

The Living Church

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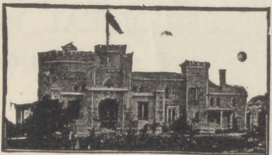
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VOL. XXIII.

MILWAUKEE AND CHICAGO, JUNE 23, 1900.

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News and Notes



WRITING on the eve of the national convention of the Republican party, one cannot fail to observe the evil influence which is exerted upon the party counsels at the time of such a convention by the scheme which gives equal representation to every congressional district throughout the country, regardless of the number of Republican votes cast. According to this scheme, the Southern states, in which the Republican party is, as a rule, in the hands of negro politicians and frequently of unscrupulous men, exert the same influence by their votes as do the overwhelmingly Republican and at the same time upright communities where the party is in large majority in the North. One of the indirect results of the policy of the last quarter century, on the part of the Southern whites, has been that by keeping the negro party in the South from being successful in elections, they have incidentally kept corrupting influences out of the Republican party at large, except in the quadrennial conventions. Looking back upon these years past, it is easy to see that if there had been a large number of districts in the South in which there was a probability of Republican success through the votes of the negroes, the party in the nation at large would, in the usual order of things, have catered to the negro vote in the South. Instead, therefore, of the policy of the party remaining as it has, in the hands of leaders in those states where the party has been comparatively free from corrupt influence, it would have been divided with that low and degraded influence exercised by the so-called carpet-baggers and negro politicians of the South. Taking a party view of the situation, the Republican party in the nation at large could not have had better service rendered it, than has been given by the Southern white people in thus making it useless and unnecessary for the party in the nation at large, to allow itself to be influenced by such corrupt politicians in the South.

It is only at the time of national conventions that this influence is felt. The Southern states, in which for local reasons the Republican party has been kept under, are granted the same ratio of representation that is accorded states that give a majority of 100,000 or more to the Republican ticket. The result is not only that a large number of delegates are seated who are frequently chargeable, whether rightly or wrongly, with casting their votes under sinister influence, but there is regularly the succession of contested delegations in which quarreling factions each claim the right to seats, and there is invariably the danger that the Republican party will be controlled by the influence not the slightest opportunity of contributing to Republican success at the polls.

If the negro influence in the South could be eliminated, there would be every probability that the rising generation of the South would divide between the parties as do their brothers in the North. There is no *a priori* reason why the policy of Expansion, so-called, of a Protective Tariff, or of the Gold Standard, should be sectional questions. If once the fear of negro domination could be eliminated from the Southern white people, we should then find that the Republican party would itself be chiefly benefited.

THE largest interest in the news of last week was centered in northern China. The rumors of destruction in the vicinity of Peking are so serious, as we go to press, as to make probable the gravest complications, both present and future, in the far East. The difficulty is, however, that the telegraph wires appear to have been cut early in the week, so that there is no direct communication between Peking and the outside world, and the

rumor current as to the wholesale destruction of foreign buildings in the capital, the wholesale murder of native Christians and servants in families of foreigners, and even the report of the assassination of the German minister, must, at this time, be received with a grain of allowance. Unhappily, however, these rumors are no doubt founded on serious facts. But if the fate of all in Peking is unknown, the news published Tuesday morning is undoubtedly authentic. The Chinese forts at Taku, the seaport, deliberately opened fire on the united fleets of the Powers. In the battle 21 Europeans were killed and 57 wounded. A Russian gunboat was blown up. The British gunboat *Algerine* and the German warship *Illis* were badly damaged, two British merchant vessels sunk, two Chinese forts blown up, the rest captured at the point of the bayonet by landing parties, and several hundred Chinese soldiers killed. Moreover, the foreign contingent of marines, under the British Admiral Seymour, who were trying to make way to the relief of the Europeans in Peking seem to have failed in their endeavor and to have returned to Tien Tsin. There is very little doubt that all Europeans and native Christians in Peking have, before this, been massacred.

THE news from South Africa is, from the British standpoint, not very encouraging. The seizure of the railroad near the boundary line between the Orange colony and the Transvaal, cut off the army under Lord Roberts from their source of supplies, and also resulted in the capture of a considerable number of British troops. The occupation of Pretoria did not prevent the escape of the entire force of Boers under General Botha, who, so far from surrendering, are very active toward the east and southeast from the former capital. In the meantime General Buller has made slight advances through the mountain fastnesses, but these passes between Natal and the Transvaal are so impregnable, that it is practically impossible for the British to advance except as the Boers voluntarily retire. On the whole, it cannot be said that there has been progress toward permanent peace during the past week.

NOT ONLY is Great Britain perplexed with her war in South Africa, and with the danger concerning her interests in China, but the uprising in the colony of the Gold Coast, in Western Africa, of which we wrote several weeks ago, has reached a very critical stage. It will be remembered that the British capital at Ashanti has been under siege practically for several weeks. British reinforcements from Sierra Leone and Nigeria were dispatched to the assistance of the capital, but their progress was necessarily slow, and unhappily they have not as yet been able to make their way sufficiently far to have brought relief to the Europeans in Ashanti. If it were not that the foreign complications in the other parts of the world have so kept the attention of the reading public, this long siege in the Gold Coast would have been sufficient ground for much public interest. It does not appear that the native uprising has extended much beyond the limits of the Gold Coast, and, therefore, has not affected the republic of Liberia, which is not far distant. Great Britain undoubtedly has her hands full with necessity for military operations in three parts of the world, in addition to the care of her colonies in every other part.

FROM the Philippines comes news very much on the order of that from South Africa. Despite the surrender of insurgent generals with small forces, which is occasionally communicated

through the press, the fact remains that the guerilla warfare is not only continued, but there is every prospect of its being able to continue for a long time to come, or even indefinitely. The whereabouts of Aguinaldo is unknown, no confirmation having been received of the news of his possible death, and it is feared that actual peace is still a long way in the future. As a result, however, of scouting parties during the last week, it is

stated that 60 Filipinos have been killed, 200 injured, and 300 rifles, with 23,000 rounds of ammunition, were surrendered, all at the cost of only 3 Americans killed. It is unfortunate that Congress should have adjourned without holding out some definite programme to the Filipino people, though no doubt it is difficult and well-nigh impossible, to make permanent satisfactory arrangements during the continuance of war.

Diocesan Conventions.

INDIANA.

THE sixty-third annual convention of the Diocese of Indiana, and the first in the episcopate of the Rt. Rev. Joseph Marshall Francis, D.D., was held in Indianapolis June 5th and 6th. St. Paul's Church, as the largest in the city, was chosen for the opening service—even-song on Tuesday at 7:45 o'clock.

The procession up the middle aisle was imposing. The large vested choir preceded the clergy of the Diocese, escorting the Rev. Arthur S. Lloyd, D.D., General Secretary of the Board of Missions, and the Bishop. The spacious chancel was completely filled. Evening Prayer was said by the Rev. J. E. Sulger, Dean of the Evansville Convocation, and the Rev. F. C. Coolbaugh of La Fayette. Probably no larger congregation has ever attended a convention service, a fact doubtless due to the interest felt in the visit of the General Secretary.

The Bishop, in a short, earnest speech of welcome, introduced the Rev. Dr. Lloyd, who delivered an inspiring address. He first gave a clear account of the relation of the Board of Managers to the Church, showing that the Board is simply the agent of the whole Missionary Society to which all baptized persons belong and for whose effective work all alike are responsible; and convincing the congregation that the members of the Board are worthy of trust, gratitude, and liberal support. The remainder of the address forcibly illustrated the ennobling effect of the sense of responsibility for the good of others on those who feel it.

The influence of Dr. Lloyd's address was felt throughout the Convention, and will undoubtedly be lasting. The immediate result was a generous offering for Diocesan Missions.

At the close of the service, the Bishop called the convention to order for organization in the parish house of St. Paul's Church.

On Wednesday morning there were two celebrations of the Holy Eucharist in Grace Cathedral. At 7:30 a.m. Dean Peters was the celebrant; at 9 o'clock the Bishop celebrated, assisted by the Rev. F. O. Granniss as Gospeller, and the Rev. W. H. Bamford as Epistoler. The Rev. Willis D. Engle was chosen secretary, a position he has admirably filled for twenty-five years.

On motion of Dean Peters, who expressed the gratitude of the convention to the General Secretary for his visit, Dr. Lloyd was welcomed to the sessions, and by a rising vote, was given a seat beside the Bishop. He spoke briefly and fanned the flame of enthusiasm which he had kindled the evening before. The courtesy of a seat in the convention was also extended, by a rising vote, to the Rev. E. G. Hunter of Louisville, formerly President of the Standing Committee of this Diocese, and Dean of the Central Convocation. He responded to the greeting in a few words of affection for his old Diocese and friends.

The Bishop delivered his first annual address at 10:30, reviewing the affairs of the Diocese and his own work for the past eight months. The Bishop showed his vigorous grasp of the whole situation of the Church in his jurisdiction, and approved himself for his calm wisdom and thoroughly hopeful temper. Appreciative reference was made to the four Bishops of the Church who have passed to their reward since the last convention. The Bishop reported 244 confirmed in eight months. Among the important recommendations for the action of this convention may be mentioned those in regard to the status of non-self-supporting parishes, to the date of the convention, and to the fund for the relief of Aged and Infirm Clergymen.

A number of amendments to the constitution and canons were proposed and referred to a special committee of five in addition to the Bishop, to report to the next convention.

Present action was taken, however, in order to hasten final action, on two or three matters of importance.

The Bishop appointed as Committee on the Revision of the Constitution and Canons, Rev. H. M. Denslow, Rev. Dr. John Davis, Rev. J. E. Sulger, Hon. J. M. Winters, and A. Q. Jones.

A resolution of regret at the absence of Chancellor Winters on account of ill health, was adopted by a rising vote.

On resolution offered by the Rev. W. H. Bamford, the sending of women as delegates to convention from parishes and organized missions was discouraged.

The appointment of the Rev. W. F. Cook as Archdeacon was announced by the Bishop, and the appointment and title were approved by the convention.

On the Bishop's recommendation, the Diocesan Librarian was

authorized to give duplicates of books in the Diocesan Library to the Diocese of Michigan City.

On motion of the Rev. J. E. Sulger, it was resolved to turn over the diocesan fund for the relief of Aged and Infirm Clergy, and the widows and orphans of clergymen, to the general Church fund for this object, and to amend the canons so that collections for this fund be hereafter taken on Quinquagesima Sunday, instead of Christmas Day, and be forwarded by the Treasurer of the Diocese to the Treasurer of the general fund.

The desire for a change in the date of holding the annual convention was met by a resolution informing the Bishop that it would be satisfactory to the convention if, in the exercise of his constitutional right, he should appoint the next convention to be held some time in the fall of 1901, by way of an experiment. The Bishop thereupon announced that he would call the next convention toward the end of October, 1901. This made it necessary to elect deputies to the next General Convention at this convention of the Diocese.

Mr. William D. Pratt of Christ Church, Indianapolis, wished to see something done for missions and the suggestion was carried out in an invitation to the laymen to step forward with their dollars and give their names to Dr. Lloyd as subscribers to *The Spirit of Missions*. Twenty-six responded to the call, and the subscription list of this invaluable magazine was undoubtedly more than doubled in the Diocese.

The report of the Board of Missions was presented by the Rev. A. J. Graham, and pledges were made by the representatives of the parishes amounting to \$2,100, or about \$700 more than last year, with greater assurance of their being paid in full.

The committee on assessments has the difficult task of apportioning an equitable tax upon the parishes and missions for the support of the Bishop and the expenses of the convention. In view of the difficulty of the problem, the Bishop made a careful selection of those he thought competent to deal with it, and notified them of their appointment and of his wishes and expectations some weeks before the convention. These gentlemen were the Rev. Messrs. Denslow and Sulger, and Messrs. Timothy Tredwell of Muncie, and C. A. Sudlow of Indianapolis. They met several times, studied the conditions and as a result were able to present a report which met the hearty approval of the convention. By their plan, each parish is assessed five per cent. on its expenses for parochial support, and fifty cents for each actual communicant. An amount equal to five per cent. of the sum any parish has already paid into the endowment fund of the Diocese is to be deducted from its assessment as thus levied. This plan embodies permanent principles and yet admits of adjustment to changing conditions. It puts a slight increase of tax upon some parishes, but reduces it in other cases, and at the same time guarantees abundant means for the Episcopal and convention funds on the present basis of expense. The report which was unanimously adopted makes the episcopal assessment payable quarterly on the first day of July, October, January, and April, and the convention assessment on the first day of August, November, February, and May, leaving the other four months for canonical collections for Diocesan Missions.

The report of the Trustees of the Diocese stated that the contract had been let for extensive improvements in Knickerbacker Hall, which is now a prosperous school under the Misses Yerkes, and which will yield an income in rental more than sufficient to cover the interest on the mortgage indebtedness of the Diocese.

The acts of the Board of Trustees in the division of the diocesan property with the Diocese of Michigan City and in borrowing money and contracting for improvements in Knickerbacker Hall, were approved by the convention.

The treasurer's report was most satisfactory, showing a balance in nearly every fund.

The President of the Standing Committee presented full records of the election, confirmation, and consecration of Bishop Francis, which were ordered placed upon the minutes.

Election of officers of the Diocese resulted as follows:

Secretary, Rev. Willis D. Engle; Treasurer, Charles E. Brooks; Registrar, Rev. R. H. Peters; Librarian, Miss Emily P. Upfold; Chancellor, Hon. James M. Winters; Standing Committee, Rev. H. M. Denslow, Rev. F. O. Granniss, Rev. R. H. Peters, Charles E. Brooks, J. M. Winters, and W. D. Pratt. Board of Missions, Rev. H. M. Denslow, Rev. A. J. Graham, Rev. Lewis Brown, Rev. F. C. Woodward, J. A. Barnard, W. C. Sampson, Benjamin B. Peck, Chas. B. Stiltz, The Deans of Convocations, and the Treasurer of the Diocese, *ex officio*. Deputies to the General Convention to be held in

San Francisco, October, 1901: Rev. H. M. Denslow, Rev. J. E. Sulger, Rev. A. J. Graham, Rev. F. O. Granniss, A. Q. Jones, Charles E. Brooks, Lewis B. Martin, William D. Pratt. Supplemental Deputies to General Convention: Rev. R. H. Peters, Rev. Lewis Brown, Rev. C. S. Sargent, Rev. W. H. Bamford, C. A. Sudlow, Gilbert S. Wright, W. D. Hammond. Delegates to the Missionary Council to be held in Louisville, Ky., October, 1900; Rev. John Davis, D.D., Gilbert S. Wright. Examining Chaplains appointed by the Bishop: Rev. F. O. Granniss, Rev. H. M. Denslow, Rev. W. H. Bamford, Rev. R. H. Peters. Deans of Convocation, appointed by the Bishop; Indianapolis, Rev. F. O. Granniss; Evansville, Rev. J. E. Sulger; New Albany, Rev. W. H. Bamford. Trustees of Kenyon College (elected): Rev. Lewis Brown, Hon. David Turpie, Archdeacon Rev. W. F. Cook.

The Diocesan Branch of the Woman's Auxiliary to the Board of Missions held its annual meeting on Tuesday, June 5th. The opening service was held in Grace Cathedral Tuesday at 10:30, the Bishop celebrating and preaching on Acts 20:35, "Remember the words of the Lord Jesus how He said, It is more blessed to give than to receive"—an impressive sermon on the glory and blessedness and fruitfulness of sacrifice. The clergy were present in the chancel. The attendance of women from the city parishes of Indianapolis and all parts of the Diocese was larger at this service and at the business sessions than ever before known. The Rev. Dr. Lloyd addressed the ladies in the afternoon, delighting and impressing them by his wisdom and enthusiasm.

The same day was signalized by a conference between Dr. Lloyd and the clergy of the Diocese in the Bishop's study. Most of the clergy were privileged to be present, and all distrust caused by the late action of the Board of Managers in reducing appropriations to the Dioceses was removed by the General Secretary's explanations of the spirit and motives and difficulties of the Board. Many illustrations were given of the sacrifices made by the members of the Board of Managers in the conscientious fulfilment of their duties to the Missionary Society.

The Convocation and Auxiliary were hospitably entertained at luncheon in the dining room and library of the Diocesan House, and not only the clergy, but many of the lay delegates, were taken care of in the homes of Indianapolis Churchmen.

The Bishop pronounced the convention the best he had ever attended, marked by uniform courtesy, and by an enthusiasm which filled him with hope for the future of his episcopate.

CONNECTICUT.

THE 116th Annual Convention of the Diocese of Connecticut was held in Christ Church, Bridgeport, on Tuesday, June 12th. There were present clerical and lay delegates from 151 parishes, and 23 mission stations. At 9:30 o'clock the Holy Communion was celebrated by the Bishop. The sermon was preached by the Rev. William G. Andrews, D.D., from St. Mark ix. 18: "I spake to Thy disciples that they should cast him out; and they could not." The subject was the weakening influence of the time-spirit upon the Church's power to conquer the sin and alienate the sorrows that are in the world. The offertory was for the missionary work of the Diocese.

The service ended, a quorum of both orders being present, the Bishop took the chair. The Rev. Frederick W. Harriman was re-elected secretary, and named the Rev. Cornelius G. Bristol as his assistant. The reports of the trustees of the Episcopal Fund, the Clergyman's Retiring Fund, the Treasurer of the Diocese, the Fund for Aged and Infirm Clergy, the Church Scholarship Society, of Donations and Bequests, the American Church Building Fund, the Registrar, the Committee to cooperate with the Board of Missions, the Committee on Parochial Archives, on reorganizing the Junior Auxiliary, were read and accepted and ordered to be printed in the Journal. A vote was passed requiring ten years' of service in the Diocese, instead of seven, to qualify a clergyman for the benefits of the Retiring Fund. A hearty vote of thanks was tendered to the Hon. Frederick J. Kingsbury for his valuable services as Treasurer of the Diocese for the twenty years ending February 1st, 1900. Mr. John H. Sage, who was appointed by the Bishop to fill the vacancy caused by Mr. Kingsbury's resignation, was elected by the convention, to fill his place. The Standing Committee of last year, consisting of the Rev. Storrs O. Seymour, D.D., the Rev. Samuel Hart, D.D., D.C.L., the Rev. William G. Andrews, D.D., the Rev. John Binney, D.D., and the Rev. Geo. T. Linsley, was re-elected by a practically unanimous vote.

The Bishop reported in his address that during the year he had visited 153 churches, had officiated on 204 occasions, had preached and delivered 261 sermons and addresses, and confirmed 1,348 persons. Among the topics dwelt upon was the fourth jubilee of the Venerable Society. The Bishop said:

"This year completes the second century of the Venerable Society for the Propagation of the Gospel in Foreign Parts, which was chartered June 16, 1701. At once it sent out missionaries to this new world. In the journey of its first missionary, the Rev. George Keith, and his companion, the Rev. John Talbot, they mention spending Sunday and preaching at New London. For nearly a century in the records of the Venerable Society lies the history of the Church in Amer-

ica. For the Society's third Jubilee, fifty years ago, were written two of the hymns in our hymnal, 'Saviour, Sprinkle Many Nations,' by Bishop Coxe, and 'Fling Out the Banner, Let it Float,' by the elder Bishop Doane, the hymn which we have sung this morning. For this fourth jubilee, our Board of Managers has sent an appropriate address, and the American Church will be worthily represented at its celebration, as the Bishop of Albany, by the invitation of the Archbishop of Canterbury, is to preach the Jubilee sermon. In view of all that American, and in particular Connecticut Churchmen, owe to the Society it has seemed proper to set forth and authorize for use in this Diocese, during this year of commemoration, a prayer modeled in part upon the prayer set forth by the Archbishop."

The chief event of the convention was the great debate upon the proposition to change the status of the Standing Committee. Ever since its organization, the Diocese has confined the membership of that Committee to the priesthood. In this respect, with Maryland and Easton, it differs altogether from the rest of the Dioceses. These to the number of 43, have laymen as well as priests upon the Bishop's advisory council. Sixteen years ago, a resolution was offered that the Constitution be amended so that instead of the Standing Committee consisting of five priests only, it should be made up of four clerical and three lay members. This resolution was defeated by a vote of 96 against 82. This year the question came up anew. A resolution of the same purport as that of 1884, having been referred at the last convention to the Committee on Canons, that body reported in order that the present convention might, if it so desired, take action in the matter, the following:

"Substitute for the first paragraph of Article VIII.:

"The Standing Committee of the Diocese shall be chosen at each annual convention, and shall consist of four clergymen and four laymen, communicants of the Diocese; and the Committee shall continue in office until another election has been made'; and substitute the word 'five' for the word 'three' in the second line of the second paragraph of the same Article."

After two hours of vigorous contention for and against, during which the attendance became seriously lessened owing to the departure of the delegates for their homes, the resolution which was offered and championed by Mr. William J. Skiddy, was defeated by a vote of 74 to 52. From the sentiment evinced it is quite plain, that in the matter of the Standing Committee composition, the Diocese of Connecticut will remain loyal to the tradition that dates to Bishop Seabury's time, for years to come.

