* to state, in correction of a statement in its obituary article on the Bishop of Oxford, that he was visitor of the Sisterhood of St. John Baptist, at Clewer, and, whenever he was able to do so, "professed" the Sisters of that community. *Apropos* of the late Bishop, there has appeared in *Literature* the letter Professor Freeman wrote in 1879, to enforce the claims of his friend and fellow historian to an honorary degree at Cambridge. "He just knows everything," wrote his panegyrist, "and has it all at his fingers' ends. . . . Nobody knows how he gets his knowledge. . . . Some think it is revealed to him in his sleep, like Edward the Confessor, the more so as he sleeps more than other men."

The recently deceased Dean of Peterborough, the Very Rev. William Clavell Ingram, was born in 1835, his father being a beneficed clergyman in Suffolk, and upon graduating from Jesus College, Cambridge, was ordained Priest in 1860. Prior to his appointment to Peterborough by Mr. Gladstone in 1893, he was for 19 years vicar of St. Matthew's, Leicester, where in some respects he seems to have been quite a model parish priest. He excelled both as an organizer and catechist, also as a mission preacher, on that account being in much demand outside of Leicester. Mr. Gladstone first became interested in him, it is said, while he was conducting a mission in Liverpool, and perhaps his book on *Happiness in the Spiritual Life*, may also have led to his obtaining preferment. As Dean of Peterborough he was largely instrumental in raising something like £20,000 towards the work of restoring the west front and other parts of that interesting Fenland Cathedral. *R. I. P.*

According to a leaderette in *Truth*, the library of the late Miss Yonge—described as being "a large and choice collection of standard works in several departments of modern literature"—has been privately sold to a Winchester bookseller.

One of the most interesting of annual reports this year, in connection with voluntary Church societies, is that of the Free and Open Church Association, which has now been in existence for 35 years as a formidable propaganda of the Free and Open Church Movement, and also of the principal that free-will offerings should be given at every Church service. The report states that in every Diocese, except that of London, which still holds out as the chief citadel of militant pewdom, the large majority of churches erected during the year have been free and open, while a good many old churches have been emancipated from the pew-rent system. "Never before, in the history of this country," it goes on to say, "has more use been made of both 'free' and 'open' churches than in the past twelve months."

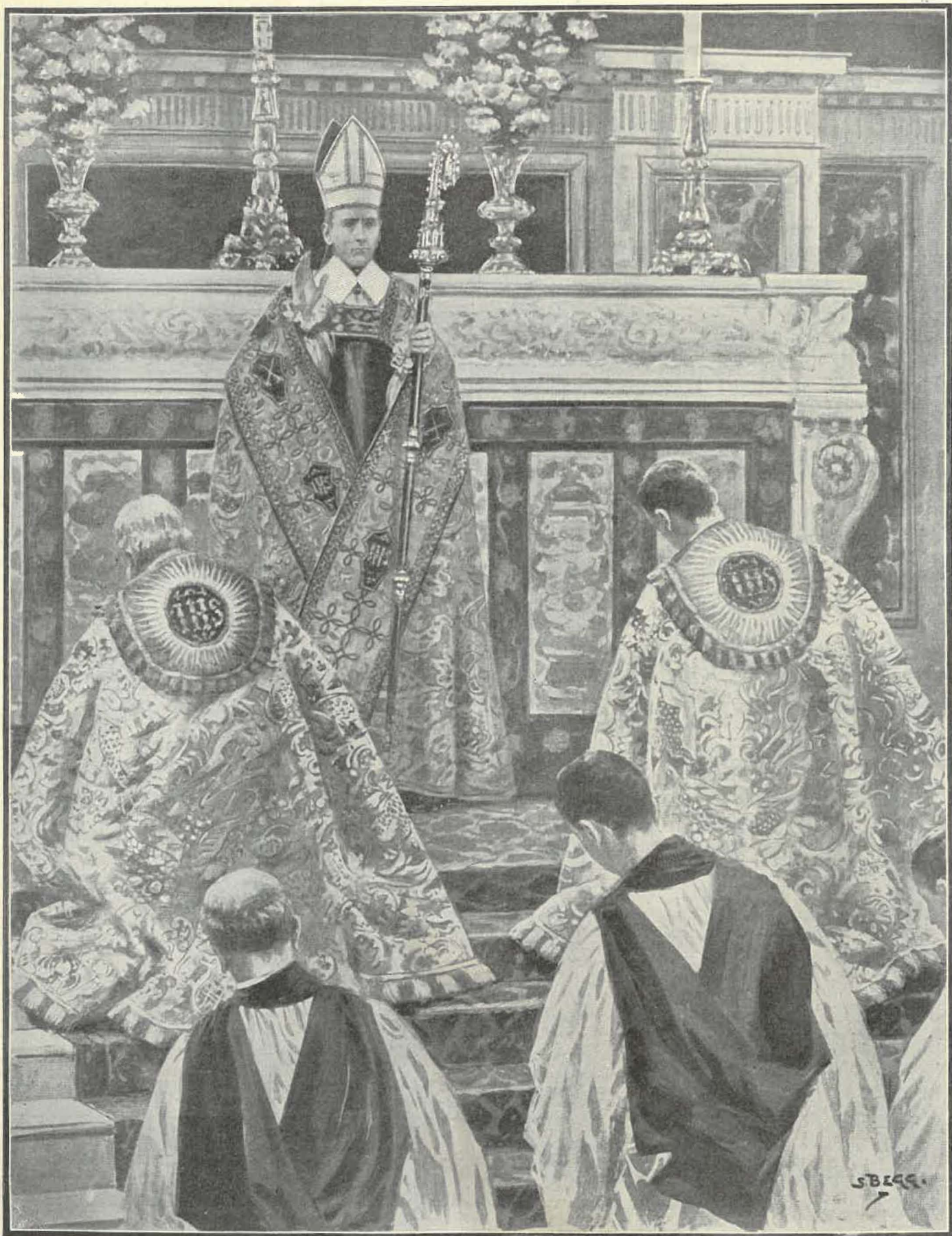
A certain Churchwoman (presumably a resident of Salisbury), having informally lodged a complaint with the Primate against one of the Canons of Salisbury Cathedral to the effect that he was inaudible when reading the Lessons, received from His Grace the following reply: "The Archbishop of Canterbury recommends Miss C. to take a small Bible with her to church, as that will enable her to follow the Lessons, even when read by an old clergyman with a feeble voice."

J. G. HALL.

[BY CABLE.]

THE appointment of the Very Rev. Francis Paget, D.D., Dean of Oxford, has been made to the vacant Bishopric of Oxford in succession to the late Bishop Stubbs. Dr. Paget has long been known as one of the most devotional and spiritual-minded of the Oxford clergy, and his elevation to the episcopate is one of the most happy appointments that could have been made. He was for some years Regius Professor of Pastoral Theology at the University, and Canon of Christ Church, and in 1892 was created Dean. He has published a number of devotional and theological works and was the contributor to *Lux Mundi* of a paper on the Sacraments.

CLING FAST to the hand that is leading you, though it be in darkness, though it be in deep waters; you know whom you have believed. Yield not for a moment to misgivings about future storms.



AT THE ENTHRONEMENT OF THE BISHOP OF LONDON--ST. PAUL'S CATHEDRAL. APRIL 30, 1901.

The Bishop is in the act of pronouncing the Benediction. The Very Rev. Dean Gregory, D.D., is serving as Deacon and the Ven Archdeacon Sinclair as Sub-Deacon. See account in London Letter.]

## NEW YORK LETTER.

THE Church of the Archangel, which has been holding services in the crypt of the Cathedral of St. John the Divine, has so far built its new parish house and church at St. Nicholas avenue near 114th street, as to have fitted up a large room for a temporary chapel. Until the main building is completed, services and sessions of the Sunday School will be held in it. The idea upon which the rector, the Rev. George S. Pratt, has been working in reviving this old parish, is to establish a church plant that can be used by all classes in the neighborhood for meetings of varying kinds, and therefore the plan of the buildings, as they will in course of time be erected, emphasizes the parish house rather than the church, although a very beautiful auditorium, to be used only for services, is a part of the plan. So far as the buildings are now constructed, they provide a chapel on the first floor of what will in time be the parish house capable of seating about 250 people, and in the basement of the building is a large room which will be temporarily fitted up for a guild room, as well as smaller rooms for the choir and for a study and office for the rector. The Sunday School of the parish has just been started, because no place was available for it before the completion of the temporary chapel, and over 100 children have already become members of it. The first service



CHURCH OF THE ARCHANGEL, NEW YORK.

was held in the chapel the first Sunday morning in May and at the celebration of the Holy Communion there were 117 communicants. When the buildings are completed, the main entrance of the church will be at the doorway in front of which a ladder is shown in the picture, while the entrance to the left will lead to the parish house. The cost of the completed plant will approximate \$107,000, of which about \$20,000 has been thus far expended. The site cost \$35,000, a little over \$26,000 of which is on mortgage. About \$5,000 is in hand toward \$50,000 which is needed to complete the church.

On the evening of Ascension Day the Guild of American Organists held its fifteenth annual service. The place was All Angels' Church, and its choir was assisted by those of Christ Church and St. Matthew's, and by an orchestra, all under the leadership of Clement R. Gale. Twenty-one members of the Guild marched in the procession. It was a memorial service for the late Sir John Stainer, and all selections sung were by him. The service was said by the rector, the Rev. Dr. Townsend, who also made a short address, wholly upon the career of Sir John. Mr. Gale followed, saying among much that has already been said and published, that few men ever did more for nothing, than he. Mr. Gale lamented the fact that there is now no one giving himself exclusively to Church composition. It is stated that a parishioner of All Angels' has offered \$5,000 with which to rebuild the organ. This church is rapidly becoming the musical headquarters of New York, taking the place which old Trinity once filled but which for some years has been vacant. The rebuilt organ will be admirably adapted for the new form of service which All Angels' is rendering the Church, music, and New York. It is also stated that a new chapel is to be erected for the parish, to occupy the site of the present parish house, and to cost \$45,000. It will be given by Dr. A. C. Humphrey, in memory of his two sons who were recently drowned in the Nile. Dr. Townsend is just sailing for a rest abroad and nothing will be done about plans till his return.

The Rev. Edward Lincoln Atkinson, who has been rector of

Ascension Church, Boston, since 1895, has signified his acceptance of the rectorate of the Church of the Epiphany, New York, made vacant by the resignation a year ago of the Rev. Joseph Hutcheson. Mr. Atkinson is a native of Reading, Mass., and was educated at Harvard and the Episcopal Theological School at Cambridge. He was priested by Bishop Lawrence in 1894 and spent a year as assistant at Christ Church, Springfield. For the last few months the Rev. G. A. Carstensen, formerly of Indianapolis, has been priest in charge, and has rendered acceptable service. Epiphany parish adjoins the Incarnation on the east. Not long since, its parish buildings were improved, and it has a most complete plant.

General regret is felt over the severe illness of the Rev. Dr. J. S. Shipman of Christ Church. A member of the Standing Committee of the Diocese and of the Board of Managers of Missions, both bodies at recent meetings have said prayers for him. He was stricken with apoplexy while in his study, and is not improving. He has not been in good health for some time. The services last Sunday were taken by the Rev. Dr. W. Dudley Powers of the Church Missionary Society, and he has been asked to become priest in charge until September. The rector may be able to resume work by that time, but grave doubts are felt. Some time since, his son, the Rev. Herbert Shipman of West Point, was asked to become his assistant, but it is understood he did not see his way clear to leave the Government service. The Rev. J. L. Lasher of Elizabethtown, N. Y., has been elected assistant minister of the parish.

The Bishop of the Diocese has been visiting Bronx parishes lately. The Rev. Dr. Sharpe presented a large class at the new chapel at Woodlawn, made up also of candidates from the mission of the Advocate. At St. Mary's, Mott Haven, he confirmed on Sunday evening last the largest class during the Rev. Mr. Reynold's rectorate, the number being 49. At St. Margaret's, the newest parish in the Bronx, the Rev. Mr. Hamilton presented a class of 23. At the new St. Martha's mission, services have been started at eleven. The working heretofore consisted simply of Sunday School. At the Holy Nativity, Bedford Park, the preacher last Sunday evening was the Rev. Lester Bradner, Jr., of the Ascension. The work here prospers steadily, and the Bishop will soon visit it, to show his appreciation. The Rev. R. J. Walker of Williamsbridge has been given charge of St. Simeon's Mission, Melrose, in addition to his own work, and has a class under instruction there. Last Sunday evening the choir of St. Paul's Church, Tremont, visited Holy Spirit mission, and gave a musical service at four. There was a large attendance.

For its competitions this year the Church Temperance Society made a change in that it has its military and athletic contests on different days. Thirty-five hundred persons witnessed the Bradley Company of St. Agnes' Chapel carry off the military championship after a close fight, and were especially pleased at an ambulance drill which Ascension Company gave. The discipline banner was won by St. Thomas' Company of St. Thomas chapel. The contests took place in the Ninth Regiment Armory, the owners of which are off to Albany as this is written, trying to keep order while some contestants in the labor world try to settle a dispute over union or non-union labor on a trolley line. On the 25th inst. the athletic contests take place on the Staten Island grounds, officers of the New York Athletic Club being the judges.

The Rev. Dr. John P. Peters of St. Michael's made the principal address at the annual service of the Church Association for the Advancement of Labor, held in Holy Trinity Church of St. James' parish. He gave a history of the Association, stated its purposes, and dealt with local conditions.

The Long Island Brotherhood Assembly met in Epiphany Church, Ozone Park, last Saturday, the attendance being large in spite of rain. The priest in charge, the Rev. R. P. Kreittler, has been ill but has recovered. For the afternoon conference "Conventions as Helps to the Brotherhood Man" were discussed by Council Member Braddon, and there was a question box in charge of Carlton Montgomery. In the evening the Rev. Floyd Appleton of St. Luke's, Brooklyn, told how the Brotherhood can help the clergy, and President Kiernan of the New York Assembly, how the clergy can help the Brotherhood.

The Westchester Assembly met at the Ascension Church, Mt. Vernon. Great interest is already felt in the Detroit meeting, and members are adopting President English's suggestion of beginning now to save to send themselves or somebody else as delegates.

About one hundred clergy attended the convention of the

Sunday School Commission of Long Island, held at Trinity Church, Northport, the Rev. C. E. Cragg, late assistant at Christ Church, Bedford avenue, rector. Those who read papers were the Rev. J. P. Smyth, the Rev. J. F. Aitkin, the Rev. Dan Marvin, Jr., and Archdeacon Holden. The Commission has had in mind for some time the matter of a course of study, and upon this subject Bishop Littlejohn sent a letter, the suggestions contained in which were favorably discussed by the Rev. Dr. Darlington, the Rev. Mr. Kinsolving, the Rev. Mr. Wiley, and others, and thereafter adopted.

The Bishop's letter asked the Commission to arrange if possible that from Advent to Whitsunday of next year the schools should take up, as far as possible, the subject of the Collects, Epistles, and Gospels set forth in the Prayer Book for each Sunday. He hoped that the Church Catechism would still be the first instruction received by the child in entering the school, but that afterward all would unite in following the suggested topic and scriptural passages thus given in the Prayer Book. He hoped that the clergy would see that each child who can read possesses a copy of the Prayer Book, and felt that greater good would thereby be accomplished than by the purchase of leaflets if both could not be done. He suggested that the Commission prepare and recommend a list of special helps on the course suggested for next year's study, and commended the books already suggested by the commission.

A number of the more prominent New York organists and choirmasters made the trip to Albany a few days ago to inspect the immense organ which has been placed in the Cathedral in that city. The instrument is the work of the Austin Organ Company and those who have seen it are loud in its praise. The organ has four manuals with sixty speaking stops in the Great, Sweel, Choir, Solo, and Pedal organs. The action is electric and all mechanical appliances that are found in modern organs are incorporated in it.

#### REVIEW OF THE MISSION FIELD.

IN THE MONTHLY PROCEEDINGS OF THE BOARD OF MANAGERS OF MISSIONS.

THE Board of Managers held its monthly meeting at the Church Missions House on Tuesday, May 14th. The Treasurer reported that even though \$50,000 should be received from legacies before the first of September and contributions equal in amount to those of last summer, the Society would nevertheless need before the date mentioned \$100,000 additional to close this fiscal year without deficiency.

At the May meeting the appropriations are made for the ensuing fiscal year. This being the most important business before it, the Board almost immediately proceeded to consider all the questions involved. The Advisory committee reported upon the subject of appropriations in the Domestic field, including those for missions to the Indians and to the Colored People. They stated that with a view to more intelligent action on the subject of the annual appropriations the committee obtained information from the fields in response to questions asked. The greater part of said information was in possession of the committee at their meeting in March and the remainder in April, and during the interim the individual members have given careful consideration to the subject, and that now as a committee they had considered the different diocesan and missionary fields one by one. The report continues:

"Certain considerations that were mentioned may have influenced the members of this Committee in giving their votes. We mention (a) that the older and larger settled parts of the country should show a tendency to relieve the Board, for the benefit of the new parts, having in view countervailing circumstances, if such exist; (b) that, where a part of a Diocese has been set off and made a Missionary Jurisdiction, such Jurisdiction has a special claim upon such Diocese; (c) that proximity to strong centres of Church life may give an advantage to certain portions of the field that may be taken into account by the Board; (d) special circumstances in individual cases (like those of Arkansas, Texas, and Florida), in addition to the basis afforded by the reports obtained, as mentioned above."

Upon such bases the committee presented a schedule of appropriations for Domestic missions, including missions to the Indians and a gross amount for Colored missions. Another committee reported upon the appropriations for missions among Foreign Speaking Populations, including those in the new possessions. The appropriations to Alaska for especial reason had been made the previous month. For the Foreign field the Board was able to meet the requests received from the Bishops without materially adding to the amount expended on such work

from the general funds of the Society. The budget of appropriations, Domestic and Foreign, will be published hereafter, when it goes into effect. The annual appropriations as a whole will aggregate more than those of last year. They are, however, all of them, qualified by the adoption of the following resolution, offered by Mr. George C. Thomas, Treasurer:

"Resolved, That in case the contributions, legacies, and interest from trust funds for the year ending September 1st, 1901, shall fail to meet the appropriations for the same period; and provided that said deficit at the close of the year shall be found to be not less than One Hundred Thousand Dollars (\$100,000), a reduction at the rate of ten per cent (10%) on all appropriations for the coming year shall be made, and a proportionate reduction for any less deficit; provided further that this reduction shall apply proportionately only for the nine months beginning December 1st, 1901."

After various appointments and arrangements for the Domestic field, letters were submitted from all the foreign Bishops. The Board was interested to hear from the Bishop that the young clergymen who have associated themselves together at Wuchang, China, agreed to undertake part of the work of repairing the buildings on the old hospital site in that city, the mission to pay the balance. The day school and dispensary have been repaired, the Deacons' house practically rebuilt, and a large front room added for a chapel, at an expense to the mission of only \$275. The Bishop says that the associate mission has put a large amount of its special funds into the work at Wuchang and other points and that the arrangement mentioned has been to the advantage of the work. Bishop Graves is looking for a man who has had a good training as teacher in a normal school, with experience and with a thorough mastery of the English language. The Rev. J. Addison Ingle writes from Hankow that work has been resumed everywhere and that the wheels are beginning to revolve as before, but more slowly. He does not believe that there is any great addition of prejudice against us among the people on account of what has happened within the last year. He and Mr. Sherman had just made a trip of sixty miles to Hanch'uan. They found matters in better condition than they had been led to expect, and had no trouble. The Bishop of Shanghai's appointment of Dr. Juliet N. Stevens in the room of Dr. Gates, resigned, and the Bishop of Tokyo's appointment of Miss Ada Wright, already in the field, were approved, and appropriations were made for their expenses and support from the Woman's Auxiliary United Offering.

Resolutions were adopted expressing sympathy in connection with the Florida catastrophe, and arranging for instruction with regard to Missions in the New York Training School for Deaconesses.

#### THE LAND OF LIBERTY: SAN MARINO.

IN *Cassell's Magazine* for March, Mr. W. Le Queux gives an illustrated account of a recent visit, as one of a diplomatic mission, to the diminutive Republic of San Marino: The expiration of the term of office of the Captains-Regent, the Commendatore Domenico Fattor, and Signor Antonio Righi, the first named a noble and the other a commoner, took place on the day after our arrival, and proved a most impressive and brilliant ceremony. The Republic is governed by a Council of Sixty, thirty nobles and thirty plebeians, elected for life. Too numerous to exercise the *imperium*, the Council is obliged to delegate this power, and therefore elects two captains, termed Captains-Regent. These hold office for only six months, nor can they be re-elected before the expiration of three years. During the time of their regency the Captains are relieved of every other charge, have full personal immunity, and, attired in their fourteenth-century costumes of black silk and velvet, and wearing their splendid stars of office suspended by the blue and white ribbon—as seen in the photograph—take precedence on every occasion. The people have a share in the Government, the Government lying in their very midst. The Sanmarinesi must of necessity take an interest in their State, for every hearth furnishes its contribution. Indeed, these ten thousand people almost embody Prevost Paradol's ideal of a people of politicians.

IT IS POSSIBLE for a person to fight for Christianity, and to die for Christianity, and yet not live in its spirit—love.

"WAITING continually will be met and rewarded by God Himself working continually."

MOST PEOPLE want to get to heaven, but not all of them are agreed to go God's way.

SCORN no man's love, though of a mean degree; love is a present for a mighty king; much less make any man thine enemy.—George Herbert.

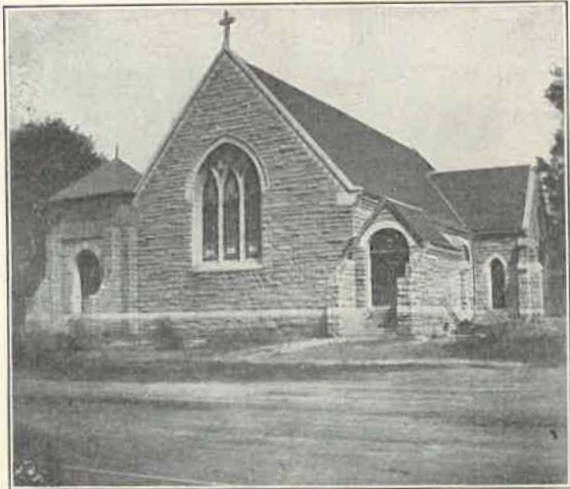
# Diocesan Conventions

## GEORGIA.

THE 79th annual Convention of the Diocese of Georgia was held in Emmanuel Church, Athens, on the 8th, 9th, and 10th of May, beginning with the celebration of the Holy Communion at 10:30 a. m. on the 8th. In place of a sermon Bishop Nelson read his annual address. Its opening words were to "call to memory the faith and virtues" of those Bishops of the Church who have entered into the Rest of Paradise during the past year, and also the Rev. Wm. C. Hunter, priest, and long time rector of Trinity Church, Columbus, Ga.; and Sister Sarah, Deaconess of the Order of St. Katherine; after which was said the collect for All Saints' Day, and the first and fifth collects of the Burial Service.

### THE BISHOP'S ADDRESS.

In his address the Bishop strongly favored the plan of the Church Endowment Society for increasing the permanent fund for the support of the episcopate; the making of laws forbidding child labor in factories; and the work of the General Society for the Relief of aged and infirm Clergymen; and expressed the hope that some change in the canons might be made by which not only the diocesan fund for the relief of the aged and infirm clergy, but also the fund for the relief of widows and orphans of deceased clergymen might be placed in the hands of the custodians of the General Fund. He



EMMANUEL CHURCH, ATHENS, GA.

strongly urged upon the clergy a more careful observance of the rubrics of the Prayer Book and the following of the exact wording of the rubrics in announcing the Gospel, Epistle, etc., and that the Litany be more largely used in all the churches. The Bishop spoke in hopeful terms of the present condition of Church work in Georgia. During the past year all stipends of missionaries, and all other obligations, have been promptly met. Several important pieces of property have been secured, one church building and one parish house erected, and there is now one church building under construction. Two churches have been consecrated during the year. He also commended the work of the Church Building Fund Commission, and of the Girls' Friendly Society.

### MISSIONARY.

On Thursday night a largely attended missionary meeting was held at which the Ven. Harry Cassill, the Rev. A. Bailey Hill, the Rev. G. A. Ottmann, and Mr. Wm. A. Hansell of Atlanta, were the speakers. Pledges for diocesan missionary work were made to the extent of \$3,081.49.

### LEGISLATION.

The business sessions of the Convention were held in the Superior Court room of Clarke county, where telephone, telegraph, and other conveniences had been thoughtfully arranged. The most important legislative work of the Convention was in giving to women communicants the right to vote for vestrymen. After considerable debate this was carried, but must be ratified by the next Convention to become a law of the Diocese. Other legislation placed rectors of parishes and missionaries on an equal footing as to time of canonical residence before acquiring the right to vote in Convention. This also must be approved by the next Convention. The report of the committee on the Division of the Diocese was adverse to the division, and the committee was discharged. A resolution was passed by rising vote congratulating the Bishop upon the fact that he was no longer compelled to live "in his own hired house," but has been permitted to enter into residence in the house recently built and owned by him, and expressing the hope that the residence therein of himself and family may be long and happy.

Fraternal greetings were sent to the Conventions of So. Carolina, in session at Greenville, and Tennessee, at Nashville.

The Bishop appointed the Rev. Harry Cassill, Archdeacon of Savannah, and Rev. W. M. Walton, Archdeacon of Atlanta.

### THE ELECTIONS.

The elective offices were filled as follows:

Treasurer of Diocese, W. K. Miller; Treasurer of Diocesan Missions, R. C. Dessaussure; Secretary of Convention, Rev. F. F. Reese, D.D.; Registrar, Wm. N. Hawks; Chancellor, Frank H. Miller.

Board of Missions—Rev. A. W. Knight, Rev. H. O. Judd, Rev. C. T. A. Pise, Chas. A. Read, W. H. Trezevant, and Dr. J. H. T. McPherson.

Standing Committee—Rev. F. F. Reese, D.D.; Rev. Albion W. Knight, Rev. C. C. Williams, D.D., H. C. Cunningham, Z. D. Harrison, W. K. Miller.

Deputies to General Convention—Rev. Albion W. Knight, Rev. F. F. Reese, D.D., Rev. Troy Beatty, Rev. C. C. Williams, D.D., Mr. Henry C. Cunningham (Savannah), Mr. Z. D. Harrison (Atlanta), Mr. W. K. Miller (Augusta), Mr. B. M. Davies (Macon).

Alternates—Rev. J. L. Scully, Rev. J. J. P. Perry, Rev. M. C. Stryker, Rev. C. T. A. Pise, Mr. W. H. Trezevant (Marietta), Mr. E. S. Elliott (Savannah), Mr. Wm. A. Hansell (Atlanta), Mr. J. M. Mallory (Athens).

A very pleasant feature of Convention week was the reception given to Bishop and Mrs. Nelson, the delegates to the Convention, and the members of Emmanuel parish, by Dr. and Mrs. White, on Wednesday afternoon, at their beautiful home on Milledge Ave. An invitation to hold the next Convention in St. Paul's Church, Augusta, was accepted, and the time set for May 14, 1902.

## FLORIDA.

THE 58th annual Council of the Church in Florida met in St. Peter's parish, Fernandina, May 1st. A meeting of the Woman's Auxiliary preceded the organization of the Council, which was quite largely attended by delegates from the various parishes. Florida owes to this valuable organization very largely the support of its missions.

The attendance at the Council embraced nearly all the clergy of the Diocese and a very fair representation of lay delegates from the parishes and missions. The Council sermon was preached by the Bishop, and after Holy Communion the Council organized by the election of the Rev. J. R. Bicknell as Secretary.