A proposition to change the time of holding the convention from the second Tuesday in June, to the same day in May, was laid upon the table. A motion to deprive parishes failing to comply with canonical requirements of representation in the convention was postponed indefinitely.

The convention was one of the most largely attended that the oldest delegate present could recollect. Two hundred and eighty clerical guests partook of the beautiful lunch prepared and served by the Churchwomen of Bridgeport. The deliberations were marked by intense earnestness, and by manifestations of the greatest good will from beginning to end. The Church in Connecticut, judging by the spirit evinced in its 116th Council, though venerable with age, has the fervor and aggressiveness of youth, and realizing the magnificence of the Catholic Vision: "I, if I be lifted up, will draw all men unto Me," is prepared to go forth as never before, to claim the Commonwealth for its inheritance and the uttermost parts of the earth for its possession.

CENTRAL NEW YORK.

THE 32nd Annual Convention of this Diocese opened in Christ Church, Binghamton (the Rev. H. S. Longley, rector), Tuesday, June 12th. At 4:30 p. m. evening prayer was said by the Rev. W. B. Guion and the Rev. L. G. Morris. The venerable Diocesan, Bishop Huntington, then took the chair and the secretaries proceeded to call the roll.

After considerable discussion the Hon. George B. Sloan offered a resolution which was passed, permitting delegates present from parishes in arrears to the General Fund to take seats if they would pledge that arrears would be paid to the treasurer within thirty days.

It was found that some parishes, although having paid this year's assessment were in arrears for other years. All such arrears were remitted. Most of the parishes represented fulfilled the requirements of Mr. Sloan's motion and were admitted to seats on the floor.

The Rev. James K. Parker was unanimously re-elected secretary of the convention and he re-nominated the Rev. Wm. Cooke as assistant secretary.

The Bishop then delivered his address.

Impressively beautiful tributes were paid the late Rev. Philip N. Meade and the Rev. Dr. Joseph M. Clarke. Of the latter he said: "Born of the best Church stock, he gave his life, with undivided attachment and energy, to Church service. That trait which he most respected in all sacred labor, thoroughness, was most manifest in his own work as a student and a teacher. His memory was of such remarkable firmness and tenacity that he could safely be referred to for accurate information much beyond the range of ordinary professional knowledge. * * * Nothing but a constitutional diffidence or shyness restrained in him the expression of a very sympathetic

and social disposition and a genial humor, but he never trifled, flattered, or exaggerated."

Of more thorough financial support and extension the Bishop never spoke stronger words:

"We share with other religious bodies, I suppose, and far more, I am sure, than with our pretensions we ought to, in an unsatisfactory and tiresome struggle to maintain an honorable proportion between the boasted material prosperity that we are living in, on the one hand, and the shameful littleness of what we are giving and doing for the Kingdom of our Lord on the other. There is no question as to our obligation, for God and conscience and all clear voices tell us plainly what that is; and there is just as little question as to the sinful parsimony, manifest and widespread in every social class, but most in those who have much given them beyond their needs and yet refuse to treat and impart it as a trust to which they are fairly pledged by their baptism, and by every day of the life they have lived since they accepted their Christian inheritance. In that privileged membership in the Body of Christ there are, in this our Family, several thousand persons completely and constantly faithless to the command of Christ Himself, and to the agencies of divinely ordered action and sacrifice by which alone His will can be done and His world saved. It is vain, it is an hypocrisy, to pretend that in these multitudes the meaning of that word, 'sacrifice,' so familiar on our lips in prayer and hymn as to be well-nigh profane, has entered into the mind as a reality. We find no proof, no evidence, that those in the Church who even make themselves a party of special devotion to the Cross and its sacrificial symbols are remarkable for these gifts of money and tasks of mercy. Rather than openly surrender the weary effort, and abnegate our standing and let humanity perish, we stumble and tug along from year to year, and hand in to the Lord's treasury our shortage with iterated apologies, ashamed to throw up our solemn promise and vow, and almost equally ashamed of the humiliating devices and twists and entreaties to which we are driven to keep up our decency in the face of the world. Too often, when I have asked parish clergymen whether their salaries have been well, *i. e.*, punctually, paid, the pathetic accent and faint smile of the answer—'Pretty well'—has disclosed what self-respect was too patient to speak."

In concluding, Bishop Huntington spoke of the authenticity of the Scriptures, saying: "Let us be thankful that the Church, after nineteen centuries, is not hunting or contending for a creed, but is confessing her belief in a Creed made once for all, before the process of distraction and disintegration was begun."

Mr. George J. Gardner was unanimously re-elected treasurer of the Diocese.

The election of the Standing Committee resulted as follows: The Rev. Drs. John Brainard, H. R. Lockwood, Theodore Babcock, and the Rev. R. Harding; Messrs. A. H. Sawyer, J. R. Van Wagenen, W. D. Dunning, George T. Jack.

The Committee in charge of the matter of increasing the Episcopate Fund from \$76,000 to \$100,000, consisting of Judge Andrews, Mr. H. O. Moss, and Mr. R. J. Hubbard, reported that \$18,500 were pledged on condition that the whole amount is promised. The Committee was continued, and authorized to appoint an agent to personally canvass the Churchmen of the Diocese for the balance.

The Rev. Wm. B. Clarke and Wm. H. Watson, M. D., were elected delegates to the Missionary Council at Louisville.

On motion of the Rev. W. H. Van Allen it was

"Resolved, That the Convention, while recognizing the evidences of Christian liberty and refusing to define moral issues more vigorously than Holy Scripture warrants, does nevertheless, in view of the terrible ravages of strong drink, commend to Christian folk, and specially to the clergy, the practice of total abstinence from alcoholic beverages as the safest and most charitable course."

A hearty vote of thanks was passed for the generous hospitality of the Binghamton parishes and rectors, and convention closed *sine die*, with devotions and benediction by the Bishop.

WEST VIRGINIA.

THE 23d Annual Council of the Diocese was held in Shepherdstown, June 6-10. This famous old parish, although sequestered by reason of being off the great lines of travel and commerce, is yet much alive in winning souls and making a distinct impression upon the community at large. Trinity Church, a beautiful lime-stone Gothic structure, with its chapel of the same material hard by, stands in the midst of the quaintest town in the state. It occupies half a square, which has a velvety lawn, under magnificent maples and elms. Large congregations filled the church at every service and many spectators were present during all sessions of the Council.

This being the third Council of the Diocese held within a period of a little more than twelve months, much business was not anticipated. The Bishop Coadjutor, who has been largely over the Diocese since his consecration in the fall, with the indefatigable Diocesan, gave much hope and encouragement by their presence.

The chief things of interest to the Council, were means and methods of extending the Missionary work of the Diocese.

It was shown that \$22,000 had been raised in the Diocese within the last twelve months toward the endowment of the episcopate. The contributions for parochial objects have fallen short of those

for 1899, by \$11,064, but for Diocesan objects there is a gain of \$5,585, and for objects without the Diocese, a gain of \$571. All this points distinctly to a lengthening of the cords and strengthening of the stakes.

Much attention was given to missionary work. The action of the General Board of Managers in deciding after September to reduce by 20 per cent. their appropriations to organized Diocese was taken up. A resolution was offered expressing the opinion that "such action is most unfortunate, in view of the condition of the Church's work in many of the Dioceses to which this new rule must apply." This was made the special order for Friday morning, and after a lengthy and intelligent discussion, and after withdrawing the original, a substitute resolution prevailed, which declared that the Diocese of West Virginia will strive to meet the aims set forth by the General Board, by endeavoring within the next five years, to carry her own missionary work.

The Bishop, in his address, suggested that the elected and appointed members of the Missionary Council from this Diocese, constitute a Standing Committee, which shall "consider the question of more cordial coöperation in the missionary work of the Church at home and abroad, and, by such methods and agencies as may commend themselves to their judgment, seek to stir up the wills of our people to a more determined and Christian purpose, and call forth their energies for a more faithful and self-sacrificing service."

The special committee to whom this was referred made a report, which resulted in the adoption of the following details:

1st. That the members of the Missionary Council from this Diocese are hereby constituted a Standing Committee for the purpose named.

2d. That it be recognized as the Diocesan Committee on Domestic and Foreign Missions.

3d. That the Committee be duly organized, with secretary, etc.

4th. That in the execution of its work, and as one means to that end, this Committee shall endeavor to arrange, with the consent of the rectors, for one or more services in each parish, during the coming year, at which some visiting speaker from within or without the Diocese, shall present the missionary work of the Church.

5th. That this Committee shall make an annual report of its work to the Council.

Interesting reports were made by the Diocesan Missionary Committee, and the committees on Sunday Schools, and education.

Twenty-eight missionaries have received aid from the Diocesan Society. The Sunday Schools have made larger offerings this year than before, and the Education Society reports six men preparing for Holy Orders.

The next Council meets in St. John's Church, Charleston, the first Wednesday in June, 1901.

COLORADO.

THE Diocesan Council met on Wednesday, June 6th, at the Cathedral in Denver. On the day preceding there was a session of the Woman's Auxiliary, which opened with the Holy Communion and a sermon by the Rev. Geo. Rogers, of Canon City. In the evening there was a Conference of the Brotherhood of St. Andrew at St. Mark's Church, the speakers being the Rev. David L. Fleming, Leadville, who, as chaplain of the First Colorado Infantry, has seen service in the Philippines, and made an appeal for the work now being carried on in these islands. The other speakers were Mr. B. W. E. Jennens, director of the Cathedral Chapter; the Rev. E. W. Sibbald, of Boulder; and the Rev. John H. Houghton, of Denver. On Wednesday, the 6th, the opening services of the Council were held at the Cathedral, the Bishop being the celebrant, with the Rev. C. H. Marshall as his chaplain, and the Rev. C. Y. Grimes preached the sermon. At the business session, immediately following, the Rev. E. P. Newton was re-elected secretary and Mr. C. W. Boynton was appointed assistant secretary. The Bishop delivered his annual address in the afternoon. He noted the needs of the missionary work, adding that there should be an effective Board of Missions, with a number of clerical and lay representatives. He then said:

"What relations it should have to the Cathedral Chapter, whether it can be in a sense a greater chapter, or should be independent, are subjects for consideration. Our whole Cathedral system, which seemed to be wisely devised, is now in abeyance. Whether it can ever be carried out as is intended, with St. John's Church as the Cathedral, is a matter of doubt. The Chapter, though now entirely without Cathedral representation, is a most important body and attends effectively to most important functions and duties. The chapter might, if so disposed, build and manage a new Cathedral. I suggest that a committee be appointed to report upon a board of missions and its work and relations."

In the evening was held a missionary meeting at which addresses were made by the Rev. C. Ernest Smith, D.D., of Baltimore, the Rev. E. W. Sibbald, and the Rev. Geo. Rogers.

The elections and appointments were as follows:

Registrar, the Rev. Dan Lewis; Treasurer of Council, C. D. Cobb; Treasurer of Diocesan Missions, W. M. Spalding; Treasurer of the Episcopate Fund, David Rubidge; Standing Committee, the Rev. Messrs. J. H. Houghton, C. H. Marshall, Benjamin Brewster, and Messrs. A. D. Parker, A. A. Bowhay, Charles A. Ruter; Ecclesiastical

Court for three years, the Rev. George Rogers and Mr. Charles A. Ruter; Court of Appeal for three years, the Rev. V. O. Penley and Dr. H. F. Batty.

A resolution was adopted by unanimous vote expressing the perfect confidence of the Council in the treasurer of the Episcopate Fund, and refusing to accept a resignation from him. This was in view of the fact that criticism had been made of the form of the financial statement made by the treasurer, and it was desired to place on record that his honesty was in no way impeached.

A plan adopted for the raising of missionary funds, in place of the present system, is that the Board of Missions is to estimate the missionary needs of the Diocese, and to send, where possible, to each parish, some visiting clergyman to make an appeal for missions and to receive subscriptions.

In the evening a reception was given at Wolfe Hall to the Bishop and Mrs. Spalding, at which refreshments were served through the hospitality of the ladies of St. Barnabas' and St. Mark's parishes.

MARQUETTE.

THE fifth annual convention of the Diocese of Marquette which convened at Marquette, at the Cathedral, Wednesday, June 13th, was an eminently successful and refreshing one.

The convention opened with the Holy Communion at ten o'clock, the Bishop being celebrant, the Rev. J. E. Curzon, of Houghton, gospeller, and the Rev. Wm. Johnson, of Sault Ste Marie, epistoler. The sermon was preached by the Rev. Arthur H. Lord, Church of the Epiphany, Bay Mills.

Roll-call found every resident clergyman in attendance and a goodly representation from the laity. After luncheon, which was served by the ladies of the Cathedral parish, in the parish house, the convention again convened.

Bishop Williams preceded the annual address by a paper on "Sunday Observance," setting forth the present laxity in the matter and urging earnest attention to this very great problem by the clergy and laity. The convention ordered printed copies to be made and distributed. In the address to the convention, the Bishop spoke feelingly of the loss of the several members of the House of Bishops deceased since the last convention, especially of the Bishop Coadjutor of Minnesota.

Bishop Williams strongly advocated conferences of the Michigan Dioceses, alluding in particular to the blessed effect of the visits in this Diocese of the Bishop of Western Michigan, as a member of the State Board of Charities.

A review of the work in the Diocese was made in a very encouraging light. An increased zeal for missions and material improvements are evident in all parts of the peninsula. The larger towns are being made the centers of great missionary endeavor.

An enthusiastic missionary service was held Wednesday evening in the Cathedral at which several diocesan missionaries spoke and pledges of money were made.

Thursday morning there was a celebration of the Holy Eucharist at half past seven, the Rev. August Andren of Newberry, being celebrant, and the Rev. Hugh J. Spencer, vicar of St. Paul's, Marquette, server.

A short business meeting of the convention was held previous to adjournment at nine o'clock. It was decided to change the time of convention next year to the Wednesday after the first Sunday in September.

The ordination of two candidates for priests' orders then followed, the Rev. H. A. Cash, of Winona, and the Rev. A. H. Brooke, of Gladstone, being advanced.

Officers and committees were elected as follows: Registrar, Rev. H. J. Spencer, Marquette; Treasurer, Mr. E. H. Towar, Marquette; Treasurer Aged and Infirm Clergy Fund, Mr. A. Kline; Trustees Episcopal Fund: Messrs. Peter White, Abram Mather, A. E. Miller. Standing Committee: Rev. Messrs. Wm. Johnson, J. E. Curzon, J. B. de Kaye, Messrs. J. W. Stone, Peter White, Dr. L. S. Hubbard. A standing committee on diocesan missions was elected as follows: The Bishop, Rev. C. D. Atwell, Rev. H. J. Spencer, Messrs. E. H. Towar and F. H. Shultheis.

In the afternoon the Bishop met the clergy informally at the episcopal residence and discussed with them questions of ritual and discipline. The Bishop upholds the spirit of Anglo-Catholic tradition. One thing he strongly advises is the use of Unction, but not, as in the Roman use, *in extremis*. He holds to its immense value in illness and advises the priests to use it according to the form prescribed in the first Prayer Book of Edward VI. The Bishop condemned such excessive use of ritual by the parish priest, as should unfit his parishioners for devout and unbiased worship in other less ritualistic churches. The discussion was of marked value, and by unanimous agreement of the clergy present, a *clericus* will be called for Feb. 6th, 1901, at Marquette.

WOMAN'S AUXILIARY.

The fifth annual meeting of the Woman's Auxiliary of the Diocese of Marquette was held on the day preceding the opening of the convention. The session opened with a celebration of the Holy Communion at ten o'clock, the Bishop being celebrant, assisted by the Rev. H. J. Spencer. Miss Julia C. Emery, General Secretary, was present,

and in an earnest practical address told of methods and means best to be employed, firing the hearts of auxiliary and clergy alike. The attendance and pledges of both money and boxes were larger than last year. The Bishop confirmed the following nominations for officers:

President, Mrs. E. B. Palmer, Marquette; First Vice Pres., Mrs. Wm. Sedgewick, Ishpeming; Second Vice Pres., Mrs. D. A. McKenzie, Sault Ste Marie; Third Vice Pres., Mrs. E. R. Taylor, Houghton; Rec. Sec. and Treas., Miss Nina Stone, Marquette; Domestic Sec. and Treas., Mrs. J. F. Oliver, Escanaba; Foreign Sec. and Treas., Mrs. A. Maitland, Neguancee; Diocesan Sec. and Treas., Mrs. F. J. Bate, Iron Mountain; Diocesan Correspondent of the Church Periodical Club, Mrs. James Pendill, Marquette.

A determined effort is to be made in this Diocese in the use of mite boxes for the "united offering."

WESTERN MICHIGAN.

(ADDITIONAL.)

In the report of the Convention held at St. Paul's Church, Muskegon (the Rev. George Forsey, rector), the names of the members-elect of the Board of Missions were not mentioned. They were as follows: Rev. Wm. Lucas, Rev. J. N. McCormick, Rev. R. H. F. Gairdner, Rev. R. R. Claiborne, Rev. George Forsey, Messrs. Wm. J. Stuart, H. B. Lewis, A. C. Torrey, E. C. Leavenworth, C. R. Wilkes. The resolution presented by the secretary of the Board, relative to decreased appropriations, was made more emphatic, if possible, just before adjournment.

RHODE ISLAND.

THE 101st annual convention of the Diocese of Rhode Island was held in Trinity Church, Bristol, on Tuesday and Wednesday, June 12th and 13th.

The business session was preceded by a choral celebration of the Holy Eucharist at 10:30, the Bishop Coadjutor being celebrant, Rev. A. E. Carpenter, epistoler, and Rev. Charles G. Gilliat, Ph.D., gospeller. The sermon was preached by the Rev. Charles T. Wilson, C.M.S., missionary to Uganda, the text being the last three verses of St. Matt. xxviii. Mr. Wilson spoke simply but most earnestly of the great importance of the evangelical work of the Church, which, he said, has almost always been so sadly neglected and is to-day most imperfectly carried out. Our Saviour left two especial commands; the one, "Do this in remembrance of Me;" the other, "Go and teach all nations, and baptize them." The former has been obeyed with zeal and love from the very first, almost daily. The latter has been shamefully disobeyed. Our duty in regard to missions is not a matter of opinion. Our obligation does not depend upon whether or not we believe in missions. It is simply a matter of plain obedience to Christ.

Passing to the special mission field in which he has worked for twenty-five years, Mr. Wilson described vividly the deplorable state of things which existed in Uganda at the time he went there, following the earlier missionaries of the C. M. S. St. Paul's terrible arraignment of the heathen world in Romans i., was literally applicable to the state of things in Uganda. But now, although the work has been slow and discouraging, the true value of missionary work is fully exemplified in that country. For in place of shameful vice and utter disregard of the value of human life, one finds at least decent public morality and a thoroughly Christian atmosphere. Churches crown the different hills, built by the natives themselves. There are 21 native clergy, and the Uganda Church is actually sending out missionaries of its own to work in other heathen countries. Mr. Wilson closed with an earnest appeal for conscientious self-questioning as to our fulfilment of duty in the matter of missionary work—the first work of the Church.

The choral celebration was most beautifully rendered by the boy choir of Trinity Church. This choir, which recently celebrated its 25th birthday, has always been a purely voluntary organization—no member receiving any pay whatever. In spite of this, some of the finest voices in New England have been found in Trinity Church, Bristol, and the choir has wide and enviable reputation. The *Agnus Dei* was from Gounod's St. Cecilia Mass, and was most admirably rendered, as were all the other numbers.

After the Eucharist the customary routine business was begun. The Bishop Coadjutor read a short address from the Primate, Bishop Clark, who is rarely seen now in public. After luncheon, served in Trinity parish house, the business of the convention proceeded. A new parish, St. Peter's-by-the-sea, Narragansett Pier, was received into union with the Diocese. The Bishop Coadjutor then delivered his charge to the Diocese. Bishop McVickar reviewed the year's events, both secular and religious, referring to the South African war as one really in the interests of civilization, though apparently at first without justification. The duty of this country in Porto Rico and the Philippines was touched upon, and the Administration was scored for seeing its "plain duty" and then refusing to perform it. The Missionary Conference recently held in New York was regarded by Bishop McVickar as the most important religious event of the year. Among the references to persons prominent in the Church who have died during the year, prominence was given to Mr. John Nicholas Brown and Mr. Harold Brown. A very feeling and touching tribute was also made to the late Rev. J. A. Eckstorm, curate in Grace Church, Providence. The work done in behalf of public decency by the suppression

of immoral literature and exhibitions was commented upon, and the city of Providence was again, as last year, touched up for its laxity in enforcing such laws as exist. The Rhode Island legislature recently refused—though by a narrow majority—to change the notoriously easy divorce law of this state; but, Bishop McVickar said he had hopes that more could be done in the future.

After the charge, the business of the convention proceeded uneventfully. The only matter that seemed to arouse much interest or discussion was the vexed question of the parochial registration of communicants. The convention finally voted, though several clerical deputies were in opposition, to change the form of report as follows: Present number registered; Deduct non-attendant; Present number regular. And a note at the foot of the report is to read, "Communicants known to the rector as not having received the Holy Communion for two years preceding date of report are to be counted as 'non-attendant.'"

Among the various reports of committees, that of the special committee on Social Purity received considerable attention, and the request of the committee for an officer of the Watch and Ward Society to work in Rhode Island was answered by a resolution of the convention embodying the same request.

At 8 o'clock p.m. a missionary service was held, at which the Rev. C. T. Wilson again made an address—this time upon Christian missions among the Mohammedans.

On Wednesday, June 13th, the business was concluded before noon. The former Standing Committee was re-elected with the exception that Prof. Winslow Upton, Dean of Brown University, took the place made vacant by the death of Mr. John Nicholas Brown. The former Board of Managers was also re-elected. A resolution upon the deaths of the late Mr. John Nicholas Brown and his brother, Mr. Harold Brown, was carried by a rising vote. Although both of these gentlemen left large bequests, their loss will be greatly felt on account of the personal interest which they manifested in Church work. They set an example for devotion and conscientiousness which is not often excelled. On motion of Dr. Fiske a message of sympathy was sent to the Rev. C. A. L. Richards, D.D., who has been for so many years rector of St. John's Church, Providence, and who has been incapacitated by illness since the middle of the winter. The convention adjourned at noon.

SALT LAKE.

THE Convocation met at St. Mark's Cathedral, Salt Lake City, on June 1st and continued in session for several days. Bishop Funsten, of Boise, was an honored guest. In the course of his address Bishop Leonard said:

"It is a lamentable fact that a great many of our people who are confirmed do show a lack of stability and are sometimes carried away by some strange forms of religious teaching which prevail here in the great West. All that is required, I am persuaded, to produce well grounded Christian claims, is to present the whole ground of Church teaching as set forth in the Book of Common Prayer. This, I sometimes fear we fail to do. We are disposed to take too much knowledge for granted on the part of our people.

Take, for example, the great and widespread sins of easy divorce and re-marriage, temperance and personal purity. We live in an age and in a portion of the country where the idea prevails that marriage is a civil contract and therefore terminable for almost any cause. The Church, reflecting the teaching of Holy Scripture, holds that marriage is a sacramental rite, whose bonds are indissoluble save by death; but the Church allows adultery to be the means of severing the marriage bonds with permission for the innocent party only to re-marry. This permission has been abused so often, and it is so doubtful in the minds of many scholars whether our Lord meant to allow even this cause, that there is a strong movement in the Church in the direction of forbidding any re-marriage after divorce, no matter what may be the ground of the divorce. It matters little what you and I may think of this particular aspect of the question here and now. What we need to do is to see that our people are instructed in the Church's present position. This much teaching will do something to stem the terrible tide of public opinion which is doing so much to undermine the family and shake the very foundations of society."

The Standing Committee was appointed as follows: The Very Rev. J. B. Eddie, Rev. W. E. Maison, Mr. Geo. M. Scott, Prof. Geo. M. Marshall. Examining Chaplains, Rev. Messrs. J. B. Eddie, D. D. Wallace, O. E. Ostenson, and Arnoldus Miller. Registrar, Rev. W. D. Scott. The Rev. Hiram Bullis was elected secretary, and he named Mr. F. F. Crafts as his assistant.

On the second day the commencement at Rowland Hall was attended by the members of the Convocation, Bishop Funsten preaching the baccalaureate sermon. The Woman's Auxiliary also held a service. There was a children's service at St. Paul's Church in the afternoon, and a general missionary gathering in the Cathedral in the evening.

The Bishop's reference to the subject of Marriage and Divorce was referred to a committee, of which the Rev. J. B. Eddie was chairman, which reported as follows:

"We, your committee on Marriage and Divorce, recognizing the laxity in morals which necessarily results from the facility with which divorces are obtained, has reached such a lamentable state throughout this country, and particularly in this section, and remem-

bering the sacredness of that holy bond of union which St. Paul compared to that of Christ and His Church, which is indissoluble, do recommend that this Convocation put on record its hearty approval of any measures which tend to the enactment of more stringent laws relating to Marriage and Divorce, and urge the clergy and laity to use their influence and effort toward this end."

There was some discussion on this matter. The majority of the Convocation were heartily in favor of no remarriage for any divorced person in any event. Archdeacon Ostenson opposed this, as he held that it transcended scripture, which fixed the limit to adultery, with no remarriage for the guilty party, but leaving the aggrieved party the right to remarry. The Archdeacon was snowed under, and the report of the committee was approved.

Resolutions were adopted commending Rowland Hall, and also recommending greater care in the selection of text books in history for school use generally. The Rev. Geo. C. Hunting was elected treasurer. Archdeacon Ostenson and Mr. C. H. Stevenson were chosen delegates to the Missionary Council.

YOUR COMMUNION.

IF you attend Church often and join in the Prayers of the Communion Service, you will desire also to receive the Holy Communion. What keeps you away? Examine yourself and see what the reason is. *Nothing* ought to keep you away. For instance—

1. You are not fit to come to Communion. If you mean by this that you are living in sin, then you are not fit. But, remember this, you are not fit to die.

2. You are not good enough. If you mean that you are trying to be good, and find it hard to keep from sin, then you ought to come. The blessing of Communion is for "the strengthening and refreshing" of weak and sorrowful souls like yours. (See Church Catechism.)

3. You do not know enough. But you are not asked to know a great deal. You are only asked to believe God's truth. If you have faith, you will very soon learn all that is needed.

4. You have too many cares. For this very reason you should come to Communion. The more the world drags you down, the more you need God's help against it.

5. Some people go to Communion, and get no good by it. If they come unworthily, let this warn you to come worthily, and prepare yourself for receiving so great a blessing.

6. Your neighbors will scoff you. Do not mind this. Pray for them and for yourself. It is better that your neighbors should laugh at you, than that God should mourn over you. The Lord Jesus asks you to confess Him before men. Take up your cross, and follow Him (S. Matt. x. 32, 33; S. Luke xiv. 27).

7. You are afraid of falling back after Communion. You ought to fear this. But you ought also to fear keeping back now. Besides you will get help from God, if you seek it; and, if you do God's will in this one thing, He will hear your prayers, when you ask Him to help you in other duties.

8. The Communion is a very solemn thing. Yes, it is; for the Lord Jesus, your *Saviour*, is present in it. But you will have to stand before Him some day as your *Judge*. He is now your *Saviour*, as kind and good as ever He was when He walked on earth; and He says, "Come unto Me" (S. Matt. xi. 28-30).

Believe it, there is danger in coming unworthily, but there is also danger in staying away unworthily. Jesus Christ has said, "Except ye eat the Flesh of the Son of Man, and drink His Blood, ye have no life in you" (S. John vi. 53).

clergyman to help you. Be very careful about your First Communion. Think of the great blessing you seek. "Prepare to meet thy God."

You perhaps think that you are too young to be a communicant. You are not too young, if you are old enough to sin, to repent of sin, and to desire help to keep from sin.

You should receive Holy Communion, if you can, at an early service, and before you have taken any food.—*Selected.*

MANY a good intention dies from inattention. If through carelessness or indolence or selfishness a good intention is not put into effect, we have lost an opportunity, demoralized ourselves and stolen from the pile of possible good. To be born and not fed is to perish. To launch a ship and neglect it is to lose it. To have a talent and bury it is to be a "wicked and slothful servant." For in the end we shall be judged not alone by what we have done, but by what we could have done.

BY DESIRING what is perfectly good, even when we don't quite know what it is and cannot do what we would, we are part of the divine power against evil, widening the skirts of life, and making the struggle and darkness narrower.—*George Eliot.*

LONDON LETTER.

London, June 5.

THE London Diocesan Conference, which meets annually under the presidency of the Bishop of London, and, though of some utility, nothing but a makeshift, of course, for a Diocesan Synod—which could constitutionally be held and doubtless would be convened by a Bishop of heroic mould—has lately been in session for two days at the Church House, in Westminster; a new and interesting departure this year being the presence of Churchmen who represent the metropolis in the House of Commons. The clergy, if not the laity, have sometimes found the Conference proceedings rather dry and tedious, but this time they were full of interest and, indeed, striking in character. Besides Dr. Creighton's remarkable address, there were two noteworthy debates, namely, on the vital subject of Elementary Education (which properly concerns many English Church people far more than the manufactured sensational "crisis" of the day); and anent the proposed "Round Table Conference."

The presidential address was one eminently characteristic of the Bishop's rare intellectual ability, though chiefly noteworthy for the fact that it revealed, with startling force, the workings of his mind apparently in a new direction. The Bishop of London seems now to have changed his mind about the English system of Church and State, in relation to Dissent, and to be no longer a believer in the wisdom of the settlement under Elizabeth and the Stuarts. Never before until now has his Rt. Rev. Lordship expressed himself in like manner; neither in his paper on Church and State, in *Oxford House Papers* (Third Series), nor in his more recent address on The Position of the Church of England, delivered at Ruridecanal Conferences in the Diocese of London during the autumn of 1898. Heretofore Dr. Creighton has seemed even complacently satisfied with the existing *regime* of Church and State; the English system, in its fundamental principles, being to his mind what Common Law was to Sir William Blackstone's—the very "perfection of reason." Now, however, the Bishop actually criticises the system as being essentially a faulty one, inasmuch as it was framed on too exclusive and rigid lines; and he thinks that it would have been much better for the Church and State if a more liberal ideal had been cherished and realized. He would like to have had the bars let down so low that the original dissenters could have easily stepped over them, and thus have prevented the appalling calamity of Protestant Dissent. "When we look back," he says, "upon the history of our Church, we see that that Church, somehow or other, seems to have constantly courted disruption. It is the great fault that can be brought against the Church of England that it has shown a very decided reluctance to make room for new exhibitions of the working of spiritual powers. It is to that, unfortunately, that we owe so much non-conformity as exists at present. The Church of England has in the past been too satisfied with its system and too reluctant to see that system either changed or explained so as to meet the altering circumstances of the time. . . . It was always struggling to keep its system clear and beyond dispute, and those who found fault with its system after various struggles had, time after time, to go outside the Church and create a system of their own. . . . I am very sorry indeed for every departure that was ever made from the bonds of the Church of England in this country, and that I would have wished that those who regulated the destinies of the Church at each of such crisis should have made many more concessions than they did, and should have been willing even, if it were necessary, for a time to depart from the assertion of principles which were of great importance, trusting that those principles, if they really were of the importance that they thought, would have replaced themselves in view of the experience of the coming time."

So it seems that Dr. Creighton's ideal of an Established Church, if indeed we are to take him seriously in his recent address, is that of an *omnium gatherum* sort of religious society (though obviously limited to Protestant membership), and apparently on all fours with old Dr. Arnold's pet theory of Church and State, propounded in 1833, which Palmer, of Worcester College, Oxford, in his *Remarks on the Rev. Dr. Arnold's Principles of Church Reform*, forcibly defined as a proposal "to solve the difficulties of sectarianism, by establishing all sects in one new Church." Such rank latitudinarianism may, indeed, please some Protestant Dissenters: the editor of the *Spectator*, and the Dean of Ripon; but it is enough to grieve all true Churchmen, and hardly what we had a right to expect even from Dr. Creighton himself, as we have known him in the past.

The debate on Elementary Education, which was led off by

a powerful speech from Mr. F. C. Holloday, one of the ablest and most devout of English laymen, was rendered particularly noteworthy by Lord Hugh Cecil's participation therein, who seconded, with some trenchant and witty remarks, Mr. Holloday's resolution, which, though lost by only three votes, was to the effect that Churchmen should unite in demanding State recognition of the *denominational* system of education in England, as in Scotland and Ireland. "It is often said," remarked Lord Hugh, "that the undenominational system aims at being fair to all, but in truth it actually aims at being equally unfair to all (laughter) and does not even succeed in that (renewed laughter), although the unfairness is greater to Anglicans and Roman Catholics than to the Nonconformist bodies. The only system that can be perfectly equal is a system which can bring up every child in the religion of its parents." ("Hear, hear.")

Lord Hugh Cecil, it might be well to inform your readers, is one of the prime minister's sons, and on account of his brilliant intellectual parts and deeply religious nature—a rather unusual combination in an M. P.—perhaps the most unique figure in the House of Commons since Mr. Gladstone was there.

The debate on the "Round Table Conference" commanded, of course, great interest amongst members of the Diocesan Conference, and also succeeded in filling the spacious galleries of the Great Hall in the Church House. The resolution which, when amended and carried unanimously, read as follows: "That this Conference request the president to appoint a Round Table Conference, consisting of members of the Church of England, on Ritual and the doctrines involved therein, to name the members and to fix the terms of reference"—was proposed by Prebendary Webb-Peploe, a London vicar and minor Cathedral dignitary, also leader of the Low Church party in the Diocese, and was seconded by Lord Halifax. The proposer of the resolution, in a speech betraying a good deal of emotion and also pessimistic in tone, admitted that all such attempts as pacification of discord in the Church, as litigation, writing to the newspapers, appealing to Parliament and to Lambeth, had miserably failed, and now "the last hope that was left to them" seemed to be in having a "Round Table Conference," though evidently to Prebendary Webb-Peploe's mind the "last hope" was a very forlorn one. His speech was not on the whole a judicious one, being very much marred in its charity by the quotation of the offensive expression, "Mass in Masquerade," from Mr. Disraeli's speech in the House of Commons during the debate, in 1874, on the Public Worship Regulation Bills, and Prebendary Webb-Peploe also, unfortunately, insisted upon the condition, amongst others requisite to the Conference discussion, that they should agree that "the decisions of the Queen in Council were binding upon the consciences of all, and must therefore be obeyed," which extreme Erastian position surely even Prebendary Webb-Peploe himself would repudiate under certain contingent circumstances.

Lord Halifax, in seconding the resolution, delivered an impassioned speech, one, as *The Guardian* remarked, "more hopeful and more conciliatory" than Prebendary Webb-Peploe's. His Lordship, like Bossuet and Cardinal Wiseman, firmly believes in the eirenic value of "explanations": "Truth comes before all," he said, "but there may be explanations, large explanations, and it may well be. . . . that we shall find agreement where we expected contradiction, and that differences we thought insuperable will prove themselves to be such as Christian men may well be willing to tolerate in one another."

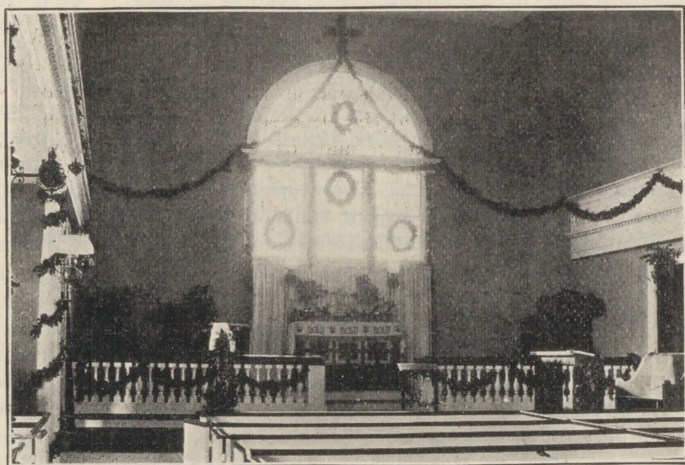
The *St. James' Gazette*, an evening newspaper circulating largely in the West End, was much pleased with the tone of the two speeches, and hopes, at any rate, that the proposed Conference will teach its members to respect each other. The *Record*, which always claims to have inspired information about matters, says that the conference will not be confined in its *personnel* to "decided Churchmen on either side," but will represent all parties and schools of thought in the Church; that it will meet as soon as possible and report to the Bishop, who in turn will report to the Diocesan Conference, which, however, unless especially convened, does not meet again until next May. J. G. HALL.

A NEWSPAPER holder is convenient and easily made; for this you will need one yard of the straw matting which comes around tea boxes, and which grocers are willing to give away, or, at the most, to sell for a few cents. With this you will want a halfyard of Turkey Red, and four yards of gay ribbon, an inch wide. The matting is bound all round with a broad band of Turkey Red—then the lower edge is turned up, about fifteen inches, and fastened in place by strips of the ribbon sewed to the corners. The holder is further decorated with rosettes and bows—rings are securely sewed to its upper corners and it is hung by these on the wall.

CHURCH CONSECRATED AT DUXBURY.

ST. JOHN the Evangelist, Duxbury, Mass., is one, among the many parishes in Massachusetts, which has changed the religious views of the locality. Stern defying Puritanism prevails now in a few places. The English people here have always longed for the services of the Church, and as far back as 1876 a formal attempt was made to have them. Here a little effort marked the beginning, which now has steadily grown into a parish. It has prospered under the energetic efforts of the present rector, the Rev. Thatcher R. Kimball. One person, however, Miss S. S. Sampson, has labored here amid many disadvantages, and her name and her work will always remain dear in the history of this parish. She still continues to render valuable aid, and may she be long spared to witness the results of her good work.

From 1881 to 1884, summer services were conducted by various clergymen. The sum of \$700 obtained in Boston, bought and altered an old schoolhouse into a chapel. In 1895, Miss Sampson bought the abandoned Methodist meeting house, and gave it to the parish. After many extensive repairs and alterations a well-equipped house of worship was the result of this memorial gift, which has put new life into the prospects of the church. In 1899 the Hon. Chas. F. Sprague gave a parish house



CHURCH OF ST. JOHN THE EVANGELIST, DUXBURY, MASS.

in memory of his father and grandfather. This is a noted addition, and has advanced the social side of the work. The clergy who have been more or less instrumental in preparing for the growth of the parish are the Rev. Messrs. Gustavus Tuckerman, Rouse, Hingown and Borncamp. The present rector holds services during the summer in Green Harbour.

St. John's was consecrated by Bishop Lawrence on June 16th of the present year.

LETTERS FROM A PARSON LAID ON THE SHELF.

SOMETIMES when I am sitting in my shelf place in Grace Church, Chicago, and see all the splendid service going on, my mind wanders back thirty-five or forty years and I think how different it all used to be. I consider it a great compliment to me that the rector who succeeded me, has never changed the service in any way. It certainly speaks well for both him and the service. Forty years ago the whole service, with the exception of the words, was as different as day is from night, and it may not be amiss to give in detail what generally took place in Grace Church (a fair specimen of an average High Church parish) on a Sunday morning, say in the year 1860.

Grace Church was then a hideous wooden shanty on the corner of Peck Court and Wabash Ave. It had been moved up there from the corner of Madison and Dearborn, sawed in two and a piece set in the middle. This piece was never plastered, but covered with canvas, and papered. It can easily be imagined how bitter were the blasts that blew there in winter.

The first thing I did when I went into the vestry room, to prepare for service, was to tie around my neck a curious thing called "Bands," which consisted of two small strips of fine white linen, sewed on a tape, probably a relic of the amice, and now entirely obsolete. Then I put on a surplice reaching to my heels, very full, and with long, baggy sleeves. My costume was completed by a long black scarf, something like a stole and reaching nearly to my feet. Thus equipped, I took my

place at the reading desk, which in low churches always faced the people, and in high churches the opposite chancel wall. The choir was composed of the "four living creatures" in a little gallery over the door. The service went on without any possible separation of Morning Prayer, Litany, and Ante Communion, and I am sure the whole congregation would have fainted if I had turned eastward for the *Gloria* or the Creed. Not in my wildest flights of imagination did I dream I would ever do such a thing.

After Morning Prayer we sang a psalm in metre. You may not know what that is, but we have several now in the Hymnal. Hymns 465 and 474 were once "psalms in metre." These psalms were wretched things, and indeed our whole Hymnary was about the poorest in the English language. A Hymn was never sung after Morning Prayer. Why, no mortal man can tell, except perhaps to comply with that most absurd rubric long since blotted out, which read thus: "Whenever the Hymns are used in Divine Service, a certain portion or portions of the Psalms of David in metre shall also be sung."

After the Ante Communion, I gave out a Hymn and it was sung with long interludes between the verses, while I hurried into the vestry, slipped off my surplice, and clothed myself in an ample black satin gown—a very handsome vestment, let me say in passing. Such a thing as wearing in the pulpit the same garb that you wore in the chancel was looked upon as most shocking Popery. Many parishes were rent asunder on that question, and though from my diaconate I disliked making the absurd change, I was many years in Grace Church before I stopped doing it. The offertory was brought up to me and I placed it silently on the altar, everybody sitting still. If there was to be a celebration, I hurried out again to the vestry, while the non-communicants were being played out of the church, slipped off my black gown, huddled on my surplice again, and went back to the altar, which had no cross or any other ornament, and only at Christmas or Easter a few flowers. There were one or two Dioceses, the Bishops of which would not consecrate your church unless your altar had four legs, like a dining room table.