### GENERAL LEGISLATION.

The committee on Constitution and Canons had very little to report for action. An amendment to the Constitution presented by Mr. Fairbanks last year in reference to the manner of conducting the election of a Bishop, changing the old provision of a nomination by the clergy to the laity, so that the election should be held in joint session with equal rights of nomination by clergy and laity, was unanimously ratified. A change was also made in the canon in reference to the fund for aged and infirm clergy, providing that one-half of the annual collections taken for such purposes should be turned over to the Trustees of the General Fund established by General Convention.

Resolutions recognizing the benefits received from the Church Building Fund and urging a liberal support of that organization were passed. Also a resolution endorsing St. Mary's School, Raleigh, and commending it to the support of Florida Churchmen. The Trustees of the University of the South reported upon the condition and great promise of that institution, its larger growth in every department, and its especial value to the Church in the South.

### THE PROPOSED GENERAL CONSTITUTION.

A special committee appointed to consider the proposed new Constitution of the Church to be finally acted upon at the next General Convention reported that in view of the many desirable changes effected, the Constitution as a whole merited approval except in some particulars. The committee strongly recommended that the Presiding Bishop should be elected for a term of years by the House of Bishops, that the clause in reference to the number of deputies which each Diocese might elect should stand without the clause providing that by canon a smaller number not less than two might be provided for. The committee deemed that the constitution of the House of Deputies of General Convention was too important to be passed upon by canon, which could be passed in a single convention, and that it was illogical to allow an article of the Constitution to be changed or abrogated by canon. The committee also objected to the looseness of the clause conferring upon the Presiding Bishop the power of changing the time and place of meeting of General Convention. The report of the committee was signed by the Rev. C. M. Sturges, Rev. V. W. Shields, D.D., and Mr. G. R. Fairbanks, and was unanimously concurred in and ordered embodied in a memorial to the General Convention.

### ELECTIONS.

The following officers were re-elected: Mr. R. D. Knight, Treasurer; Mr. F. P. Fleming, Chancellor; Rev. B. G. White, Registrar. Standing Committee—The Rev. V. W. Shields, D.D., Rev. W. H.



Carter, D.D., Rev. Geo. H. Ward, Messrs. R. D. Knight, W. W. Hampton, and H. E. Dotterer.

The following gentlemen were elected as clerical deputies to the General Convention—Rev. V. W. Shields, D.D., Rev. W. H. Carter, D.D., Rev. P. H. Whaley, and Rev. Brooke G. White. Lay Deputies: Messrs. G. R. Fairbanks, W. W. Hampton, R. D. Knight, and G. S. Hallmack.

The financial condition of the Diocese was shown to be good, all demands being paid in full, with an increase in the number of Confirmations, etc.

The Council was an exceedingly pleasant one, but on the day of its adjournment, Friday, May 3d, occurred the great calamity of the destruction of Jacksonville.

#### VIRGINIA.

THE annual Council of the Diocese of Virginia held its 106th meeting in Christ Church, Alexandria, beginning Wednesday morning, May 15th, with divine service and sermon by the Rev. J. C. Jones, the Holy Communion being celebrated by the Bishop Coadjutor, assisted by the Rt. Rev. Geo. W. Peterkin, D.D., Bishop of West Virginia. At 12 o'clock Bishop Gibson called the body to order for business.

By a rising vote a message of love was sent to the Bishop of the Diocese, Dr. F. M. Whittle, with the earnest hope that he would soon be restored to health. The Rev. J. P. Tyler of Philadelphia made an eloquent address in behalf of the fund for disabled clergy and the widows and orphans. The Council visited the Theological Seminary by invitation. This noble institution is dear to all who have ever attended there, and is famous for having sent so many to the missionary field.

Interesting and inspiring services were held during the sessions for Foreign and Domestic Missions. At the former, addresses were made by the Rev. Arthur S. Lloyd, D.D., of the Missionary Society, and by the Rev. W. Cabell Brown, D.D., of Brazil. A meeting was also held for the Daughters of the King, an organization that is growing rapidly in this Diocese.

Bishop Whittle's address was read by Bishop Gibson. Owing to ill health, Bishop Whittle has been unable to do much active work, but Bishop Gibson has been to all points, and his report is most encouraging. In both reports the lack of candidates for Holy Orders is deplored, and the Council afterwards adopted several resolutions along this line, asking each minister to preach a sermon at least once a year on the subject, and asking the Bishop to appoint someone to visit the various colleges and present the subject.

Bishop Gibson called attention to the growing tendency to disregard and desecrate Sunday. He highly commended the work done by the Woman's Auxiliary. They gave last year \$16,150.37.

The Standing Committee was elected as follows: Rev. Joseph Packard, D.D., Rev. P. P. Phillips, Rev. Berryman Green; Messrs. Arthur Herbert, L. M. Blackford, and J. P. Zimmerman.

The following were elected Deputies to the General Convention, with instructions to invite the General Convention of 1907 to meet in Richmond: The Rev. Messrs. Angus Crawford, D.D., W. Meade Clark, Landon R. Mason, and Geo. W. Nelson. Alternates: Rev. Messrs. Robt. A. Goodwin and J. Yates Downman.

Lay Deputies: Messrs. Joseph Bryan, John G. Williams, John L. Williams, and Joseph Wilmer.

#### SOUTH CAROLINA.

THE 111th diocesan Council met in Christ Church, Greenville, on May 7. After morning prayer and a celebration of the Holy Communion, the Council was called to order, and the Bishop read his annual address. That night, the Rev. J. G. Glass preached the sermon before the Council. The next day, preparatory to regular business, the Rev. J. G. Glass was appointed Secretary of the Council; Rev. A. E. Cornish, Assistant Secretary; and Mr. F. A. Mitchell, Treasurer. The Rev. Edward McCrady was appointed as preacher at the next Council.

#### DIVISION VOTED DOWN.

The Rev. Dr. McCollough then offered a resolution that the best interests of the Church in South Carolina demand the division of the Diocese as soon as may be practicable. After discussion, a motion to lay the resolution on the table was adopted. The question was again taken up by the Bishop, who said it was not necessary to have his consent to discuss the matter, though no division could be made without his consent. No further action was taken in the matter.

#### STANDING COMMITTEE.

The Standing Committee was then elected as follows: Rev. Messrs. John Kershaw, W. B. Gordon, John Johnson, A. R. Mitchell, and G. H. Johnston; Messrs. F. L. Frost, H. P. Archer, Edward McCrady, R. I. Manning, and J. P. Thomas.

#### MISCELLANEOUS BUSINESS.

The afternoon session was largely given up to the discussion of several amendments to the constitution in relation to the voting of delegates from parishes in arrears. It was decided that the

amendment brought over from the last session requiring the payment of each year's dues, be passed, and this was unanimously done.

At the night session, the Rev. A. R. Mitchell, Secretary and Treasurer of the Board of Diocesan Missions, made a detailed report of the work for the last year, showing that the Church had recognized her responsibility in this line and was doing her work nobly.

#### OTHER ELECTIONS.

The following members were elected to the Board of Missions: Rev. Messrs. J. M. Magruder, W. B. Gordon, and John Kershaw; Messrs. J. R. London, R. I. Manning, and Walter Hazard.

The deputies to General Convention: Rev. Messrs. John Kershaw, J. G. Glass, W. L. Githens, and H. J. Mikell. Alternates, Rev. E. N. Joyner, J. C. Johnes, J. H. Tillinghast, and J. D. McCollough.

Lay Deputies: Messrs. C. S. Gadsden (Charleston), L. A. Emerson, R. W. Shand (Columbia), and S. T. Poinier (Spartanburg). Alternates, J. P. Thomas, Jr. (Columbia), Walter Hazard (Georgetown), P. T. Villepigue (Camden), and H. C. Markley (Greenville).

#### OTHER BUSINESS.

The most animated discussion during the Council was brought about by the report of the committee on canons. The report itself was a strong document, and out of it rose the question, "Shall women be allowed to vote in parishes?" It resulted in a vote postponing the question to the next meeting of the Council. The Rev. J. W. C. Johnson read an able report relating to theological education. On the afternoon of May 9, the Council, after deciding to hold its next meeting at Georgetown, adjourned *sine die*.

#### CHRIST CHURCH ANNIVERSARY.

That evening, at 8:30, Christ Church celebrated its 75th anniversary, on which occasion Col. S. S. Crittenden read an interesting history of the parish.

#### ARKANSAS.

THE 29th annual Council of the Diocese of Arkansas convened at Christ Church, Little Rock, Wednesday, May 8th, and remained in session three days. The session was a most pleasant and harmonious one.

It was essentially a missionary Council. The Council met as a Board of Missions on Wednesday night when the Secretary and Treasurer made their reports, the Archdeacons gave a summary of their work, and the Bishop, as a part of his annual address, spoke of the "Outlook for the Anglican Communion and its American Branch." He was most optimistic in his "outlook," not only for the American Communion, but also for English speaking people as a natural concomitant.

A salient feature of the Council was the encouragement and education of a native ministry, and to that end a "Committee on Education" was added to the standing committees of the Council, for the establishment at the earliest possible moment of a parochial school at Little Rock, and as a further means to the desired end the Bishop has established a "School of Theology," after the plan of University Extension work, whereby the clergy of the Diocese will semi-annually, at the larger parishes, deliver lectures on assigned theological topics, to postulants, lay-readers, and the public generally.

In the matter of Diocesan Missions and Church Extension, the reports of the Archdeacons show a most wonderful growth. During the past year seven new chapels, at a cost of about \$10,000, have been built and consecrated. The reported list of confirmed persons in the Diocese has increased to 3,057, being 367 more than last year, and the actual communicants to 2,773, being 430 more than at last report, of which 308 are by Confirmation, the largest number ever confirmed in one year in the Diocese. And besides seven self-supporting parishes and sixteen other organized parishes and missions, there are now 36 other places in Arkansas, where services are regularly held by the Archdeacons and lay readers, and yet the State is barely half covered by the Church's work. And all this has, by God's blessing, been accomplished by the indefatigable energy of the Bishop, and his zealous and untiring Archdeacons, by means of funds from the Board of Missions, contributions secured by the Bishop from the Church in the East, and by offerings in the Diocese, which latter have more than doubled in the past year, and enabled the Bishop to redeem his pledge to the Board of Missions, securing their co-operation in future in supplying the much needed aid to missions in this wide and fruitful field.

The Council passed resolutions of appreciation of the aid thus given by the Board and friends in the East through the Bishop.

A gratifying increase is shown in the permanent Episcopate fund, it now amounting to over \$21,000, and the fund for Aged and Infirm Clergy has increased to over \$2,000. The question of merging this latter fund with the General Clergy Relief Fund was referred to a special committee to report to the next Council.

As a further indication of the awakening of the Church in Arkansas to her opportunities and needs, the matter of an episcopal residence at Little Rock was referred to a special committee with full power to act, subject to the approval of the Bishop and the Standing Committee. And since the adjournment of the Council the committee has contracted for the purchase of a desirable residence in that beau-

tiful city, that in a few years will add practically \$15,000 to the permanent Episcopate Fund.

The old Standing Committee was reëlected: Rev. C. H. Lockwood (President), Rev. G. Gordon Smeade (Secretary), Rev. W. D. Buckner, Messrs. P. K. Roots and Joseph A. Reeves.

Deputies to General Convention: Clerical—Rev. C. H. Lockwood, Archdeacon W. D. Williams, D.D., Rev. G. Gordon Smeade, Rev. W. D. Buckner. Alternates: Dean P. J. Robottom, Archdeacon R. W. Rhames, Rev. A. A. Robertson, and Rev. Geo. B. Norton, D.D. Lay—P. K. Roots (Little Rock), Judge H. Rodgers (Fort Smith), Jos. A. Reeves (Camden), and Jno. T. Hicks (Searcy). Alternates: John M. Daggett (Marianna), N. B. Trulock (Pine Bluff), Morris C. Tomblor (Hot Springs), and H. C. Rather (Little Rock).

The opening sermon by Dean Robottom from I. Chron. xii. 32: "And of the Children of Issachar which were men that had understanding of the times to know what Israel ought to do; the number of them was two hundred, and all their brethren were at their commandment," was a vigorous, eloquent, and timely one; that if only the leaders of the Church had understanding of the times, the people were at their commandment to follow. Then came the reports of the Archdeacons, soul stirring in results and in outlook, followed by the address of the Bishop already referred to, and on Friday night, after the Council adjourned, the members, with 1,200 of the good people of Little Rock, at the Cathedral listened spell-bound for an hour and a quarter to the splendid lecture of Archdeacon Webber on the Passion Play at Ober Ammergau, as he saw it there last year. And finally, as a fitting close to the week, the sermon of Bishop Gailor at the Consecration of Christ Church, and his address to the St. Andrew's Brotherhood, at the Cathedral on Sunday night, rounded out in the line of helpful, stimulating preaching a Council that will long be remembered in the Diocese of Arkansas, a most fitting commencement of the new century.

### NEBRASKA.

THE 34th annual Council of the Church in Nebraska was formally opened with the celebration of the Holy Communion at 10:30 Wednesday, May 15th, in Trinity Cathedral, Omaha. The Bishop Coadjutor, the Rt. Rev. A. L. Williams, D.D., was celebrant, the Very Rev. Dean Fair, deacon, and the Rev. Canon Burgess, sub-deacon. In place of a sermon the Bishop Coadjutor read his

#### ANNUAL ADDRESS TO THE COUNCIL.

He urged a greater interest in the Diocesan Council, on the ground that the Diocese and not the parish or mission is the unit in our Church life, and that we must all awaken to greater interest and zeal for the winning of souls to Christ. We need deeper spirituality; vigorous personal effort, and conscientious giving, to enable us to fully meet the grand opportunities before us. We must realize our own responsibility and not be forever looking to the generous Churchmen in the East for our support. And we need also to learn to give strong support to the great work of the Church outside of our own Diocese. He spoke of the prosperous conditions of the Diocese in the increasing number of communicants and worshippers. A number of debts have been reduced, many improvements have been made in Church properties. The mission work of the Church, from the Associate Mission in Omaha, to the most distant mission stations, is most flourishing. We need four or five more priests at once to enable us to do the work now in hand.

The Bishop spoke very earnestly of Brownell Hall. Under a new principal, with a new faculty, and every facility provided, the standard has been raised and the Hall will be again a great credit to the Diocese, a school where we may all be glad to send our daughters.

The American Church Building Fund Commission was commended. The Endowment Insurance plan was strongly urged as a plan by which the Diocese can enlarge its endowment. *The Crozier*, the diocesan paper, received well-deserved commendation.

#### THE BUSINESS SESSION.

The Council organized for work with the reëlection of the Rev. Charles Herbert Young as Secretary. At his request the Rev. John A. Williams was appointed Assistant Secretary. The routine business of the Council was quickly disposed of and the Council resolved itself into an enthusiastic missionary meeting. Addresses were made by Mr. Van Nostrand on "Pioneer Laymen"; by the Rev. Charles Herbert Young on "The work in Charge of the Associate Mission"; by the Rev. W. O. Butler, the Rev. C. A. Weed, and the Rev. W. J. Moody, on the work in their respective districts.

#### INSURANCE ENDOWMENT.

The committee appointed a year ago presented their report. After rather a full discussion the Council passed a resolution approving of the plan and asked the Bishop Coadjutor to appoint a committee of fifteen, with Mr. Henry W. Yates as chairman, to take the matter up and see what can be done.

#### OTHER LEGISLATION.

With a view to securing a more general observance of the Canonical Offerings, the treasurers of the various funds were authorized to publish in *The Crozier* a list of the parishes and missions contributing.

The revised "Constitution and Canons" received the finishing touches and a special committee, composed of Bishop Williams, Chan-

cellor Woolworth, the Rev. Charles Herbert Young, the Rev. John Williams, and the Hon. E. Wakeley, was appointed to edit the new edition.

#### STOP OFF IN OMAHA!

Mr. Clement Chase urged the Council to appoint a committee to meet the delegates from the East as they pass through Omaha on their way to the General Convention, and to make their stay in Omaha a pleasant one. It was suggested by one of the speakers on this resolution that it might be well to invite the Board of Managers to stop off in Nebraska and learn from personal observation the needs of the mission field. The committee is composed of the Very Rev. Dean Fair, Rev. F. W. Eason, Rev. John Williams, Hon. J. M. Woolworth, and Mr. Clement Chase.

The Bishop re-appointed the Rev. W. T. Whitmarsh and the Rev. R. C. Talbot as honorary Canons of the Cathedral, and appointed the Rev. C. A. Weed as honorary Canon in place of Canon Johnson, who resigned.

A most enjoyable banquet was given by the Churchmen of Omaha to the visiting delegates on Wednesday night, and accomplished great good in bringing the city and country delegates into close touch.

#### ELECTIONS.

Standing Committee: Very Rev. Campbell Fair, D.D., Rev. John Williams, Rev. Canon D. C. Pattee; Hon. J. M. Woolworth, LL.D., Mr. C. W. Lyman, Mr. C. H. Rudge.

Deputies to the General Convention: Very Rev. Campbell Fair, D.D., Rev. John Williams, Rev. Canon A. E. Marsh, Rev. Irving P. Johnson; Hon. J. M. Woolworth, Mr. T. L. Ringwalt, Hon. C. J. Phelps, Mr. Clement Chase.

Provisional Deputies: Rev. C. A. Weed, Rev. E. A. Osborn, Rev. W. H. Moor, Rev. W. R. McKim; Mr. B. A. McAllaster, Mr. C. A. Montgomery, Hon. Edgar Howard, Mr. G. H. Lavidge.

#### THE WOMAN'S AUXILIARY

held its annual meeting on Tuesday, May 14th. A large number of delegates were present and great enthusiasm shown. It was decided to renew the special offering of \$300 for Diocesan Missions in addition to the regular pledges. Missionary addresses were made by Miss Lillis Crummer of the China Mission and the Rev. W. O. Butler of Monroe, etc. Mrs. Fair gave a reception to Miss Crummer in the evening.

The following officers were elected: President, Mrs. Campbell Fair; First Vice President, Mrs. A. L. Williams; Second Vice President, Mrs. Miller; Third Vice President, Mrs. Chambers; Secretary, Mrs. Floyd; Treasurer, Mrs. W. G. Sloane; Secretary Junior Auxiliary, Mrs. McBurnham; Treasurer of United Offering, Mrs. Miller.

### PROPHECIES ABOUT EDWARD VII.

The assumption by the new King of the style and title of Edward VII. inevitably brings to mind the old saying, half history, half prophecy, concerning the restoration of the mass in England. A lady, in a letter to an evening contemporary, quotes the following curious prophecy referred to by a correspondent of *Notes and Queries* in 1880 as having been repeated to him before the accession of Queen Victoria:

In three hundred years and more  
Sixth Edward's mass shall be laid low,  
When Seventh Edward he shall reign  
Sixth Edward's mass shall be said again.

A different version of the lines was given by another correspondent in the same year, and their authorship was by him attributed to Cardinal Pole:

Sixth Edward's mass 300 years and more shall quiet be.  
But in Seventh Edward's reign again restored shall be.

It is curious how widely diffused was the idea that some religious change should take place in England 300 years after the Reformation.

Still another version has been furnished us by a correspondent:

For three hundred years and more  
Sixth Edward's mass shall be laid low;  
When Seventh Edward he doth reign  
Sixth Edward's mass shall be again.

—*Tablet*.

WE CANNOT REMEMBER what we do not know. We must know the Lord Jesus Christ before we can truly remember Him at His table, for He does not say that we are to do it in remembrance of what He said, or even of what He did.—*Frances R. Havergal*.

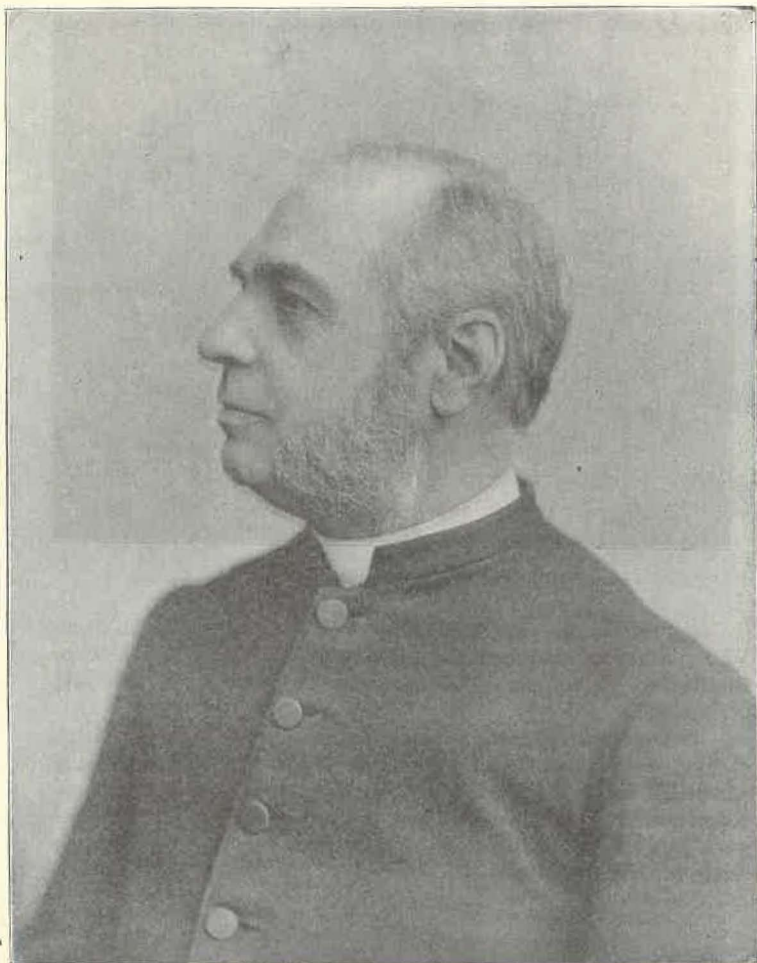
WE CANNOT rationally believe other than that those who have labored in love with uplifting power here are still laboring in the same way, with more earnest zeal and with still greater power.—*Robert Waldo Trine*.

"THE INTELLECT of the wise is like glass. It admits the light of heaven, and reflects it."

THE WAGON TONGUE says never a word, but it gets there ahead of all the rest. It might be well for some people to make a note of this.

## THE GRACE CHURCH ANNIVERSARY.

SUNDAY, May 19th, was the fiftieth anniversary of the founding of Grace Church, Chicago, and was quietly celebrated with the usual services, the especial mark of the anniversary being an historical address by the former rector, the Rev. Clinton Locke, D.D. It was a pleasure also to have the presence of the Bishop of the Diocese, who, after the sermon, stepped forward and in spite of his physical condition, told how the fifty years of Grace Church were but a season of youth as compared with the history of the whole Church Catholic, or even with his own years, or with those of many of his hearers.



REV. CLINTON LOCKE, D.D.

The rector, Mr. Stires, happily acknowledged the debt of gratitude which the parish owes to Dr. Locke, the *rector emeritus*.

Dr. Locke found his text in Leviticus xxv. 12. This is, he said, the first time he had occupied the pulpit since he gave it into the hands of another. He alluded in touching language to the 36 years, of the 50 years commemorated, in which he had the honor and great blessing of being rector of the parish. He gave the history of the foundation of the parish. In 1851, when a section of the congregation of Trinity Church, of which the Rev. Cornelius Swope was rector, felt aggrieved that the rector and parish were becoming "High Church," Mr. Swope decided that rather than fight it out in the parish he would resign, and a section of the congregation with him formed the work which resulted in Grace Church. With the permission of the Bishop of the Diocese, a new parish was formed and a lot purchased at the corner of Dearborn and Madison Sts., now in the very heart of the business section, but then the centre of the fashionable residence district. There a small wooden church was erected. On May 19th, 1851, the parish was organized, and the little church was ready for services on April 18th, 1852. Here Dr. Locke preached his first sermon in Chicago in 1856, being then rector at Joliet.

Mr. Swope resigned in 1854 and was succeeded by the Rev. Lewis Noble, and shortly after by the Rev. John Clark. Late in the fifties, a lot was purchased at the corner of Wabash Ave. and Peck Court, in order to follow the congregation to the new residence section. The church was sawed in two and rolled up Wabash Avenue, then unpaved and lined with beautiful trees.

In piecing it together again on the new site, the church was enlarged by the addition of a new portion in the middle.

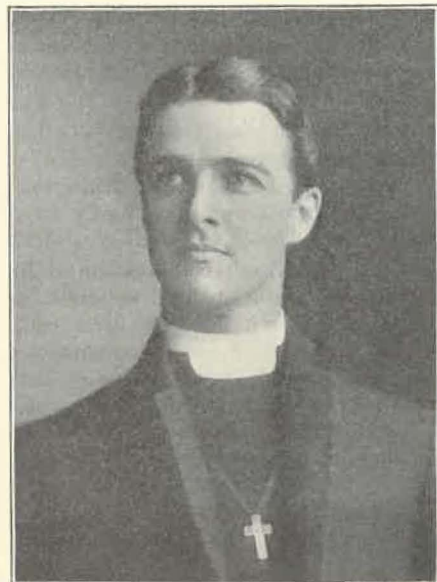
"The removal," said Dr. Locke, "seemed to the Chicagoans of those days as great as a removal to Ninetieth street would seem to you to-day. There were no street cars then and an omnibus on Sunday collected the parishioners who lived in South Water, Lake, and Randolph streets, and transported them to the far distant shrine."

Dr. Locke accepted the rectorship in 1859, when debts had piled high, and his discouraged and worried predecessor had resigned the parish. Dr. Locke took charge August 1st, 1859, and remained rector until Easter, 1895. "Every one of the vestrymen who welcomed me to my new field," said Dr. Locke, "is dead, with the exception of W. G. Hibbard and H. W. Hinsdale of Evanston, and of the families connected with the parish there only survive Tracy Lay, W. G. Hibbard, Mrs. John W. Loomis, and Samuel Powell."

Dr. Locke then related the history of the parish since that time and told how, after the great fire of 1871, the church and parsonage were for weeks crowded with homeless people.

"Through all these fifty years," said Dr. Locke, "only the gospel, in the plain and old-fashioned sense of that word, has been preached. We have held here no literary symposium, no morality convocation, no sociological conference, but we have gathered here to worship Jesus Christ."

At a meeting of the vestry on the evening following, Mr. Stires presented the subject of his call to St. Thomas' Church, New York, and asked the frank counsel of the vestry, presenting the case both for and against acceptance. It was argued long and carefully, and mournfully the members of the vestry agreed with the rector that duty called him to accept the new parish, and accordingly there was no option but to accept his resignation. Not only the whole congregation without exception, but the whole Diocese, and indeed every part of the West where Mr. Stires has become known, will feel that a personal loss has come to them in his removal to New York. It is expected that the change will not take place until fall.



REV. ERNEST M. STIRES.

## HIGH PRESSURE RELIGION.

AFTER HALF A CENTURY of high pressure methods, some churches are beginning to realize that, after all, emotion is only temporary. What once was sneered at as dead orthodoxy is now being lauded as living principles. It takes but a little breeze to stir up the light stuff of earth, which like all light stuff, soon settles down and waits for another blast. That is what emotional religion does. It has no effect on solid, substantial people; but it gathers up, as by a little whirlwind, the offscouring of the earth, circles it in the air for a time in a sort of fantastic way, and then drops it down to mingle with its native dirt. Religion is spirit and life; it is the living principle of a living soul; it is Christ in us the hope of eternal life. It is the living seed in the soil of the living heart, and, like any other seed it needs heat and moisture to insure its growth; and that comes only from the Word of God. Imagine a farmer trying to raise corn with whirlwind and earthquake and lightning. That is the process of emotionalism. But emotionalism has run its course; and now its erstwhile advocates confess: Emotion is temporary; it is principle that endures.—*Lutheran*.