I began in Chicago the daring innovation of standing in front of the altar, instead of at the side as was the usual custom. Many of my people thought this a novelty which much disturbed their peace. The flagon was a large pewter vessel, looking like a great coffee pot, and it would have held half a gallon. The paten was a large circular pewter dish. There was no early celebration, even on Easter, and but rarely a celebration on Saints' Days, though there was always service on days with an epistle and gospel, and a daily service in Lent; but without addresses. Though I knelt at the hymn before communicating, the people all stood, and it was not until 1869 that the congregation suddenly took to kneeling.

Such a thing as any color in the vestments or hangings was unthinkable. I remember Canon Knowles appearing at Convention some years after this in a stole of black embroidered with red, and the sarcastic and disparaging remarks Bishop Whitehouse made about it. I remember hearing an eastern Bishop say in General Convention in 1868, that color was the root of that dreadful thing called Ritualism. "Let us suppress color," he said, "and we will have done much toward killing it." I do not think that anything except the threat of suspension *a sacris* would have induced me to wear a red, green, or even white stole in the chancel of Grace Church at that time. *Nous avons change tout cela.*

There are very few places outside of Virginia where you could find this old-time service and dress now, and even there, novelties have crept in.

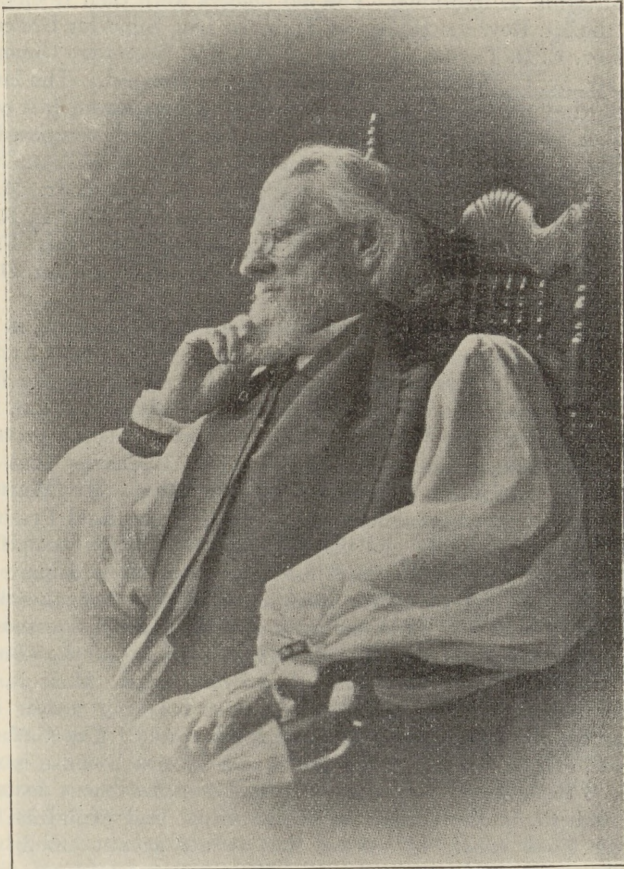
CLINTON LOCKE.

THE *Church Times* (London, Eng.) gives a most gratifying account of the abundant blessing which has attended the opening of two city churches in the early morning for working women and girls, brought from their suburban homes by 6:30, and having formerly no refuge but the streets until the unclosing of the factory gates. Beginning without a congregation, these churches have now an average attendance of 150 young women, who read, knit, and sew until they are due at their various businesses. There is a short service of fifteen minutes' duration, and organ recitals, violin solos, and vocal music fill up the remainder of the time. Perfect quiet prevails, and there is no lack of outward reverence. The shelter of these quiet resting-places is highly appreciated, and the clergy, with their usual alacrity in buying opportunities, have provided many interesting and instructive excursions to the Tower, Lambeth Palace, etc., for these "early birds." Better still, Confirmation classes are started, and the Bishop of Stepney has already attended the 7:30 service, and addressed the interesting congregation on the subject of Confirmation as found in the New Testament.

DEATH OF THE BISHOP OF ALABAMA.

ON Thursday, June 14th, the spirit of the Rt. Rev. Richard Hooker Wilmer, D.D., LL.D., departed from his body and passed to his Maker. The end came at 4:40 in the morning. The Bishop had been confined several weeks to his bed at his home at Spring Hill, but retained consciousness up to the moment that dissolution set in, though for the most part speechless for 36 hours prior to his death.

The funeral services took place Friday afternoon at 5 o'clock, at Christ Church, Mobile. The body was incased in a simple black casket, and had been brought from Spring Hill at noon and placed in the church. Beneath the glass headpiece there was a silver plate, upon which was inscribed, in old English, "Richard H. Wilmer, D.D., LL.D." On the casket was a floral mitre of white flowers, and crossed keys of the same flowers. As the body was brought to the church, the funeral cortège was met by the rector of the parish, the Rev. Matthew



THE LATE BISHOP WILMER.

Brewster, and the Dean of the Mobile Convocation, the Rev. Gardiner C. Tucker. The latter said the *De Profundis* as the body was borne to the foot of the steps leading to the choir. There it lay in state until the hour of the funeral. A guard of honor was composed of the Rev. Messrs. Matthew Brewster, Gardiner C. Tucker, D. C. Peabody, R. H. Cobbs, D.D., and J. J. N. Thompson, who relieved each other at intervals during the period of watching. From noon till the very hour of the funeral there was a steady stream of people of all denominations and of all walks in life, who passed by the bier and took a last look at the peaceful face of the dead Bishop.

Promptly at the hour set for the funeral, Dr. Chase, the organist, began the playing of Chopin's funeral march, to which the procession, which had formed in the chapter house, moved to the front of the church, thence up the nave to the chancel.

In the front of the procession were the vestries of the several Mobile parishes, then the honorary pall-bearers, the diocesan clergy, and the Bishops of Mississippi and Georgia. The actual pall-bearers were the Rev. Messrs. R. H. Cobbs, Matthew Brewster, Gardiner C. Tucker, T. J. Beard, D. C. Peabody, and George R. Upton.

The Bishops and the Rev. Mr. Brewster alone entered the chancel, and by them was rendered the simple burial service of the Church. The body was interred in Magnolia cemetery, the committal being said by the Bishop of Mississippi and the prayers by the Bishop of Georgia.

Bishop Wilmer, the second diocesan of Alabama, was born

in Alexandria, Va., on March 15th, 1816. His father was the Rev. Wm. H. Wilmer, D.D., a distinguished Virginian clergyman, and his mother was Marian Cox, daughter of Major Cox, a distinguished leader in the Revolution. The Bishop graduated from Yale College in 1836 and was ordained by Bishop Moore of Virginia to the diaconate in 1839, and to the priesthood in the following year, the two ordinations being on successive Easter Days. His priestly charges were in Virginia and North Carolina. He was chosen Bishop of Alabama during the Civil War, when the Church in the South was acting independently of the Church in the United States, and the confirmation of his election, as well as his consecration, were by the authority of the Church in the Confederate States. He was consecrated Bishop in St. Paul's Church, Richmond, Va., on March 6th, 1862. After the war, his episcopate was recognized by the Church in the United States on his taking the promise of conformity, and he was admitted to the House of Bishops.

The episcopate of Bishop Wilmer was in its earliest years attended with difficulties arising from the military occupation of the state, and for some months the churches throughout the Diocese were closed by military orders issued by Major General Thomas.

The Bishop first asked for an assistant in 1890, when, by reason of advancing age, he found himself unable to cope with the great requirements for episcopal administration in the Diocese; but almost up to the time of his death, he was able to perform a greater or less part of the diocesan administration. He will be succeeded by the Rev. R. W. Barnwell, who has already been elected but not consecrated as Bishop Coadjutor, and who at once becomes Bishop of the Diocese on his consecration.

Bishop Wilmer was a man of pronounced literary taste. His own chief contribution to literature was his book, *The Recent Past from a Southern Standpoint*.

ABSTRACT OF PROCEEDINGS OF THE BOARD OF MANAGERS.

THE stated meeting of the Board of Managers of the Domestic and Foreign Missionary Society for June was held at the Church Missions House on the 12th inst. There were present three Bishops, nine Presbyters, and nine laymen. The Bishop of Pennsylvania was called to the chair.

INCREASE IN LENTEN OFFERINGS.

By the Treasurer's report it was shown that there was an increase in the contributions to the first of June, as compared with the same term last year of \$10,507, which gain is wholly due to the increase in the Sunday School Lenten Offering; the amount received to the day of the meeting from this source being \$89,561 from 3,181 schools, against \$73,618 from 2,884 schools last year to the same date; the offerings from the Diocese of Pennsylvania alone having exceeded the sum of \$20,000.

In connection with the Lenten Offering a report was presented from the Rev. Herman L. Duhring, D.D., who, for the third year, has been employed as the special agent of the Sunday School Auxiliary. Dr. Duhring has done a great deal towards promoting a greater interest in the Lenten Offering.

APPROPRIATIONS TO ORGANIZED DIOCESES.

With regard to the reduction of the appropriations to organized Dioceses, twenty-three of the Bishops and three Presbyters addressed the Board. Among these, four of the Bishops accepted the action as entirely in the right direction, together with an expression of their determination to make up the lack within their own jurisdictions. Resolutions were received from two Diocesan Conventions, demurring because of the reduction. It was reported that convention of the Diocese of Easton had adopted a resolution thanking the Board for the help that had been given and expressing the hope that in the guiding providence of God they might yet be able to continue to aid the truly missionary work that is still going on in some of our organized Dioceses. A communication was moreover received from the Bishop of Missouri, enclosing a resolution adopted by the annual convention of that Diocese, relinquishing the whole appropriation annually made by the Board of Managers. In covering this resolution the Bishop adds, on behalf of the convention, the Bishop, and the Church people of the Diocese, the expression of their grateful appreciation of all that the Society has done for them. They thank the Board warmly for these almost four score years of kind, nursing care. They were taken up when their chief city had less than 5,000 inhabitants and it now has

more than one hundred times as many and is the fourth city of the nation. They wished to return help to those who had been so helpful to them and thought the best way for them to do so was to relinquish the entire amount of their annual grant, which they did with an earnest prayer for God's blessing on the Board's great work in the future. The Bishop further says that the first grant to Missouri was made before the year 1829 and that previous to that, a missionary was stationed at St. Louis. A committee were appointed, who retired and later reported the following resolution, which was unanimously adopted by the Board:

"Resolved, That this Board has learned with peculiar satisfaction the action of the Diocesan Convention of Missouri with respect to its relinquishment of all claim upon the Board of Managers for further missionary aid; that it sees in this unselfish step an encouraging indication that the public opinion of the Church at large is in accord with the Board's newly-adopted policy with respect to missionary aid to organized Dioceses; that it welcomes gratefully this easing of the load; and that it congratulates the Bishop of Missouri, and the Diocese over which he so ably presides, upon the passage of a 'self-denying ordinance' sure to redound to the lasting credit of those who framed and passed it."

necessary, favorable action was taken.

Thirty-three of the Bishops addressed the Board on the subject of administering the annual appropriations, and where

APPOINTMENTS REPORTED.

Under the Woman's Auxiliary United Offering of 1898, at the instance of the Bishops concerned, Miss Lucy N. Carter was appointed to work among the Ute Indians in Utah, Miss Isabel McNear and Miss E. Frances Condit to work in the Church Home and Hospital, Southern Florida, and Miss Jeannette Kempton, Deaconess, to work in the District of Spokane.

It was stated that the Rev. Charles H. H. Bloor, appointed the previous month a missionary to Cape Nome, Alaska, had departed for the field. He will sail from Seattle by the steamer *Senator* on or about June 30th. Bishop Rowe reported that on Easter Day he consecrated at Sitka the Church of St. Peter's-by-the-Sea. The service made a deep impression, he says, on both Americans and Russians.

Letters were submitted from all the Bishops abroad and from a number of the missionaries.

THE FOREIGN FIELD.

The Bishop of Tokyo requested an increase of grants previously made for building purposes, supplementing similar requests made a month ago, but the Board was obliged to inform him that it did not feel itself justified at this time in making further grants.

The Bishop of Cape Palmas conveyed the information that he had decided to remove the Eliza F. Drury Station (which was destroyed by the natives last year) to Valentine, higher up the Cavalla River. Land for the purpose has been granted by the Government and a suitable site selected. He adds: "Good houses are needed at all our interior stations and we are trying to procure them, but it is very slow work even when there is money for the purpose." Speaking of his visitation of Sinoe, the Bishop says that the Rev. C. M. W. Cooper is very anxious to enlarge his work by opening at least two more stations among the heathen, and is most urgent that a boarding school be begun. The Bishop considered these things a real necessity and said that he should be glad if provision could be made for them. But, alas, in the present financial outlook the Board could not even consider the propositions.

The foreign congregation of Trinity Cathedral, Tokyo, Japan, and several of the African and Haitien churches, sent contributions for Missions, of which a considerable proportion was from the Lenten Offering, and notable among these \$70.12 from the Sunday Schools at Buchanan and \$50 from the Sunday School at Greenville, West Africa. Near Buchanan, Liberia, the Rev. R. C. Cooper had opened work in the town of Edina, where they already had twelve communicants. The congregation had purchased a suitable church bell, which, fortunately for them, had been sent out from England, by mistake, to a mercantile house, and they were very desirous of having a small row boat furnished the missionary for crossing the river which runs between his residence and the town.

An appropriation was made to enable Bishop Holly to visit San Domingo for the purpose of administering Confirmation at San Pedro de Macoris, and another for the Bishop's traveling expenses to New York at the close of the summer. He comes upon invitation of the Board. He will meet engagements in the interest of his work and attend the Missionary Council.

The Auditing Committee reported that they had caused the Treasurer's books and accounts to be examined the first of June and had certified the same to be correct.

NEW YORK LETTER.

CONFRATERNITY OF THE BLESSED SACRAMENT.

THE Feast of Corpus Christi was observed as usual by the annual meeting of the Confraternity of the Blessed Sacrament. On the eve of the Feast a service was held in Newark, and in St. Ignatius' Church next morning there was matins at half past nine, followed by a celebration, with the Rev. E. L. Jenner of St. John's, Bayonne, as the celebrant. The choir was composed exclusively of priests belonging to the Confraternity, and about one hundred members and friends of the order were present.

Following the celebration there was a conference in the Sunday school room of the church, in which about thirty priests took part. The secretary general, the Rev. E. B. Taylor, read the report which stated that during 1899 there were added 130 lay members. The treasurer reported that \$298 had been used in the purchase of chalices and patens, and a few chasubles, for presentation to missions. The old officers were then re-elected, viz., the Rt. Rev. the Bishop of Fond du Lac, Superior General; the Rev. E. B. Taylor, of Westminster, Md., Secretary General; and Mr. W. C. Dayton, Chicago, Treasurer General. The latter stated that the Confraternity has as a balance from last year the sum of \$2,000. The new Council elected was composed of the Rev. Messrs. J. O. S. Huntington, J. S. Miller, William Barden, W. R. Gardner, J. H. Townsend, R. H. Weller, Jr., M. L. Woolsey, John Sword, James G. Cameron, Robert Ritchie, R. R. Upjohn, J. A. Staunton, Jr., E. L. Jenner, H. Page Dyer, F. A. Sanborn, E. J. H. Masse, W. H. Van Allen, J. D. Ewing, O. S. Prescott, and G. W. Lincoln.

With the Rev. J. S. Miller, House of Prayer, Newark, in the chair, three papers were read; the first by the Rev. Arthur Ritchie on "The Eucharistic Sacrifice," the second by the Rev. L. T. Wattson, and the third written by Bishop Grafton, but read by another, the Bishop of Fond du Lac not being present. The first speaker said it was by the Holy Eucharist that the Church is spiritually nurtured and kept alive. Mr. Wattson urged the constant preaching of the truth of the Real Presence in the Eucharist, to the end that it might more truly become the unquestioned doctrine of the Church. Some priests declare the people are not yet ready for incense. The way to make them ready is to burn it. It is our duty to restore proper vestments and proper colors to the Church service, because of the sins in past times of Calvinistic and other Protestants. Mass is the proper service for Sunday morning, and morning prayer and litany cannot successfully be substituted for it. The Catholic revival, started seventy years ago, was a success because it recognized the place of the mass. He spoke of the recent decision at Lambeth on the subject of Reservation, and explained the Prayer Book rubric by saying that it was meant chiefly for priests of the old time who had Calvinistic tendencies, and sometimes fed what remained of the elements, to their chickens.

Bishop Grafton's paper said that daily celebrations, and the Catholic usages in ceremonial, are increasing in his Diocese.

It was voted to print all three papers and to give them wide circulation. It was also voted to place a tablet in the Church of St. Mary the Virgin in memory of the late Rev. Thomas McKee Brown.

TRIPLE FUNCTION IN YONKERS.

The Feast of St. Barnabas was observed by a triple function at St. Andrew's, Yonkers (the Rev. J. E. Freeman, rector). Six weeks ago the history of the remarkable growth of this parish was given in these columns. On St. Barnabas' Day the service of benediction was said, the church having been enlarged by the cutting in two of the old nave, the moving back of the chancel, although the walls are of stone, and the building in of a transept. Splendidly decorated and beautifully ornamented with flowers for this occasion, the interior presented a most attractive and Churchly appearance. A feature of the interior is the low roof, and yet the acoustic qualities are unimpaired. Bishop Potter said the service of benediction and was assisted by Archdeacon Van Kleeck, the Rev. Dr. W. N. Dunnell, the Rev. Dr. Thos. Gallaudet, and the Rev. W. S. Coffey. About forty visiting clergymen were in the chancel. The sermon was by the Bishop, who spoke of a form of architecture which he noticed in the East, and which had smaller base line than circumference, and diameter fifteen to twenty feet above it. The purpose of such architecture was defense from enemies, and he drew a lesson from it and its purpose, applicable to Christian character and Christian experience.

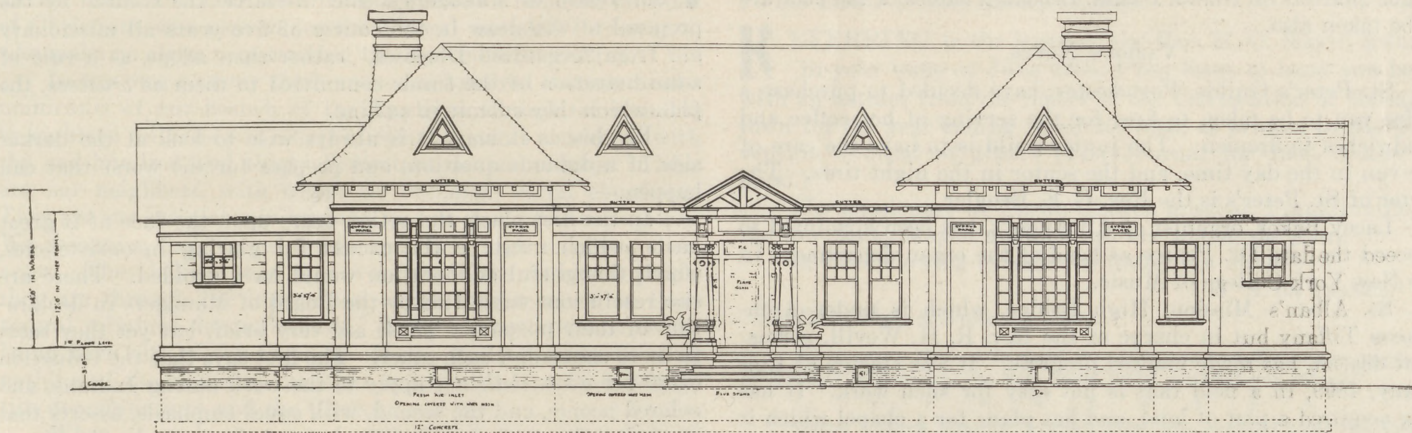
The second function, taking place on the same occasion as

the benediction, was the confirmation of a class of 24, a part of them a supplemental class of St. Andrew's Church and chapel, presented by the rector, the Rev. W. M. Gilbert. The third function was the ordination to the diaconate of Chas. A. Ashmead, for some years a lay reader in St. Andrew's, and a helper in the chapel. The litany was said by the Rev. Henry R. Freeman of St. John's, Troy, brother of the rector of St. Andrew's. The music for the entire service was furnished by an enlarged vested choir, and Barnby's "King All Glorious" and Stainer's Trinity anthem were among the selections. The Bishop was the celebrant at the Holy Communion which followed.

After luncheon, Bishop Potter presided and asked the rector to read some engrossed resolutions which rector, wardens, and vestry of St. Andrew's had prepared for presentation to Mrs.

luncheon, said that when he was a lad the Rev. Mr. Selleck kept school in Troy. He paid the venerable priest a fitting tribute, saying that his two splendid traits of amiability and pertinacity had enabled him to accomplish much where others might easily have failed to accomplish anything. All present united to honor the priest, now an octogenarian, who had accomplished so much and had been so faithful in all he had set himself to do.

Talk of opening a school for the sons of clergy is being heard, the scheme being to utilize the old Lewisboro' mansion, which could be repaired at not great cost. Nothing definite has yet been done, but the talk is to raise the funds from the churches in the Archdeaconry, or if by private contributions, to put the school on other than a private basis. Among those present at the consecration were, beside the Bishop and Arch-



CHILDRENS HOSPITAL
S. JOHNS GUILD,
NEW DORP ST.

FRONT ELEVATION
SCALE 1/8"=1'-0"

Arthur Mann, Architect
44 Pine St. N.Y.
1900
NO. 4.
MAR. 24

CHILDREN'S HOSPITAL OF ST. JOHN'S GUILD, NEW YORK.

W. F. Cochran, the generous benefactor of the parish. Speeches were made by the Rev. Dr. E. Walpole Warren, the Rev. H. R. Freeman, Archdeacon Van Kleeck, and the Rev. C. E. Allison, the last named a Presbyterian minister, whom the Bishop introduced as being in line for a good speech, if he kept to his reputation, if not in the regular line of succession, like the "rest of us." After the service the Rev. Mr. Freeman said, concerning St. Andrew's Chapel, Lincoln Park, that a new building had recently been secured for its services, and that growth and progress are the record it is making. It is in the southeastern part of Yonkers, as St. Mark's, Nepera Park, which is under St. Paul's, is in the northeastern. Plans are making by the people of St. Mark's to erect a chapel.

SURPRISED BY A NEW CHAPEL.

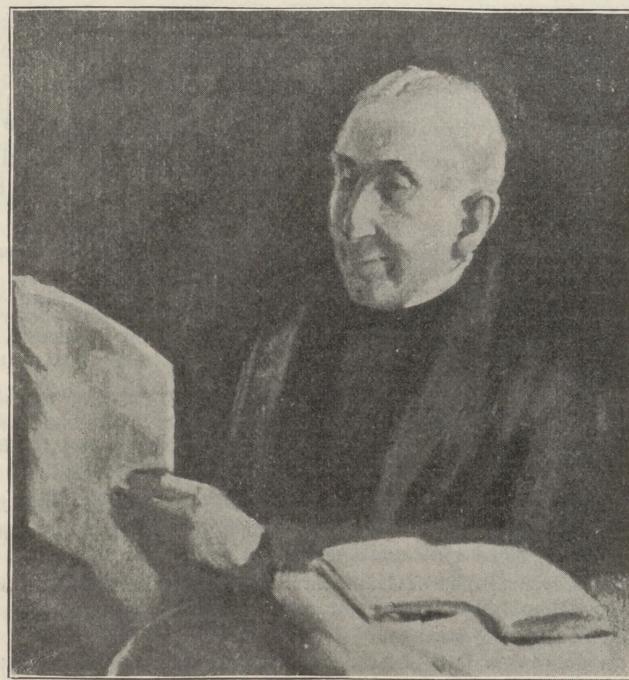
Something quite unique happened in the Westchester Archdeaconry recently. It was nothing short of the erection of a chapel costing \$2,500 without Archdeacon or Bishop knowing anything of it until the application came to them for a service of consecration. The chapel is located in the mountains of upper Westchester and is reached only by going into Connecticut. In charge of it is the aged Rev. Charles M. Selleck of Norwalk, in that state, who purposely kept the event from Archdeacon Van Kleeck in order to give him a surprise.

Many years ago a relative of the Rev. Winter Bolton, of Pelhamville, started service at Lewisboro', and soon afterward the Rev. Mr. Rockwell came and built a large house for rectory and school, providing in the same a room to serve as chapel. There were acquired some glebe lands, sixty acres or so. Thirty years ago the school was given up, but during all of that time, from about 1870 till now, the Rev. Charles M. Selleck has gone Sunday after Sunday, rarely missing one, from Norwalk to Lewisboro', a distance of eleven miles over mountain roads, and held services. Now he has been able to collect sufficient funds to pay off all the old debts and erect a very neat chapel, seating perhaps two hundred. This chapel was consecrated by the Bishop of the Diocese on June 12th as the Rockwell Memorial Church of St. Paul. It is situated in the open country, but a country in which, each summer, an increasing number of residences of the well-to-do are put up. The chancel windows of the chapel are memorials of the Betts family, and there are other memorials. Archdeacon Van Kleeck, in his address following

deacon, the Rev. R. M. Berkeley, the Rev. C. W. Bolton, the Rev. H. L. Myrick, and the Rev. R. C. Russell. Beside the consecration there was a class of seven confirmed, the Bishop being the celebrant in the Holy Communion which followed.

A STATEN ISLAND CHARITY.

A new building to cost \$10,000 was presented to St. John's Guild on June 12th by Mrs. Frederic Elliot Lewis, of New York.



REV. CHAS. M. SELLECK.

The cornerstone of the building, to be known as the Cottage Hospital, was laid on the date named. It is located on the grounds of the Guild on Staten Island, and is a memorial to the giver's son, Frederic Chandler Lewis. It is for the care of very sick babies, and is to be ready by August. It is 103 feet long

by 31 feet wide, and contains two wards, each equipped for the care of eight infants. The wards are so arranged that each baby will have one thousand cubic feet of air space. In the center of the building is the visitors' hall, diet kitchen, and laboratory. St. John's Guild, as everybody knows, is the pioneer in American cities in the work of sea air for sick babies. While non-sectarian now, it was started in old St. John's, Trinity parish; hence its name. Two floating hospitals go about the waters of New York bay and harbor during July and August, and as occasion demands, take the very sick sufferers to the hospitals on Staten Island. The Seaside Hospital treats each summer about 2,000 babies, and the two floating hospitals upwards of 20,000 per season. Heretofore only Manhattan sick have been cared for, but with the completion of the second hospital, and the larger quarters on Staten Island, Brooklyn babies of the poor are to be taken also.

VARIOUS NOTES.

St. Peter's Guilds, Portchester, have decided to purchase a coffee van to be taken to fires for the serving of hot coffee and sandwiches to firemen. The junior guild is to have the care of the van in the day time, and the senior in the night time. The rector of St. Peter's is the Rev. C. E. Brugler.

Lacey Baker, organist of All Angel's, has been appointed to succeed the late Dr. Pearce as head of the organ department in the New York College of Music.

St. Alban's Mission, High Bridge, which is under Arch-deacon Tiffany but in charge of the Rev. R. H. Wevill, permanent deacon, has made marked progress. It was started at Epiphany, 1899, in a field that is not easy for such work. It has now acquired a plot of land, and has plans for a chapel which it hopes to erect before the end of the year. Its confirmation class numbered eleven, all adults.

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.

QUESTIONS ANSWERED.

To the Editor of *The Living Church*:

DISCUSSING the recent "Opinions" on Reservation in *THE LIVING CHURCH*, June 9th, you say, "He (the Archbishop) confounds the theory of Transubstantiation with the doctrine of the 'Real Presence.' . . . It is idle to interpret such adoration as addressed to the elements, or as involving that definition of the manner of 'Presence' known as 'Transubstantiation.'"

In a tract published by the Men's Guild of St. Ignatius' Episcopal Church, New York, the following questions and answers occur:

Q.—I wish you would tell me just what you believe about our Lord's Presence in the Eucharist.

A.—To answer your enquiry as briefly as possible I would say that I believe the holy gifts of the Altar, which before consecration were bread and wine, to be after consecration the Body and Blood of our Lord.

Q.—Do you hold that the authorized doctrine of Rome and that of the English Church are the same upon the Holy Eucharist?

A.—I do. Only the Anglican prefers to call it the "Real Objective Presence," and the Roman call it "Transubstantiation." As a matter of fact advanced Churchmen do not make any distinction between the Real Presence and Transubstantiation except the mode of expressing it.

Q.—Please explain how it is possible to exclude the elements from adoration if the bread and wine is in fact the Body and Blood of our Lord after consecration.

2.—If the House of Bishops in 1898 held against Reservation for Benediction, does not their decision equally apply to Reservation for Adoration?

3.—Is the decision of the House of Bishops on the subject binding in the Church?

4.—Is it right and proper for individual Bishops and priests to introduce doctrines into the Church that are not to be found in the Prayer Book, unless authorized by some authority binding in the Church?

JOSEPH SMITH.

Jacksonport, Wis.

[We reply to these questions:

1. Adoration should be addressed only to our Lord in the Sacrament; not to "the elements."

2. The House of Bishops discriminated between Reservation for purposes of communion and Reservation for the office known as Benediction. They did not allude to other details of the subject.

3. A pastoral of the House of Bishops is not equivalent to a positive finding or ruling as to the law, but is to be accepted as the *probable* interpretation of the law in ordinary cases.

4. Not as though such doctrines are essential parts of the Catholic faith, though many doctrines not thus essential may be held within the Church. For instance, it is lawful and usual to hold that lay Baptism is valid, though the Prayer Book nowhere lays down the doctrine.—EDITOR L. C.]

THE POLICY OF THE BOARD OF MANAGERS.

To the Editor of *The Living Church*:

IT MAY be, and I am after reflection inclined to think, that our Board of Managers meant to startle the Church by the proposal to withdraw in the course of five years all missionary aid from "organized Dioceses," rather than adopt, as a rule of administration of the funds committed to them *as trustees*, the plan which they submit in outline.

Be this as it may, it is always wise to look at the darker side of a dubious question, and prepare for the worst that can happen.

In the first place, the action bears upon the face of it great haste, which must be the excuse for glaring inconsistencies, which thoughtful deliberation would have avoided. There are two resolutions submitted by the Board of Managers in declaration of their purpose. These are very brief, but yet they seem flatly to contradict each other. The first says that the reduction of 20 per cent. *shall not* apply to the work among Indians, and colored people, and the second, with equal emphasis, asserts that *it shall*. Some explanation is demanded at the hands of our Standing Committee of the Board of Missions.

If we assume that the withdrawal in five years of all aid to colored work in "organized Dioceses" is what the Board intends to do, and it is the part of wisdom so to assume, then it is obvious to remark, that there will be scarcely any colored work left for the Board to assist, since, with very slight exceptions, *all the colored work is in organized Dioceses*, and Southern Florida, and perhaps some other jurisdictions, will be enriched with thousands of dollars, while the Carolinas, Georgia, Alabama, etc., will be left without a farthing of appropriation. Surely, such cannot be the deliberate purpose of our Standing Committee on the missionary work of our Church.

Again, if I mistake not, it has hitherto been the policy of our Board of Missions to encourage missionary jurisdictions to organize as Dioceses, because in such cases it relieves the Board of the burden, say of \$3,300, as Bishop's salary and traveling expenses. The "Harold Brown Fund" had this end in view.

Now this policy is directly reversed. The Standing Committee of the Board of Missions practically say to a missionary jurisdiction, "While you remain as you are, we will support your Bishop, and pay his traveling expenses, and give you an appropriation for your mission work, but, mark well, if you organize as a Diocese, and relieve us of the burden of supporting your Bishop, we will take away all your appropriation for missions."

Surely, such cannot be the purpose of our Board of Managers. They meant to startle the Church, arouse her from her lethargy, and compel her to think about missions, our home fields, our new fields, our responsibilities, and our duties. Our Board deserve admiration for the ingenious and novel way in which they have set about accomplishing this most desirable purpose.

GEORGE F. SEYMOUR.

Springfield, Ill., June 15th, 1900.

THE CHURCH AND THE DENOMINATIONS.

To the Editor of *The Living Church*:

IN reading Mr. Wingate's last communication I am forcibly reminded of the old saying: "Great is the power of the misunderstanding." I supposed that in his first letter Mr. Wingate was trying to vindicate the soundness of Mr. Wesley's Churchmanship by showing that not he, but the Methodists in America were responsible for the formation of the religious body known as the Methodist Episcopal Church.

The facts which I gave were intended to prove that the American Methodists simply followed the path which Mr. Wesley had opened before them. Mr. Wingate infers that I wished to defend their action and to maintain the validity of Methodist Orders.

My quotation from Hooker was meant to indicate the view

which is taken by many Methodists who regret their separation from the Church; not to justify the action of Mr. Wesley or of his followers.

The interrogative form of my statement may have opened the way for misunderstanding.

But there is a much more practical question than that of fixing the responsibility for the separation of the Methodists from the Church, to be considered by thoughtful Churchmen. That question is: "*Things being as they are*, what attitude shall we hold toward Methodists? and other Christians not of the Church?"

Look at the situation broadly. Under our Lord's "omnipotent" rule, His Church has, in the course of time, become divided into three great branches: the Greek, the Roman, and the Anglican. In addition to these there are about a hundred millions of Christians who pass under the general name of Protestants, who make no claim to possessing the Apostolic Succession.

In our own country there are seven hundred thousand communicants of our branch of the Anglican Church, surrounded by eighteen millions and a half of communicants connected with the one hundred and thirty Protestant denominations. These are our neighbors, with whom we exchange social courtesies. They are our associates in business and in charitable enterprises. We recognize their moral worth and their high religious character. They believe that they were made the excellent people they are through the instruction which they received in their several religious denominations. They are not responsible for being born out of the Church. Many of them know little or nothing of the historical question at issue between their respective denominations and the Church.

What, then, is the proper attitude of Churchmen toward these eighteen millions and a half of baptized Christians, and toward their religious teachers who also are baptized Christians, and, as such, members of the Body of Christ?

Shall they be regarded, as Rome regards all Anglicans, as being both heretics and schismatics? Shall they be irritated and repelled by being reminded, either expressly or by implication, that the Church leaves them to the "uncovenanted mercies" of the Almighty?

Shall their ministers be told that they have no authority to teach and that their administration of the Sacraments is only a *simulacrum* of a true administration, bordering on blasphemy?

That holy men who presented every external sign of being the recipient of divine grace, have received such treatment is only too true. Not infrequently those who have come into the Church from the denominations have been inclined to insist most strenuously upon the exclusive claims of the Church with reference to the ministry and the Sacraments.

Such insistence has made for the Church no more converts than similar claims on the part of Rome have drawn Anglicans into that fold. It has convinced a few persons, but has made the great body of Denominationalists firmer in their opposition to the exclusive claims of the Church.

If the Church is to make good her boast of being inclusive instead of exclusive, her children must abandon this temper altogether. In speaking of and to our "separated brethren" the emphasis should be upon "brethren" rather than upon "separated." Like the "reputed pillars" in the Church at Jerusalem, when St. Paul, Barnabas, and Titus went up to that city from their work among the Gentiles, we should "perceive the grace which is given unto" those who minister in holy things to these twenty millions of Protestants, and "give them the right hand of fellowship" for the great work which, in the Providence of God, has fallen to their lot.

The opposite course of conduct may be highly gratifying to a Churchman's sense of possessing superior advantages, and quite consistent with his fundamental conceptions of Church order and regularity. But it is altogether unpractical, and tends to defeat its own object, which I take to be the gathering of the whole of these dispersed sheep into one fold under that one Shepherd.

If the Church possesses gifts and advantages which the denominations need, and I think that there are many such, this fact will be discovered much more quickly, and be acknowledged much more freely, when the two are brought into as close and genial relationship as may be possible, without the surrender of essential principles on either side. When we Churchmen come near to our denominational brethren, we may perceive that during the time of their separate existence they have learned some valuable lessons in evangelization, which the Church will do well to adopt.

Our American locomotives would not now be exciting the

admiration of the world in Paris, if our ancestors had been satisfied to remain subjects of Great Britain and to follow the well-beaten paths of English manufacture.

Let us open our eyes and see what has been going on in the world during the last three centuries, and conduct ourselves like self-respecting men who have to deal with men who are our equals in every respect. So only shall we aid in answering the Church's petition embodied in the Prayer for the Unity of God's people.

GEO. H. MCGREW.

[With this communication, the subject of the relation of the Church to the Methodist body will be permitted to drop.—EDITOR L. C.]

ANOTHER UNSALARIED MISSIONARY.

To the Editor of *The Living Church*:

REFERRING to the letter of the Rev. H. C. Mayer, printed in your issue of June 16th, I beg leave to hand you here-with an extract from the report of the Convocation of German-town for the year ending April 20, 1899, as printed in the Convention Journal of 1899. (The Journal for 1900 is now in press.)

The missionary at Christ Church mission, Franklinville, is the Rev. H. C. Mayer, another "worker among the poor."

In the following extract the italics are mine.

H. A. DE FRANCE.

Philadelphia, June 16, 1900.

"St. George's Mission is cared for, as it has been for twelve years, by its devoted Missionary, the Rev. John Totty, *without any salary.*"

* * * * *

"Christ Church Mission, Franklinville, has received from the Convocation \$250 for its Missionary's salary. . . . The Mission contributes to its Missionary's salary \$360. The Associated Mission of St. Ambrose, at Cooperville, receives from the Convocation \$150 for house rent and other expenses, and contributes nothing. The salary of \$610 attached to these united Missions is paid to the Missionary who has charge of St. Ambrose Mission. The Missionary at Christ Church Mission *receives no salary.* These conditions need re-adjustment."

CHURCH DISCIPLINE IN CHINA.

IN China we are confronted by the same difficulties that beset the early Church and are often obliged to solve them in the same way. A few Sundays ago there was a case of discipline which is very similar to the practice of primitive times.

The person who desired to make his peace with the Church was a young man who, nearly a year ago, forged a cheque. He received punishment at the time the crime was discovered by the Chinese law and paid back the amount which he had fraudulently obtained. Having been excommunicated these months he at last expressed a true penitence and a desire to be reunited with the Church. The service was conducted in the following manner. At the close of Morning Prayer the Chinese deacon went down to the church door and accompanied the penitent to the steps at the entrance of the choir. The Bishop and clergy then moved to the head of the steps, and the Bishop explained to the congregation what was about to be done. The young man then read his confession in an audible voice, and the paper was handed to the clergyman in charge of the parish to be kept in witness. The Bishop then descended the steps and kneeling beside the penitent prayed for his pardon and restoration. It was announced to him that he would be kept in the position of a catechumen for one year, sitting amongst the catechumens and inquirers during the service, and at the end of the year, if his conduct had been such as to warrant it, he would be admitted to a seat among the baptised, his restoration to the privilege of communion to depend on his conduct while undergoing discipline. The proceedings were in accordance with the regulations on discipline agreed upon by the Bishops in China at their conference in October. Without some such provision, as this for the return of those who have strayed from the path they will either give up all Christianity, or if restored by being immediately admitted to communion without a preliminary discipline to test the sincerity of their repentance the risk is great that they will regard the inestimable privilege too lightly or even attempt to deceive. The publicity of the discipline exerts a very salutary effect both upon the penitent and upon the congregation. During the service the congregation stood and observed the strictest silence.—*Church in China.*

My son, thou oughtest with all diligence to endeavor that in every place, and in every external action or occupation, thou mayest be inwardly free, and thoroughly master of thyself; and that all things be under thee, and not thou under them.—*Thomas a Kempis.*

Editorials and Comments

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DEATH ALONE BREAKS THE MARRIAGE BOND.

WE DO not need to tell persons of intelligence that the divorce evil is rapidly destroying the integrity of the home, which was once one of the cherished institutions of Anglo-Saxon civilization.

Divorce, unhappily, to the extent of what is commonly termed a "legal separation," or a separation *a mensa et thoro*, is a necessity in a world of sin. For the protection, physically, mentally, and spiritually, of an injured party, it is sometimes necessary to compel by law the living apart of those who have been united as husband and wife.

The fundamental fallacy which seems to have seized the American people, is that this unhappy necessity—itsself an evil—involves the further evil of permitting re-marriage to either or both parties. This fallacy arises from the common failure to esteem marriage as a unique relation between husband and wife, whereby an indissoluble union is effected. Marriage is spoken of by St. Paul as a "great mystery," and by theologians and by one of the homilies of the Church of England, which are still recommended by the Articles of Religion, in more technical language as a "sacrament."

Churchmen are largely agreed as to the necessity for the preservation inviolably of the marital bond, except in one contingency, upon which, unfortunately, they differ, and which we will examine shortly. The canon law of the American Church forbids the re-marriage of divorced persons, except in the case of the innocent party to a divorce suit on the ground of adultery. The canon law of the Church of England makes no distinctions or exceptions, but forbids re-marriage to all divorced persons alike, during the lifetime of the other party; though the amendment of the civil law made in 1854, by which the "innocent party" is allowed to re-marry, has wrought serious disturbance, even within the Church.

A powerful sentiment within the Church has urged that the present exception to the absolute prohibition of re-marriage after divorce during the lifetime of the other partner, should be abolished. Not only is this urged on its merits, as being intrinsically right, but also as being highly expedient. Thus alone may the evils resulting from collusion be avoided; thus alone be prevented the absurd condition that the erring party is held to be still bound by his marriage vow to a partner who may be married to another person.

The scandal in high life in New York in which a second

marriage occurred on the same day a divorce had been granted according to which a former marriage was legally terminated, has perhaps done more to crystallize Christian sentiment against any permission to re-marry after divorce, than has any other cause.