CHILDREN in New Guinea do not fast after the death of any of their relatives, except in abstaining from pork. They also wear mourning, which consists of an open-work bamboo armlet, instead of the usual finely-plaited one. Mothers, fasting after their children's death, roast their food instead of boiling it, and abstain from pork.

CONSECRATION OF ST. PETER'S CHURCH,  
FERNANDINA, FLORIDA.

FRIDAY, May 3d, was a red-letter day for the members of St. Peter's Parish, Fernandina, Fla., of which the Rev. S. Alston Wragg is rector, for then occurred the formal consecration of the church, rebuilt after the fire of eight years ago; and it is worthy of note that this was accomplished, not by fairs and entertainments, but by the voluntary gifts of the parishioners. The day was perfect and the church exquisitely decorated with roses, lilies, palms, and potted plants, and was filled with an immense congregation.

The procession, composed of the Bishop preceded by his chaplain bearing the handsome crozier of silver and ebony, the rector, and numerous clergy of the Diocese, followed by the vested choir of forty voices, advanced from the vestry room to the west entrance of the church, where, in accordance with an ancient custom, the Bishop knocked at the closed door. One of the wardens from within asked, "Who goes there?" to which answer was made, "The Bishop of Florida"; and at the words, "Enter, Bishop of Florida," the doors were thrown open, and the procession, joined by the wardens and vestrymen, moved up the aisle, the Bishop and clergy reciting alternately psalms 121 and 122.

With the wardens and vestrymen standing outside the altar rail, the Bishop proceeded with the service; the rector reading the sentence of consecration, after which morning prayer was read by the Rev. C. M. Sturges, a former rector of the parish, the Rev. S. Alston Wragg, the present incumbent, and the Rev. J. M. McGrath, at one time priest in charge.

The Bishop preached an earnest and eloquent sermon, and also celebrated the Holy Communion, the rector reading the epistle.

To the inspiring tones of "The Church's One Foundation," the Bishop, clergy, and choir walked down the aisle, the order of procession, as it retired from the church, being reversed. "They went in procession two by two, they that went first returned last to teach in humility preferring one another."

The church is a combination of Norman and Gothic architecture, the walls built of concrete, the interior supports and arches of yellow pine. The altar rail, organ-case, prayer-desk, lectern, font, and fold-stool constructed of Florida curled pine and cedar, are the work of one of the vestrymen and were designed by the late Dr. Schuyler, also architect of the church. The pulpit is of brass and cedar, designed by Geissler, and is in memory of the Rev. Owen P. Thackara. The altar is of oak



ST. PETER'S CHURCH AND RECTORY, FERNANDINA, FLA.

exquisitely carved by hand, and the work of Dr. Oertel, of Washington, D. C.

The memorial windows are particularly beautiful, the three in the chancel representing "The Good Shepherd," "St. Peter" (the patron saint of the church), and St. Paul.

The church has a seating capacity of about four hundred and was erected at a cost of \$20,000.

St. Peter's parish, Fernandina, was organized in the year 1858, by the efforts of that devoted missionary of the Church, the Rev. Owen P. Thackara. A modest church building of wood was completed in 1859 and services held by the Rev. J. H. Williams and the Rev. W. H. C. Robertson. Fernandina was captured early in the Civil War by the U. S. troops and the congregation dispersed through the interior. The Freedman's Bureau officers established a negro school in the building, much

to its detriment, and it was only recovered by the vestry in 1866, very much out of repair and in a deplorable condition.

The Rev. O. P. Thackara resumed services in 1867 and the building was repaired and occupied for Church services until the occupation of the new St. Peter's in 1884, when the old church was removed and given to the colored congregation of the Good Shepherd. The new and handsome St. Peter's was destroyed by fire on February 24th, 1893. The Rev. Mr. Thackara died in December, 1887, and was succeeded by the Rev. C. M. Sturges, who was rector until September, 1892. The Rev. Ebenezer Gay of New York came in November, 1892. There was \$8,000 of insurance on the church when burned, and it was rebuilt and enlarged, and services again held in the new church



INTERIOR—ST. PETER'S CHURCH, FERNANDINA, FLA.

in May, 1893. Mr. Gay remained rector until his death in June, 1899. Services were held for brief periods in 1899 and 1900 by the Rev. B. F. Matrau of Chicago, and the Rev. J. M. McGrath of Michigan.

In October, 1900, the present incumbent, the Rev. S. Alston Wragg, was elected rector. By very earnest and self-sacrificing efforts all debts incurred in the erection of the church, the reconstruction of the rectory, and the erection of a guild room, were paid off by April of the present year, and the church was ready for consecration.

KEY TO CUT OF CLERGY, ETC., ON NEXT PAGE.

1. Rev. W. E. Warren.
2. Rev. Robt. B. Kimber (New York).
3. Rev. J. M. McGrath.
4. Rev. S. Alston Wragg (Rector of St. Peter's).
5. The Rt. Rev. Edwin G. Weed, D.D. (Bishop of Florida).
6. Rev. R. H. Weller, Sr.
7. Rev. C. M. Sturges.
8. Mr. R. M. Henderson.
9. Mr. E. R. Williams.
10. Rev. J. R. Bicknell.
11. Rev. Curtis Grubb.
12. Mr. Wm. O. Jeffreys.
13. Mr. M. Hendricks.
14. Mr. H. E. Dotterer.
15. Mr. Saml. A. Swann.
16. Mr. Geo. R. Fairbanks.
17. Mr. W. B. Duryée.
18. Mr. C. V. Hillyer.
19. Mr. Walter Whitney.

A QUEER sentence closes the inscription on a tombstone in a church-yard in Leigh, England. After announcing the name and other particulars of the woman there buried, these words follow: "A virtuous woman is worth 5s. to her husband." The explanation is that space prevented "a crown" being cut in full, and the stone-cutter argued that a crown equals 5s.

THERE is a good deal of difference between economy and meanness. The former is what should be observed in every household, and the latter is, to my mind, a positive sin. It is with right economy that our talk will be about.

GOODNESS has ever been a stronger guard than valor. It is the surest policy always to have peace with God.—*Bishop Hall.*

TEMPTATIONS do not defile a man except through his own slackness and want of diligence in turning aside from them.—*St. Gregory.*



THE CLERGY, WARDENS, AND VESTRYMEN, AT THE CONSECRATION OF ST. PETER'S CHURCH, FERNANDINA, FLA.  
 [See previous page for Key to numbers.]



CHOIR OF ST. PETER'S CHURCH, FERNANDINA, FLA.

## Helps on the Sunday School Lessons

### Joint Diocesan Series.

SUBJECT—Leading Events of the O. T. from the Birth of Moses to the Death of Saul.

By the Rev. EDW. WM. WORTHINGTON, Rector of Grace Church, Cleveland.

### THE CALL OF MOSES.

FOR TRINITY SUNDAY.

Catechism: I. and II. The Christian Name. Text: Heb. xi. 25. Scripture: Exodus iii. 1-15.

THE festival of Trinity Sunday is not as old as the other chief festivals in the Christian Year. In ancient times every Sunday was regarded as commemorating the Holy Trinity. The rise of the Arian heresy, which almost led to the annihilation of the true faith in God, made prominent the necessity of some specific commemoration of the Holy Trinity. Yet, even now, there is nothing in the Eastern Church which corresponds to Trinity Sunday; and in Western Churches the festival was tardily established. In the Roman Communion the days which are known to us as "Sundays after Trinity," are called "Sundays after Pentecost"; and Trinity Sunday itself is looked upon as little more than the Octave of Pentecost.

We may rejoice at the prominence and the dignity which the Anglican part of the Catholic Church accords to Trinity Sunday. The festival meets indeed a most pressing need. "Two opposite tendencies, to recognize the Unity without the Trinity, and the Trinity without the Unity, of the Godhead, are as strong as ever, and underlie many dangerous theological errors of our own day. In the Incarnation, Death, Resurrection, and Ascension of our Lord, we see the love both of the Father and the Son, for it was the Father who sent His Son into the world. In the marvelous works of Pentecost we see the special work of the Holy Spirit. Now (acknowledging the glory of the Eternal Trinity) we worship Father, Son, and Holy Ghost, as one God, of one substance, power, and majesty, equally concerned in our Redemption."

In the joint Diocesan Series, we begin this week the study of a new subject, which will furnish lessons for a period of three months: "The Leading Events in the Old Testament from the Birth of Moses to the Death of King Saul."

We commence with Moses, deliverer, lawgiver, prophet, patriot, statesman, greatest of all the Old Testament saints (Deut. xxxiv. 10-12). Passing by the earlier events in his career, so interestingly pictured in the second chapter of Exodus, we find our hero, at the age of eighty, patiently tending the flocks of Jethro amid the seclusion of the wilderness (verse 1), and not yet embarked upon what was to be his great mission in the world. It is not a little remarkable that in the life of Moses, the period of preparation was twice as long as the period of active service. Forty years at the court of Pharaoh, becoming learned in the wisdom of the Egyptians (Acts vii. 22-23); forty years in the wilderness, his soul being disciplined and purified by isolation from the world and communion with God (*ibid.*, verse 30, *cf.* Deut. xxxiv. 7): how long to wait, four score years, till God's purpose for the deliverance of Israel should be ripe, and the leader ready for the mighty task which lay before him.

Yet, humble ministries prepare for exalted services. In tending the sheep, Moses was made ready to tend God's people. "One day," so runs a rabbinic legend, "Moses followed, far into the wilderness, a lamb that had strayed from the flock. And when he had found it, he took it gently in his arms, saying: 'Thou knewest not what was good for thee; I will bear thee to thy fold again.' Thereupon Jehovah spake and said: 'Because thou wast tender to the straying lamb, I will make thee the shepherd of my people.'"

"Hope deferred maketh the heart sick: but when the desire cometh, it is a tree of life" (Prov. xiii. 12). The desire of Moses was unselfish, and he waited not in vain. The hour, appointed of the Lord, at last came. Moses led the flock, as doubtless many times before, "to the back side of the desert," the side furthest from the sea, "and came to the mountain of God" (Sinai), "even to" (*i.e.*, toward) "Horeb" (verse 1). There "the Angel of the Lord appeared unto him" (verse 2). The Angel of the Lord (*cf.* Gen. xxxi. 11, 13; xlviii. 16. Deut. xxxiii. 16), we may believe to have been the Second Person of

the Adorable Trinity; for the voice that was heard, spake, not for God, but as the very voice of God: "I am the God of thy fathers"; . . . "I have seen"; . . . "I am come" (vv. 6-8).

The revelation appeals to the eye, as well as to the ear, of the waiting shepherd. A glow of flame, like that which is consuming Israel in the furnace of affliction, shines forth from amid the dry branches of a bush; and yet the bush, though it burns with fire, is not consumed (verse 2). Drawing near to see 'this great sight' (verse 3), a voice which Moses instinctively recognizes as divine, sounds from its midst, commanding him to remove his sandals as on holy ground (verse 5); revealing new and closer relations of God to His chosen people (vv. 7-9), and imposing on the awed shepherd a unique commission as appointed deliverer (verse 10). God has been known to their forefathers, and known to them, by names more or less used by other peoples in speaking of their gods: El, or Elohim, or Shaddai ("the Mighty One"). They had, indeed, also used the name Jehovah, but its wide import has never been fully revealed to them. Henceforth, the gulf between the true God and the idols of Egypt and of other nations, shall be marked by the adoption of the name Jehovah in its full significance, as expressive of the One only Living God, the true "I AM THAT I AM," the mysterious Fountain of all Being. "Go to your brethren, the Children of Israel," continues the Divine voice, "and say to them, Jehovah, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you (verse 15). This shall be My name forever, and this is My memorial unto all generations" (verse 15). All other gods are nothings, have no existence, are mere inventions of man. He alone, by the very name Jehovah, proclaims Himself as the One Living God. Moses is to tell his brethren that this Mighty Being—mindful of His covenant with Abraham—is to deliver them from oppression, and gather them beneath the mountains where the Voice then speaks (verse 12), that He may give them their future laws as His people, and afterward lead them to the good land which He has promised to their fathers (verse 8).

Strange, mysterious, wonderful, this call of the humble shepherd, to become the deliverer of a nation and the greatest man of ancient history. "The vast task before Moses demanded the intellect of a statesman, a legislator, and an organizer on a large scale. It was the union of these, together with his supreme authority as the recognized mouthpiece of God, that qualified him supremely for his gigantic work." But we must not overlook, in this great man's career, the value of "hope deferred," and the influence of that discipline which extended over the second long period of forty years in Moses' life. Two qualities, above all others, were needed in him who should conduct the exodus: confidence in God amounting to a divine enthusiasm, and a tireless patience with men. These qualities seem to have been wanting in Moses at the age of forty (Exodus ii. 11-14). They became a fixed part of his character through the discipline of that shepherd-life; and his possession of them was not shaken in the trying years to come. Through all the vicissitudes of the Exodus, nothing is more evident than that the great lawgiver was drawn not aside, either from the strength of his confidence in "Him that dwelt in the bush" (Deut. xxxiii. 16), or from the steadfastness of his patience with a rebellious and stubborn people.

The point is that the call of God did not come, until Moses had permitted himself to be made ready and ripe for it. Forty years of quiet abiding in the wilderness were required for the preparation. It was a very long time to wait; "but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint" (Is. xl. 31).

### THE VOICE OF THE CHRISTIAN YEAR.

BY A RELIGIOUS.

I.—WHITSUNTIDE.

THE course of the Christian Year is the Church's outline of education in Christian Faith and life. There is nothing wanting to it save what we must give—believing study, loving practice. Giving these, each year we find in the old lesson, new light, new heights, new depths. But what we are able to perceive in any season depends upon what we have perceived in seasons past. What we learn to-day decides what we can learn to-morrow.

As our eyes—not altogether baffled—follow our Divine Deliverer's Ascension, fair looms in the radiant sky the symbol of

the promised Comforter. Let us then "hear the Church," as she speaks in Creed and Scripture, upon

THE PERSONALITY OF THE HOLY GHOST.

"I believe in God Almighty, Father, Son, and Holy Ghost, three Divine Persons, One Eternal God," we confess with our lips. Yet to many, the Personality of the Holy Ghost is less than real. We feel the Father and the Son, by the contact of Incarnation; the Father gave the Son, the Son gave Himself—He not only assumed our flesh but *experienced our earth*; *He knows*, knows all. Thus thinking, we forget that it is the Personal Spirit who wrought the Incarnation, that "the Godhead of the Father and of the Son and of the Holy Ghost is all One; the glory equal, the majesty co-eternal. Such as the Father is, such is the Son, and such is the Holy Ghost. The Holy Ghost is of the Father and of the Son: neither made, nor created, nor begotten, but proceeding" (Athanasian Creed). He is not an "influence," however kind; not an "atmosphere," however invigorating.

In the Nicene Creed, His Personality is asserted with equal force, His office with more particularity. In the Apostles' Creed, we confess—I believe in the Holy Ghost, a Person, Divine and Infinite; the Holy Catholic Church, the domain of the Holy Ghost; the Communion of Saints, the subjects of the Holy Ghost; the Resurrection of the body, the temple of the Holy Ghost, raised incorruptible by His power; and the Life everlasting, in the fulness of the Holy Ghost.

Consider briefly, under seven suggestive aspects,

THE OFFICE OF THE HOLY GHOST.

1. *The Life-giver, the Breath.* (Compare Job xxxiii. 4; Acts ii. 2.) The Father decrees, the Son executes, the Spirit quickens. "They are not three gods but One God" (Athanasian Creed), therefore no act of either Person could be exclusive. As Life-giver the Holy Ghost is Life-restorer: He is the Builder of the Body of Christ, the Agent of New Birth in Baptism (St. John iii. 5 and Heb. iii. 6), and Lord of the resurrection of the body—breathing upon the slain, that they may live.

2. *The Spirit of Truth, the Revealer;* giving to the Body of Christ the Mind of Christ (I. Cor. ii. 13). The symbol of this Office is *Fire*, because Love and Truth—in the Absolute—are one. (Compare St. John xvi. 13; xiv. 6). Through the Holy Ghost, the effluence of Divine Truth takes its course to a waiting world (I. Cor. ii. 10). The Holy Scriptures are His testimony (St. John v. 39); and the ruthless hands now laid thereon may well be called the implements of "the Passion of the Written Word."

3. *The Spirit of Conviction, the Paraclete.* (Compare St. John xvi. 8; Ps. cxliii. 8, 111). The work of reproof connects with the work of Restoration. "He will reprove of sin," teaching men to "turn" that they "die not"—"He is thy Life and the length of thy days" (Deut. xxx. 29); "And of righteousness"—taking of Christ's and showing it unto as many as will receive it; leading into the hand of righteousness those who heed His reproof of sin; "And of judgment," granting "a right judgment in all things." He is the practical Spirit, who will teach us to dignify our workaday details by making them the opportunity of Divine ideals.

4. *The Separating Spirit, the Sword* as well as Fire and Dove. (Compare Heb. iv. 12; Eph. vi. 17; Gal. v. 16.) The Sword must detach, the Fire burn, the Word teach. The soul must surrender things dear, not in order to be empty, but to make large room for the gifts of God.

5. *The Unifying Spirit, the Sanctifier.* (Compare Acts ii. 1, where the Unction falls upon those who *together* wait upon God, with II. Cor. xiii. 14 and Phil. i. 2). The Holy Ghost is the Power of Sacraments. As men are sacramentally unified with God in the mystical Body of Christ, the tripartite nature of man is interpreted, energized, and fulfilled; while the "universal brotherhood" is realized in *organic Unity*.

6. *The Expressive Spirit, the Unction.* (I. St. John ii. 20; Eph. v. 18, 19; Col. iii. 16). He is the Author of all response to grace, the Enabler of all devotion; the Inspirer of prayer and praise, the Pattern of intercession; He teaches the Bride to express, pleasingly to the Bridegroom, her heart's response to His Divine discourse.

7. *The Establishing Spirit, the Indweller, the Dove.* (Compare Ps. li. 12; St. John xiv. 16; xv. 17; I. Cor. iii. 16.) The Dove has always symbolized some purpose *accomplished*; as the *Comforter*, the Spirit will conclude whatever the Word began. As He "abides" in the Church, the Church abides in Christ; going on to perfection, in final perseverance.

Great are the wondrous works that the Lord our God hath

done. . . . to usward (Ps. xxxv. 6)! When we respond so poorly, will He not plead against us with His great Power? *No*; but He would put [yet more of] His strength upon us (Job xxiii. 6). By the power of the Holy Ghost, all things are ours and we are Christ's; even as Christ is God's.

## 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.

### THE MISERICORDIA.

To the Editor of *The Living Church*:

THE following lines concerning the *Breviary of the Misericordia* were written by a Congregational clergyman, and while they are most encouraging to the compiler of that little volume, they readily disclose the saintly character of him who so generously offered them. How blessed and happy this world might be if it contained many men of such minds. Surely the ministry of any Church is blessed by such shepherds:

"Tell him, I thank him for letting me see the *Breviary*. The prayers are the sweetest and most beautiful in any language. They are the whole Gospel of Christ boiled down. The man who can receive into his soul the sentiments of this *Breviary* and govern his life by them, is walking along a bright path in this life into the 'better world beyond.'"  
ELIZABETH R. PARKER.

### THE "PORRECTIO" IN ORDINATIONS.

To the Editor of *The Living Church*:

IT is, I believe, now universally conceded, even by Roman Controversialists themselves, that the ceremony of the *Porrectio* was first introduced in the tenth century by the Roman Church, and the words "*Accipe Spiritum Sanctum*," with which the Ordination Service ends in the Roman rite, are first to be found in a book belonging to the Cathedral of Mayence in the thirteenth century; only begun to be generally used, it is believed, after the sixteenth century. But it is not the mere fact of late introduction that is the ground of objection; it is the anathema of the Council of Trent: "*Si quis dixerit per sacrum ordinationem non dare Spiritum Sanctum, ac proinde, frustra episcopis dicere, 'Accipe Spiritum Sanctum';—Anathema sit*"—*Sess. 23 Can. iv.*

The introduction of a new ceremony, with the words, "*Accipe protestatem offerre Sacrificium Deo, Missamque Celebrare pro vivis quam pro defunctis*," was distinctly a Roman innovation which not only symbolized a new doctrine, but in doing so placed under the ban of anathema the oriental Churches, where the rite had never been practised, not less than the priests of the Roman Church itself before the time of the later introduction. It is for this reason, that it is claimed by Maskell, as well as by Morinus and Martene, that the modern Roman rite of ordination to the priesthood is inconsistent with itself; and it is impossible to tell where the ordination properly so called begins or where it ends.

Now all this ambiguity and inconsistency was swept away in the threefold revision of the Ordinal as we ourselves now have it. Why then exchange better for worse, and in doing so cast a slur upon the Anglican rite when it is in all respects confessedly superior to the Roman?

I said distinctly in my article to *The Church Eclectic* that "Regarded in the light of an induction into a higher graded ministry the ceremonial practices of the giving of the chalice and the paten, etc., were things unobjectionable in themselves"; it was the introduction, under the influence of the schoolmen of a new rite "to supplant the old original and apostolic rite that is the valid ground of objection, and it is the *substitution* implicitly or explicitly of the one for the other which makes any return to what was deliberately set aside on the ground of abuse, a contravention in spirit, if not in deed, of the words of the article, 'Wherefore the Sacrifice of Masses, in the which it was commonly said, that the priest did offer Christ for the quick and the dead, to have remission of pain or guilt were blasphemous fables, and dangerous deceits'—Art. xxxi."

There is in my judgment a broad line of demarcation between the revival of ceremonies which have been abused "com-

monly," and the ceremony of unction as it is now retained and practised to this day in the Anglican Church. The ceremony of anointing the hands as well as the head of one invested with authority to rule, whether in the Church or the State, is a living witness to the continuity of the English Church for more than 1500 years. It proves that it is the same Church now as it was in days of old and under the Saxon Kings. It testifies to the fact that the Church of England and her offspring never intended to depart from any ceremonial or custom which give visible expression to true doctrine or symbolize true Christian faith and practice. It has always been a cherished principle of Anglican teaching in opposition to Papal absolutism, that the powers that be are to be recognized, both in Church and State, as ordained of God. The Magistrate on the bench is in his own sphere just as divine as the priest at the altar; the King upon the throne is capable of fulfilling a sacred function as well as of exercising temporal authority, but he must do it not as *pontifex maximus*, like the Pagan Emperor; he is to do it as a Christian, temper justice with mercy, and seek the aid of God's grace as well as the assistance of Holy Church to enable him to follow the example of the King of kings in the punishment of wrong doers.

And there is a reason why, as I have already shown, the Anglican, Scoto-Celtic, and Gallican Churches differ from the Roman Communion in the anointing of the shoulder and the palms of the hands of deacon and priest as well as the head of the Bishop, in ordination. It is all the difference of the *plenitudo potestatis* as exercised exclusively by the Bishop of bishops, and not shared in either by the priesthood or the diaconate, and the opinion held by the Frankish, Celtic, and Anglican Communions on the subject of Holy Orders.

I can only regret that in criticizing my article you should have felt at liberty to impugn the sincerity of my motive in calling attention to this feature of the matter at issue in the Fond du Lac Consecration. That the views expressed are not peculiar to myself, and were not *invented* for the special case of the late Consecration will be manifest from the words of a "very learned writer," quoted by Maskell in the third volume of his *Monumenta Ritualia Ecclesiae Anglicanae*, p. 262:

"Concludo sacerdotum tam superioris quam inferioris manus fungi, primo ut ad laborem ad ministerium ad diligentem et sedulam operam utrorumque manus induerentur et confirmentur: secundo, ut ad misericordiae opera charitatis oleo diffluentibus manus habere moneantur, non aridas, non contractas, non illiberales; tertio, ut ad benedicendum et sacramentu, conficienda idonei reddantur; quarto ut ad ligandum et solvendum habiliores et ficiantur."

Gen. Theo. Sem., May 8, 1901.

THOMAS RICHEY.

#### A PLEA FOR DAILY SERVICE.

To the Editor of *The Living Church*:

**T**WOULD like to suggest that at our next General Convention a canon should be introduced enjoining Daily Prayer in our churches, unless prevented by reasonable cause.

It may not be convenient in many churches to have evening prayer, but every clergyman in charge of a parish has his usual office hours at either nine or ten in the morning, and as a shortened form of prayer beginning with the Lord's Prayer, including the Psalms and the two lessons and concluding at the third collect does not occupy more than a quarter of an hour, it is a suitable beginning of the day.

Although I am single handed I have such a Daily Service in my church every morning, and I find it of the greatest possible benefit. I make certain arrangements with members of my family or parishioners so that there is at least one present every morning to join in the responses.

The benefit to me personally is very great, for it is difficult to secure time for the reading of regular portions of the Old and New Testament and the Psalms, at home, where there is a large family engaged in business occupations.

Then, this Daily Prayer in a great city like this impresses upon the public mind that, first of all and above all, our churches are places of worship. The city parson is every morning besieged by an army of needy parishioners, book agents, newspaper reporters, in addition to visits from the regular parishioners of the church, and the parish undertaker, and it is most necessary to impress upon all that the church is God's House.

Two mornings ago a glazier came to repair the school window. He entered the church when the priest was in the act of reading the lesson. He walked straight up the aisle to the

priest and asked where the broken window was. This man was a German—a Protestant German. He would never have thought of doing this in a Roman Catholic church, simply because those churches are regarded as places of worship. But he did not hesitate to do it in a Protestant place of worship, which unfortunately the public regard either as a preaching place or a meeting house.

When I resided in the East, in the great Mohammedan city of Peshawar, we had morning and evening prayer in All Saints' Church in the heart of the city without a single intermission for a period of twenty years, and I believe it is still continued. It was not a matter of choice. It was absolutely necessary. In a great city of mosques where prayer is said five times a day there would have been a strong inconsistency in the closing of the door of a Christian temple from Sunday to Sunday.

Yours faithfully,

Holy Sepulchre Church,

THOMAS P. HUGHES.

New York, May 14, 1901.

#### ONE YEAR CALLS.

To the Editor of *The Living Church*:

**P**ERMIT me to direct the attention of my brethren of the clergy to a practice becoming very common among parishes, that of calling a clergyman for a year. I need not mention the causes of this procedure. I simply state the fact.

Such a habit on the part of a parish is suicidal to the parish. The priest in such a case is not in a position to do his best for his parishioners. It takes the year to become well acquainted with his people and their needs, and just when his term expires and when he is in a position to do a fine work for the Church, he must needs seek a new cure, as seldom is the engagement renewed.

I am constrained, from a single experience along this line, to warn my brethren against accepting a "call" from a parish for a year. I find I am not alone in this matter. The Rt. Rev. Bishop Thompson in his Convention address, 1892, refers to this practice: "When a man is 'called' by a vestry on a fixed salary, he is not 'called' for a year (unless he is foolish enough to accept such a 'call,' which would not make him a rector at all, but a mere supply), but for his natural life, that vestry cannot diminish, though it may increase his salary."

A clergyman does both the parish and himself a great injury when he accepts such a call. I therefore ask my brethren to do their utmost to stop this injurious habit from spreading among parishes.

J. C. QUINN.

#### A GERMAN SECT?

To the Editor of *The Living Church*:

**W**HILE traveling recently on one of our central Illinois railroads—the name of which is longer than the line—I noticed, sitting near me, a man wearing a costume peculiar to the Roman priests.