ASIDE from the difficult and very technical question of the interpretation of the words of our Lord as recorded by St. Matthew, which we shall not now discuss, the practical argument which keeps many from assenting to the highest ground—that of absolute prohibition of re-marriage after divorce during the lifetime of the other party—is the shock to the marital relation which is involved in the act of violation of the marriage vow. The natural abhorrence of the crime of adultery by all right-minded people, has led to the doctrine that this crime *ipso facto* disrupts the bond, which is no longer binding; that by its commission the marriage union is undone, and the injured party is released from vows that have been violated by the other; that it only remains for a court of lawful jurisdiction to declare and record the dissolution of such marriage, which, on the hypothesis named, was already dissolved in fact, and only needed the decree of the court to dissolve it in law.

If marriage were a simple contract between a party of the first part and a party of the second part, this doctrine might be tenable. It would then be on a par with a contract by which a business partnership is formed, or any other contract between man and man.

Christian consciousness, however, revolts from such a conception of the marriage contract. Even those who do not term Holy Matrimony a sacrament, yet in effect view it as a holy union, not subject to termination merely by mutual consent.

There is one consideration which has not been sufficiently pressed. If the act of unfaithfulness breaks the bond, then the injured wife, if the wife be the innocent party, is, notwithstanding her possible ignorance of the commission of the crime, henceforth living with him whose marriage to her has been dissolved by his act, *in an illicit bond*. The crime of her husband becomes also her own crime, if she continues to live as his wife. If the bond is broken, she is a wife no longer. The bond cannot at the same time be existent and severed. If adultery breaks the bond, it breaks it at and from the very moment of the act.

What, then, is the condition, according to the popular hypothesis, of the wife of the worldly husband? How is she sure that she is herself a wife? How may she know that the bond has not been broken? The sin committed in secret, without her knowledge, has then destroyed her own wifely status, if it has dissolved the marriage, and children born after that are illegitimate.

This revolting position is the only logical outcome of the doctrine we have mentioned. Merely to state it, ought to be sufficient to banish the hypothesis forever from a Christian people.

Yet the only alternate left to those who maintain that the bond is dissolved, is to hold that the bond is not broken by the act itself, but by *its being found out!* The wife who is ignorant of her husband's unfaithfulness, remains still a wife. From the moment of her discovery, she is his no longer. The bond is broken.

But the immorality of this position is obvious. Is a sin not a sin until it is discovered? Is any crime not a crime while yet it is a secret? Does the discovery of any crime constitute the offence, or does the commission of the act?

LET us now recapitulate.

The crime of unfaithfulness to the marriage vow must either dissolve the bond—

- (a) At the commission of the act; or,
- (b) At being found out; or,
- (c) Not at all.

The first of these hypotheses would fill the world with pure, innocent women who, unknown to themselves, are living in illicit relation with men to whom they are no longer married. It must bring doubt and uncertainty into thousands of families. It brings the blight of illegitimacy upon thousands of innocent children.

The second of these positions is intrinsically immoral. It makes the continuance or dissolution of the marital relation to

hinge, not on the commission of the crime, but on its discovery. It is a position from which every mind must recoil.

The third of these positions implies that the marriage bond is indissoluble except by death. It does not make marital unfaithfulness less hideous, less criminal, less revolting. Nothing can whiten that which Satan has painted black. It cannot bind together the heart broken by the unfaithfulness, it cannot call back a love which has been trampled underfoot and outraged.

The doctrine of the indissolubility of the marriage bond does, however, protect the innocent party from being the victim of its own innocence. It does protect from the intentional breaking of the bond by the commission of the act for the sake of dissolving the marriage. It does show in a truer light the truth of the declaration that the vow is assumed "until death doth us part."

It cannot bring back happiness in an unhappy marriage. Happiness may, no doubt, be forever destroyed by the act of unfaithfulness, though the marriage bond be not. The sin is one which brings in its train the direst consequences, with no redeeming features. It is not true, however that it leaves the innocent wife with no means of escape from him who has wronged her. It does not deny the necessity for legal separation at times, but only denies that the marriage bond is broken, or can be broken, except by death, and thus forbids a second marriage during the lifetime of the other party. It leaves open the road to forgiveness and reconciliation, and the possibility of a sweet re-union after tears of bitter penitence.

If it takes away the earthly and carnal consolation of a second marriage, it leaves the promise of another life where wrongs are righted, where love is pure and true, where the vision of God is the portion of the pure in heart. If it involves a life of sacrifice, it also brings the great reward of those who wait for their crowning blessings until they reach that land where sin does not enter, where sorrow and sighing flee away, where God wipes away all tears from the eyes of those who enter.

DEATH OF BISHOP WILMER.

It would not be correct to say that the death of Bishop Wilmer is untimely. He has lived a long life, in an atmosphere of holiness, and his taking away, in the ripeness of his age, is the crowning act in his mortal career.

Bishop Wilmer represented in religion the best of the old-time evangelical type; and in society, the best of the old-time Southern type of gentleman. In saying that both these types have well-nigh become obsolete, we do not mean that the successors of the evangelicals are no longer pious, nor that the rising type of Southern manhood is less gentlemanly; but the piety and the gentility are now of another order. Only those whose lives have sometime been intimately associated with some of those beautiful lives of the strict evangelical type, can realize how that type has disappeared; and only those who really knew, and therefore loved, the old-time courteous, knightly Southern gentleman, and the queenly, lovable Southern lady of the old school, can realize how changed—partly better, partly worse, but completely changed—is the new Southern type now developing. This is not strange. It is but human progress. But it sometimes seems sad.

Seldom has there been an episcopate in which the chief pastor was so enshrined in the hearts of his people, as that of Bishop Wilmer. He was beloved with an affection almost romantic. His episcopate began at a time when his state was devastated by rival armies, and his heart was ardently given to the cause of the South. He believed in the Old South, of which he was so noble a representative; and he was restive under the changes which the South was destined to undergo. He suffered in the dark days of Reconstruction by the stupid and wholly indefensible interference of the military administration of Alabama, in ecclesiastical affairs. After peace had really ensued, he labored to build up the Church, and to strengthen what remained. He leaves no large outward memorials of his episcopate; but his holy life, the benediction of his influence upon clergy and laity throughout Alabama, and indeed far beyond, are more valuable results of his episcopate than any that could be builded in stone. The record of the troublous days of his episcopate related in *The Recent Past*, will help to show what were the difficulties which he encountered.

The whole Church tenders sympathy to the bereaved Diocese, and prays both for sweet repose to the soul which has flown in calm trust to Him who made it, and also for blessings upon his successor already chosen, who shall so soon take upon himself the burdens of the episcopal order.

WITHOUT intending to again consider the policy of the Board of Managers toward organized Dioceses, we deny absolutely and from some knowledge of the facts that the action of the Diocese of Missouri in relinquishing their appropriation is in any sense an "indication that the public opinion of the Church at large is in accord with the Board's newly-adopted policy." Missouri is a Diocese with one of the largest and wealthiest cities of the country as its see. If it has been right for the Board to appropriate funds to that Diocese for the past twenty-five years, it must obviously be right yet to appropriate to Dioceses less able than Missouri was a quarter century ago. If it is right to cut off appropriations from such Dioceses to-day, then the Board stands convicted of colossal mal-administration in appropriating money to far stronger Dioceses during all these years. Moreover, the record of the recent meeting of the Board states that 23 Bishops communicated with the Board in regard to their new policy, of which four commended. This does not look as though intelligent opinion of the Church was overwhelmingly with them.

This is not a question that will be allowed to drop. If the action of the Board is persisted in, it means that a new Home Missionary Society will be formed. The work in the West and South must and shall be done. Nor is it a sectional question. If a new Society is formed it must and will seek assistance in the East, and it will get it. The Board of Managers is entrusted with the whole missionary work in this country, and we much prefer that all should be done through one board. If they refuse to do their duty, however, others will be found who will perform the task.

It is most disagreeable to us to find ourselves in conflict with a portion of the official machinery of the American Church. But this is a time for plain speaking, and a Board that cannot see the injustice of withholding assistance from such Dioceses as Mississippi, Dallas, Marquette, Fond du Lac, Kansas, and others in like necessity, while yet continuing to help missionary districts in similar localities which are not burdened with the support of their own Bishop, cannot expect the acquiescence of a public that is somewhat familiar with the geography and the history of their own country.

We fully appreciate, however, the difficulty under which the Board of Managers labor. The funds at their disposal are inadequate for the work that ought to be done. We gladly recognize that there has been neither personal animosity nor ecclesiastical partisanship in the step they have taken. We would not have personal attacks made upon them, nor would we seek to divert a penny from passing through their hands, at least at the present time. We certainly should not punish the missions in the fields whose care has not yet been repudiated by the Board. But that a miserable mistake, a mistake possible only by reason of the most woeful misapprehension or ignorance of the economic conditions of the United States in its several parts, has been made, is evident on the surface. We cannot, we do not believe that the mistake will be persisted in, and we would not take any steps that would add to the difficulty of reconsideration of the position taken, no doubt through misapprehension. Intelligence must ultimately prevail, even though it suffers a temporary eclipse.

OUR sympathy is extended to the people of the Church of the Epiphany, Richmond, Va., in a stand which they have made against absolute papalism in this Church. A new altar had been erected, if our information is correct, in accordance with altars generally used in all parts of Catholic Christendom. The Bishop of the Diocese, Dr. Whittle, in the course of his official visitation, admonished the congregation that the altar must be taken away from the church and a "table" be put in its place. The congregation have refused to obey the arbitrary requirement, and the Bishop has both refused ever again to enter the church, until his will is obeyed, and has instructed his Coadjutor to take the same ground.

In thus defending the rights of the Church against episcopal absolutism and autocracy, the people of the Epiphany are only following the example of resistance to papalism which has always distinguished the Anglo-Saxon race. The claim of the Bishop of Virginia to absolute personal obedience, is every whit as objectionable and un-Catholic as the identically similar claim of his brother, the Bishop of Rome. The seeds of papalism, sown in the episcopate by the ambitious prelates of Rome a thousand years ago, seem as impossible to wholly destroy as are the seeds of the Canada thistle. It cannot be too distinctly taught, that the authority of the Bishop, whether of Virginia

or of Rome, is an authority which cannot be exercised in defiance of the canons, and an authority limited by the larger authority of the collective episcopate. The theory that any Bishop exercises an authority overriding that of the councils of the Church, general or national, is one which is distinctly repudiated by this Church. The people of the Epiphany, Richmond, under the episcopal interdict, may well recall how futile in staying the progress of the Church were those larger interdicts attempted as against the whole Church of England in the reigns of both King John and Queen Elizabeth. Papalism, whether of Rome or of Virginia, will never be tolerated in this American Church.

THE LIVING CHURCH desires to express its sincere appreciation of the action of the committee on Christian Literature at the recent convention of the Diocese of Western Michigan, in recommending THE LIVING CHURCH to the Diocese, together with Bishop Grafton's excellent monthly, *The American Churchman*, and the diocesan paper, *The Church Helper*. The action was taken altogether without the knowledge of the editor of this paper, and for it, grateful thanks are extended.

There are great difficulties in the publication of Churchly literature. We are numerically a weak folk in comparison with other religious bodies in the United States; and when it was reported to the recent general Methodist Conference that nearly every one of the organs of that body was running behind, so that subsidies were required, in spite of the enormous constituency in that denomination, it will not seem strange that our Beyond that fact are the added facts that Churchmen do not stand together; that it is unpopular, frequently, for a paper to condemn that which is wrong within the Church and to defend what is right; and, worse than all, that an astounding number of clergy as well as of laity show the most remarkable indifference toward the circulation of Churchly literature, and another large number of both clergy and laity will not pay their just debts for the paper; all these things, with much lack of appreciation, and sometimes even profusion of abuse from those who ought to know better, make it difficult to carry on a paper which appeals to the Catholic sentiment within the Church principally for its support.

But there is a brighter side as well, and hardly a day goes by without bringing to the editor's desk from one or two to a half dozen or more letters expressing appreciation of THE LIVING CHURCH. This report in Western Michigan is an added courtesy, for which the editor is most grateful.

RULES OF LIFE.

REMEMBER that your life is a race, a battle, and a journey; and that on each day a part of this work must be done.

When you say your Morning Prayers in the usual place, give glory to God; thank Him for preserving you; offer to Him all your thoughts and words and deeds; pray for what you need; and read a portion of God's Holy Word.

Try to attend frequently the Holy Eucharist, or some other office of the Church; also Family Prayers.

Say Grace at meals; do all things in the name of the Lord Jesus.

Be obedient to those set over you, considerate to those beneath you, and kind to all.

Throughout the day avoid idleness, and too eager zeal for the things of this life.

Engage in no unlawful business or amusement: do not know a wicked person, so as to make him an associate.

Keep in mind that God is always present, and that both good and bad angels are always near.

Guard your eyes, your ears, and your tongue.

Let no bad thoughts get into your heart; resist them at once when they come to you.

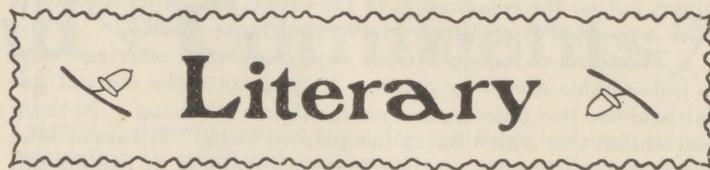
When you sin, pray for help and pardon.

Use short prayers often. Say a few words in your heart when you begin and end your work, when you are tired, or troubled, or tempted, or in any doubt.

Always have something to do; try to take pleasure in doing good to others, especially to their souls. When you fail, blame yourself; when you succeed, thank God.

Before you go to rest at night think of the day that is past, examine yourself, give thanks to God. Say your prayers devoutly, think of your last end, commend yourself and yours to God's keeping.

Make religion the business of your life, your study, and chiefest care. Happy evenings follow well-spent days.—*Selected.*



A Select Library of the Nicene and Post-Nicene Fathers of the Christian Church. Second Series. Vol. XIV. The Seven Ecumenical Councils of the Undivided Church. Their Canons and Dogmatic Decrees, together with the Canons of all the local synods which have received Ecumenical Acceptance. Edited with notes gathered from the writings of the greatest scholars, by Henry R. Percival, M.A., D.D. New York: Chas. Scribner's Sons. 1900.

It is suspected that the majority consider Canon Law a dry and uninteresting subject. As it is ordinarily presented, such may be the case, though the study of the Canons is not the only one that is doomed to suffer from being treated superficially and without sympathy. But now, if any student desires to learn how to make these dry bones live and tell us of the throbbing life of the Catholic Church in those glorious days when the Church was visibly One, let him procure and consult Dr. Percival's work on *The Canons and Dogmatic Decrees of the Seven Ecumenical Councils*. If the learned author had framed the title page of his volume in Latin, he would have told the plain truth if he had used the conventional terms, "*illustravit et ornavit*" in referring to his labors.

Translations of the Canons we have had ere this, of course, and of many of the other documents pertaining to the Councils. Dr. Percival has wisely made use of the labors of his predecessors in this field, and has added generously to them by giving an English version of a number of documents, excerpts from the Acts of the Councils, etc., which we have not heretofore possessed in the vernacular. But it is the large amount of matter which, out of a real love and enthusiasm for his subject, Dr. Percival has added in illustration of it, that renders his work by far the most valuable and complete edition of the Seven Ecumenical Councils in English. We are not even then speaking accurately, inasmuch as the Seventh Council has been both scantily and severely treated by English writers, and it is only in the last volume of the translation of Hefele's *Conciliengeschichte* that one can find a satisfactory account of it. In the work before us we have not only the text of the Canons and Decrees, but, following each Canon, there are extracts from the works of approved commentators both ancient and modern, bearing upon that particular canon, e.g., First, a translation of the Ancient Epitome of the Canons is given, then, notes from such writers as Balsamon, Zonaras, Aristenus, Justellus, Van Espen, Beveridge, Hammond, Johnson, Stillingfleet, Lambert, Hefele, Bright, and others, and the author frequently adding notes and comments of his own. A reference is also given to the place which each canon has in the *Corpus Jur. Can.*, as cited in Gratian's *Decretum*, and these references note the errors, variations, and emendations in the canons as thus cited.

But the portion of this work for which students of the subject cannot fail to be grateful is the large number of excursus, or dissertations, on important points suggested by the canons, or dealt with by them. Many of these consist of an extract or of several extracts from the writings of one or more authors, such as those mentioned above, but many are the work of the editor himself, who has happily not permitted himself to rest satisfied with translating and editing, but has afforded his readers the benefit of his wide knowledge in this manner. It is this which puts life into the Canons and Decrees of the Councils. There is scarcely an important detail of the life and activities, the teaching and practice, of the undivided Church, which is not illustrated either briefly or at length in these dissertations. Thirteen of these are included under the First Council of Nice alone, and all are upon subjects interesting to the student, and several are of practical importance to-day, e.g., On the Communion of the Sick; On Deaconesses; On Chorepiscopi.

It seems to have been the aim of the author to give trustworthy information upon every subject touched on in the legislation of the Early Church, so that his readers might be enabled to enter into and to breathe, so to speak, the very atmosphere in which that legislation was enacted, and be *en rapport* with the Fathers who composed those Councils of the Catholic Church. Thus, in treating Canons 18 to 25 of the Synod of Laodicea, we have four Excursus, "On the Choir Offices of the Early Church; On the Worship of the Early Church; On the Vestments of the Early Church; and On the Minor Orders of the Early Church."

Time, patience, and above all a thorough knowledge of the subject and a resolution to be painstaking, were necessary in

order to collect such a body of illustrative matter. But it is by no means a thankless task. There are those who depreciate this body of ancient canonical legislation, and sneer at those who reverence and consult it for practical purposes nowadays as "doctrinaires," but they do not know how persistent are the principles of the ancient Canon Law, nor what a large share they have had in shaping the canonical legislation of our own portion of the Church, even here in the United States. As a consequence of this, and since the Church as Catholic is adapted for all men everywhere and always, a patient and thorough study of the ancient Canon Law ought to be replete with practical suggestions for the Church in every age and country, and not least for us in the circumstances under which the American Church is now existing and doing its work. In our formative condition it will be our wisdom to consult the mind of the Church in its best and purest ages, and we shall find that expressed most definitely in its Canon Law. For such a purpose Dr. Percival's work is as timely as it is valuable. With an immense amount of matter from which to choose in illustration of his great subject, he seems to the reviewer to have chosen carefully and sagaciously, on the whole, such items as are most worthy of special treatment. His work will commend itself to anyone who consults it.

And the work is admirably arranged for consultation, for there are no less than five copious indices, viz., Of Authors, Of Names, Of Words and Phrases, Of Places, and Of Subjects.

After the recognition of so much labor, it would be ungrateful to criticise slips here and there, or to point out typographical errors, of which we have noticed several; e.g., on the first page of the Table of Contents, line 6, "Biographical" should read "Bibliographical," and in the last item of the subjects included under the First Council of Nice, "Eastern Question" should read "Easter Question." On p. 29 the author mentions "Lord Lyndwood's *Provinciale*," but though Lyndwood, the English canonist was, we believe, an Archdeacon, and was made Dean of the Arches, a Lord Privy Seal, and finally Lord Bishop of St. David's, it is not common to cite him as *Lord Lyndwood*. On p. xiv. there is a grammatical slip, "and who were they done by?" On p. xvii. we find "Padectæ," and on p. xxxiii., line 15, "Pradects," for "Pandects." But as said before, these little blemishes are not to be accounted of in comparison with the real and thorough labor which the author has expended upon his subject, and the substantial results which he has given us, for all which the Church and all students of ecclesiastical history and Canon Law will owe him a large debt of gratitude.

F. W. TAYLOR.

Fundamental Church Principles. The Paddock Lectures for 1899. By James Dow Morrison, D.D., LL.D. Missionary Bishop of Duluth. Milwaukee: The Young Churchman Co. Price, \$1.00 net.

Under appointment as Paddock Lecturer for 1899, the Bishop of Duluth delivered these lectures at the General Theological Seminary, and they are now given to the public from the press of The Young Churchman Company.

Four subjects are treated of: Holy Scripture; The Creeds; The Sacred Ministry; The Independence of National Churches.

These lectures seem to us worthy of a permanent place in the literature of the American Church. We are impressed with the learning and the sound scholarship of the author. Evidently his Paddock Lectures are the fruit of lines of study pursued through years of diligent investigation, and they are given to us in a style and with a finish of which no one, not even a Bishop, need feel ashamed. Bishop Morrison is at home in the wide range of Patristic literature, and uses this knowledge to the best advantage, especially in his lecture on the Sacred Ministry. In the fourth of the series, the lawful jurisdiction of the National Church in England, as against the claims of Rome, is maintained with much strength, clearness and ability.

In the contracted space of a notice, rather than a review, we must content ourselves with a hearty commendation of these Paddock Lectures.

An appendix is added on "The Re-Confirmation of Romanists Seeking Admission to our Communion," in which a strong plea is made for such re-confirmation. We can only say with regard to this, "a letter to the Bishop of Albany, published by request of the Bishop," that "it will interest many whom it does not convince." In the presentation of the other side of this very weighty problem, if Bishop Doane shall be graciously inclined to write upon the subject, the Bishop of Albany will have the grateful interest of many Churchmen who desire to

believe that the countless millions who have been confirmed in the Latin Communion have received the apostolic rite of the Laying on of Hands.

E. W. WORTHINGTON.

Back to Christ. Some modern forms of Religious Thought. By Walter Spence. Chicago: A. C. McClurg & Co. Price \$1.00.

We have here many fair promises, but a wretched, poor performance. "Back to Christ" sounds well, but as so often happens when this catchy phrase is used, we have, under cover of the phrase, a setting forth of teachings which are neither those of Christ nor of His apostles. The eager disciples of the evolution philosophy, the higher criticism, and kindred forms of thought, would do better to wait till all the results of their processes have gone through the testing mill of criticism themselves, which takes time and labor, and much patience, before they proceed to teach the world and the Church dogmatically what be the things most surely believed among us. Mr. Spence acknowledges rightly enough that we have in Holy Scripture a progressive revelation—we are not aware that the Catholic Church has ever thought or taught otherwise, though he claims it as a discovery of the higher criticism—but then he inconsistently teaches that all that Moses or the Prophets taught about the nature and attributes of God which is not in harmony with what our Lord taught and revealed, must be "rejected." "As Christ made free to revise the laws of Moses, and to rebuke the spirit ascribed to Elijah, so we may feel free to reject whatever in the Old Testament is alien to the spirit and gospel of Christ."

But we are not to stop here. We need not believe in the Resurrection of the *body*, but only in the freedom of the soul from the trammels of the flesh after death, and its sublimated perfection in some other environment. In this and several other ways, the "New Theology" vaunts itself as a vast improvement over the old, until we shall all come in the indefinite evolution of "the larger hope" to a something of being, we know not what, or shall have degenerated into a purposeless cessation of existence, we know not when. For there is no end to this evolution, seeing that the Second Advent of Christ is not to be a definite event in the course of things, and He is come already, and is always coming in His kingdom—which yet can hardly be said to have an organized existence.

The sweet indefiniteness of this "New Theology" is charming. This life is not a time of probation, so then of course things do not matter, and we have all along been mistaken. It is a time of preparation for the grander evolution that is to be when the soul shall have accomplished its resurrection by doing the common thing which we vulgarly call death—dying. But after floating along in this entrancing ether for some 220 pages, we confess that we feel a decided relief that we have the Catholic Creed, if only as a stable and convenient post to tie up to till we can get steady in mind, and realize that as Catholic Churchmen we do not need to go "back to Christ," since He has promised to be with His Church all the days, even to the end of the world, and has given to the Church His Holy Spirit, to abide with it forever.

The Story Books of Little Giddings. Being the Religious Dialogues Recited in the Great Room, 1631-32. From the Original MSS. of Nicholas Ferrar. With an Introduction by E. Cruroys Sharland. New York: E. P. Dutton & Co. Price, \$2.00.

Even in this matter-of-fact age there are names to conjure with. The title of this book is one of them. Story books they are indeed, and we are promised a further installment in due time, giving us an authentic record of the doings of the Ferrar family, and of the means used to train the younger members in the practice of that other worldliness for which Little Giddings stands.

The stories are told by various persons assembled in the great room—"the Little Academy" it is appropriately called. They were carefully copied in a fair and legible script, and have been passed on from one generation to another, till now the greater part of them have come into the possession of the British Museum. Hence the publication of the present volume has become possible.

As we read, the forms of Nicholas Ferrar, of Mary Collett, and of others of the reciters, take shape and substance before us. The master himself, so devout, so unselfish, so wise, living with his whole household in the daily practice of what we all profess, has long been known and admired. We have been more or less familiar with the routine of each day of Little Giddings, the simplicity and the regularity of the life, the unceasing round of prayer and praise, the long night-watches, cheerfully persisted

in and shared by the master himself. All this has made of Little Giddings a household word.

We are privileged to hear their very words, to listen to the quaint comment, the practical application, given and received. The stories themselves are often well known to us. We meet again with Justinian, with Gregory, with Alphonsus; but in this atmosphere the anecdotes assume a new significance. We are not at all disposed to cavil at their repetition.

The workmanship of the book is all that could be wished, the paper and print excellent. The illustrations really illustrate. One wishes there might have been more of them.

Robert R. McBurney. A Memorial. New York: International Committee of Y. M. C. A.

This publication comes from the loving hearts of the members of the New York Young Men's Christian Association. Mr. McBurney was the secretary of the association for many years, and gave great impetus to its work by his self-sacrifice and devotion. The tributes offered to his memory by those who knew him and worked with him, speak of him in most loving terms, as one who ever aimed at the highest ideals and won others to follow his lead in making the association a center of religious life.

Mental Index of the Bible. And a cosmic use of Association. By Rev. C. S. Thompson. New York and London: Funk & Wagnalls Co. Price \$1.50.

The object of this book is to furnish a complete mnemonic system by which the student of the Bible may be able to recall the contents of any chapter, and even any text of the Scriptures. The system is based upon the natural association of ideas, and appears to be one which can be easily mastered by those who are accustomed to aid their memory in this manner. The book is clearly printed, large heavy-faced type being employed for the principal mnemonic words, and other type for the secondary words and phrases.

Volume IX. of *A Select Library of Nicene and Post-Nicene Fathers of the Christian Church*, second series, translated into English, with prolegomena and explanatory notes, is devoted to the select works of St. Hilary of Poitiers and John of Damascus. Of the former the great work, *De Trinitate*, is given in full, also *De Synodis* and several Homilies on the Psalms; of the latter, we have "The Exposition of the Orthodox Faith." The introduction to the writings of St. Hilary, presumably written by the editor, the Rev. W. Sanday, D.D., LL.D., fills nearly a hundred pages, and is a splendid tribute to one of the most influential of the Latin theologians. Yet so important a work as *De Trinitate* has never before been translated into English. This difficult work has been successfully accomplished by the Rev. E. W. Watson and the Rev. L. Pullan. "The nerve of all Hilary's thinking," says the editor, "lies in his belief that Christ was the Son of God not in name and metaphor only, but in fullest and deepest reality. The great Athanasius himself has not given to this belief a more impressive or more mighty expression." New York: Charles Scribner's Sons. Price, \$4.00.

WE HAVE received two fine photographs of *Butler's Model of the Temple in the Time of Christ*, together with a pamphlet explanatory of the model as shown by the photographs. This model was designed and built by Mr. Carlos A. Butler, of Brooklyn, N. Y., who has been engaged for twenty-five years in bringing it to perfection. It was the writer's privilege to see the first model made by Mr. Butler some twenty years ago; and in all of these years this careful, painstaking man has been diligently studying the Bible and all that has been written on the subject of the Temple, till now he has produced a perfect model of the original. The objects of course are in miniature, and when set up, the whole occupies a space 40 inches square. Two views are given in the photographs—one from the southeast, and the other view from the Mount of Olives, illustrating the occasion of our blessed Lord's emotion on His entry into Jerusalem.

The model itself, all packed for shipment, is sold for \$200, and the two photographs, handsomely mounted, together with the pamphlet, can be had for \$1.00 by addressing Mr. Carlos A. Butler, 331 Greenwich St., New York City.

The model completed is the most wonderful exhibit of study, patience, and skill combined, that we have ever witnessed; and wherever the Bible is taught in college or seminary, the model should be in use, not only for its own utility, but as an example of the genius of a layman whose pious labors wrought out the final result.

The Happenings at St. Jude's.

By ETHEL M. COLSON.

CHAPTER III.

AFTER the Rev. Mr. Granelly departed from St. Jude's, shaking the dust of its surroundings from his feet, metaphorically speaking, there was another long and dreary wait before the church was once more supplied with a rector of its own. Two clergymen had attended to its functions, for periods of three and four months, respectively, before this happened; but neither had entered upon the work in response to a regular call, and to neither of them, in the capacity of regular incumbent, did the leading spirits of the congregation give a single serious thought.

One of these clergymen was rejected, just as he had begun to hope for acceptance, because his wife was displeasing to the members of the Ladies' Aid Society; this, at least, was the reason which went the rounds of the congregation, in whispers, although the unfortunate lady's husband was officially informed that his voice was hardly heavy enough for the new church which was to be built some day.

The other clergyman came from Canada, and his wife gave no occasion for offence, since she did not join her husband in the "States," waiting to do so until he should be permanently installed in a parish. But the poor man, who had been a loyal subject of Queen Victoria for a number of years, and who knew almost the entire Prayer Book by heart, recited the prayers for "the Queen, the Prince of Wales, and all the Royal Family," one morning, instead of the petition in behalf of "the President of the United States and all others in authority." The circumstance was not surprising, when the force of habit is taken into consideration, but it was more than enough for those members of the congregation who wanted a rector of a very different stamp. Two weeks later, the minister, who had also begun to hope that he had made some impression upon the hearts and minds of his hearers, was duly informed that his services were no longer required. This clergyman had been invited to come to the city, and try for the vacancy at St. Jude's, by a family of former parishioners who were devotedly attached to him. With his departure from the scene of action, they withdrew from the church to a great extent, decided to take no active part in its work or affairs from that time on, and passed over to the ranks of those whom Mr. Drewly called the "dead-weights."

By the time this occurred, Mr. Drewly, in company with most of his fellow vestrymen, was beginning to grow decidedly anxious concerning the long-continued difficulty of discovering the ideal man for St. Jude's parish. The church was evidently suffering, the attendance just as evidently falling off, for want of a rector and his ministrations, and still no rector was to be obtained. Part of this difficulty was due, perhaps, to the long list of requirements, beginning with a moderate degree of youth, and ending with the power of fluent and effective extemporaneous speech, which had been formulated in regard to the missing incumbent. Above all, and to begin with, he must be married.

"We must have a married man this time," announced Mrs. Drewly, quite forgetful or unmindful of the fact that she might be compelled to abdicate her self-constituted regency should the new minister's wife prove more capable and managing than herself; "we don't want any more unmarried ministers. Half of the young women and girls of the church were more than half in love with Mr. Farson, and Mr. Granelly carried off one of the nicest girls and hardest workers St. Jude's has ever had. Neither the choir nor the Young Ladies' Society has been anything like what it used to be without her, and we haven't accomplished half the work we used to do since she went away. What shall we do about the Sunday School festival, and the dressing of the church for Christmas, with her gone?" and Mrs. Drewly ended with a big sigh. For, although Mr. Granelly had given up his charge in the dead of winter, time had run on so that decided whispers of Christmas were in the air when she spoke thus, and the young lady in question had always been considered well-nigh indispensable at this season.

"And we don't want any more High Churchmen or Ritualists," said Mr. Drewly.

"And we simply must have an eloquent speaker," chorused

the men and women who had grown weary of listening to the dull and toneless delivery so popular among young and unpractised theological students. The people of St. Jude's had subsisted upon a steady spiritual diet furnished by young men of this description for so long that their spiritual stomachs positively rebelled against it.

"And if we don't secure a man of good executive ability, I don't see how the new church is going to be built, for we're slipping farther and farther into debt as it is"; this from a discouraged vestryman whose part it had been to finish raising the interest money on the mortgage.

The upshot of all this was, that the St. Jude's parishioners waited long and long for their new rector, and were beginning to despair of ever securing one, when the very man for the place, apparently, turned up.

This man, the Rev. Thaddeus Sanden, was like young Loch-invar, in that he came out of the West, and very full of Western vim and energy he was reported to be. In one far Western parish, he had built up a fine church in a fabulously short space of time, and this in the face of hardships and difficulties almost too numerous to mention; in another he had performed perfect marvels of evangelistic and mission work; in still another he had managed to bring almost everybody in the city under the sway of his persuasive eloquence and into the folds of the Church. The only thing to be feared was that he would not feel, in justice to himself and his family, able to accept the salary offered by the St. Jude's vestry, although the sum paid heretofore had been literally trebled before being presented for his consideration.

But the Rev. Thaddeus Sanden agreeably surprised the St. Jude's congregation by accepting the call, with a willingness almost amounting to alacrity. He was growing tired of the life and conditions of the far West, he wrote, in fact the climate and the hard work he had done had so enfeebled his usually robust physical constitution that he had been unwillingly compelled to be idle for a whole year, and he greatly desired to undertake work in the city which was the home of St. Jude's Church. So, in spite of the gentle demurrer reported to be entertained by the Bishop, who, while saying absolutely nothing publicly in the matter of Mr. Granelly, was said to be much displeased with the people and vestry of St. Jude's in this connection, the call was forwarded to Mr. Sanden, was accepted, and in due time he appeared.

With him, in due order, came his wife, and his twelve-year-old son. The wife seemed a very quiet and gentle woman, highly accomplished, very sweet-mannered, and rather retiring. Upon closer acquaintance, however, she proved to have a strong will of her own, and Mrs. Drewly, to her own great astonishment, found herself very shortly relegated to second place when it came to affairs of church management. After a short struggle with her wounded pride and offended dignity, hardly knowing how to take this sudden supercedence, she decided to join forces with the rector's wife, at least for the time being, rather than suffer the entire extinction and deposition from power which might follow should she decide to be openly antagonistic. Besides, Mrs. Sanden was winning golden opinions from everyone, and Mrs. Drewly possessed a strong instinctive love for all things and persons riding prosperity's wave.

This wave seemed to have swept around Mr. and Mrs. Sanden and their household completely; the only whisper of anything contrary being furnished by the boys of the Sunday School, not all of whom decided to approve of Master Arthur Sanden. With this exception, however, the Sandens seemed decided favorites of fortune, just then. Mr. Sanden's efforts, in particular, earned for themselves and St. Jude's an altogether astonishing and delightful meed of success.

Scarcely had the parish talk concerning the grand welcoming reception tendered Mr. and Mrs. Sanden died away, before there was much mention of Mr. Sanden's project to build a new church immediately, without waiting to pay off the heavy mortgage still hanging over the edifice then in use. A couple of weeks later, this project had been arranged for, to a certain extent. The old site was to be used instead of a new one, despite the remonstrances and regrets of the older parishioners who had helped to build up the church, and who wished to see it established permanently upon a residence rather than a business street, and the old building was also to be utilized in some degree. Subscription lists were drawn up and circulated in the neighborhood most industriously. When something like one-tenth of the money needed had been raised, or rather promised, work upon the building was begun.

Mr. Sanden preached a most eloquent sermon on "Faith,"—

and it was said of his sermons, even by the ultra-critical, that whatever they might lack in depth or earnestness, they certainly lacked nothing in the way of eloquence or effective delivery—upon the Sunday morning before this important step was taken, and the people shed tears, and penciled sums of money upon the little cards circulated among them for the purpose, out of all proportion to their incomes. Several of the new and wealthy families which had commenced to attend the St. Jude's services, moved thereto by Mr. Sanden's eloquence and affecting sermons, were represented by amounts really astonishing. The fact that these amounts were never to be forthcoming in actuality, did not then appear.

Two Sundays later, the last Sunday upon which worship in the building as it then stood would be possible, Mr. Newton, the priest who had been rector of the parish out of which St. Jude's, as a weak and infantile mission, had originally sprung, was invited by Mr. Sanden, in the gladness and the pride of that individual's heart, to address the congregation. Strangely enough, instead of preaching a sermon full of gladness and congratulation, he chose for his topic that passage of the Old Testament in which a certain well-known Biblical character is represented as tying the foxes together by the tails, with firebrands between, and turning them loose in the grain-fields. He finished by an urgent and earnest exhortation toward peace.

Great was the indignation and wonder on the part of many of his listeners. They pondered and talked and wondered as to what Mr. Newton could possibly be thinking of. But just a week later, the firebrands were in full evidence and operation, even if the foxes were not yet visible; and they understood very well. Mr. Newton had been intimately acquainted with the situation at St. Jude's in all its varied phases for upward of twenty years: He had rescued the parish from too many unfortunate predicaments, staved off quarrels and disagreements and endeavored to make and maintain peace too many times, not to have a keen scent for anything and everything which pertained to and affected its prosperity and happiness. He had scented the present trouble, mourned over it, tried in vain to prevent its coming, long before it fully declared itself. And he had felt sure that warnings and admonitions, rather than congratulations, were in place, when he was invited to make that address.

"High Church practices," "ritualism," and so-called "Popery," were once more at the root of the dissatisfaction. Mr. Sanden, when called to St. Jude's, had professed to be neither "high" nor "low," but distinctively and strongly "Broad Church" in his views. When the question of the church architecture of the new building came up for discussion, however, he manifested, according to the statements of the disaffected ones, a decided leaning toward ritualistic lines and shapings; this leaning was everything but agreeable to the majority of the vestrymen. The first faint whisper of antagonism came with the knowledge of this fact. The feeling grew and strengthened apace; before very long, something else happened which intensified it a thousand-fold, at the same time causing Mr. Sanden to come out in his true colors without further delay or diplomacy.

An old and tried parishioner, one of the "few and faithful" contingent, wished to present some article of church furniture to St. Jude's old-new edifice in memory of a departed parent. Upon consultation with Mr. Sanden as to what form this memorial should take, the rector suggested that a pair of brass candlesticks for the altar would be at once appropriate and handsome. The parishioner, although by no means ritualistic in his own views, purchased them accordingly, or rather he commissioned Mr. Drewly to purchase them for him, and they were privately displayed to a few of the other parishioners by Mr. Sanden.

Two days after this happened, the rector was grieved, although perhaps not altogether surprised, to receive notice of the withdrawal from the parish of more than half of the old-time members of the congregation, headed by Mr. and Mrs. Drewly, who had felt, ever since the beginning of the Sanden administration, that they were by no means appreciated. All of Mrs. Drewly's particular friends and associates in the church went with her; all of Mr. Drewly's particular friends and associates accompanied him in his withdrawal, being strongly moved thereto by Mr. Drewly himself. Miss Annice Drewly, who had for several years been president of the Young Ladies' Aid Society, and who had once ruled all matters of church decoration and altar adornment with a high hand, followed suit, as in duty bound. With her went a large group of girlish friends and church-mates who had worked with her and under her direction too long not to be swayed in some degree. Her anger and unpleasant emotions were aroused at being, as she supposed and

expressed it, "slighted" by Mr. Sanden, who had a way of adopting his own means toward a given end, without consulting his parishioners over-much, especially such of them as he did not personally care for; and whose wife had lately taken charge of the altar herself; and this without soliciting any aid from Miss Drewly.

Next, Mr. Alfred Gorton, so long superintendent of the Sunday School, and who was reported to be paying devoted attentions to Miss Drewly's cousin, announced his intention of resigning his position; he was but a mere figure-head, he declared, since Mr. Sanden's advent, that gentleman's superabundant energy leading him to undertake the personal direction of the work of the Sunday School as of nearly all the other branches of parish interest and labor. Mr. Gorton's threat of resignation not being met by the earnest entreaties to reconsider it which he expected and believed to be certainly and simply his due, he carried it into immediate execution. Half of the members of the Brotherhood of St. Andrew, of which he was also president, resigned with him, and not a few of the older boys of the Sunday School, who had been in his own particular Bible class, declared they would attend no more. A like proportion of the older Sunday School girls evidenced their respect and affection for Miss Drewly, among whose pupils they had been numbered, by acting in a similar manner, and the parents of more than half the infant class pupils also removed their children, when Mrs. Drewly, who had instructed the very little ones from time immemorial, notified them of her intended withdrawal.

So the hall over the church proper in which the services and Sunday School meetings had been held during the alterations going on below, looked peculiarly bare and lonesome to the older members of the congregation upon the Sunday following.

Nor was this all.

(To be continued).

THE ACTORS IN THE PASSION PLAY OF 1900.

OBERAMMERGAU is run on most democratic principles. The householders elect the Burgermeister and the council. These, together with the parish priest and six men elected by the people, form the *Passions Comité* which arranges all details connected with the play and selects the players. The nominations took place on December 21 last. There is a good deal of rivalry between the different candidates, but the election is final. In 1890 it was expected that Peter Rendl, the *John* of that year, would have been *Christus* in 1900; but *Christus* must have a flowing beard, and Mr. Rendl's beard will not grow. He is acting *John* once more—almost the only important part which is taken by the same actor who performed it in 1890. Josef Meyer, the *Christus* of 1870, 1871, 1880, and 1890, is too old to take the part again, his grizzled beard making it quite impossible. In order that he may have a prominent position still, the part of *choragus* has been divided. Gakol Rutz, the village smith who acted *choragus* in 1890, still has the title, but does not recite the Prologue, Meyer coming on the stage in his place. *Joseph of Arimathea* was the part Meyer wished to act, but the *comité* did not consider it important enough; besides, they did not desire to have the veteran actor of *Christus* on the stage at the same time as the novice Anton Lang, who takes the principal part this year. He is a potter, and works with his father, who acts *Herod*, in their large white house near the theater. Opinions differ as to his performance. He is only twenty-five. The Burgermeister, who in 1890 acted *Kaiaphas*, has also aged too much to act the same part, which is taken by Sebastian Lang, the heir of Daisenberger, who wrote the present text of the play. Mr. Lang is publishing the official text for the first time. The dresses worn are the same, and the tableaux and scenes are exactly similar every year.—From "The Passion Play at Oberammergau," in the *American Monthly Review of Reviews* for June.