As the rural clergy of that Communion are usually very sociable fellows, and this man appeared to be younger than myself, I took the initiative, and going to him, asked:

"Are you a Roman priest?"

"No," he replied. "I am a Free Methodist."

To say that I was somewhat surprised is putting it mildly. However, I sat down with him and began a conversation.

It did not take me long to discover that he had mistaken me to be a member of the order to which I had assigned him. In a few minutes he brought the matter to an issue by exclaiming:

"Do you know that you are the first Catholic priest to whom I ever talked? Why is it that your men are so uncordial and exclusive?"

After apologizing for the attitude ascribed to the clergy of our sister Communion as effectively as I could, I informed the minister that I am an Episcopalian.

Then in a dazed, meditative sort of way he responded:

"E-pis-co-pa-lian; Episcopalian; what kind of a religion is that? Is it some German sect?"

Now, Mr. Editor, I submit that the query of this back-prairie preacher is a significant testimonial to the necessity for a change of the official name of our Communion from one that is inadequate for the intelligent and incomprehensible to the ignorant, to a title sufficient in its scope to accurately describe the Church, and so clear in its meaning that a way-faring man even though a Free Methodist can not err therein—the title, Catholic.

Respectfully,

Waverly, Ill.

H. A. STOWELL.



### "THE ORTHODOX CATHOLIC CHURCH IN THE U. S. A."

To the Editor of *The Living Church*:

VARIOUS names have been suggested for the title of the Church in place of "Protestant Episcopal," but I do not remember to have seen the word "Orthodox" among them. I therefore venture to suggest as a title, "The Orthodox Catholic Church in the United States of America."

There is a general dissatisfaction with the present misleading name, and plenty of cogent reasons have been shown why it should be abandoned. There is also a wide-spread desire for the adoption of a name that will adequately express our claim as a Catholic Church in accordance with our profession of faith in the Creed. But weighty arguments have been brought forward against every proposed name.

The Eastern Church asserts its orthodoxy in its title, and rests content with that. The Roman Church claims sole catholicity, but in its eagerness to impose the papacy, it limits its catholicity by the descriptive term "Roman." We can produce incontestable proofs of our Catholic and Apostolic origin and descent, and our name should express this character of the Church.

We can also prove that we hold and teach the orthodox faith; and unless we do so hold and teach, there is no reason for our existence. It is our orthodoxy that distinguishes us alike from Romanist and Protestant.

Rome is catholic but Roman, and therefore sectarian and in many points not orthodox. A Protestant sect may be orthodox, but it is certainly not catholic. We are both orthodox and catholic, and our name should set forth both the claims upon which we rest our right to exist. If we are not orthodox, we are no better than the Roman Church. If we are not catholic, we are no better than a sect. "Orthodox Catholic" fully asserts our position.

H. H. OBERLY.

Christ Church, Elizabeth, N. J.

### CHURCH WORK IN CUBA.

To the Editor of *The Living Church*:

PERMIT me through your columns, to say a word about the call of this Church in Cuba, and the present immediate need.

The conditions in Cuba asking work of this branch of the Church Catholic are unique; so peculiar that we can not help but believe that the call to us is providential. The reaction from the Church of Rome has been violent, in which the lower classes have been thrown into a state of entire moral wreck, and leaving, after a conservative estimate, 500,000 people without religious or ecclesiastical identity or association. The recovery of these people by the Church of Rome is well-nigh impossible. This state of affairs has been due to many causes; chiefly may be noted, the neglect of the Church, the wretched character of the priests, the expensive fees charged for every rite or ceremony, in many instances prohibitory, and the political antagonism generated by the fact that the priests and other ecclesiastics were Spanish stipendiaries. They, where any movement is discernible, have turned toward Protestantism.

The Methodists, Baptists, Presbyterians, and Congregationalists, in response to the call which they believe is made them, are there, and doing in many places admirable work. But the call does not, and can not have the force with them that it should have with us. We alone touch these people along the lines of their ecclesiastical training and tradition. These bodies must explain away many things, if they can, while we have to explain nothing. They understand us. The call, therefore, to this Church appears to be providential.

To a limited extent we have responded, but all along the work of our missionaries has been severely hindered through the failure to establish respectable exponents of this Church, her intention, dignity, and worth, and especially notable is this in Havana, which ecclesiastically as politically is the key to Cuba. In that city our people have worshipped, for the want of a better place, in an old Commissary warehouse, lent us by the General commanding, and from which we may be moved on any day. To such a place the better class of Cubans can not come, it would do violence to their social position, to say nothing of their refinement. In addition, it exhibits this Church as something cheap, of little force and respectability.

At last we have succeeded in purchasing a lot in Havana, but this purchase exhausts our means, and at least \$15,000 should be had in addition for the erection of a chapel. The cost of building in Cuba is just about double the cost in the

United States, and such an amount, therefore, will afford us only a respectable and modestly attractive residence. But if we can secure this amount we shall in a way place ourselves in a new and a stronger position, and show something of an earnest of the permanency of the work in Havana and Cuba. More than anything else it will create confidence.

I therefore beg to appeal through your columns to the good people of this Church for this much with which we may meet God's call to us, and help rescue a people from whatever evil way has fallen upon them. We have a great responsibility in Cuba, and only after this fashion may we begin to meet it. If the above building is constructed at an early day, it is easy to forecast the fact that within a short time it will become self-supporting.

The American Church Missionary Society (Auxiliary to the Board of Missions) has been given charge of this work by the Board of Managers, and therefore contributions should be sent to its General Secretary.

Appreciating your kindness in allowing me this space, believe me,

Sincerely yours,

W. DUDLEY POWERS,

Gen. Secretary.

### THE EUCHARISTIC SACRIFICE.

To the Editor of *The Living Church*:

PERHAPS, if Dr. Percival had given the maintainers of the view which he deplores in your issue of May 18th, credit for treating the Sacrifice of Christ as *one* in all its manifold aspects, he would not have imputed to them what he seems to impute. He seems to regard them as making the heavenly oblation something separate from the Sacrifice of the Cross, whereas, as is easily shown from their writings, the very keynote of their view is that the Sacrifice of the Cross *lives on* in heaven and is the one which Christ offers there. To suppose that, because one maintains this, he bases salvation on something else than the death of Christ, invites the retort that, when Dr. Percival maintains the Eucharist to be a proper and propitiatory Sacrifice, he makes the Eucharist to be the means of our salvation *instead of* the death of the Cross. We know, of course, that Dr. Percival holds no such view.

There is but one Sacrifice maintained by Mr. Brightman, Father Puller *et al.* That is the Sacrifice of the Cross. But, in common with many writers, they hold that this Sacrifice has to be exhibited and offered *perpetually* before the Father. In maintaining that the Eucharist is a counterpart of the heavenly oblation, they do not rob the Eucharist of its dependence on the Cross, but on the contrary exhibit the *manner*, so far as it is revealed, of that dependence. This holds true in spite of the peculiar terminology they employ. They hold as strongly as do their critics that the Sacrifice of Calvary was "full, perfect, and sufficient." To maintain also that this same Sacrifice continues to be offered in other manners, in heaven and in the Eucharist, does not shorten its sufficiency, but shows the manner of its continued and living power.

The importance of emphasizing the heavenly part of the mystery lies in the fact that, when it is disregarded in theology, two popular errors arise:

(a) There being no *local* principle of unity thought of, as between thousands of earthly Altars, and no *continuing* mystery binding together the moment of the Cross and the present time, the ignorant do not realize that all Eucharists are brought together in one and are really one with the Sacrifice of the Cross. They quickly come to regard every Mass as a *new* Sacrifice, in which the death of Christ is repeated. The language of our XXXI. Article has not lost its point in this regard.

(b) The intercession of Christ is displaced, instead of surrounded, by the intercessions of the saints, when the heavenly and sacrificial oblation with which it is inextricably bound up is put out of sight. Mariolatry no doubt has other causes also for its existence, but these causes would lose some of their power if the figure of our heavenly Intercessor were given the sacrificial prominence in modern Roman preaching that it receives in the Epistle to the Hebrews.

My space will not permit further remarks. But I cannot forbear to say that the evidence both of Scripture and patristic writings for the Anglican view is weighty, although Dr. Mortimer appears to have misinterpreted it. He seems to have measured the language of the ancients by the standard of modern and Roman terminology, for his view is modern in certain respects, although he calls it Catholic.

FRANCIS J. HALL.

Chicago, May 20, 1901.

# Editorials and Comments

## The Living Church

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**B**ACK to Jesus," is the cry of the Protestant world—a battle-cry that is singularly effective and that at first hearing sounds like the highest wisdom.

The words are used, however, to detract from all those Scriptures outside the words of our Lord Himself. "Jesus, but not Paul," is said to have been the almost blasphemous creed of Thomas Jefferson. In other language the same standpoint has lately been taken by Professor Gilbert of the Congregational seminary in Chicago; and indeed it is a commonplace in our literature.

Yet striking as the expression sounds, it is based on a fallacy, and it is absolutely illogical. This may be proven by the very words of our Lord Himself. He it was who foretold the coming of the "Comforter," the "Spirit of truth," who should guide the Church "into all truth." "I have many things to tell you," said our blessed Lord, "but ye cannot bear them now. The Comforter . . . will guide you into all truth."

The "Comforter"—the Holy Spirit—is He who "spake by the prophets"; who guided holy men of old to write those messages whose full meaning was often unknown to them. The inspiration by which the Holy Bible was written was a part of the promised guiding "into all truth."

Whitsunday, the festival of the Holy Ghost, stands, then, for the fullness of the *whole* gospel message. It is the Church's standing witness to the veracity and inspiration of the whole Word of God. It is a festival, no doubt, which does not appeal to the world at large as do the festivals commemorating events in the earthly life of our Blessed Lord. Notwithstanding, it is a festival which cannot be ignored without the most serious reconstruction of the Church's belief. Our knowledge of our Lord Himself depends upon the record inspired by the Holy Ghost. If we throw aside all else and endeavor only to follow the human Jesus of Nazareth, we shall lose even Him whom we seek. We cannot follow Him, cannot come in touch with Him, cannot truly know Him except by the illumination of the Holy Ghost, the "Comforter." Truly then we may say, No Whitsunday—No Christmas.

The Catholic Faith is not a series of severed truths from which one may pick and choose, but a unity in which every part depends upon the whole. The place of the Holy Spirit in that

Faith is a place which cannot be surrendered or ignored, without undermining the whole structure of the Christian religion.

We cannot get "back to Jesus," therefore, except by getting back to the old Faith of Father, Son, and Holy Ghost, in perfect Unity.

### A RETROSPECT.

**T**HERE is always a danger that in the midst of prosperity we should forget the labors of those who have gone before us and to whom in large measure that very prosperity in which we rejoice is due. As this is true in general, so especially is it the case in ecclesiastical matters, and we have therefore thought it well briefly to recall to memory some events of the past half century.

There had been a period of comparative rest and uneventfulness in the Church in this country after the obtaining of the episcopate. To be sure there were the High Churchmen and the Low Churchmen of that day as ever, and at times the strife was very earnest between them; but it was often over differences no greater than "twixt Tweedledum and Tweedledee."

After the beginning of the Oxford movement this was all changed, and the application of these principles to practice in several important parishes was the bugle-sound that waked up the rival hosts to battle. The daily morning and evening prayers were restored, and (more important still) the Holy Eucharist was celebrated on all Sundays and Holy days, and daily during the octaves of the great feasts. This was indeed a mighty move and we can little realize in these days the violent opposition with which these changes met. Denunciation, public and private, followed the hated "Tractarians," or "Puseyites" as they were afterward called. Among the staunch defenders of the Faith at that time, and of the Church's order, none was more noted than the late Bishop Odenheimer. St. Peter's, Philadelphia, of which he was rector, was the most conspicuous of the Tractarian churches and was proportionably attacked. The riots against Roman Catholics had torn down the cross off the steeple of one of the Roman churches, and feeling was running very high; yet by the vote of the rector which divided the tie in the vestry, the large gilded cross and globe which tops the spire of St. Peter's was set there, the first on any Anglican church in the city. A similar movement passed over the country and was seen in New York, in Boston, and to some extent—as least as far as the daily prayers—in Baltimore.

We have not the exact data before us now, nor are they needful for our purpose. We are only drawing attention to the fact that the great improvements in the frequency of our public services were begun in the early forties of the last century.

But it was inevitable that with a deeper realization of the idea of worship and of the presence of the Lord in the Holy Sacrament, there should come an increase in the external dignity and splendor of the worship itself. It would be impossible to mention all the different places in which this movement began. Among the most conspicuous were the Church of the Advent, Boston; St. Alban's, St. Mary the Virgin, St. Sacramento's, and (a little later) Dr. Ewer's work at Christ Church, all these in New York; in Baltimore, Dr. Rankine at St. Luke's was setting forth more ornate methods of worship to great throngs of people; and so throughout the country there were more or less marked signs of the great ceremonial awakening which has changed so greatly the outward appearances of our churches and of their public worship.

**B**UT IN ALL this movement there is a church which holds a unique position. We refer to St. Clement's, Philadelphia. Of all the churches which have assisted in the good work, St. Clement's is *facile princeps*. The Diocese of Pennsylvania stood a quarter of a century ago for the very embodiment of the power of Low Churchmanship, from its Bishop down. Perhaps in no part of the country was the Church stronger, financially, numerically, socially, than in that Diocese, and all this power was directed for years to a single object; to stamp out "ritualism." If Athanasius awoke one morning and found the whole world Arian, and he himself alone orthodox; if it was then,

"*Athanasius contra mundum*," so it was with St. Clement's parish in those days. It stood alone, the target for any poisoned arrow of the enemy.

The Rev. Dr. Batterson, then rector, and his assistant, the Rev. Dr. Stewart, were summarily dismissed, the Bishop, without trial or hearing of any kind, dissolving the pastoral connection. Dr. Batterson promptly went into court with the late Judge Brewster as his counsel, and obtained an injunction restraining Bishop Stevens from proceeding further; and when the case was heard, the Judge, Ludlow, delivered a scathing judgment denouncing the tyrannical injustice of the Bishop. The matter came before the diocesan convention and Dr. Stewart made his ever memorable speech, in which amid hisses and cries of "Shame," "Sit down," he said:

"The Bishop made certain requisitions. He either had the right to make these requisitions, or he had not. If he had not the right, he ought to have been resisted."

It was a noble appeal against self-will and arbitrary authority to the Church's law. And on the following Sunday night St. Clement's echoes were awakened by the preacher's triumphant text: "So when they had threatened them they let them go, finding no fault in them, for all the people glorified God for that which was done."

This was but the beginning of troubles. All through the next rectorate, that of the Rev. Dr. Riley, now professor at the General Theological Seminary, the deep antagonistic feeling to St. Clement's continued, although temporarily inactive.

The time of inaction was soon to cease and the mild High Church service was to give place to what we are accustomed to call—for lack of a better name—Catholic ritual. The Cowley Fathers, with Father Prescott as rector, came to the parish. A great "mission" was held in 1875 which brought throngs of people to the church and many to the Sacraments. Soon Father Maturin and Dr. Mortimer came from England as assistant ministers. Great congregations, with proportionate enthusiasm, roused up once again the activity of the enemy and a persecution was begun which in violence has seldom been equaled. No words can tell the work that Father Prescott did, and the stand he made calls for the thanks of a grateful Church throughout the land. For a decade St. Clement's was the most notorious "ritualistic" church in the land, and Fr. Maturin's very remarkable preaching powers made it the weekly resort of hundreds who otherwise could never have been induced to pass its portals.

Father Maturin's resignation marked the beginning of the decline in the prosperity of the parish. It is no disparagement to the administration of any man to say that he found difficulties in succeeding to a man of such singular oratorical gifts and of such all-conquering personal attractiveness. The congregations grew very markedly smaller and smaller; the debt, which had been in 1882 still as much as \$43,333.33, had been very materially reduced, but to keep up the services it was now found necessary to increase the debt by new mortgages to the amount of \$10,500.

Really, the outlook was very discouraging. A good work was of course continued, but the congregations were greatly reduced and St. Clement's had lost its position as the leading advanced parish of the country. It is then a source of no small gratification that to-day we find St. Clement's in every way stronger and better than it ever has been.

Six years ago the present rector, the Rev. G. H. Moffett, came to the parish. During his rectorate the entire debt has been paid off, so that for the first time since the church was built it is without a cent of debt. Besides this, some \$23,000 have been given for special purposes, such as towards the purchase of the Sisters' house, repairs in the church, and for proposed alterations in the clergy house, etc. Never has the work been so real. The indiscriminate distribution of alms and gifts to the poor has been stopped, and thus the danger of the people's receiving the sacraments for earthly gain has been reduced to a minimum. Once again the congregations are large, and while not so overflowing as they were when it was known that Fr. Maturin was to preach, they are perhaps larger if averaged. Moreover, never has the parish been so universally esteemed and its clergy so highly respected, even by those who differ from them the most. When we consider the extreme danger of going to pieces in which the whole work stood only a few years ago, we may well rejoice. "This is the Lord's doing and it is marvelous in our eyes."

The prosperity which has crowned the labors of priests and people at St. Clement's is but a sample of what we have cause

to be thankful for in many other instances. We draw especial attention to the beautiful Church of St. Mary the Virgin, New York, the outgrowth of the little work started in faith by Mr. Brown years ago; to St. Luke's, Baltimore, after many vicissitudes once again rapidly making strides forward under its admirable rector, the Rev. Chas. W. Coit; to the Church of the Advent, Boston, in its new edifice, and the old church, in the hands of the Cowley Fathers, both carrying on in the face of a hostile population, the Catholic work begun a half century ago; and last but not least, to the work begun by Dr. Ewer at Christ Church, New York, which, after the sorrows of the split, and the necessity of forming a new parish (St. Ignatius') and the long waiting in the old dissenting meeting house to move into a beautiful and costly church, is in an excellent situation, where we believe and trust that under its able rector, the Rev. Arthur Ritchie, there will be days of ever increasing usefulness and blessing for the parish.

We have left much unsaid that might have been said. We have omitted to mention many churches that might have been named. We have confined ourselves to three Eastern cities and have said nothing of the noble pioneer work that was done in the West. Does our silence mean that we have forgotten Breck and De Koven? Or that the many centres of excellent work in the West are unknown to us? God forbid. But we could not name all, and we have singled out these few as examples; and have taken the opportunity thus to unite the congratulations of THE LIVING CHURCH with those which all true Churchmen are offering to the clergy and people of St. Clement's, on the paying off of the entire debt of that famous parish.

IF the Diocese of Central Pennsylvania divides this year, and that of Pittsburgh three years later, as now expected, it will give the state the same complement of five Bishops which New York enjoys. And both these are divisions eminently to be commended. We are not at all anxious to multiply Dioceses by division of those already existing, in cases where the support of the episcopate will be so burdensome as to make any considerable offerings for missionary work impossible. In these Dioceses, however, there will be no such condition, particularly as Pittsburgh has wisely resolved that an endowment fund shall first be gathered before division shall become effective.

With five Dioceses in Pennsylvania instead of three we shall look for more rapid strides in Church extension in that state. Interior Pennsylvania has always suffered from the lack of missionary zeal an hundred years ago, particularly as compared with New York. Of late years the growth has been very satisfactory; but even to-day, we have in New York state outside the metropolis one communicant in every 45 of the population, while in Pennsylvania outside of Philadelphia we have only one in every 115, being much less than in any other portion of the East except Maine. Here, as in the middle West, we see clearly the results of early neglect, and that in spite of the early comparative strength of the Church in Philadelphia.

THE decision of the Massachusetts diocesan Convention to divide the Diocese, reached by so overwhelming a vote, is one that will strike Churchmen generally as eminently satisfactory. We felt from the start that it was a case for local decision, in which a suggestion from outside might possibly be resented. We even went so far as to deny that the Church at large would probably veto the election of a Bishop Coadjutor if that course should be determined upon by the Diocese itself.

But now that the decision is made and the expression of opinion from outside may not be deemed intrusive, we desire to congratulate the Diocese on its decision. The practical difficulties connected with the appointment of a Coadjutor to a Bishop whose natural expectancy of life and strength would equal that of the Coadjutor, are so great that the system cannot be commended. The elected Coadjutor must take into consideration the fact that his whole life must probably be spent as Bishop Coadjutor, in which disagreement with his superior would make his position almost intolerable; while the Diocese, on the other hand, must take into consideration the same fact, and also the fact that the Coadjutor thus chosen may succeed to the position of Diocesan almost immediately.

Massachusetts has thus chosen what is undoubtedly the wiser way; and we hope and fully believe that events may prove the wisdom of the division. Very much will depend upon the Bishop to be chosen.

WE have sometimes been obliged to differ very radically with Dr. Lyman Abbott; but for what he said to the graduating class of the Yale Divinity School, printed on another page with the title "Churches not for Club Use," we can forgive much. Christian Science represents a tendency in religion to-day that is *positive*, while Protestantism is *negative*. The success of the former is the best illustration that could be given, of the failure of Protestantism. A polemical age, such as the sixteenth century, could build up a religion on the foundation of a religious quarrel, and could glory in a name which stands only for negation of another's belief. But in an age where religious animosities are dying out, however vigorously they come occasionally to the fore, Protestantism is an anomaly. Christian Science proves this. It substitutes "I believe," for the Protestant creed, "I don't believe."

And why should Dr. Abbott associate together the Christian Science movement and the "High Church movement in England"? Because both are positive systems, which present a faith as complete in itself and not as simply denying the faith of another.

The one is the Faith of the Ages, guaranteed by the Church which is the mystical Body of Christ, strong in its unbroken continuity through all the ages.

The other rests on what purports to be a new revelation and a substitute for the religion which the Church Catholic professes.

Protestantism must, and ultimately will, disband, and its advocates be dispersed into positive systems or into unbelief. No belief founded on negation can ever be the world's religion.

WE BEG to congratulate the rector and people of Grace Church, Chicago, on reaching the fiftieth anniversary of the foundation of the parish, which was commemorated informally on Sunday, May 19th, the exact anniversary, and which will be commemorated more fully on the completion of the improvements now under way.

It is quite true, as Bishop McLaren stated at the Anniversary Service, that fifty years is a "mere season of youth," so that his own age exceeds that of the parish which has had so large an influence on the Church in Chicago and the West. Age, however, is purely relative. The pyramids of Egypt and the sphinx are young in comparison with the solar system. The Chinese Empire is young as compared with the sphinx. The British Empire is young as compared with the Chinese. And the American Republic is young as compared with Great Britain. The youth of all these, however, is old age as compared with other events which follow them at largely reduced intervals of time.

Youth may rightly be stated to consist of the period of greatest activity and initiative, while old age comes only when the activity is at an end. Thus viewed (and this is the only absolute rule which can be given, all others being purely relative), Bishop McLaren and Grace Church are both in their youth as truly as is the rector, who is so much younger in years; while the infirmities of the former rector, who was happily able to deliver the commemorative address at Sunday's service, are not in any sense a mark of age but of physical failings which have left unimpaired all those powers of intellect and of the mind which are the real sources of activity in the human life.

Whether then Grace Church is to be congratulated on its age or on its youth is a matter that is purely relative and is not largely important. It is in the height of its good work and happy influence, and if it were not for the cloud which rests upon all the parish by reason of the announcement that Mr. Stires will accept his call to New York, the anniversary would be one of the happiest days in its history.

Seldom does the removal of one man create such widespread regret as Mr. Stires' resignation has brought, not only to all Chicago, but also to all the West. Coming to the city from Virginia only as an assistant at one of the largest parishes, he almost immediately made his impress upon the Church work of the city, and that without the slightest intrusion of his personality. When the resignation of Dr. Locke became necessary as a result of his physical disability, the election of the young assistant was a foregone conclusion, and there was therefore no direct break between the two regimes. Since then, Mr. Stires has been one of the leading men in the Diocese, and such he would have remained if he could have continued in the city. He now goes to one of the largest fields of activity in New York; but we trust the time will come when in some higher capacity the West will re-gain him.

It is not often that less than ten years witness the success-

ful carrying on of work alike in Virginia, Chicago, and New York; and that in Mr. Stires' case there has been such success, proves the true unity of the American Church, South, West, and East, in spite of our occasional differences.

WE ARE a little surprised at the recommendation of the Bishop of Long Island to the Sunday School Commission of that Diocese, that in order to secure uniformity of study in the schools of the Diocese, and thus ensure the possibility of helpful assistance to all the teachers by the Commission, the subject of the half year from Advent, 1901, to Whitsunday, 1902, should be the Collects, Epistles, and Gospels for the Sundays. Now it ought not to be forgotten that for some years past there have been united efforts made throughout the whole American Church to secure uniformity of study along the lines of the schedule recommended by the Joint Diocesan League. These efforts have been so far successful that there are several series of leaflets issued to carry out the scheme, the course is followed in the Sunday School paper of largest circulation for children in the Church, and there are very helpful and careful series of papers as guides to teachers on the course, printed in three of the most widely circulated of the American Church periodicals. The subject of this course from Advent, 1901, to Whitsunday, 1902, is The Life of Christ. Why should the Long Island Commission throw away all the advantages of following a very satisfactory course already arranged and very widely used, and of substituting a local, diocesan course, which in the nature of things can hardly be expected to permit of so much helpful material being obtainable as will be issued in the general course? We confess we do not see the advantages; and especially as the new plan is suggested as a basis to secure uniformity in lessons, which is exactly the reverse of what apparently will be secured.

A pre-requisite to uniformity in anything whatever is that the individual will surrender his right of initiative and follow the lead of another; and this would seem to be the reverse of the course proposed in Long Island.

THE missionary activity in the Diocese of Arkansas, as shown in the report of the Council, printed in this issue, is a happy incident in the Church life in the South. It is, moreover, an illustration of the good that can be done by careful appliance of missionary funds. The wisdom of the Board of Managers in largely increasing the appropriation to Arkansas on the condition that funds locally raised should also be largely increased, is abundantly justified. Bishop Brown is right also in laying stress upon the necessity of establishing a parochial school in his see city, while his experiment of applying the University Extension or Chautauqua plan to the dissemination of knowledge of the Church, will be followed with interest. Success is, indeed, a foregone conclusion, if only "eternal vigilance" shall follow the scheme outlined.

It is a pleasure to see the excellent work of the Diocese thus wisely augmented.

IF ANYTHING more was required to put the seal of absurdity on the allegation that Copes and Mitres are vestments illegal or disloyal in the Anglican Communion, it is certainly now at hand in the report of the service of enthronement of the Bishop of London, in the premier Cathedral of this Communion. The illustration of that event printed herein, and the excellent account of our London correspondent, show that however tenable may be the objection that these vestments *ought* not to be in use—which may be held by any one in perfect good faith—the statement that they *are* not is on a par with that of the man who denied that street cars could be moved without horses. The other allegation that these vestments, or either of them, are "Roman Catholic vestments," may now only give rise to a quiet smile at the expense of the rash ones who made and reiterated such a statement, and who have thus distinguished themselves in somewhat unenviable fashion.

THE LONGEST word in our language—"Antidisestablishmentarians" is a new word coined by the biographer of Archbishop Benson. It claims the first place for length in the English language.

YOU FEED on Christ and then go and live your life, and it is Christ in you that lives your life, that helps the poor, that tells the truth, that fights the battle and that wins the crown.—*Phillips Brooks*.

## BIBLE DICTIONARIES AND BIBLE SPECULATION.

BY THE REV. F. J. HALL, D.D.

*Encyclopædia Biblica.* A Critical Dictionary of the Literary, Political and Religious History, the Archæology, Geography, and Natural History of the Bible. Edited by the Rev. T. K. Cheyne, M.A., D.D., and J. Sutherland Black, M.A., LL.D. Volume I., A. to D., 1899; and Volume II., E. to K., 1901. New York: The Macmillan Co. Price, \$5.00 each.

*A Dictionary of the Bible.* By John D. Davis, Ph.D., D.D. With Many New and Original Maps and Plans, and Amply Illustrated. Philadelphia: The Westminster Press, 1898.

We felt it necessary to criticise another biblical Dictionary with some severity because of its being used as a means of propagating certain radical views in higher criticism which are far from being finally established. We refer to Hastings' *Dictionary of the Bible*, noticed in THE LIVING CHURCH of February 9th. The *Encyclopædia Biblica* of Drs. Cheyne and Black is even more obviously open to the same criticism. If the first mentioned Dictionary was too radical to be a trustworthy work of reference for students seeking *results*, this *Encyclopædia* is, in many of its chief articles, simply worthless, except as an alphabetical collection of the most daring conjectures which the most advanced rationalistic critics have yet put forth. We say this after a careful examination of all the important articles in the two volumes before us.

We willingly concede the wide learning which is displayed by the numerous contributors. But a work which avowedly seeks "to carry the subjects a little beyond the point hitherto reached in print," without waiting even for that test of novel views which first publication and subsequent criticism brings, cannot pretend to be the kind of work of reference which the title, *Encyclopædia Biblica*, signifies. The learned editors surely betray a lack of sense of humor when they say in their Preface that "an 'advanced' critic cannot possibly feel any arrogance towards his more 'moderate' colleague."

Perhaps, in view of this remark, we should not accuse the critics who contribute to this work of "arrogance." But the superior tone of pity which is exhibited in many articles towards those conservatives who wait for the results of a sounder criticism—based upon equal learning but more defensible premises—is simply ineffable.

We have already given, in the review of Dr. Hastings' Dictionary above referred to, our reasons for refusing to accept as final the so-called "results" towards which the most pretentious critical scholarship of our time is gravitating. We wait for the rise of a school of higher critics capable of doing justice to all the data which recent experts have brought to light, while treating them with due allowance for supernatural causation and for the Catholic faith and religion, which was the real *terminus ad quem* of the Divine tutelage recorded in the Scriptures. We have no quarrel with learning—*i.e.*, when based on sound principles.

The great majority of the contributors to this work seem grotesquely to exaggerate what can be accomplished by detailed literary analysis of ancient writings, whose linguistic and historical background is not yet fully mastered. They do not take the trouble to face in detail the masterly refutations of their main positions drawn from their chaotic effect upon the religious history of God's chosen people, given, for example, in Baxter's *Sanctuary and Sacrifice*—a work which has never been answered. They do not see how contrary to all human analogy is the notion that the more abstract and ideal prophetic era should precede in time the ritualistic, objective, and implicit era of the ceremonial law. They do not reckon with the difficulties which attend any coherent account of personal careers on the basis of their revolutionary views. And they seem absurdly at fault in supposing that internal evidences of style in so ancient a literature can shift the burden of proof as against the immemorial traditions of a people jealous for the preservation and authority of their sacred writings.

Yet we do not wish to be understood as taking the work of these scholars as altogether vain. We believe that their critical conclusions will have to be modified seriously, and in a conservative direction. But the data which they have brought to light are valuable and significant. They will survive the interpretations of their discoverers, and cannot be ignored safely by future biblical scholars. This much must be conceded.

The Editors saw fit to enlist the help of scholars of all types of religious belief. The result is doctrinally deplorable. Instead of being able to assume that the articles are at least Christian, even if not Catholic, we find certain fundamental doctrines of the Christian religion disregarded and denied.

Thus Prof. Schmiedel tells us, in his article on "the Gospels," that the nine credible passages which survive his destructive criticism prove "that in the person of Jesus we have to do with a completely human being, and that the divine is to be sought in Him only in the form in which it is capable of being found in a man." The late Prof. Bruce, in an article on "Jesus," leaves us quite in doubt not only as to many other of the miracles alleged in the Gospels, but even as to the fact of our Lord's resurrection in flesh from the dead. St. Paul tells us that if this event did not occur, we are still in our sins (I. Cor. xv. 12-18).

BIBLICAL SCHOLARSHIP has clearly degenerated to a sad level when two such Dictionaries as those of Dr. Hastings and Dr. Cheyne, enlisting as they do the services of the most noted biblical scholars of our generation, are found to be untrustworthy guides to non-expert students. Happily we are not altogether without resource. Dr. Davis' Bible Dictionary supplies us with an admirable example of what such a work should be. It is indeed much briefer, being comprehended in one volume of 803 pages. But this brevity does not subtract from its value. Instead of verbose discussions more suitable to polemical monographs, we have terse and comprehensive articles which furnish us with all the information which we need to have in a Biblical Dictionary. Nothing is sacrificed which needed to be retained, and both clearness and completeness of survey are found here which are conspicuously wanting in the more ambitious works which we have been criticising. Many articles could be mentioned in which this superiority appears. Perhaps the article on the Pentateuch is as good an illustration as any, of the same methods employed. There we find the various critical views of recent date tersely stated, with a summary of the arguments which have been advanced in their support. These arguments are answered with equal terseness, and the reader is referred to two works by the late Prof. Green for fuller materials. Such an article gives all that we have a right to expect in a Biblical Dictionary article, and leaves one with the impression that we have obtained a fair summary of the state of scholarship on the subject under investigation.

There are spots on the sun, and we cannot accept all the articles in this Dictionary as sound. But the doubtful articles are easily identified, and belong to a department of research in which we are not wont to look to a Biblical Dictionary for information. The articles referred to are mostly related to subjects connected with the Church and the Sacramental System. The dissenting point of view of Dr. Davis prepares us to receive his statements on such subjects with reserve.

In conclusion we heartily commend his Dictionary to our readers, and hope that it will be secured and used widely by our clergy and thoughtful laity. It will help them to retain their conviction that the Bible of our forefathers is something better than a collection of legendary fragments, deriving its weight from false pretences as to authorship, and having no other *kind* of inspiration or authority than that which is the common characteristic of the writings of religious men of genius.

## IAN MACLAREN ON SCOTTISH PRESBYTERIANISM.

AT the first session of the 26th Synod of the Presbyterian Church in England, held in Regent's-square Church, April 29th, the Rev. Dr. John Watson ("Ian Maclaren"), the retiring Moderator, preached the opening sermon, in which he described their Presbyterian Church as the very type of prosperous middle-classdom. With certain exceptions, their worship and their preaching, their methods of work, and their ideals of life, however excellent all might be, were, he said, those of a class. They had captured the Church, and had made it their own preserve. They had done their best to capture Jesus, but in this they must fail, and He had somewhat to say to them.

When they asked what it was which created a wall between themselves and working folk, were they not sometimes haunted with the suspicion that it was not their own goodness and their badness, but their abounding self-righteousness and self-complacency? They forgot that if they were virtuous, it was very difficult for them to be anything else. The sins which Jesus denounced most keenly, and which He regarded as an almost hopeless hindrance to religion, were not those of the flesh, not the riot of the far country with its foolishness and its misery, but the sins of pride and censoriousness and unreality, which were the sins of their own class, and of the Christian Church.

## THE GLASTONBURY CATHEDRA IN THE CATHEDRAL OF WASHINGTON.

HISTORIC LINKS BETWEEN THE CHURCH OF THE NEW LAND AND THAT OF THE OLD LAND.

BY THE REV. W. M. MORGAN-JONES, M.A., *Cantab.*,  
Rector of Brookland, Washington, D. C.

THE Diocese of Washington and indeed the whole of the American Church is to be congratulated on the acquisition of the precious historic stones from the ancient British Abbey of Glastonbury. These valuable and interesting relics in stone are to form the Bishop's chair in the Cathedral of Washington, and will be known as the *Glastonbury Cathedra*. The term *Cathedra* itself is the Greek word for chair, and the Cathedral Church of a Diocese is so called from its containing the *cathedra* or chair (or as it is sometimes called, the *throne*) of the Bishop. The Cathedral church as such is the mother-church of the Diocese.

In the summer of 1897 was held what is known as the Lambeth Conference of all the various national Churches in communion with Canterbury. One of the most striking and memorable meetings of that great assemblage was that held in the ruins of Glastonbury Abbey, when Dr. Browne, the Bishop of Bristol, preached.

This visit to the ruined Abbey of Glastonbury was arranged in order to bring home again the great historical fact that here was the true cradle of British Christianity. The Gospel was preached at an early age in Britain, for by the year 314 A. D. we find the Church fully organized under its three-fold ministry of Bishops, Priests, and Deacons. The early British or Welsh name of Glastonbury was *Ynys Wydrin* or *Ynys Avallon*—hence, the isle of Avallon—the home of King Arthur and his Knights of the Round Table. With the introduction of Christianity the old Druidic worship had passed away and Avallon became a Christian sanctuary under the name of Bangor-Wydrin. It was within its walls that King Arthur was laid to rest, and centuries later King Henry II. visited the tomb of the British hero-king. In the seventh century West Wales was over-run by the Saxons under Cenwealh and the country east of the river Parret fell into his hands, and with it the Christian church on Avallon. But fortunately for the British Christians, Cenwealh had previous to this embraced Christianity, and the conqueror became also their protector. Later on, a Saxon edifice was added to the older church of the Britons.

Glastonbury was perhaps the only great church of the Britons which passed on unhurt to Saxon hands. Here at Glastonbury we see not only the beginnings of Christianity in Britain, but also the practical union of Celtic and English Christianity—the union of the two Churches to be known in later history as the *Ecclesia Anglicana*—the Church of England. The Church of America to-day is the daughter of that same Church of England, which unites in itself the episcopal succession of the Celtic Church of the British Isles, and the Church of post-Augustinian days.

The Bishop of Washington was present on that historic occasion at Glastonbury, and he describes the scene as one which nobody could ever forget. For there within the roofless pile which had once sheltered the Christian tombs of kings and saints, the representatives of all the national Churches throughout the world which trace their spiritual lineage from the ancient Church of Britain, were assembled. The owner of the historic abbey, Mr. Stanley Austin, writes the Bishop, "was most courteous to the American Bishops, and since then he has taken particular interest in the Diocese of Washington." About a year later the Bishop received a communication from Mr. Austin informing him that he was prepared to make a present of a sufficient number of stones from the ancient ruins, expressly for the purpose of erecting the Bishop's chair or cathedra in the Cathedral of Washington. The stones were brought safely across the great Atlantic, and the work of constructing the cathedra was entrusted to Mr. R. W. Gibson, the architect of the Church Missions House in New York.

Mr. Gibson has discharged a difficult task with rare skill. The new material which it was found necessary to introduce in the construction of the chair is but small, and this has been made to correspond with the special characteristics of the original Glastonbury stones. On each side of the cathedra is a Bishop's pastoral staff. In the angle below the finial of the cathedra, the mitre is to be seen. Occupying the central panel are the terms of the Chicago-Lambeth Quadrilateral expression of the Faith, namely: Holy Scripture and Apostolic Creed,

Holy Sacrament and Apostolic Order. In the panel immediately above the seat proper, the following historical names are placed, all bearing witness to the Catholicity and descent of the American Church: Eborius, Bishop of York; Restitutus, Bishop of London; and Adelfius, Bishop of Caerleon-on-Usk, the three British Bishops who were present at the Council of Arles in Gaul in A. D. 314; Saints Dubricius, Bishop of Llandaff; David, Archbishop of Menevia, now St. David's; Patrick, the Apostle of Ireland; Columba, the Apostle of Iona; Aidan of Lindisfarne, who, to quote the words of the late Bishop Lightfoot of Durham, "is the true Apostle of England"; Chad, the great missionary Bishop of Mid-England, and the founder of the Diocese of Lichfield and Coventry; and Augustine, the converter of the pagan English in Kent.

The right side panel will bear the following inscription:

These Stones from the Ancient British  
Abbey  
of SS. Peter and Paul  
are given  
By the Churchmen of Glastonbury  
To the Churchmen of America  
for the  
Cathedral of SS. Peter and Paul,  
Washington, U. S. A.

On the left side panel the following words are carved:

This Glastonbury Cathedra  
is raised as a witness to  
the continuity of the  
Anglican Church.  
Presented on Ascension Day, 1901.

The entire cost of constructing this magnificent cathedra, which is destined to become historic, has been most handsomely borne by an ardent member of our Church in the city of Washington, who however wishes to be unknown for the present.

### CHURCHES NOT FOR CLUB USE.

DR. LYMAN ABBOTT delivered the anniversary address to the graduating class of the Yale Divinity School, numbering twenty-seven men. Dr. Abbott said in part, as reported by the *Chicago Record-Herald*:

The most pathetic thing I see nowadays is people crowding to Christian Science meetings. What do they go for? Is it for the music, or for the oratorical efforts? I learn that there are no such inducements. I am told that they read the Scriptures and also read selections. Why then do they flock to that cult? Because somehow, in the heart of these congregations, is a strong and abiding faith in the living God. An ignorant and misguided faith say you? I think so. A superstitious faith? I think so. But, young men, an ignorant faith is better than a religion without any faith at all in it. The living Church is the Church of faith. Witness the power of the primitive Church, led by illiterate apostles for the most part. They had not oratory nor music, no such inducements as are offered to-day.

I read the papers and learn what the minister is advised to do to attract people. Have your smoking-room, your reading circle; your stereopticon if you like, but to see the churches turned into clubs makes my heart ache. These are not the magnets to draw people who need to be reached. The High Church movement in England is growing, and why? Not because of its ritual, its procession, its candles, its music, but because its clergy believe in a living God. Dwight L. Moody, a man without critical education and murdering the King's English, drew throngs because he believed in the forgiveness of sin and the Fatherhood of God.

Men come to church, not for theology, but for religion. You come to your breakfast, not to study a page out of the cook book, but to eat food. There never was so great a time for the minister as to-day. The country and the world never needed prophets and priests as now. The country is advancing in material prosperity. Will the Church and the ministry keep pace? Are we to make the spirit of faith, hope and love as rich as our material wealth?

There is no room in America for the preacher who dares not speak the truth or for the unconsecrated preacher who looks for the easy place and the big salary. But there is room and need for the man who is consecrated to the work of interpreting God to man and man to God, and who has the courage of his convictions, and who dares to speak the truth and nothing else.

GRUMBING is a bad habit. It disturbs the peace of all who hear it, as well as that of those who engage in it.

*The*  
**ROMANCE OF KATE WINTHROPE.**

By M. E. R.

CHAPTER VI.

**S**TEP by step, Henry Page unfolded before the public one of the most daring and well planned plots for theft ever known in the West. Even the Eastern papers had heard of it, and people were asking who this young lawyer was who was making such a name for himself.

In the meantime, a young lieutenant in the regiment stationed at the Post had been unconsciously making a reputation for himself, but in a different way. Frank Sterne had the respect of all for his courage and daring; but as he neither played cards nor drank, and was extremely reticent about himself, he made few friends among the younger officers. His good figure and courteous manner toward women made him attractive, but, as he rarely accepted any invitations, they too learned to leave him to himself, and he soon gained the names of "The Sealed Oracle," "The Mystery," "Our Hermit," etc.

His devotion to animals was another cause for comment. After a long run, he never left the stables without attending to his horse's comfort himself, though with his independent means he kept an orderly. Every dog in the fort made friends with him, following him anywhere, if allowed to.

A few weeks before, there had been an Indian outbreak on the border, and Sterne had shown unusual bravery and quick wit, which had saved the lives of several of the men; and, in consequence, his Colonel had mentioned his name in despatches to the General commanding the Department in Washington.

The bank robbery had interested Sterne as well as the other officers, for one of the soldiers had been arrested by the civil authorities upon the charge of complicity in the crime. Consequently he, with a fellow officer, attended the trial.

When Henry Page stepped forward to begin his pleading in defense of young Miller, Sterne quickly turned to a man near him, exclaiming: "Who is that lawyer? Where is he from? How long has he lived here?"

The man could tell him nothing, but that he thought he was from Chicago and had been in F—— for some time.

"Strange!" answered Sterne; "I could swear he was an old friend of mine. I must see him to-morrow."

It was late when he with his companion mounted their horses and started for the Post.

"What is the matter, Sterne? You look ill, and have not spoken for the last twenty minutes."

"Blyte, my whole life has come before me to-day, and I find I have made a great failure out of it all. If we could only undo the wrong committed in our youth, how happy we would be!"

"Nonsense, Sterne! You are too lucky a dog to say such things. I only wish I had the chances you have for promotion, and was as cool-headed, brave, and good as you are. You can't make me believe you ever did wrong in your younger days. I only wish I was sure of as clean a record."

They were nearing the railroad as Lieutenant Blyte finished speaking. Suddenly Sterne reined in his horse: "Look, there is a woman with a child on the track, and the train is coming!"

He threw himself to the ground, before Blyte realized what was happening, and had reached the crossing; but too late. The woman seemed to know her danger, but the shrill whistling of the engine bewildered her and she stood still in her fright, holding the little boy by his hand.

The train struck her, killing her instantly, but the boy, providentially on the outside of the rail, fell over the embankment. Though the engine had not touched Sterne, the force of the blow to the woman, whom he had tried to save, threw him violently some distance, among a large pile of stones, and there he lay as if dead.

Blyte's first thought was for his friend, and going quickly to him, was rejoiced to find he was breathing; but when he moved, he moaned. Lieutenant Sterne's faithful horse, "True," had reared and plunged when his master had, in such an unusual manner, pulled him in, not accustomed to such harsh treatment; but the minute Sterne left his back he stood just where his master jumped, steady and true.

Quickly taking his note-book from his pocket, Blyte wrote on a fly-leaf:

"Come at once with ambulance to railroad crossing. Lieut. Sterne severely injured."

Tying it on to the horse's bridle, he turned his head toward home, and giving the faithful creature a hard cut on the haunches, called: "Go home, True!"

The horse, startled and terrified, gave a plunge forward and ran in a wild rush for his stable. Finding he had no guiding hand, and frightened at his liberty, he flew as if he had wings, straight for the Post.

In the meantime the train had backed to the scene of disaster. The poor woman was beyond human aid. The child, a boy of five years, though stunned, soon came to consciousness and cried sadly for his mother. Once, Sterne opened his eyes and asked if he had saved them. When told the woman was killed, he muttered:

"Not even that blessing for me. Blyte, take care of the boy. I will look after him when I am better;" and then became unconscious.

The ambulance soon arrived, for True had been true and carried his message of mercy safely.

Upon examination the surgeon found that Sterne was badly hurt. Besides a terrible blow on the head, his spine had received a severe injury from the jagged rock upon which he had fallen. A telegram was sent to his father, and the reply was returned: "Save no expense for my son's comfort. I leave at once."

The day after the accident, Frank came to consciousness for a short time and requested to see Lieutenant Blyte. Fearing any excitement, yet not daring to refuse, they sent for him.

As Lieutenant Blyte entered the room, he murmured in a weak voice:

"Quickly, Blyte; get Henry Page to come to me. Hurry, before I forget again."

Thinking it was regarding his business affairs, and the doctor realizing how ill he was, they sent at once.

When Page arrived, Frank, with a weak hand, motioned all to leave them alone; then, looking earnestly into his face, he asked:

"Are you Harold Priestly? I know you are. O Harold, can you forgive me? Say Yes, for God's sake; and if I cannot live long enough to confess my crime to my poor old father, promise me to tell him all."

"Never mind, Frank, old boy. I forgive you; but the matter must rest there. Your father must think me the culprit. It would kill him to know the truth. It is better as it is."

Raising himself with a terrible effort, Frank placed his hand on Harold's and whispered: "You shall promise, quickly. I am forgetting again. Quickly, Harold!"

Frightened at his excitement, and knowing how his life hung on a thread, Harold gently laid him back upon the pillows, saying:

"There, old boy, if you will only lie down and go to sleep, I will promise you anything."

With a weary smile the poor fellow fell back unconscious.

Calling the surgeon, Harold told him they had been old friends, but some trouble had separated them, and that Frank had become very much excited over the interview; but when promising to grant him a request, he had smiled and seemed satisfied; then Harold begged that, when Mr. Sterne arrived, nothing should be said to him about their meeting. Every day he promised to ride over to the Post, and urged if his friend asked for him, to send immediately to his office.

The strain had been too much for Frank, however, and again he became delirious, constantly calling for his father and mother. His mind was not at rest, and that, with his injuries, only increased his danger.

It was a sad meeting for old Mr. Sterne. Going to Frank's bedside, he took his hand, softly calling his name. Slowly opening his eyes, like a weary child, and looking up, he whispered:

"Mother, I am so tired," and while his father held him closely to him, he fell gently to sleep.

For the first time since the accident, the surgeon felt a ray of hope, and told Mr. Sterne that if he slept for several hours and came out of it with a clear mind, he might live, although it would be a long time before he was strong again.

Finally Frank moved, and when he saw his father by the bedside, faintly smiled and tried to speak. But Mr. Sterne told him to sleep again, and that he would not leave him, adding:

"I always said I would be proud of my soldier-boy." Frank sadly shook his head and turned away, so his father left him awhile with his nurses.

(To be continued).

~ ~ The ~ ~

## Family Fireside

### HOLY GHOST! GOOD SPIRIT! KNOWN.

Holy Ghost! Good Spirit! Known  
Unto Thee my heart of stone;  
Bring my will in joy to own,  
Jesus, King upon His throne.

Holy Ghost! O Love Divine!  
Make my soul Thy secret shrine:  
Till in holiness like Thine,  
Jesus' image in it shine.

Holy Ghost! Thou Faithful Guide!  
Lead me close to Jesus' side:  
Let me feel the crimson tide,  
Streaming from the Crucified!

Holy Ghost! Great Teacher Blest!  
Bide in me a loving guest:  
Earnest of the great bequest,  
Jesus gives of endless rest!  
JAMES A. SKINNER.

### WHAT CANNOT BE CURED MUST BE ENDURED.

BY MATHILDA L. KILLE.

NOT without a battle did coffee, that brown son of the tropics, conquer and win for himself a permanent abode on Europe's soil, where to-day this exhilarating drink stands without a rival.

Our story takes us back to the reign of Frederick the Great of Prussia, when the government viewed suspiciously this new candidate for public favor, bewailing the enormous sums which were constantly flowing out of the domestic purse and enriching foreigners.

Let us travel together to the town of Ilmenau in the Province of Brandenburg, which lay beautifully situated in a luxuriant valley; to the south the *chaussee* stretched away in the distance, lined on either side by fir-trees, standing like sentinels on guard. Northward arose dark and threatening mountains, while on the top stood an ancient castle, Liebenstein, which was a favorite resort of the people of Ilmenau.

On Whitsunday (a gala day throughout all Germany), after service, all the inhabitants of Ilmenau who were equal to the exertion, climbed the mountains and enjoyed a holiday. At this time it was a veritable paradise, for Queen Flora was holding court; wild flowers bloomed in profusion; chubby children, gentle maidens, and even staid matrons stooped to cull the gay blossoms. Towards evening, as in the glowing sunset which draped the western sky like a curtain of red and gold, the people descended the mountains to return to their homes, it seemed almost like a moving forest of flowers, so laden were they with their fragrant burdens. Nature had indeed been very prodigal with her favors here, for through the town flowed a sparkling stream, crossed at intervals by rustic bridges, each supplied with a long green bench, where the old men were wont to congregate in the twilight and talk over the news of the day.

It is said good news travels slowly, but in those days all news traveled the same pace. The advent of a visitor from abroad, or even the arrival of a peddler, was a red-letter day, and a courier's appearance stirred the community to its very depths. On such occasions everybody hastened to the public house to hear the news.

One day in mid-summer, a messenger from the King sought an interview with the Mayor, and scarcely had his red coat disappeared in the distance, before men and women flocked to find out, if possible, the cause of his visit. The reason was this, the King had forbidden the use of coffee, and anyone detected in buying, selling, or using it, was to be fined one hundred gulden for the first offense and two hundred for the second.

Like a thunderbolt the command fell upon the ears of the Ilmenauers, among whom many were confirmed coffee-drinkers; to the men the privation was not so great, but the women denounced the new order of things in no gentle terms.

Mueller's Fritz, too, the handsomest man in the whole town, was appointed detective and Baecker's Wilhelm his assist-

ant. "A pretty pair of coffee smellers," the ladies sarcastically called them.

Time wore on and summer waned, then the trees on the mountainside hung out their flaunting banners of red and gold; the nightingale sought the orange groves of sunny Italy; and the old castle stood out brown and bare against the gray November sky. The wind moaned through the leafless trees, and the dwellers in the valley knew that winter was at hand; then the Snow Queen shook her powdery curls and clothed the dingy world in a festal robe of white. The castle appeared like a fairy palace in the slanting rays of the winter sun.

One cold February morning, Frau Knapp stood and looked from her window at the snow-clad landscape. Suddenly she turned to a young girl of perhaps eighteen, who sat knitting, and said, "What a fine day this would be for a *Kaffee Klatsch*,"\* Lisa; the air is so clear and biting. What a shame it is that we may not drink it any more!"

"Yes, it is too bad!" answered Lisa, who was Frau Knapp's sister; "the idea of the King saying that he throve on beer-soup, so of course it must be good enough for us; and to think that my Fritz is the official 'coffee-smeller'! Oh, it makes me sick!"

"Well, never mind, Lisa, perhaps it will be over soon; at any rate, we must make the best of it. What makes me angry is to think of that big bag of coffee, which brother Karl brought from Brazil. There it lies. I don't like to throw it away, and am almost afraid to use it."

"I tell you what, Margaret," cried Lisa, springing up in her excitement and letting her knitting fall to the floor. "Let us have a '*Klatsch*' this afternoon. I know Fritz is away and old Baecker strained his foot the other day, so we are sure of not being disturbed."

"No, no, Lisa!" expostulated Frau Knapp; "besides, the beans are not roasted," she continued; but she was wavering, and could almost smell the delightful aroma in her imagination, so great was her desire to sip a cup of the fragrant decoction.

Lisa looked at her sister pleadingly with her great blue eyes, and shook her blond curls so energetically in her impatience, that they peeped out from beneath the lace cap she wore. "Oh, sister, do! It is not as if we had bought the coffee. I am sure it will cause us no trouble."

"Well, all right! Go into the store-room and get it then. You compel me against my better judgment," answered her sister.

The contraband coffee was brought, and Gretel, the maid, taken into their confidence. She was delighted of course, for that meant a treat for her too. First she was sent to invite the guests. One was to be Lora Auerbach, the schoolmaster's daughter, and Lisa's particular chum; then Frau Gruen and Frau Schafer, and last, but by no means least, Fraulein Krauter, the spinster, who could tell the most delightful fortunes, in which there were always husbands and lovers galore for all comers, though she, poor soul, had angled in vain for twenty years. She had never made an impression but once, and that was on a poor curate; but she had parlied and found out too late that "he who hesitates is lost!" for meanwhile Christina, the butcher's ruddy daughter, had cast her eyes upon him, and Fraulein Krauter's hopes were blighted.

But, while Gretel is gone, let us look about the room. It is a cheery place, with a homelike air. A great porcelain stove stands on one side and the fire within is crackling and roaring, sending out a cheerful glow. Great highbacked chairs stand about and look very inviting. The table in the centre is covered with a spotless white cloth, the fruit of Frau Knapp's own loom. Over the doors are shelves, beautifully carved, laden with china and relics. The windows, with their diamond-shaped panes, are draped in lace, the work of Lisa's skilful fingers, for the girls of those days were marvels of patience and ingenuity. Altogether it is an ideal living room. Even the two kittens asleep on the cushion seem to think so; they purr so contentedly.

Then the door opens. Oh! it is Gretel, saying that the ladies would be on hand at three.

"Very well, Gretel; now take the beans and roast them. I will bake the cake, and Lisa, you watch so that no one surprises us!" were Frau Knapp's orders.

They hastened to the kitchen, and by one o'clock everything was in readiness. The coffee smelled "too good for anything," Lisa said, and ever and anon she stuck her dainty little nose into the box, to get a whiff of that which she had been deprived of so long.

At last the great clock in the hall struck three, and Frau-

\* A German substitute for an "Afternoon Tea."



lein Krauter came tripping up the walk, resplendent in a new head-gear, which was fearfully and wonderfully made. Lora came next and at once besieged Fraulein Krauter to lay the cards, for Henry and she had quarreled last night, and he had gone home angry, saying that he would come no more; so she wanted to know if he meant it or not.

Then Frau Gruen and Frau Appel put in their appearance, and everything was merry as a marriage bell.

The conversation turned on coffee, and Frau Appel, whose husband was rather a politician, said, "The breweries are the cause of this trouble. We don't drink enough beer to suit them."

"That's my opinion too, though the doctor says he considers beer much healthier," ventured Frau Gruen.

"Yes, and the duty they have put on coffee is shameful; but my papa says it won't make any difference, the people will get it if they want it," said Lora, whose father was the schoolmaster and his opinions were irrefutable, so she thought at least.

But the fragrant aroma of the coffee has by this time permeated the room, and Frau Knapp calls to Gretel to bring it in. Gretel brought in one pot full and the ladies look on longingly, as Frau Knapp grasps it, preparatory to pouring it out.

But hark! The great brass knocker on the door sounds. Who can it be? Gretel cautiously opens on the tiniest crack. Before she is aware of it, the two officers, Fritz and old Baecker, push past her, and go into the room where the coffee drinkers are seated.

Frau Knapp had hurriedly held the coffee pot under the table, and as the foot-steps approached, put it beneath her capacious skirt, while old Baecker picked up a second empty pot which stood on the table and smelled it first. Then he peered into it, but no sign of coffee did he find. The cups were examined also, and poor Frau Knapp's heart almost ceased to beat, as she saw her best china in his clumsy fingers.

Of course there was nothing there to incriminate them, either.

"Ladies," he said grimly, "where is the coffee?"

Lisa laughingly said, "Why, Herr Baecker, you are the detective, not we."

At this Fritz smiled broadly and said:

"Lisa, do you know that the eye, or in this case the nose of the law never sleeps? I passed here at noon to-day and smelled the coffee roasting, and then I saw Gretel running about the town this morning too, so I determined to be an uninvited guest. Now tell us, where is the coffee?"

"Hunt it!" said Frau Knapp, who was gaining courage too, since she had seen Fritz smile so good-naturedly.

They did hunt everywhere but in the right place, and at last gave up in disgust.

"Well, it is evident we won't get anything for our pains here," growled Baecker.

"What would you like?" mischievously asked Lisa.

"What would I like?" he repeated; "why a cup of coffee, above all things."

"Do you mean it?" asked Frau Knapp.

"On my honor, I do!" he said.

"You shall have it! Gretel, Gretel, come in! Don't be afraid," called her mistress, who could not leave her seat for reasons known only to the ladies. Lisa went and sought the maid and found her in the linen-chest, where she had hidden in her fear.

"Come, my girl, don't be afraid," said Baecker, re-assuringly.

"Hurry, Gretel, we are thirsty," echoed Fritz.

She took the empty pot and soon returned with the steaming coffee.

The two minions of the law, who had forgotten to uphold its majesty when six pair of beseeching eyes were turned on them, were soon imbibing deeply, and the cake also suffered severely. But the other coffee pot did not leave its hiding-place until the unbidden guests had departed.

Thus it seemed an impossibility to eradicate the love for this drink, and a case is on record of the city of Paderborn where a coffee inn was erected in the public square. A regiment of soldiers was sent to demolish it and punish the people, but the affair ended by the soldiers and citizens drinking coffee from the same pot.

So, after many abortive attempts to abolish indulgence in the practice, the government at last, in the early part of the nineteenth century, concluded that, "What cannot be cured, must be endured." And the "coffee smellers" became a thing of the past.

#### A CHANGE OF SENSE.

Webster's blue-backed spelling-book continues to be a favorite in many rural schools in the South. It contains, besides a multitude of words seldom met with outside of its covers, much instructive if not strictly entertaining reading. Two of its sentences are as follows:

"Four gills make a pint."

"A duck is a plump fowl."

On examination day when the log school-house was full of admiring spectators, a little fellow with a high, drawling voice read these two statements in this wise:

"Four gals make a pint."

"A duck is a plum fool."

#### HOUSEHOLD HINTS.

WASH-BOILERS when a little rusty may be cleansed with sweet milk.

WITH a nice, clear fire, five minutes is sufficient for broiling a beef-steak one inch thick. It should be turned several times during the process.

OIL STAINS may be removed from wall paper by applying for four hours pipe clay, powdered and mixed with water to the thickness of cream.

A PINT OF RUM containing a tablespoonful of flour of sulphur, when rubbed on once a day, will remove moth patches from the skin. Pimples may be removed by bathing, taking care that the mixture does not get in the eyes, with one teaspoonful of carbolic acid and one pint of rosewater.

A GOOD way of utilizing cold cooked vegetables is to make a salad of them. Slices of potato and carrot, a few pieces of cauliflower, and a handful of beans or peas, covered with mayonnaise sauce and garnished with sprigs of watercress, give a salad of which no housewife need be ashamed.

PANS in which fish or onions have been cooked should be washed and scalded, then they should be filled with water, in which should be put a teaspoonful of soda for every two quarts of water. Place them on top of the stove for half an hour or more. This will insure the removal of the flavor of the fish or onions.

A GOOD idea for hanging up dress waists, where one has plenty of closet room and more closet than drawer accommodation, is to take the cheap wire or wooden frame that can be bought for a few cents and cover it with inexpensive ribbon. The ribbon must be just wide enough to cover when around the frame. Line the ribbon with a layer of cotton batting not quite as wide and sprinkle with your favorite sachet powder. Then sew the ribbon over the frame, letting the seam come in the least conspicuous place. The ribbon will retain the odor for a long time and impart a delicate perfume to the waists hung upon them, while the frames hold the waists in much better shape than if they were hung upon two hooks. A careful woman who always hangs her waists upon frames declares that it is the only true method of keeping them in perfect condition.

BREAK EGGS for poaching in muffin rings placed in the bottom of a saucepan of cold water, and let the water slowly heat to the boiling point, then take them out before it actually boils, unless you like them hard.

IF YOU should happen to shake the salt-box too hard or put more teaspoonfuls than proper into anything, it may be counteracted by adding a teaspoonful of vinegar and a teaspoonful of sugar to the mixture.

A LITTLE cold tea added to a sliced apple pie now near at hand, will, it is said, add also to its general relish and delectability. The tea should be poured lightly over the apples just before the upper crust is put on.

VERY GOOD ginger cakes are made as follows: One cup of lard, one cup of molasses, one teaspoonful of baking powder, two teaspoonfuls of ginger, a pinch of allspice and a quart of flour. Roll out thin and bake in a quick oven.

EVERY GOOD housekeeper browns and rolls or grates her stale bread, thus having it in readiness for frying meats, fish, or croquettes. If, after being rolled, it is put through the flour sieve the additional fineness will amply repay the trouble.

AN EXCELLENT cream salad dressing that costs less than mayonnaise, and is also liked better by those who do not like the taste of oil, is made from a teaspoonful of vinegar, one-half teaspoonful of mustard, one teaspoonful of oil, three eggs well beaten, one cupful of milk and a level teaspoonful of salt.

CORNED BEEF ought to be covered with boiling water, allowed to come to boil, then drawn back to the back of the stove where the water will only bubble, and let simmer thus for five or six hours, closely covered. If it is to be eaten cold, let it lie in the liquor for an hour, then place in a dish, turn a plate over it with a weight on top, and let stand till cold.

"IN COOKING green vegetables, such as peas, beans, and asparagus," said an experienced housekeeper, "it will be found that by soaking them for an hour or two in cold water, they will regain much of that fresh, delicious flavor, which is the principal charm of country vegetables. Also that a spoonful of salt in the boiling water in which they are cooked, will preserve their green color."

## Church Calendar.



May 26—Whitsunday. (Red.)
" 27—Whitsun Monday. (Red.)
" 28—Whitsun Tuesday. (Red.)
" 29—Wednesday. Ember Day. (Red.) Fast.
" 31—Friday. Ember Day. (Red.) Fast.
June 1—Saturday. Ember Day. Fast. (Red.) (White at Evensong.)
" 2—Trinity Sunday. (White.)
" 3—Monday. (Green.)
" 7—Friday. Fast.
" 9—First Sunday after Trinity. (Green.)
" 10—Monday. (Red at Evensong.)
" 11—Tuesday. St. Barnabas, Apostle. (Red.)
" 14—Friday. Fast.
" 16—Second Sunday after Trinity. (Green.)
" 21—Friday. Fast.
" 23—Third Sunday after Trinity. (Green.) (White at Evensong.)
" 24—Monday. Nativity St. John Baptist. (White.)
" 28—Friday. (Red at Evensong.) Fast.
" 29—Saturday. St. Peter, Apostle. (Red.) (Green at Evensong.)
" 30—Fourth Sunday after Trinity. (Green.)

### CALENDAR OF COMING EVENTS.

May 28—Dioc. Conv., Chicago.
" 29—Dioc. Conv., Maryland; Convocation, New Mexico.
June 4—Dioc. Conv., Easton, Fond du Lac.
" 5—Dioc. Conv., Colorado, Delaware, Min- nesota, West Virginia, Western Mich- igan.
" 11—Dioc. Conv., Central New York, Con- necticut, Rhode Island.
" 15—Convocation, North Dakota.
" 16—Convocation, Montana.
" 18—Convocation, Spokane.
" 19—Dioc. Conv., Vermont.

## Personal Mention.

THE address of the Rev. M. M. BENTON, Arch-  
deacon of Kentucky, is Christ Church Cathedral,  
525 2nd street, Louisville, Ky.

THE Rev. JAMES BRISCOE, assistant at St.  
Luke's Church, Baltimore, has been appointed  
minister-in-charge of the chapel of St. John the  
Baptist in the same city.

THE Rev. A. H. BROWN has resigned the  
charge of St. John's Church, Delhi, N. Y.

THE Rev. CHAS. A. CARY has resigned the  
rectorate of Calvary Memorial Church, Saginaw,  
Mich. His address will be 192 Theodore street,  
Detroit, Mich.

THE address of the Rev. D. D. CHAPIN, from  
June 1st to Sept. 1st will be 250 Woodbridge  
St. E., Detroit, Mich.

BISHOP CLARK'S address, until further notice,  
will be Newport, R. I.

THE address of the Rev. THOS. J. OLIVER  
CURRAN, from June 10th till July 10th will be  
562 East 50th street, Chicago, Illinois.

THE address of the Rev. GEO. W. ECCLES is,  
care St. Paul's Cathedral, 7th and Plum streets,  
Cincinnati, Ohio.

THE Rev. T. H. GILBERT, Ph.D., late of West  
Berkeley, Calif., is now in residence at Darlington,  
Wis., as rector of Kemper Church.

THE Rev. THOS. E. GREEN, D.D., rector of  
Grace Church, Cedar Rapids, Iowa, will preach  
the baccalaureate sermon at Ogontz, June 2nd,  
and will deliver the graduating address at the  
University of South Dakota, June 12th.

THE Rev. W. J. HAWTHORNE has accepted the  
rectorship of Grace Church, Gallon, Ohio.

THE Rev. W. F. PARSONS, rector of St. Luke's  
Church, Troy, is priest-in-charge of St. Andrew's  
Church, Watervliet, N. Y., the Rev. J. O. Drumm  
having removed to New York City.

THE Rev. P. L. SHEPARD has resigned the  
rectorship of the Church of the Holy Advent,  
Clinton, Conn. His address after May 30 will be  
Calumet, Mich.

THE Rev. ROBERT K. SMITH is in temporary  
charge of Trinity Church, Granville, N. Y.

THE Rev. H. A. STOWELL of Waverly, Ill., will  
sail for England May 25th, on the *Undribe*, and

will remain abroad until about the first of  
October.

THE Rev. S. W. STROWGER, who has been  
spending the winter in St. Petersburg, Fla.,  
should now be addressed at Webster, Monroe  
Co., N. Y.

THE Rev. FREDERICK THOMPSON has resigned  
the charge of the missions at Canajoharie and  
Fonda, N. Y., Diocese of Albany.

THE address of the Rev. S. DELANCEY TOWN-  
SEND, Ph.D., rector of All Angels' Church, New  
York, will be, care of Brown, Shipley & Co., 123  
Pall Mall, London S. W., until October next.

### DIED.

CRANSTON.—In Providence, R. I., May 14th,  
at the residence of his sister, Mrs. Wallace L.  
Barden, 165 Prospect St., FRANK HERBERT,  
youngest son of the late Joseph E. and Sally B.  
CRANSTON, in the 45th year of his age.

JAEKLE.—Suddenly, at her home in New York  
City, on Sunday night, May 5th, 1901, Mrs.  
MADELINE JAEKLE, widow of Simon C. Jaekle,  
aged 71 years. Funeral services were held on  
May 9th.

"Her children rise up and call her blessed."  
Proverbs xxxi. 28.

### OFFICIAL.

#### NASHOTAH HOUSE

The Annual Commencement Exercises of  
Nashotah House will take place in the Seminary  
Chapel, on Thursday, May 30th, at 10:30 a. m.  
The Commencement Address will be made by  
the Rev. Canon T. S. Richey of St. Stephen's  
Church, Milwaukee. Six students will graduate.  
The Bishop of Milwaukee will preside. Luncheon  
will be served at 1 o'clock in the Refectory.  
The annual meeting of the Convocation of the  
Alumni will be held at 2 p. m. The friends of  
Nashotah, and all the alumni and former stu-  
dents of the House, are cordially invited. Train  
leaves Milwaukee at 7:45 a. m., reaching Nasho-  
tah station at 8:40. Conveyances will be ready  
at the station for all visitors.

#### ST. MARY'S HALL.

The annual meeting of the Society of the  
Graduates of St. Mary's Hall, Burlington, N. J.,  
will be held on Founders' Day, Monday, May  
27th, 1901, at 9:45 a. m., at St. Mary's Hall.  
Chapel services at 12 o'clock.

MRS. WM. D. HEWITT,  
Burlington, N. J. Cor. Sec'y.

#### KEMPER HALL, KENOSHA, WIS.

The annual Retreat at Kemper Hall for Asso-  
ciates and other ladies, will begin with vespers  
on Tuesday evening, June the eighteenth, closing  
with celebration of the Holy Eucharist on Satur-  
day, June the twenty-second, the Rev. W. H.  
Van Allen of Elmira, N. Y., Conductor.

Ladies wishing to attend will please notify  
the Sister Superior.

### WANTED.

#### POSITIONS OFFERED.

CHURCHWOMAN to teach vocal music, the-  
ory, harmony, and if possible, organ and  
piano forte. Address, with references, ALL  
SAINTS' SCHOOL, Sioux Falls, S. D.

WANTED.—A married couple without young  
children, attached to the Episcopal Church,  
to take charge of a Mission Indian Boarding  
School. Address, with testimonials, BISHOP  
HARR, Sioux Falls, S. Dakota.

#### POSITIONS WANTED.

ORGANIST AND CHOIRMASTER, English  
Cathedral trained, requires good Church.  
Recitalist, excellent boy trainer, hard worker,  
and good organizer. Opportunity for pupils  
Splendid testimonials and references. Address,  
BARNBY, LIVING CHURCH Office, Milwaukee.

PARISH.—By experienced priest, parish with  
opening for school. Also temporary charge,  
June, July, August. Address B., care THE LIV-  
ING CHURCH, Milwaukee.

COMPANION.—Position wanted in the East by  
retired, educated, Catholic Churchwoman,  
as housekeeper, matron, companion, or other  
position of trust; competent housekeeper, accus-  
tomed to care of elderly or invalid; fond of chil-  
dren. Large experience in parish work. Address  
CHURCHWOMAN, Duxbury, Mass.

### PAN AMERICAN EXPOSITION.

[A select list of parties desirous of receiving  
guests at Buffalo during the Exposition. No  
names received for this list without reference  
to one of the clergy or to some other person of  
prominence.]

LODGING \$1.00, breakfast .50. Fifteen min-  
utes' ride to Exposition. Mrs. G. F. KIM-  
BALL, 121 Park St., Buffalo. Refer to Rev. H.  
Ransom.

ROOM with breakfast, \$1.50 per day (two in  
room), \$2.00 singly. Refer to Editor LIV-  
ING CHURCH and to Rev. G. G. Ballard. Mrs. C.  
F. HARTWELL, 500 Ashland Ave.

ROOM with breakfast \$1.25 per day per per-  
son. Refer to Rev. H. E. S. Somerville.  
Address Mrs. WM. P. KAMPS, 88 Riley street,  
Buffalo.

WITHIN five minutes' ride of Pan-American  
grounds—Room with breakfast \$1.35.  
Reference, Rev. T. B. Berry. Address C. R.  
RISELAY, 142 Summit Ave., Buffalo, N. Y.

RECTORY of the Church of the Good Shep-  
herd, 96 Jewett Ave., open for guests dur-  
ing July and August. Board \$2.00 a day. Ad-  
dress Miss KATHERINE E. HAYES (before July  
1), Phelps, N. Y.

THE UNDERSIGNED, who has no pecuniary  
interest whatever in the movement, wishes  
to draw the attention of readers of THE LIVING  
CHURCH who will visit Buffalo this summer to  
Mrs. Dr. CAMERON'S bureau of information re-  
garding rooms and board. Her address is 305  
West Utica street. Mrs. Cameron has collected  
about 600 names of people, not professional  
boarding-house keepers, who will be glad to make  
a "little something" out of their rooms during  
Pan-American. Her list consists wholly of fam-  
ilies situated in the very best parts of the city  
and only the nicest kind of people are desired as  
roomers. Many are Church homes and can be  
endorsed by the undersigned who simply wishes  
to recommend Mrs. Cameron's scheme.

HARRY RANSOM,  
Rector of St. Andrew's Church,  
Buffalo, N. Y.

### FOR SALE.

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

STOLES.—Red, Green, Violet, White. In good  
condition. Apply to Rev. E. P. GREEN, Anson-  
ville, N. C.

## THE CHURCH ENDOWMENT SOCIETY.

This Society is prepared to labor in every  
Diocese and Mission, at no expense to either,  
for any Endowment desired.

Every one interested in the endowment of  
the Episcopate, cathedrals and parish  
churches, hospitals, brotherhoods, sister-  
hoods, domestic and foreign missionary en-  
terprises and eleemosynary or educational  
institutions, should address

REV. E. W. HUNTER,  
Secretary General,  
Rector, St. Anna's,  
New Orleans,

OR

L. S. RICH,  
Business Manager,  
Church Missions House,  
Fourth Ave. & 22d Street,  
New York

### APPEALS.

#### THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

Includes all the members of this Church, and  
is its agency for the conduct of general missions.  
This Society maintains work in forty-three Dio-  
ceses and seventeen Missionary Jurisdictions in  
this country (including Colored and Indian Mis-  
sions); in Africa, China, Japan, Haiti, Mexico,  
Porto Rico, and the Philippines. The Society

pays the salaries and expenses of twenty-three Missionary Bishops and the Bishop of Haiti, and provides entire or partial support for sixteen hundred and thirty other missionaries, besides maintaining many schools, orphanages, and hospitals.

Six hundred and thirty thousand dollars are required for this work to the end of the fiscal year, Sept. 1st, 1901. Additional workers, both men and women, are constantly needed. All possible information will be furnished on application.

Monthly Magazine, *The Spirit of Missions*, \$1.00 a year.

Remittances to GEORGE C. THOMAS, Treasurer. All other official communications should be addressed to THE BOARD OF MANAGERS, Church

#### BOOKS RECEIVED.

##### LONGMANS, GREEN & CO.

*The Incarnation.* By the Rev. H. V. S. Eck, M.A., St. Andrew's, Bethnal Green, sometime Vice Principal of Ely Theological College. The Oxford Library of Practical Theology.  
*Pastorals of Dorset.* By M. E. Francis (Mrs. Blundell). With Illustrations by Claud C. Du Pré Cooper. Price, \$1.50.

##### THE ABBEY PRESS.

*Did She Fail?* The Story of a Singer. By Anna Fielding.

##### CASSELL & CO. (Through Des Forges & Co.)

*The Wisdom of Esau.* By R. L. Outhwaite and C. H. Chomley. Price, \$1.25.

##### GINN & CO.

*Wigwam Stories.* Told by North American Indians. Compiled by Mary Catherine Judd. With Illustrations by Angel de Cora.

*Bird Portraits.* By Ernest Seton-Thompson. With Descriptive Text by Ralph Hoffmann.

##### LOTHROP PUBLISHING CO.

*The Potter and the Clay.* A Romance of Today. By Maud Howard Peterson. Illustrated by Charlotte Harding. Price, \$1.50.

##### McCLURE, PHILLIPS & CO. (Through The Young Churchman Co.)

*The Book of Genesis in the Light of Modern Knowledge.* By Rev. Elwood Worcester, D.D. Price, \$3.00 net.

##### HENRY ALTEMUS CO.

*Montanye, or the Slavers of Old New York.* A Historical Romance. By William O. Stoddard, Author of *Ulric the Jarl*, etc. Price, \$1.00.

*The Woman Who Trusted.* A Story of Literary Life in New York. By Will N. Harben, Author of *Northern Georgia Sketches*, etc. Price, \$1.00.

##### E. P. DUTTON & CO.

*Among the Pond People.* By Clara Dillingham Pierson, Author of *Among the Meadow People*, etc. Illustrated by F. C. Gordon. Price, \$1.25.

*The Reformation.* A Religious and Historical Sketch. By Rev. J. A. Babington, M.A., Assistant Master at Tonbridge School; Formerly Scholar of New College, Oxford. Price, \$4.00.

##### THE MACMILLAN COMPANY.

*The First Interpreters of Jesus.* By George Holley Gilbert, Ph.D., D.D., Professor of New Testament Literature and Interpretation in Chicago Theological Seminary, Author of *The Student's Life of Jesus*, etc. Price, \$1.25.

#### PAMPHLETS.

*Infant Baptism and Baptismal Regeneration.* The Doctrine of the Church of England. By the Rev. J. Foster Lepine, Vicar of Lamorbey, Kent. Price, 2d. each, or 12s. per 100. London: Elliot Stock.

*Academy of the Protestant Episcopal Church.* Register for 1900-1901. Philadelphia, Pa.

*The Ninefold Kyrie.* Three Settings by Horace Hills, Jr., Organist Mount Calvary Church, Baltimore, Md. Price, 15 cents. Philadelphia: W. H. Keyser & Co.

## The Church at Work

#### CHURCH MISSIONS PUBLISHING COMPANY.

THE ANNUAL MEETING of the Church Missions Publishing Company, auxiliary to the Board of Missions, was held in Hartford, Conn., on the 11th day of May. The reports showed gifts of \$190 during the past year, \$486 received from sale of publications, and a balance from the former year of \$178; nearly all of which was expended in the publication account. The new issues were 26 leaflets for mission study classes, three of the "Round Robin" series (besides two reprints), and three of the "Soldier and Servant" series. The number of the latter for June last was Dr. Edward Abbott's book of unusual interest on *Japan and the Nippon Sei Kokwai*, being a full sketch of the work of the American Church in that country. Officers for the coming year were elected as follows, the Presiding Bishop being President *ex-officio*: Vice President, Rev. Dr. Samuel Hart; Recording Secretary, Henry B. Olmstead of Middletown; Corresponding Secretary, Miss Mary E. Beach of Hartford; Treasurer, William C. Sturgis of New Haven. Professor S. R. Colladay and the Corresponding Secretary were appointed a committee to prepare the triennial report.

Since its organization, the company has published 71 books and booklets, and 47 lesson leaflets; several of the latter have already had a circulation of 8,000 or more. The increased interest in regular study of Missions in the past few years has created a demand for publications of the kind, which this organization is endeavoring to supply. They are already so numerous as to provide several courses for systematic study and a large amount of illustrative material.

The address of the Company is 211 State street, Hartford, Conn.

#### ALABAMA.

ROBT. W. BARNWELL, D.D., Bishop.  
Day Nurseries at Selma.

THE DAY NURSERIES at Selma, which were recently founded as the result of the work of Mrs. Barnwell, wife of the Bishop of the Diocese, are both in operation, the one for

white and the other for colored children: The work is in charge of the Mother Mary Margaret and Sister Virginia of the Order of St. Michael and All Angels. The home for white children is called All Angels' Day Nursery, and on its opening day, on a Monday in May, four children were left during the day while the mother went to her work at the factory, returning for them in the evening. The four were baptized by the rector of St. Paul's on Ascension Day. The work for colored children is known as St. Michael's Day Nursery, and already has several inmates, being in charge of a competent woman under the direction of the mother at All Angels'. The sisters in charge are glad to have their work inspected.

#### ALBANY.

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

#### Guild House for the Cathedral—Church Repaired at Hobart—Woman's Auxiliary.

A MEMBER of the Cathedral is about to add to his generous gifts by the erection of a guild house for All Saints' Cathedral. The site selected for the building is on Lafayette street, just east of the Cathedral, and is now occupied by two frame structures. The guild house to be erected is to cost \$20,000.

Plans have not been prepared as yet, but will be in a short time. The structure will be of the most modern order, and will be constructed on lines in keeping with the Cathedral edifice.

SINCE THE FIRE which occurred in St. Peter's Church, Hobart (Rev. B. T. Trego, rector), on Feb. 12, when the hearts of both parishioners and townsmen were filled with sorrow for the dear old church, the interior of this historic edifice has been thoroughly repaired and greatly improved. The walls and ceiling have been newly papered in terra cotta and green, the gallery and pillars painted, the wood-work throughout freshly varnished, a new floor laid over the entire nave, the aisles, and vestibule, the pews enlarged, re-grained and re-cushioned, and the chancel, aisles, and sacristy newly carpeted. It is further intended by the building committee, during the summer to paint the exterior of

the church and re-shingle the roof. The children of the Sunday school will defray the expense of new stone-work which is to be laid before the main entrance.

THE WOMAN'S AUXILIARY of the Diocese was in session on the 8th inst. at St. George's Church, Schenectady. The reports show that \$300 had been pledged to each of the four special fields of work—in Mexico, in the Indian Missions in Duluth, in hospital work in China, and in the colored schools in Tennessee. The Bishop delivered an address on the work in Mexico, in which he discussed the present state and possibilities of the work, as they struck him in his recent trip through that country. Miss Emery also gave a pleasant talk on the several fields of work. Officers were appointed as follows: President, Mrs. G. D. Miller, Albany; Vice Presidents, Mrs. J. K. Paige, Schenectady; Miss William Bayard Rensselaer, Albany; Miss Pauline Harris, Albany; and Mrs. C. W. Palmer, Troy; Recording Secretary, Mrs. L. H. Baker, Troy; Corresponding Secretary, Mrs. F. W. Rockwell, Albany; Assistant Secretary, Miss Eleanor F. Garfield, Albany; Junior Auxiliary Secretary, Mrs. C. W. Stedman, Albany; Treasurer, Mrs. C. H. Sabin, Albany.

#### ARKANSAS.

WM. MONTGOMERY BROWN, D.D., Bishop.

#### Episcopal Residence—Church Consecrated at Little Rock

THE COMMITTEE appointed at the Council to select and purchase a Bishop's House has closed negotiations for a beautiful twelve roomed modern two story brick residence in the residence centre of Little Rock, the property being known as the C. H. Whittemore residence, at the corner of Thirteenth and Scott. The realty, while very desirable, was secured at a bargain.

THE CONSECRATION of Christ Church, Little Rock, occurred on Sunday, May 12th, the Bishop of the Diocese officiating, assisted by the rector, the Rev. G. G. Smeade, and by a large number of diocesan clergy and members of the Diocesan Council, which had been in session during the week preceding. The sentence of consecration was read by the

rector, who also read the deed of dedication. The Bishop of Tennessee preached the sermon.

Bishop Gailor took his text from Ephesians i. 17: "That the God of our Lord Jesus Christ, the Father of Glory, may give unto you the spirit of wisdom and revelation in the knowledge of Him." He said that the consecration of Christ Church was in its real sense a memorial service, because the church is a memorial to the love Christ bears. It is a witness to the Christian faith; it emphasizes the lessons of the Easter season, and here Christ's followers stand, as it were, in the presence of their Saviour and hear His words as He spake them to His disciples, "Ye shall be witnesses unto Me." This led to a discussion of the nature and the manner of Christ's presence and Christ's interpretation as applying first of all to the permanence of human life, and upon that Christianity asserts the immortality of man, which is something more than the immortality of the soul which troubled Buddha and Plato. He argued that the great climax in Greek thought was the assertion that man is the measure of all things. St. Paul taught that Christ is the measure of all things. The philosophy of the Greeks that Man is the measure of all things, threw them into skepticism. St. Paul was right. Christ, as the perfect man, became the measure of the world. All that is best in the world is simply the image of Christ.

"Science," said the Bishop, "has shown that Christianity is not a series of doctrines, but an institution." Christ wrote no word, but organized His followers into a kingdom and family, the history of which is the witness to His life and resurrection. Thus, in the consecration of Christ Church to-day every part of the service is charged with tender, sacred, and historic memories which carry us back to the old land of our fathers and the ancient Church, which speak of the historic and visible institution which has made its way down through the changing dynasties and crumbling kingdoms and the political revolutions of the past nineteen hundred years."

He concluded with a general view of the influence and scope of Christ's life and the personal relations of time which are beyond all change.

Christ Church is one of the largest and most important of the church edifices in the South, and the large congregation completely filled the building on the occasion.

#### CALIFORNIA.

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

#### New Church for Bakersfield—Corner Stone at Cote Madera.

ST. PAUL'S CHURCH, Bakersfield, is about to commence the erection of a \$10,000 stone building, which will probably be ready for occupancy by Thanksgiving Day. The old church building will then be moved and donated to St. Barnabas' mission, Kern City—a mission maintained by St. Paul's.

ON FRIDAY, May 17, the Bishop expects to lay the corner-stone of Holy Innocents' Chapel, Cote Madera, in Marin Co., to the north of San Francisco. A very pretty window is to be placed in this chapel by Archdeacon John A. Emery in memory of his children in Paradise.

#### CENTRAL NEW YORK.

F. D. HUNTINGTON, D.D., LL.D., L.H.D., Bishop.  
Convocation at Syracuse—Ascension Day at Elmira—New Pulpit.

THE CONVOCATION of the Fourth Missionary District was in session at Syracuse beginning on the evening of May 7th and continuing the next day. Among the addresses was one by Mr. J. Wm. S. on Church Work from a Layman's Point of View, and the second by the Rev. W. W. Way on Missionary Work at Home. The second day be-

gan with a business session, after the celebration of the Holy Communion, and there was later an address by the Rev. B. T. Stafford, on The Obligation of the Church to all Christians. On the same day the Woman's Auxiliary was in session, when the gratifying announcement was made that nearly \$600 had been raised during the year. Officers were elected as follows: President, Mrs. Hinman; Vice Presidents, Mrs. E. H. Butler of Oswego; Mrs. W. W. Watkins of Cazenovia; Mrs. Mary Hubbard of Cortland; Recording Secretary, Mrs. Elizabeth Albro; Corresponding Secretary, Mrs. Herbert G. Coddington; Treasurer, Mrs. A. C. Coons.

ON ASCENSION DAY, in accordance with a local custom for many years past, the Knights Templar of Elmira were present at a special service at Grace Church, where the office of evensong was rendered with especial solemnity and with the use of incense and processional lights. The sermon was preached by the rector, the Rev. Wm. H. VanAllen.

A NEW PULPIT, which was lately presented to St. Mark's Church, Syracuse, was first used by the Bishop of the Diocese during his recent visitation, and then formally set apart for religious uses by a special office. The pulpit is very beautiful, though simple in design, and is a handsome addition to the furniture of the church.

#### CENTRAL PENNSYLVANIA.

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

IT HAS BEEN arranged to rebuild the rectory of St. Paul's parish, Lock Haven, at an estimated cost of \$2,000, the greater part of which sum is already in hand.

THE REV. ROBERT BELL of Sayre has been obliged to go to the Episcopal Hospital in Philadelphia, to be treated for rheumatism. It is feared that he will be obliged to remain for a couple of months.

#### CHICAGO.

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

CHAS. P. ANDERSON, D.D., Bp. Coadj.

#### St. Luke's Hospital—Bequests for Two Parishes—Ascension Day—Dundee—Western Seminary.

THE LAST MEETING before Convention of the officers and delegates of St. Luke's Hospital linen committee was held in the Club rooms on May 15th, Mr. Leslie Carter, President of St. Luke's, in the chair. The total amount of articles given during the year (from May to May) was 5,769; total received in cash to date, \$597.03; total number of associates reported, 256. The reports show an amazing increase in numbers, donations, and zeal. Mr. Carter, in addressing the workers, spoke of the untold good the coöperation of the women did, the interest it disseminated all through the Diocese, and the enormous saving to the Hospital through the articles and gifts collected by the linen committee and its auxiliaries. He instanced the growth of interest in one parish (St. Peter's) which in the past year had increased its donations, proportionately, more than any other church, this year's donations being nearly three times more than for the corresponding period a year ago. St. Thomas' (colored) Church, too, had done its share of work nobly. He spoke of the difference in the condition of the Hospital now and 24 years ago; of the \$3,600 just put into improvements; and of the smoking room donated by Mr. Wm. G. Hibbard, concluding with "a little begging" on his own behalf, for silver, china, or old table linen, the latter to be converted into tray cloths. It was resolved that a vote of thanks be given to the executive committee for their efficient efforts during the year past, and after a few stirring words from Mrs. Redlan, Secretary, the meeting adjourned.

BY THE WILL of the late Mrs. Scammon, admitted to probate last week, both St. Paul's

Church, Kenwood, and St. James' Church, Chicago, were beneficiaries. In the first instance, \$2,000 was left to apply on the fund for the new church building; in the second, \$1,000 for the church and parish.

ASCENSION DAY was observed in the parish of the Ascension, Chicago, not only as a great festival but also as the Feast of the Title. On the eve, Solemn Vespers were sung by the three sacred ministers, with a sermon by the rector. On Holy Thursday morning there were three early celebrations. The Solemn Eucharist was the most elaborate ever held in the parish from a musical standpoint. Gounod's *Messe Solennelle* was rendered by a large choir assisted by a full orchestra of twelve pieces. The rector, the Rev. E. A. Larrabee, was the celebrant, the Rev. J. E. Craig, the curate, was deacon, and Mr. Russell Wilbur of the Seminary, sub-deacon. Mr. W. S. Day, a member of the vestry, was master of ceremonies. The service was preceded by a Solemn Procession through the aisles of the church with two thurifers and four candle-bearers, the Rt. Rev. C. P. Anderson, D.D., accompanied by the Rev. C. E. Taylor as chaplain, appearing in the same. The congregation filled the edifice and numbered several hundred, including a dozen or more of the city clergy. Bishop Anderson preached a most interesting and helpful sermon upon the importance of commemorating Ascension Day.

THE MEMBERS of the vestry of St. James' Church, Dundee, called lately at the residence of their late rector, the Rev. Dr. E. F. Cleveland, and presented him with an illuminated address as a mark of their esteem and appreciation of his long and valuable services to the parish. The gift was presented by Mr. G. F. Anderson and was accompanied with a few well-chosen words of eulogy. Dr. Cleveland was visibly affected by this token of the devotion of his former parishioners and thanked them very heartily for their thoughtful courtesy. The address is beautifully designed and executed, being printed in old English text and richly colored. The cover is of sealskin. The contents set forth the services rendered by Dr. Cleveland during his 33 years of ministration in the parish, as lay-reader, deacon-in-charge, and finally rector.

THURSDAY, May 23d, was Commencement Day at the Western Theological Seminary. It was expected that after evening prayer the annual sermon would be delivered by the Rev. Ernest M. Stires, rector of Grace Church, and the diplomas conferred by the Bishop of the Diocese. There are two graduates.

#### CONNECTICUT.

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

#### Fairfield Clerical Association.

THE FAIRFIELD Clerical Association met Monday, May 13, at Newtown. Holy Communion was celebrated in Trinity Church at 11 o'clock by the rector. The essay was by the Rev. O. O. Wright of Sandy Hook; subject, "The Scientific Method in Religion."

#### EASTON.

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

#### Northern Convocation.

THE NORTHERN CONVOCATION of the Diocese of Easton met in Christ Church, I. U. parish, Kent county, May 8th and 9th. Services, which included the celebration of the Holy Communion, were held in the morning of both days, the preachers being the Rev. Messrs. Coale and Venables. At the afternoon services, topics chosen by the speakers were presented; on the first day by the Rev. Messrs. Edson and Schoules, Diocesan Missions being the special theme. Dr. R. C. Mackall, a lay delegate from Trinity parish, Elkton, followed, on The Influence of Character. On the afternoon of the second day the Rev. Mr. Coale spoke of the term "Christ-

ian" in its relation to Baptism, while the rector, the Rev. C. T. Denroche, and the Dean, made reference to local and parish needs. At a business meeting of the Convocation the Rev. Giles B. Cooke was re-nominated to the Bishop for the office of Dean; the Rev. Samuel Edson was chosen Vice President, and the Rev. William Schouler, Secretary and Treasurer.

### FLORIDA.

EDWIN GARDNER WEED, D.D., Bishop.

#### The Jacksonville Fire.

IN THE GREAT conflagration at Jacksonville three of the four churches in the city were saved, being in the suburbs; but St. Luke's Church, the largest and most costly in the Diocese, with its rectory and parish house, was entirely destroyed. Dr. Shields, the rector, and his family, had barely time to escape with their lives. He lost everything; a valuable library of 1,000 volumes, the accumulation of years, his household furniture, silver, clothing, and in fact everything. Probably over one hundred of his parishioners lost their homes, and many of them their places of business. This of course cripples the parish greatly in the matter of rebuilding the church. St. Luke's Church has always extended a welcome to the thousands of strangers who visit Jacksonville, and it is to be hoped some of those who have worshipped within its walls will remember it in the day of its adversity and afford some help towards the rebuilding. Such a scene of desolation no one can realize except those perhaps who saw the great Chicago fire. The best portion of the town of 30,000 inhabitants is utterly destroyed—a space over a mile and a half in length and over a half-mile in width has not a single building left standing, and St. John's, with its ruined aisles and vacant windows, and roofless, stands in the centre, a beautiful ruin waiting to be rebuilt.

### FOND DU LAC.

CHAS. C. GRAFTON, D.D., Bishop.  
R. H. WELLER, Jr., Bp. Coadj.

#### New Church for Manitowoc.

A NEW CHURCH is to be erected shortly for the parish of St. James', Manitowoc, the plans having been drawn by the rector, the Rev. S. R. S. Gray, calling for the erection of a structure of cut stone with a large basement. The estimated cost is about \$18,000.

### IOWA.

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

#### Deanery at Ottumwa—Gifts at Algona.

AT A RECENT session of the Southeastern Deanery at Trinity Church, Ottumwa, the Rev. F. F. Beckerman of Muscatine preached at the opening evening service. Next morning after an early celebration and later matins, the Bishop spoke on the Deanery system, and each of the clergy present on the missionary work in his charge. A paper was read in the afternoon by the Rev. Chas. H. Bohn on The Catholic vs. the Rationalistic Interpretation of Holy Scripture.

THE REV. W. PARRY THOMAS of Algona has received from the Mission Guild of Trinity Church, Buffalo, for the missions under his charge, a burse of red brocaded silk worked in gold, a pall, fine linen cloth, and purificators, three altar cloths, all of exquisite design; also a personal gift from Mrs. Francis Lobdell, the widow of that hard-working, devoted priest, the late Rev. Francis Lobdell, D.D., LL.D., a cassock, surplices, stoles, etc. In a letter accompanying the gifts, Mrs. Lobdell states that the burse, altar cloths, etc., are the work of two devoted Churchwomen, Mrs. Wolverton and Mrs. Coil, who think nothing too good for God's altar in the poorest mission. It is pleasant to note that the donors in their letters write with gratitude for the blessed opportunity of the privilege of giving.

### KENTUCKY.

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

#### Sunday School Service.

THE CHURCH Sunday Schools of Louisville were gathered for their annual reunion at St. Paul's Church on Sunday, May 12th, the Bishop of the Diocese, with the Rev. Messrs. Craik and Waller, officiating. An address was delivered by Miss Mann, who is one of our lady missionaries in Japan, after which Bishop Dudley, in a felicitous address, pointed out three things he had learned from Miss Mann's address:

"The first thing was that the Japanese seem to know and do some things that we don't know or don't do, one of them being the habit of keeping quiet in Sunday School. The second is the habit of uniform politeness. The vocabulary of the American boy is principally confined to 'Hello' and 'All right.' The third was the thought that we have the advantage of knowing Christianity."

The chancel of the church was artistically decorated with the banners of the different classes.

### LONG ISLAND.

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

#### Archdeaconry at Amityville.

THE ARCHDEACONRY of Suffolk held its annual meeting in St. Mary's Church, Amityville, on Tuesday and Wednesday, May 7 and 8. On the evening of the first day, a public missionary meeting was held, at which interesting addresses were delivered by the Rev. Messrs. Gordon T. Lewis of Sag Harbor, John Manning of Central Islip, and Jacob Probst of Patchogue. On the second day the Holy Communion was celebrated by the Archdeacon, the Ven. Wm. Holden, assisted by the Rev. Herbert J. Glover, priest-in-charge. Morning prayer was said later, after which the business session opened, the Archdeacon presiding. Twelve of the clergy, and lay delegates from four parishes, were present. The election of officers resulted in the choice of the present incumbents, viz.: the Rev. Dan Marvin of Setauket, Secretary; and Mr. James W. Eaton of Babylon, Treasurer, and

ing will hereafter be held on the second Tuesday in September, instead of the second Tuesday in October. Greenport was chosen as the place for the next meeting. After adjournment, the delegates were hospitably entertained in the parish house.

### LOS ANGELES.

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

#### Vested Choir at The Epiphany.

AT EPIPHANY CHURCH, Los Angeles, a choir has been introduced, in which the boys and young men are vested, and the young women wear a uniform consisting of black gown, with long, graceful, bell-shaped sleeves, and inner sleeves of white lawn, with a white band about the neck, and a wide, white collar or small white cape over the shoulders, with a college cap for the head dress. The boys give evidence of most careful training, and sing with purity of voice production and an accuracy of tone and time which reflect great credit on the choir trainer, Mrs. Trew, the wife of the rector.

### MASSACHUSETTS.

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

#### Committee on Division of the Diocese—New Lectern at the Advent—Girls' Friendly Society—Death of Joseph P. Ellicott.

BISHOP LAWRENCE has appointed this committee to report at the adjourned Convention in June about the details of dividing the Diocese: The Rev. Drs. Donald, Frisby, Lawrence, Brooks, and Messrs. William H. Benton (Taunton), Charles F. Choate (Southborough), Edward L. Davis (Worcester), Robert Treat Paine (Boston), and Charles G. Saunders (Lawrence).

THE MISSIONARY MEETING held during Convention week in Emanuel Church, Boston, was largely attended, and was addressed by the Rev. Messrs. Sargent, Searing, Treat, Babcock, and Conran.

A LARGE lectern was dedicated at the Church of the Advent, Boston, on the eve of Ascension Day. It is the gift of Mrs. Charles T. Eyre, in memory of her mother, Mrs. T. C.



ST. MARY'S CHURCH, AMITYVILLE, L. I.

lay member of the Missionary Committee of the Diocese. The annual report of the Treasurer was highly encouraging, showing receipts from all sources, \$3,507.72, and expenditures of \$3,222.80, leaving a balance on hand of \$284.92. The increase in receipts is to be attributed to the adoption of Archdeacon Holden's plan for a contribution, in mite-barrels, of one cent per week for diocesan missions, from each holder of a barrel. The reports from the various mission stations showed that under the wise leadership of Archdeacon Holden, the Church is making gratifying progress in a difficult field. The by-laws were amended so that the fall meet-

Lothrop, one of the old communicants of the parish, and her sister. The lectern is of Ohio marble, which is much like Caen stone, though harder, and is 10 feet high. It has a square base on which stands a Gothic shaft, surmounted by a large square block, which is handsomely carved into five hooded niches. In the middle niche is the figure of Moses, representing the Old Testament, holding the stone tablets bearing the law, and in one hand the rod. In the niche, to the right and left are the figures and symbols of the four Evangelists. The arrangement of the drapery on the figures is graceful and artistic. On the top of the whole is the square book-rest,

the edge of which is exquisitely carved into a wreath of pomegranates, with leaves and blossoms.

THERE ARE over 75 clergymen in the Diocese who have independent means, and the annual ratio of increase in this respect convinces the observer that not a few of the younger clergy have inherited wealth, and are willing to consecrate it to the Church.

THE ANNUAL tea of the Girls' Friendly Society in Mechanics Building, where nearly 1,500 members congregated, was a never-to-be-forgotten sight. The girls met their associates, had a pleasant social time, and at 7 o'clock marched in a procession to Trinity Church, where evening prayer was said, and the sermon was preached by Bishop McVickar of Rhode Island. The sermon was an excellent plea for the opportunities of woman-kind and was based upon the words: "The Master is come and calleth for thee" (St. John xi. 28).

THE ORGAN in the Church of the Messiah, Boston, has been re-arranged, making better accommodations for the organist, so that he is now near, and faces the choir. The complete system of electric action is a great addition also.

MISS MARY E. LIBBEY was set apart as a deaconess by Bishop Lawrence in St. Stephen's Church, May 15. The Rev. Charles H. Brent preached the sermon and a celebration of the Holy Communion followed. Miss Libbey was formerly a resident of St. Anne's house on Florence St., and completed her studies in New York.

THE REV. EDWARD L. ATKINSON of the Church of the Ascension, Boston, will soon resign his charge of that work, and remove to New York City. Mr. Atkinson has accomplished a noteworthy work at the South End, and will be greatly missed in his locality.

ST. JOHN'S Charlestown, is in great need of a parish house. It is now proposed to raise the chapel one story, and make the ground floor a place for the accommodations of the different parochial societies. This would give the building itself a more sightly appearance.

THE DEATH of Mr. Joseph P. Ellicott removes a well-known layman of Boston, of whom one has recently said:

"He will be specially remembered as a loyal and faithful member of the Episcopal Church. He was confirmed at St. Paul's in 1846, and was for several years the Treasurer of the St. Paul's corporation. In 1854 he removed to Jamaica Plain, where he lived until his country seat was taken to form a portion of the Franklin Park system. His name will long be recalled by the name Ellicott Dale, which marks a portion of his old estate. He became a member at once of St. John's Church, Jamaica Plain, and was warden of the parish for 21 years. In 1875 he removed to Boston again, and immediately identified himself with Trinity Church, of which he was an honored and devoted member until his death."

THE ELEVENTH anniversary of the vested choir of Grace Church, Newton, was appropriately observed with music selections and an address by the rector, the Rev. Dr. Shinn. Ten new choristers were admitted to membership.

#### MARYLAND.

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

#### Ascension Day—Brotherhood of St. Andrew.

ASCENSION DAY was observed with a festival of sacred music at Grace Church, Baltimore, at night. The choir was augmented and sang three notable anthems: "The Winter is Past," by Gadsby, and "Unfold, Ye Portals Everlasting," by Gounod. The organist, Prof. F. W. Wolff, played six numbers of

instrumental music, including compositions of Guilmant, Mendelssohn, Schubert, and Wagner. It is hoped to make such a musical festival an annual feature of Grace Church. The seats were all free. An offering was taken to provide new Prayer Books and hymnals for the choir.

Mr. Miles Farrow, organist and choir-master of old St. Paul's, also arranged a special choral service for the same evening. A full orchestra supplemented the organ accompaniment.

THE FIRST tri-diocesan convention of the Brotherhood of St. Andrew of Maryland, Washington, and Easton began Saturday, May 18, at St. Peter's Church, Baltimore, with about 250 delegates present, and continued Sunday. The convention opened with an address of welcome by the Rev. William Howard Falkner, rector of St. Peter's Church. This was followed by a charge to the Brotherhood by Bishop Paret. Luncheon was served in the Sunday School room by the ladies of St. Peter's Church. Afternoon conferences were chiefly devoted to various phases of work of the Junior department, the chairmen and leaders being Messrs. J. E. Allen, Geo. M. Kimberly, Chas. W. Powers, Judson Brown, Rudolph Beck, Wm. B. Stubbs, Frederick S. Ruth, and Col. Cecil Clay.

The Sunday services began with an early corporate communion, while at a later service the convention sermon was preached by the Rev. Randolph H. McKim, D.D., of the Epiphany, Washington. A mass meeting of the Junior department was held from 3 to 4 o'clock in the afternoon in the lecture room of St. Peter's Church. William B. Stubbs, President of the Baltimore Junior Local Council, was chairman. Addresses were made by Dr. Thomas Fell, President of St. John's College, Annapolis, and Col. Cecil Clay, member of the National Council for Washington. A general mass meeting followed that of the Junior Department, during which the Rev. R. P. Williams of Trinity Church, Washington, occupied the chair. Mr. J. Holdsworth Gordon of Christ Church Chapter, Georgetown; Prof. W. Stafford Jackson, of St. Paul's Chapter, Centerville, and Mr. Charles J. B. Swindell, of Ascension Chapter, Baltimore, made addresses. The evening service began at 8 o'clock, during which an address was made by the Rev. William Howard Falkner. At 9 o'clock the farewell meeting began, at which Mr. Frank V. Rhodes, of Emmanuel Chapter, Baltimore, presided. Brief addresses were made by the delegates. After the general thanksgiving and the blessing the convention closed.

Members of the executive committee for the ensuing year were elected as follows: W. H. Gibson and H. C. D. Mitchell, Centerville; J. E. Allen, Bert T. Amos, J. H. Gordon, and Louis Dent, Washington; B. E. Whitman, Easton; R. L. Strange, Annapolis; John R. Rogers, Cumberland; I. H. Constable, Elkton; and E. D. Smart, D. M. Murray, H. M. Marshall, William B. Stubbs, Baltimore. Members of the executive committee elected the following officers to serve during the following year: President, W. H. Gibson, Centerville; Vice-President, J. E. Allen, Washington; and Secretary and Treasurer, E. D. Smart, Baltimore.

#### MINNESOTA.

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

#### Return of Mr. Andrews and of Dr. Wright—Ascension Day at Stillwater—Two Memorial Services.

THE REV. C. D. ANDREWS has returned from Florida very much improved in health. He was met at the station by the choir boys and a member of the vestry. On Sunday he commemorated the seventeenth anniversary of his rectorate with special sermons and festal music. The Rev. G. H. Mueller, who has been in charge of Christ Church during Mr. Andrews' absence, prepared a class of 32

candidates for the sacrament of Confirmation and presented them to Bishop Whipple. Mr. Mueller has entered the field as a missionary. He went from here to conduct a ten days' mission at Moorhead, his former parish.

THE REV. DR. WRIGHT has returned from his trip through the Mediterranean completely restored to health. He brought back with him from England a very handsome cope made of cloth of gold and a Tabernacle for the Blessed Sacrament. A largely attended reception was held immediately after his arrival at the residence of one of his parishioners.

ASCENSION DAY was better observed this year than heretofore by the faithful. At the Ascension, Stillwater, the feast was observed in a very special manner, it being also the fifteenth anniversary of the parish. Many of the neighboring clergy were present, including Bishop Weller of Fond du Lac, who confirmed a class in the lamented absence of the venerable Bishop of the Diocese. The rector, the Rev. F. L. Palmer, delivered an historical address in the evening. The parish was organized in May 1851, the first corporate service being held on Ascension Day. The old building of frame is still standing, but is now used as a blacksmith shop. The present brick church is on the site of an earlier building that was destroyed by being struck by lightning on the night of Easter, 1887, after which it burned to the ground. Prior to the organization of the parish, however, there had been missionary work for a number of years, the Rev. Ezekiel G. Gear, who was chaplain at Fort Snelling in 1839, and the Rev. Elisha A. Greenleaf, who held services in 1846, being among the earlier founders. The first rector was the Rev. Joseph A. Russell, who acted as such from 1855 to 1860. Mr. Palmer, the present incumbent, entered upon his rectorship in September of last year.

MRS. RICE has placed in St. Paul's Church, St. Paul, in memory of her deceased husband, a very handsome paschal candlestick. The Rev. Dr. Wright set it apart for its sacred use with appropriate prayers and ceremony.

ON "EXPECTATION" SUNDAY the Rev. Dr. Wright conducted a memorial service in memory of the late Dr. Faude of Gethsemane, Minneapolis. The rector and Hon. Hiram Stevens paid touching tributes to this illustrious priest whose death the whole Diocese continues to mourn. The beautiful music rendered by the choir was thoroughly in keeping with the rest of the service.

#### MISSOURI.

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

#### Dr. Ingraham's Anniversary.

THE RECTOR of Grace Church, St. Louis, the Rev. Dr. Ingraham, celebrated his 20th anniversary as rector, on Sunday, May 12th, and preached from the text, "God requireth that which is past." The substance of his discourse was thankfulness for the progress made during the years past, and the good work which the parish has accomplished. Dr. Ingraham denied the rumor that has been circulated that the property would be sold and that the church would remove into the West End. The property is entirely out of debt, and he felt that the parish would remain in its present location. "There is nothing needed more in every congregation," he said, "than special prayers for the protection, inspiration, and obedience of young men. We don't want to bring our young men to church by gymnastic games and other entertainments, for that is like the wicked Philistines of old, who brought their offerings of sacrifice, sat down to eat and drink, and rose up to play. God does not want to send down into the market and hire young men to come to his temple of worship, and then pay them for coming with games and amusements. And

that is what all of our churches are coming to, even advertising the solos and singers by name. Terribly will God punish the churches. No, God wants honorable worship—the worship of Him in spirit and in truth.”

#### MONTANA.

L. R. BREWER, D.D., Miss. Bp.  
A Correction.

MUCH to our annoyance, we learn that for a second time we have been misled by reports that seemed authentic, in regard to St. Peter's Hospital. The item published in the issue for May 4th, stating that \$15,000 had been received from an anonymous giver, to be used in rebuilding the hospital, was entirely incorrect. Since the fire, the hospital has received less than \$20,000 in gifts, while \$50,000 more are needed in addition to the insurance, to put the work on a basis where it can properly meet the calls made upon it.

#### NEW JERSEY.

JOHN SCARBOROUGH, D.D., Bishop.  
Anniversary at Camden.

ON THE Fifth Sunday after Easter, St. Augustine's, Camden, observed its thirtieth anniversary. This work, begun under the direction of the Rev. J. H. Townsend, then rector of St. John's, Camden, started out with promise of success. Afterwards there were many discouragements. Since the arrival of the Rev. S. D. Phillips, priest-in-charge, there has been a distinct improvement. The anniversary began with an early celebration. At mid-day the Rev. Roland Ringwalt preached from Hebrews vii. 4, "Now consider how great this man was," his sermon being a resumé of the life of St. Augustine. Holy Communion was celebrated by the Rev. S. D. Phillips, the preacher acting as deacon. In the evening and on the following day, there were various anniversary exercises.

#### NEW YORK.

HENRY C. POTTER, D.D., LL.D., D.C.L., Bishop.  
Removal of St. Austin's School.

IT HAS BEEN decided to change the location of St. Austin's School from Staten Island to Salisbury, Conn., in the Berkshire Hills, where a property of 165 acres has been secured. On Wednesday, May 15, a party of boys, masters, and friends of St. Austin's visited the new location, and with appropriate religious ceremony, ground was broken for the new buildings by Joseph Trumbull Trotter of Philadelphia, the senior boy of the school. The buildings will be ready for occupancy on Oct. 1, and will accommodate thirty boys. There will be no change in the administration or character of the school. The headmaster, the Rev. George Emerson Quail, has resigned the rectorship of St. Mary's Church, Castleton, N. Y., and will in the future devote his entire time to the work of the school.

#### OHIO.

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

#### Bedell Lectures at Kenyon—A thousand Confirmed.

THE BEDELL LECTURES will be delivered at Kenyon College by the Rev. Morgan Dix, D.D., D.C.L., on June 20 and 21, during the week preceding the college commencement. These lectures were originally announced for All Saints' Day, 1900, but were postponed on account of the illness of Dr. Dix. The subject is The Supernatural Character of the Christian Religion as Attested by its Three Witnesses and Defenders, the Bible, the Church, and our Lord Jesus Christ. The clergy and the alumni and friends of Kenyon College are cordially invited to be present.

A NOTABLE feature of a Confirmation held by Bishop Leonard at St. James' Church, Cleveland, on Sunday evening, May 19th, was that he passed the thousand mark of candidates confirmed during the year, the class of 11 there confirmed making a total of

1,001. The service was solemn vespers, the rector, the Rev. Chas. H. Schultz, being vested in cope at the procession.

#### OREGON.

B. W. MORRIS, D.D., Bishop.

#### Home for Nurses to be Erected.

GROUND was broken for the new Good Samaritan Home for Nurses in Portland on a recent afternoon with simple but impressive services conducted by the venerable Bishop of the Diocese. A temporary stand had been erected and an organ had been placed thereon to accompany the hymns sung by the boys of St. Mark's choir. Bishop Morris spoke of the deep significance of the occasion and paid a glowing tribute to the women who have been instrumental in the progress of the Good Samaritan Hospital. It was a woman, he said, who gave the first \$2,000; a second woman who donated \$1,000, and a third added \$500 to help the work of assisting the sick and suffering. He would therefore call upon the women of the hospital to take part in the ceremony of breaking ground.

A new spade, whose handle was ornamented with ribbons of blue and white—the colors of the hospital—was handed Mrs. Emma J. Wakeman, superintendent, who had the honor of moving the first spadeful from the proposed excavation. Each of the nurses followed her example, amid the applause of the spectators. Mrs. Smith, who was matron of the hospital at its beginning, 27 years ago, was present and was called upon to handle the spade in honor of the occasion. She was followed by several of the clergy and laymen, each of whom threw a spadeful out of the excavation. An address was delivered by Dr. A. A. Morrison.

The Nurses' Home is to be a three-story brick building. The ground plan is in the form of the capital letter H, the open courts facing north and south. It will accommodate 50 nurses, and will cost about \$20,000. The contractors hope to have it ready for occupancy by December 1.

#### PENNSYLVANIA.

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

#### Church Consecrated at W. Philadelphia—New Church for St. Anna's—Various Notes—Ascension Day—Anniversary at Cheltenham.

ON THE Fifth Sunday after Easter, in the presence of a very large congregation, the new Memorial Church of the Atonement, West Philadelphia, was consecrated by Bishop Whitaker. The instrument of donation was read by Dr. H. D. Jump, and the sentence of consecration by the rector, the Rev. Dr. I. Newton Stanger. The sermon was preached by the Rev. Dr. J. B. Falkner, rector emeritus of Christ Church, Germantown, from the text, Habakkuk ii. 11. In the course of his address he referred to the late Rev. Dr. Watson, of whom the church edifice is a monument; and in closing, congratulated the wardens, vestry, and congregation on what had been accomplished; the completed work being the outgrowth of a Divinity School mission started about 14 years ago by the Rev. Dr. Bartlett.

LOCAL ARCHITECTS are preparing sketches for a handsome new church edifice and rectory for the congregation of St. Anna's Church, 55th and Market streets. The building will be of stone, one and two stories high, respectively, and will cost about \$75,000. St. Anna's is a mission of the West Philadelphia Convocation, less than two years old.

ANOTHER STEP has been taken in the proposed isolation of old Christ Church, Philadelphia, in order to safeguard it from destruction by fire. City Councils having passed the ordinance to create a new street in the rear of the historic building, it has been placed on the "city plan"; and on Monday, 13th inst.,

the Board of Surveyors gave their approval. The street will be 37 feet wide; two buildings must be removed, and 3 feet of a storehouse belonging to Christ Church will also be torn out to make room for opening the thoroughfare.

IN HOLY TRINITY parish house on Monday evening, 13th inst., the annual meeting of the Law and Order Society was held, Bishop Whitaker presiding. The Secretary's report showed that with 10 employees and the expenditure of \$7,000, the organization had been able to accomplish as much, if not more, in the way of securing punishment for violators of the law than the Bureau of Police, with its 2,500 men and the expenditure of nearly \$3,000,000. The Rev. Dr. F. W. Tomkins, rector of Holy Trinity, was one of the speakers, and used some pretty plain language, closing with these words: "It has seemed to me that if we could hang about half a dozen officials in this city, and leave them hanging for about 24 hours, it would be the best thing that could happen. If I speak a little wildly, it is because my former life in the West leads me to think of quick measures."

THE CORNER-STONE of the new parish house of St. Martin's Church, Oak Lane (Rev. Walter Jordan, rector), was laid by Bishop Whitaker on Monday afternoon, 13th inst., in the presence of a large gathering of members and friends of the parish, and a number of the clergy. Bishop Whitaker made an address.

AT THEIR MEETING on Monday evening, 13th inst., the vestry of St. Paul's Memorial Church, Overbrook, accepted the resignation of the Rev. Cyrus T. Brady as rector, to take effect October 1st. A committee of three will prepare a minute setting forth the services of Mr. Brady, first as Archdeacon, in establishing St. Paul's as a mission, and subsequently as its first rector. A resolution was adopted setting forth that "the cordial and affectionate regard and esteem which began with his first ministrations at Overbrook have been maintained between him and this parish and vestry without cessation."

AT THE 76th annual commencement of the Jefferson Medical College, Philadelphia, held in the Academy of Music at noon on Wednesday, 15th inst., the Rev. Henri M. G. Huff offered prayer and pronounced the benediction. In the evening of the same day, and in the same edifice, the Rev. Dr. F. W. Tomkins delivered the address to the graduating class of the Hahnemann Medical College.

THREE SECTIONAL conferences of the Philadelphia Local Assembly, Brotherhood of St. Andrew, were held on three successive days, viz., on Tuesday evening, 14th inst., the chapters of the churches in Roxboro' and Manayunk assembled in St. Stephen's Church, Manayunk (Rev. E. J. Perot, rector); on Wednesday evening, 15th inst., the chapters in the Northeast conference met in Trinity Church, Oxford (Rev. Dr. L. P. Bissell, rector); and on the evening of Ascension Day, the chapters in the Northwest Conference were in session at the South Memorial Church of the Advocate.

ON THE EVENING of Ascension Day, there was a service at the Church of St. Luke and the Epiphany, under the auspices of the Commanderies of Knights Templar, Division No. 1, of Pennsylvania. The chancel was decorated with palms, flowers, flags, and the banners of the eight commanderies. The music was by the regular choir, augmented by a number of amateurs, under the direction of J. Spencer Brock, choirmaster. The service was the regular evensong for the feast, said by the Rev. Horace F. Fuller of Trinity Church, Southwark, the lessons being read by the Rev. Samuel P. Kelly of St. Barnabas' Church, Haddington. The sermon was preached by the rector, the Rev. Dr. T. A. close; a grand *Te Deum* was sung. There were

about 500 Knights present, in full uniform, but without swords. They marched from and to their Asylum in the Temple, the 3d regiment band furnishing the music.

THE 40TH ANNIVERSARY of the consecration of St. Paul's Church, Cheltenham (Rev. J. T. Cole, rector), was observed on Ascension Day, and continued on the Sunday following. A special offering was received to be applied to the erection of a memorial tablet to the Rev. E. W. Appleton, D.D., rector of St. Paul's, 1867-1899, and rector emeritus, 1899-1901, after the manner of the one already in place to the memory of the Rev. Robert J. Parvin, the first rector. In the evening there was a service in memory of Dr. Appleton, conducted by the rector, Bishop Whitaker preaching the sermon. On Sunday morning, 19th inst., a service was held in memory of Mr. Parvin. The sermon was preached by the Rev. Angus Crawford, D.D., Dean of the Theological Seminary of Virginia. In the afternoon, Mr. George C. Thomas addressed the Sunday School.

This parish was organized by several persons connected with old St. Paul's Church, Philadelphia, who subsequently became residents of Ogontz. The corner stone was laid Sept. 3, 1860, by Bishop Alonzo Potter. The church was admitted into union with the Convention in 1861.

THE PREACHER at the Commencement services of the Philadelphia Divinity School, will be the Bishop of Vermont.

#### PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

Deaf Mutes—Standing Committee—Ascension Day at Shadyside.

BISHOP WHITEHEAD attended the reception given by the members of St. Margaret's Mission for deaf-mutes on Saturday evening, May 11th, in the parish house of Trinity Church, Pittsburgh, and made an address that greatly pleased all. It was interpreted from type-written manuscript by the Rev. Austin W. Mann, the founder of the mission, who held the initial service in the spring of 1876. The occasion was the 25th anniversary; and the deaf-mutes presented him with a purse of \$25.00 in gold. The services on the following Sunday were well attended, some of the silent brethren of Wheeling, Greensburg, Kittanning, and other neighboring cities, joined with those of Pittsburgh. At the third service, which was "combined," a deaf-mute was confirmed by the Bishop, the Rev. Mr. Mann interpreting the formula. The Bishop's sermon was brief and founded on Hebrews xii. 26, "What mean ye by this service?" Among other things, he emphasized the advantages to deaf-mutes of the Prayer Book system, as a means of worship and instruction; and as a safeguard against the confused teachings of division. In Mr. Mann's brief historical address, read orally by the rector, Dr. Arundel, strong points were given against any attempt to draw denominational lines among the handful of deaf-mutes. He said that in a city of 50,000 population there are about forty deaf mutes, of whom about a dozen are adults. The rest are little children, and children away from home attending school. The important question to be considered by Christians of every name is: "Shall one Church look after the spiritual welfare of this dozen deaf-mutes; or shall they be divided up among the dozen or more religious bodies of the city in question, or anywhere else?"

THE STANDING COMMITTEE met on May 13th and organized by the election of the Rev. Robert J. Coster, D.D., President, and the Rev. Amos Bannister, Secretary.

AN ERROR occurred in last week's report of the Diocesan Convention in stating that Mr. W. J. Mullin was elected a deputy to General Convention. The fourth layman elected was Mr. Herbert De Puy, while Mr. Mullin was elected an alternate.

ON THE Feast of the Ascension, May 16th, a very elaborate festival service was held in the Church of the Ascension, Shadyside, in which the Bishop and a large number of the city clergy took part. The sermon was preached by the Rev. S. D. McConnell, D.D., of Brooklyn, on "The Kingship of Christ," and the Holy Communion was celebrated by the rector of the parish, the Rev. Dr. Grange. A fine musical service was rendered by the large vested choir, under the direction of Mr. Frederic Archer, organist. At the conclusion of the service, luncheon was served in the parish house to all of the clergy and invited guests.

THE QUARTERLY MEETING of the Pittsburgh Local Assembly of the Daughters of the King, took place on Tuesday, May, 14th, at the Church of the Epiphany, Bellevue. In the morning there was a celebration of the Holy Communion by the rector, the Rev. George Gunnell, with sermon by the Rev. H. S. Lancaster of St. Mark's Church, Pittsburgh. Luncheon was served by the chapter of the parish, and in the afternoon there was a general discussion of matters pertaining to the welfare of the Order, and the election of Mrs. W. W. McCandless of Bellevue, as a representative to the Convention to be held in October in San Francisco; and at 4 o'clock the services of a "Quiet Hour" were conducted by the Rt. Rev. the Bishop of the Diocese.

#### QUINCY.

ALEX. BURGESS, D.D., LL.D., Bishop.

The Bishop's Condition—A Coadjutor to be Elected.

THE BISHOP being somewhat improved by his treatment in the hospital, started last week for his home in Vermont, being in the care of Dr. Shane of Peoria. A nurse and two daughters were in attendance. It is hoped that he may bear the journey without injury, and that by escaping the severe heat of the summer, his life may be prolonged. He has renewed his request for the election of a Coadjutor. The annual Convention meets on Tuesday, May 21st. Since the Bishop's arrival at St. Albans the following telegram has been received: "The Bishop bore the journey very well. He is comfortable and happy to-day."

#### RHODE ISLAND.

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

#### Brotherhood of St. Andrew.

THE Brotherhood of St. Andrew of the Diocese held recently their quarterly meeting at St. James' Church, Providence, when after the opening service the business meeting was called by the President, Mr. Chas. R. Thurston. Addresses were made by the Rev. F. F. Flewelling, rector of St. Thomas' Church, and by Mr. F. C. Mann, director of the Junior work in the Church of the Epiphany. Bishop McVickar then made the closing address.

#### SOUTHERN OHIO.

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

ONE OF the very first services commemorative of Queen Victoria was held in Christ Church, Dayton (Rev. John Dows Hills, rector). This was on the Sunday following her death, four of the local clergy officiating and the congregation crowding the church to its utmost capacity. Appreciative acknowledgment was made some time since by the British Ambassador by royal command, and more recently the following letter has been received:

"Sir—

"I have laid before the King the programme of a service held on January 27th, 1901, at Christ Church, Dayton, in commemoration of the deeply-lamented death of Her Majesty Queen Victoria, Empress of India.

"I am commanded by His Majesty to convey to you, to the Rev. Charles G. Reade, and to all those who took part in this service, his sincere thanks. His Majesty highly appreciates this assurance of your sympathy in the heavy loss which has fallen upon him, upon his royal house, and upon the British Empire.

"I am, Sir,

"Your most humble obedient servant,

"LANSDOWNE.

"The Reverend

"John Dows Hills,

"Christ Church, Dayton,

"Ohio, U. S. A."

This parish has the honor to have two deputies to the coming General Convention, Rev. John Dows Hills and Capt. E. Morgan Wood.

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## SPOKANE.

L. H. WELLS, D.D., Miss. Bp.

## Marks of Progress.

NEW CHURCHES are in course of erection at Zillah and Sunnyside, both of which are missions in charge of the Rev. J. S. Budlong. The first named of these buildings is to be erected of native sandstone and the second is to be a frame structure. There have also been improvements of late in the grounds and edifice of Trinity Church, Spokane, where the grounds have been graded and seeded, the walls of the church have been calstomined, and a number of new windows added.

## SPRINGFIELD.

GEO. F. SEYMOUR, D.D., LL.D., Bishop.

## Missionary Work.

AT EAST ST. LOUIS, a city of 32,000 inhabitants and growing rapidly, from which an appeal was lately published for funds to assist in erecting a church building, work has been commenced upon the foundation of a new stone church, and it is hoped to furnish it for immediate use. In addition to this work, the priest in charge, the Rev. J. C. White, carries on a mission work at Granite City, that began last fall with only five communicants, and at a recent visitation the Bishop confirmed a class of 20. Services were begun in the public school-house, but the mission grew so fast that the congregation has now moved into a commodious hall, and a fund is in course of gathering for the erection of a church, a lot having been donated on condition that a church edifice, to cost not less than \$4,000, be erected within two years. Mr. White has charge of a mission at Edwardsville, where a furnace was recently put into the church, and the building put into excellent repair. He has recently started and organized missions also at Madison, a town of 5,000, Venice 5,000, and Glen Carbon, a coal mining town of about 1,400, and in some of the suburbs of East St. Louis.

## WASHINGTON.

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

## Rogation Days at St. James'—Sunday School Institute—Unveiling of the Glastonbury Cathedra.

AT ST. JAMES' CHURCH (the Rev. James W. Clark, rector), the Rogation days were observed by special services, in addition to the usual daily celebration, matins, and evensong. The Litany was said each evening, with special intercessions, the congregation being invited to place in a box provided for the purpose, any requests for prayers desired; and the rector also suggested that on Monday intercession should be offered for "The World"; on Tuesday for "The Church"; on Wednesday for "The Parish." The Tuesday evening service was of special interest and solemnity. The Litany, having been begun in the usual place, was sung by the clergy and choir as they slowly marched in procession round the church. Then followed a hymn and the sermon by the Rev. Frank M. Barton, rector of St. John's, Georgetown, and intercessions for the reunion of Christendom.

THE SUNDAY SCHOOL INSTITUTE of the Diocese held its May meeting at St. John's, Georgetown, in the evening of the 13th. The model lesson, on the Ascension, was given by the rector, Rev. F. M. Barton; and an interesting historical paper on the Growth of the Church of England was read by Mr. Johnston of Grace Church.

THE UNVEILING of the Glastonbury *cathedra*, which is described on another page, occurred on the afternoon of Ascension Day, and was a service which will live in the memory of all who were present, with that for the unveiling of the Peace Cross, though much more simple. The day itself was an ideal one for the feast—bright and fair, with

a deep blue sky, and light, fleecy clouds, and nothing could be more beautiful than the scene on Mt. St. Alban in the freshness of its summer green. From an early hour in the afternoon, the cars were filled with Church people coming out from the city, and by the hour set for the service, there was a large assembly. The Bishop and clergy robed at the Cathedral school, and formed a procession, preceded by a number of vested choristers selected from the city choirs, and by the girls of the school, clad in white. A processional cross was at the head, and another before the clergy. The site of the future Cathedral, chancel, nave, and transepts had been marked off, and from the west end the procession passed through the space for the nave to the east end, where a cross designated the place for the altar. Here the ground, after sloping downwards, rises in a grassy knoll. The scene was most picturesque, as the clergy and choir took their places with the background of trees, and the fine view of the city and the river beyond. The people standing opposite, the Bishop began the service with the Invocation, and the Rev. Dr. Elliott read a short exhortation, commencing "Good people, we are gathered together in the Name and Presence of Almighty God, to continue our new sowing for the Master and for men." The Lord's Prayer and Versicles followed, with hymns, lessons, and collects. Then the procession re-formed, and repeating antiphonally Psalms 121, 125, 132, and 122, returned to the west end, the people following. The Bishop stepped upon a small platform, near which stood the Glastonbury *cathedra*, veiled and covered with flowers, where he offered prayers adapted from the office for the consecration of a church. Then, unveiling the *cathedra*, he "pronounced it duly and truly dedicated to God, and set apart for the Bishop's chair of the Diocese of Washington." The doxology having been sung, the Bishop spoke briefly of the gift thus received and dedicated, and of the ancient Abbey of Glastonbury, of these stones which had witnessed so many wonderful scenes in the past, the last notable occasion in England being the services at the pilgrimage to Glastonbury of the Bishops assembled at Lambeth four years ago. Who would have thought then, he said, that these ancient stones would be brought to this land, and this new Diocese, a witness to the continuity of the Church in England and America, from the earliest foundation of British Christianity. He then spoke of the future, and pictured the Cathedral towers rising on this fair hill to the glory of our ascended Lord, and for the good of men in the centuries to come. After the singing of "The Church's One Foundation," all joined in saying the diocesan prayer, and the Bishop gave the benediction. Singing "Jerusalem the Golden," the procession marched around the Peace Cross and returned to the Cathedral school, and the gathering of people from all the parishes dispersed with happy memories of Ascension Day on Mt. St. Alban.

## WESTERN NEW YORK.

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

## Girls' Friendly Society—Olean.

REPRESENTATIVES from three of the Buffalo branches attended the union service of the Girls' Friendly Society in St. Andrew's Church (Rev. Harry Ransom, rector), Tuesday evening, May 7th. St. Paul's branch, the largest in the city, occupied the first four rows of seats, which were marked with daffodils and pale blue satin ribbon representing the branch colors. The seats occupied by the girls of St. Andrew's were marked with narcissus and purple ribbon, and those occupied by the girls of Trinity, with white carnations and red satin ribbon. The Rev. Cameron J. Davis, rector of Trinity Church, preached a very interesting sermon on "Cour-



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age." After the service there was a general gathering in the guild house, when refreshments were served. The associates in charge of the affair were Mrs. M. A. Crockett, Mrs. Conrad Diehl, and Mrs. H. R. Hopkins of St. Paul's; Mrs. Frank Coit, Miss Coit, Miss Church, and Miss Williams, of Trinity; and Miss Harriet Ball, Miss Murray, Miss Gertrude Murray, Miss Perkins, and Miss Louise Ruckel of St. Andrew's.

A NOTABLE feature of a class of 55, recently confirmed by the Bishop at St. Stephen's Church, Olean (Rev. J. W. Ashton, D.D., rector), is that a large number were men, heads of families, and that at least half its members had not heretofore been identified with the parish. Holy Baptism was administered to several adults immediately before the Confirmation.

#### WEST VIRGINIA.

GEO. W. PETERKIN, D.D., LL.D., Bishop.  
WM. L. GRAVATT, Bp. Coadj.

#### The Council—Wheeling.

THE ANNUAL Diocesan Council of West Virginia will be held in St. John's Church, Charleston, June 5th. It will extend to Sunday, when St. John's Church will be consecrated, the Rev. David W. Howard, rector of St. Matthew's, Wheeling, being the preacher on the occasion.

FOUR BEAUTIFUL memorial windows, costing \$8,000, have lately been placed in St. Matthew's Church, Wheeling. At the recent annual meeting of the congregation, it was shown that the temporal affairs of the parish were in excellent condition, the income during the year having been some \$20,000, from which appropriations were made to carry on the work of St. Andrew's mission on the south side, and St. Paul's at Elm Grove. So successful has the work been at St. Andrew's during the past year, that the vestry voted \$1,000 for another year for the work. There was a celebration of the Holy Communion on each Sunday and Saint's Day at St. Matthew's, St. Luke's, and St. Andrew's, and energetic work is carried on by the clergy in the parish and mission churches.

#### CANADA.

##### Death of Archbishop Lewis—News of the Dioceses.

##### Death of Archbishop Lewis.

THE DEATH of Archbishop Lewis of Ontario took place in mid-ocean, on board the Atlantic transport liner *Menominee*, May 4th. He was seriously ill when he left New York, April 30th, and was accompanied by his wife and a trained nurse; but it was thought that he was sufficiently recovered to take a trip abroad.

The deceased prelate was born at Garry Cloyne Castle, in the county of Cork, Ireland, June 20th, 1825, and was educated at a school in the city of Cork, and afterwards at Trinity College, Dublin, where he was graduated with honor, being distinguished in all his studies. After his ordination in 1849, as priest, he came out to Canada and held several positions in Ontario, until in 1861, on the division of the immense Diocese of Toronto, he was unanimously elected to the episcopate of the new Diocese of Ontario. Bishop Lewis was consecrated in St. George's Cathedral, Kingston, March 25th, 1862. In 1892, on the death of Bishop Medley of Fredericton, the office of Metropolitan of Canada became vacant, and by the vote of the House of Bishops in 1893, Bishop Lewis received that honor. In the following year the Metropolitans of Rupert's Land and Canada were raised to the dignity of Archbishops and Primate, Archbishop Machray being designated Primate of All Canada and Archbishop Lewis, Primate of Canada, at the meeting of the General Synod held in Toronto.

Archbishop Lewis was twice married. His

second wife, who survives him, was Miss Ada Leigh, who is distinguished by her philanthropic work in Paris, where she founded the British and American Homes for Orphans and Young Women.

##### Diocese of Ottawa.

BY THE DEATH of Archbishop Lewis the sum of \$20,000 of the Episcopal Endowment Fund of the Diocese of Ontario will revert to the Diocese of Ottawa, which means that the stipend of the Bishop of Ottawa will be materially increased. When the old Diocese of Ontario was divided into the Diocese of Ottawa and the Diocese of Ontario, Archbishop Lewis retained the episcopal endowment fund, the third of which was to come to the Diocese of Ottawa in the event of his death or resignation.

##### Diocese of Ontario.

THE TITLE of the Bishop of Kingston hereafter will be Bishop of Ontario. Dr. Mills does not become an Archbishop, as that title was associated only with the office of Metropolitan, which the late Dr. Lewis held from 1893 to 1901.

##### Diocese of Fredericton.

THE RURAL DEANERY of Chatham held the annual meeting April 30th and May 1st. Some interesting papers were read and discussions held upon them.

##### Diocese of Montreal.

THE INDUCTION of the Rev. A. J. Doull, M.A., to the rectorship of the Church of the Advent, Montreal, was performed by Archbishop Bond on the evening of May 8th. A number of the clergy were present and took part in the service which was a full choral one. *Veni Creator* was sung by the congregation, kneeling. The Archbishop pronounced the benediction.—A MISSIONARY meeting was held in the Synod Hall, Montreal, May 15th, in the evening, under the auspices of the Domestic and Foreign Missionary Society of Canada, and the diocesan Woman's Auxiliary. The Rev. F. W. Kennedy, missionary sent to Japan by the Board, and now on furlough, gave an illustrated lecture on Japan. The Archbishop presided.—DEAN CARMICHAEL'S health is improving, though he has not yet recovered from his late illness.

## OLD SOAKERS.

GET SATURATED WITH CAFFEINE.

When a person has used coffee for a number of years and gradually declined in health, it is time that coffee should be left off in order to see whether or not that has been the cause of the trouble.

A lady of Huntsville, Ala., Mrs. S. M. Brazier, says she used coffee for about 40 years, and for the past 20 years was troubled with stomach trouble. I have been treated by many physicians, but all in vain. Everything failed to perfect a cure. Was prostrated for some time, and came near dying. When I recovered sufficiently to partake of food and drink I tried coffee again and it soured on my stomach.

I finally concluded coffee was the cause of my troubles and stopped using it. I tried tea and then milk in its place, but neither agreed with me, then I commenced using Postum Food Coffee. I had it properly made and it was very pleasing to the taste.

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Only men engaged in a severe outdoor manual labor can live on a heavy meat diet and continue in health.

As a general rule, meat once a day is sufficient for all classes of men, women, and children, and grains, fruit and vegetables should constitute the bulk of food eaten.

But many of the most nutritious foods are difficult of digestion and it is of no use to advise brain workers to eat largely of grains and vegetables where the digestion is too weak to assimilate them properly.

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Stuart's Dyspepsia Tablets can hardly be called a patent medicine, as they do not act on the bowels nor any particular organ but only on the food eaten. They supply what weak stomachs lack, pepsin diastase and by stimulating the gastric glands increase the natural secretion of hydrochloric acid.

People who make a daily practice of taking one or two of Stuart's Dyspepsia Tablets after each meal are sure to have perfect digestion, which means perfect health.

There is no danger of forming an injurious habit as the tablets contain absolutely nothing but natural digestives; cocaine, morphine and similar drugs have no place in a stomach medicine and Stuart's Dyspepsia Tablets are certainly the best known and most popular of all stomach remedies.

Ask your druggist for a fifty cent package of Stuart's Dyspepsia Tablets and after a week's use note the improvement in health, appetite and nervous energy.

#### SUMMER HOMES.

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