A DRESSING-CASE to carry in traveling bag is of snowy white linen duck, and worthy to be carried by a bride on her wedding journey. The dimensions should be twenty-two inches in length by twelve inches in width. It is embroidered on the outside with heavy white silk in some large design, such as peonies or chrysanthemums. The inside has a large pocket across the bottom for a hair-brush, two smaller ones above for powder and soap, a long narrow slip for a comb, and a larger pocket across the top for sundries. The pockets are each covered with a flap, which should be neatly bound with white silk braid, be feather-stitched, and should be marked in white silk, with the name of the articles they are intended to hold. The whole should then be bound with braid, folded in four equal divisions, and tied with a piece of the braid.

The Family Fireside

"SLEEPY-CATS."

Of what are you thinking,
Pussy-cat grey,
As you lie there, blinking, blinking?
Does the little brown mouse
That lives under the house
Disturb your mind to-day?

And why are you napping,
Pussy-cat grey,
When Betty's broom is tapping?
If you don't stay awake
She will give you a shake
And sweep your rug away.

But you needn't be stirring,—
I'm sleepy myself
On account of your lazy purring;—
Do you doze and dream
How to find the cream
That is on the pantry shelf?

Let's both go a-dreaming,
Pussy-cat dear,
And stop in the town of Seeming,
Where school frocks are silk
And it rains bread-and-milk
Right on the carpet here!

PAULINE CARRINGTON BOUSE

OLD CUSTOMS AND CEREMONIES FOR ST. JOHN BAPTIST DAY.

THE celebration of this festival has come down to us from very early times. In the 5th century, St. Augustine speaks of it as being ancient even in his day. He says, "We have received this by tradition from our forefathers, and we transmit it to be celebrated with like devotion."

He also tells us, that where we keep the day of death of other saints, we celebrate the birthday of St. John because he was sanctified from his birth.

All over Europe, this day and especially the evening before, are still kept as a time of festival and rejoicing, with many strange customs, some of which have come down from early times; while others go even farther back to the wild heathen rites with which the midsummer time was celebrated. For, as you probably know, this falls on, or very nearly on, the longest day of the year—in the middle of summer. From that time the days begin to shorten until near Christmastide, when they lengthen again; and the common people used to explain by this fact St. John's words about our Lord: "I must decrease, but He must increase."

One of the old English customs was that everyone should go to the woods on that day and bring back boughs of trees which they hung over their doors; and in Oxford a sermon was preached each year in a certain court which was all embowered in green branches in memory of St. John's preaching in the wilderness.

In many towns the people watched all the night before. The citizens would meet in the evening, and after taking a solemn vow that there should be no quarrels among them, they paraded the town all night dressed with flowers and ribbons, and carrying torches, which, with all the bonfires, made the streets as light as day. This custom of lighting bonfires on St. John's Eve is a relic of the pagan times and has been common in all countries. In Brittany it is still kept up, and the bonfires blaze on every hill all through the night, and the peasants in their holiday clothes dance around them to the sound of horns. The superstition there is, that if a girl dances around nine of these fires, she will surely be married before the fires are lighted again on the next St. John's Eve. The young men leap backwards and forwards through the fires, believing that it will bring them good luck for the year.

It must be a pretty sight on a soft summer night among the green fields of that lovely old corner of France. The glancing fires, the girls in their short, bright dresses with their stiff white caps standing out each side of their heads like wings, and the

joyous voices of girls and boys mingling with the wild, shrill notes of the horns.

The lighting of these fires was often attended with great ceremony, the parish priest going in procession with cross and banners to kindle them. In Paris every year there used to be a tree set up in the Place de Grete, called St. John's tree, and the festivities of St. John's Eve were opened by the king going in solemn state to set fire to it. Louis XIV. was the last King of France who performed this ceremony.

In Germany this festival has always been a great favorite with the people. As long ago as 1330 we read of the women of Cologne going at sunset to the banks of the river Rhine and bathing their arms and feet, believing that they thus washed off all possible evils of the coming year. Even at that date this was a very old superstition.

In the German villages the young men assembled around the fires, on each side of which two tall poles were erected. The tops of these poles were connected by a piece of wire on which were hung hams, sausages, pipes, articles of dress, or anything that a young man would value. The men mounted their horses and rode at the fire, making the horse leap over it while the rider seized one of the prizes. It was probably great fun for the young men, but I wonder how the horses liked it!

In Spain everyone eats on this night a kind of fritter, or cake, made in the shape of a ring, like our doughnuts, and fried in oil. In Madrid alone there are hundreds of thousands eaten on that night. The Prado—the great square of the city—is a strange sight. It is full of stands where these cakes are made in great caldrons of boiling oil, and the air is full of the smell and steam from them, and the cries of the venders; while all around the square, among the trees, are blazing bonfires, with people dancing and singing around them.

There are more traditions and superstitions about this night than I can begin to tell you. Certain flowers gathered on this eve are thought to have wonderful properties. Girls and boys go into the woods to look for St. John's wort, or they try to gather some of the fine brown seed from the back of the fern leaf, to bring them good luck through the year; but they must shake it off without touching the leaf, or the charm is broken.

These are only a few of the old-time customs connected with this eve. Most of them have very little in common with the religious feeling with which the Church celebrates the festival of so great a saint, but they are generally full of innocent enjoyment and merriment, and the idea of good faith and friendship forms a strong element in almost all. M.S.J.

THE CAUSE OF THE FAMINE.

INDIA is a country not quite half as large as the United States, with four times its population. These 300,000,000 people must be fed from their own crops, as there is, relatively, no manufacturing resources to buy food with. There are many parts of India with a population of 1,000 people to the square mile; and there are millions upon millions of farm laborers, vagrants, gypsies, and nondescript classes, whose means of living, even in times of plenty, are inscrutable. In a normal year the country, as a whole, produces a little more food than is actually necessary to support its people. But the crops are dependent upon the monsoons—the southwest monsoon in the beginning of summer, and the northeast monsoon in the winter. If these periodic rains are late, or are insufficient in quantity, trouble comes, and the spring and winter crops of wheat, barley, and pulses in the north, and of rice and millets in the south, begin to suffer. When the monsoons fail absolutely, there is destitution in the affected district, and when a persistent succession of failures and partial failures occurs, there comes a great and terrible famine, like that the country is now groaning under. Since the first great famine of which there are records devastated the land in 1770, when 10,000,000 perished in Bengal alone, India has scarcely passed a decade free from scarcity of grain in one district or another. The British government expects a drought about twice in every nine years, a famine once in every eleven or twelve years, and a great famine like the present about twice in every century.—From "The Progress of the World," in the *American Monthly Review of Reviews* for June.

It is a mistake to judge a sermon as if it were designed to be an intellectual galvanic battery, with power to thrill and shake your indifferent spirit, or to sit beneath the pulpit as if it were a stamp and you the dead wax.

KNITTING AS A NERVE CURE.

THERE is to be a revival of knitting, that dear old employment of a half-century ago, when women had thus to do things calmly and never were troubled with nerves.

The revival is due to the physicians, who have discovered the soothing qualities of the glittering needles, and the soft wool or delicate silk, and are setting their nerve-strained patients a-knitting.

But how did the doctors know? Did they take counsel of a Boston woman who declares that knitting is more delicious than a dose of valerian, and much more delightful as a remedy?

It is true, there is no more delightful employment to watch or to engage in. It is a work which seems play, and which is rest. One can think and dream as the fingers move almost without volition on the part of the worker, and the work grows beneath the hands, or one can, if she likes, read while she knits, although that makes too much labor.

What one wants is to let both body and mind become idle, and there is nothing induces such a condition so quickly as the monotonous motion of knitting—not anything which has a "pattern" and requires counting of stitches and great care in doing, but the simple, straightforward knitting in the common stitch.

So this is to be the girls' newest pastime this summer during the outing days at seashore or mountain.

She will take her new remedy with her wherever she goes. When off for a yachting cruise she will while away the hours on deck with her knitting. When she is on land she will sit demurely on the piazza after breakfast, until the walking or driving or riding hour comes, calmly clicking the daintiest of needles to the accompaniment of the talk of those around her or the reading of the newest book by one of the party.

While she has been settling her own nerves she has been making something worth while for herself or someone else who is to be favored with the result of the weeks of work. She may knit golf stockings for her brother—or for some other girl's brother—or she may fashion a pair of dainty, silken hose for herself. She may make a pretty foot covering for the lounge, in the library, or a shawl for her mother. She may knit petticoats for poor little children, or soft little shirts for her friend's baby.

There is enough to do to keep the fingers busy, and none of it as trying to eyes, temper, or back as the embroidery or crocheting or other fancy work, which is so fascinating and so attractive in results, but so hard on the nerves.

It is the very ability to work without thought that makes knitting so restful.

Surely the doctors knew what they were about when they adopted this new nerve cure.

WHEN PUTTING AWAY FURS.

AS THE time approaches for putting away furs, it is well to remember that moths lay their eggs in the early spring and that unless great care is taken to see that the furs are clean their owners may be treated to a disagreeable surprise sometime later. Before putting them away, thoroughly heat the furs and air them for several hours, then comb them with a clean comb. Camphor, so much used in preserving furs against moths, has a tendency to lighten the colors. But no matter what you use, you should take the furs out and examine them in the sunlight at least once a month.

Moths love darkness; therefore, to keep them from clothing, air it repeatedly in the sunshine. To keep them from plush furniture, twice a year, on a sunny day, take the furniture outdoors, remove the bottoms from the chairs, if they can be removed, and give the cushions a good switching with long, pliable switches, till the dust is removed, then brush them thoroughly; while the cushions are being sunned, give the frames a coat of varnish. This will banish the pests.

VALUE OF ORANGES.

OF ALL the fruits that are borne to us from sunnier climes, none finds so universal a welcome, perhaps, as the orange, which is with us so abundantly from autumn's waning days to summer's early call. Piled upon the vender's humble barrow, or behind the plate glass windows of shops, not only does it attract customers of every age and rank, but it provides in addition the cheery touch of color so sorely needed in our streets during days of rain and gloom.

For years the hygienic qualities of the orange have been recognized in feverish disorders; and of late they have taken the honors as antidotes to biliousness and other gastric complaints. Doctors affirm that they contain all the salts needful for a healthy condition of the blood.

A CHARMING coverlet is of dark blue silk, with a border of white linen, on which is worked a scroll design in three shades of blue crevel, and finished off with a broad frill of blue silk. More simple coverlets are made of India silk or foulard. One was seen which was of yellow, strewn with handsome sprays of purple iris. The coverlet was lined with yellow India silk, and the inner lining of cotton wadding was held in place with full tufts of narrow yellow ribbon.

Church Calendar.



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

Personal Mention.

THE Rev. ELROY G. BOWERS has been appointed missionary in charge of Christ Church, Deposit, N. Y., Diocese of Albany.

THE Rev. W. A. M. BRECK, late of St. Luke's Church, San Francisco, has taken charge of the Church of the Good Shepherd, Portland, Oregon.

THE Rev. WALTER R. BREED has accepted his call to St. James' Church, Lancaster, Pa.

THE Rev. EDGAR CAMPBELL, formerly rector of St. Peter's Church, Phoenixville, Pa., is now in residence at Watertown, S. D., as rector of Trinity Church.

THE Rev. CHARLES J. DECOUX, of Mattoon, Ill. (Diocese of Springfield), has accepted a call to Trinity Church, Niles, Mich., and will enter on his new duties early in July.

THE Rev. G. A. M. DYESS is to have charge of All Saints' Memorial Chapel, Fallsington, Bucks Co., Pa.

THE Rev. W. E. EVANS, D.D., of Trinity Church, Columbia, S. C., has received a call to Monumental Church, Richmond, Va.

THE Rev. LEWIS P. FRANKLIN has accepted the rectorship of St. John's Church, Auburn, N. Y., and will begin his work there on July 1. Address accordingly.

THE Rev. ROLAND E. GRUEBER, rector of Christ Church, Cleveland, Ohio, has resigned his cure, the resignation to take effect at the end of this month. His address for the summer will be Worcester, Otsego Co., N. Y.

THE Rev. A. D. HEFFERN, of the Church of the Good Shepherd, has been elected to a professorship in the Philadelphia Divinity School, his work to begin with the fall term of that institution.

THE summer address of the Rt. Rev. F. D. HUNTINGTON, D.D., LL.D., Bishop of Central New York, is Hadley, Mass.

THE Rev. F. J. KINSMAN has resigned the charge of St. Martin's Church, New Bedford, Mass., and has accepted the Professorship of Ecclesiastical History in the Berkeley Divinity School, Middletown, Conn.

THE address of the Rev. A. R. LLOYD is changed to Orange, Texas.

THE Rev. ROBERT MACFARLANE, rector of St. John's Church, Medina, N. Y., has accepted the charge of St. Peter's Church, Carson City, Nev.

THE Rev. JAMES MACLAUGHLIN has resigned the missions at Brookville and Johnsonburg to accept a position under Bishop Spalding, at Victor, Colorado, and has already left for his new field of labor.

THE address of the Rev. A. A. MCALISTER has been changed from U. S. S. Philadelphia to Navy Yard, Mare Island, California.

THE Rev. A. MCGINNIS will take charge of the missions at Middleville and Fairfield, N. Y., Diocese of Albany.

THE Rev. J. H. McILVANE, D.D., has accepted a call to the rectorship of Calvary Church, Pittsburgh; and on Wednesday evening, June 13th, a reception was tendered him and Mrs. McIlvane by the vestry, in the parish house, from eight to ten.

THE Rev. T. F. MARSDEN of Santa Cruz, Calif., has accepted a call to St. Peter's Church, Buffalo, N. Y. Address accordingly.

THE Rev. R. J. MOONEY, after four years' service at Cass Co., N. D., has accepted a unanimous call to St. Paul's Church, Brainerd, Minn.

THE Rev. J. M. NORTHRUP, of Memphis, Tenn., has received a call to the rectorship of Emmanuel Church, Old Orchard, Mo.

THE address of the Rev. FREDERICK A. REEVE is 157 Washington St., Middletown, Conn.

THE Rev. BRIAN C. ROBERTS has entered upon his duties as rector of the Church of the Good Shepherd, Barre, Vt.

THE Rev. BENJAMIN S. SANDERSON has received a unanimous call to Trinity Church, Bethlehem, Pa.

THE Rev. THEODORE SEDGWICK of Williamstown, Mass., has accepted the charge of the Church of St. John the Evangelist, St. Paul, Minn.

THE Rev. L. W. SHEY is now rector of Trinity Church, Pittsburgh, Pa. Address, 340 Meyran Ave., Oakland, Pittsburgh, Pa.

COMMUNICATIONS for the Standing Committee of the Diocese of Missouri are requested to be sent to its president, Rev. WILLIAM SHORT, 3692 West Pine B'l., St. Louis, Mo.

THE Rev. A. G. SINGSEN has received a call to Christ Church, Sherburne, N. Y.

THE Rev. C. A. SMITH, formerly of the Diocese of West Missouri, is now at work as rector at Hammond, Ind.

THE Rev. CHESTER M. SMITH has resigned the charge of Trinity Church, Long Green, Md.

THE Rev. W. H. SPARLING has given up his work at Howard and Madison, S. D., to take charge at Rapid City, in the Black Hills.

THE Rev. H. E. THOMPSON has tendered his resignation as rector of Emmanuel Church, Allegheny, to accept St. Peter's Church, Freehold, New Jersey; and he will enter upon his labors there on July first.

THE Rev. GEO. H. TRICKETT is in temporary charge of St. Thomas' Church, Tupper Lake, N. Y., Diocese of Albany.

THE Rev. LOUIS TUCKER, late of Pass Christian, Miss., has entered upon the charge of Grace Church, St. Francisville, Louisiana.

THE Rev. FLOYD W. TOMKINS received the degree of D.D. at the recent commencement of the University of Pennsylvania.

THE Rev. W. WALTON, rector of Little Falls, Minn., sails for England on the 29th inst. to visit Great Britain, France, and Germany. His address, while abroad, will be: Care of The S. P. G., 19 Delahay St., Westminster, London, S. W., England.

THE address of the Rev. S. A. WEIKERT is 334 Ellison St., Paterson, N. J.

ORDINATIONS.

DEACONS.

CONNECTICUT.—On June 6th, at the Church of the Holy Trinity, Middletown, by the Bishop of the Diocese: WILLIAM HERBERT ALLISON, CHARLES EDWIN BENTHAM, ROBERT ARTHUR SAUNDERS, ORIN ST. JOHN SCOTT, EVERETT BIRDSEYE SNIFFEN, EDWARD TILLOTSON (B.A., Yale), WILLIAM TAYLOR WALKER (B.A., Trinity), all graduates of the Berkeley Divinity School; FREDERICK MERWIN BURGESS (B.A., Yale) and SETH WOLCOTT LINDSAY (B.A., St. Stephen's), of the General Theological Seminary; and EDWARD HUDSON YOUNG (B.A., St. Stephen's), ordained for the Bishop of Quincy.

Mr. Allison goes to Ann Arbor, Mich.; Mr. Saunders to West Missouri; Mr. Scott to Salt Lake City; Mr. Sniffen to Middle Haddam, Conn.; Mr. Tillotson to Portland, Conn.; Mr. Walker to Portland, Maine; Mr. Young to New York City; Mr. Burgess to Christ Church, New Haven; and Mr. Lindsay to St. Paul's, Wallingford, Conn.

MAINE.—On Trinity Sunday, by the Rt. Rev. Robert Codman, Jr., Bishop of Maine, in St.

Luke's Cathedral, Portland, FRANK HAY STAPLES, and WILLIAM ALBERT SPARKS, B.A., graduates of the General Theological Seminary. The Very Rev. C. M. Sills, D.D., Dean, presented Mr. Staples, and Mr. Sparks was presented by his father, the Rev. Jas. W. Sparks, of All Saints' Memorial Church, Lakewood, N. J., who also preached the sermon.

Mr. Staples is of an old and respected family in Portland, and Mr. Sparks' grandfather, the Rev. George D. Sparks, is vicar of Undy, Diocese of Llandaff, and his great-grandfather was rector of Saint-Bury, Diocese of Hereford, and magistrate of the county. The Rev. William Albert Sparks has been appointed to mission work from the Cathedral, and the Rev. Frank Hay Staples to a curacy in St. Luke's, Baltimore.

NEWARK.—In Trinity Church, Hoboken, on Trinity Sunday, by the Bishop of the Diocese, acting for the Bishop of Central New York, HERBERT H. FOX, to the diaconate. In St. John's Church, Newark, on Wednesday, June 13th, by Bishop Starkey, FREDERICK SPIES PENFOLD, who has studied under the Rev. F. A. Sanborn, to the diaconate. Mr. Sanborn preached and presented the candidate. Mr. Penfold will go to Calvary Church, Baltimore.

NEW YORK.—On St. Barnabas' Day, by the Bishop of the Diocese, CHARLES A. ASHMEAD, in St. Andrew's Church, Yonkers.

OHIO.—On Trinity Sunday, June 10th, in Emmanuel Church, Cleveland, by the Bishop of Ohio, WILSON R. STEARLY, who for nearly a year has had the oversight of this parish. Dean Williams, of Trinity Cathedral, preached the ordination sermon, and Canon Hall presented the candidate. At the celebration of the Holy Communion which followed, the Bishop was the celebrant, and was assisted by the Rev. Mr. Stearly. The Church was filled to overflowing, the occasion being one of great interest to the parish. Mr. Stearly was formerly in charge of the Dutch Reformed Church in Cleveland, and one year ago became a candidate for Holy Orders. During this time he has been very successful in his work at Emmanuel Church, and is very much beloved by all his people.

PITTSBURGH.—On Trinity Sunday, June 10th, in Christ Church, Meadville, Mr. HERBERT BICKFORD PULSIFER, a graduate of the General Theological Seminary, was admitted to the Sacred Order of Deacons, by the Rt. Rev. the Bishop of the Diocese. The Sermon was preached by the Rev. W. H. Lewis, of Bridgeport, Conn., and the candidate was presented by the Rev. G. S. Richards, rector of the church. Mr. Pulsifer will have charge of St. Matthew's mission, Union City, and the Transfiguration, Cambridgeboro', under the supervision of the Rev. Mr. Richards.

DEACONS AND PRIESTS.

KANSAS.—At Grace Cathedral, Topeka, on Trinity Sunday, June 10th, 1900, the Rt. Rev. Frank R. Millsbaugh, D.D., advanced to the priesthood the Rev. ARTHUR H. TRIPP and the Rev. CHARLES HEATH POWELL, and ordained to the diaconate, Mr. LIONEL GRATIOT MORONY.

The Rev. Dr. Archibald Beatty was the preacher, and presented Mr. Tripp; the Very Rev. Dean Sykes was the epistoler, and presented Mr. Powell; the Rev. Canon Bywater read the litany and suffrages, and presented Mr. Morony, who was the gospeller. The Rev. Irving Todd, the senior deacon of the Diocese, and the beloved chaplain of the College of the Sisters of Bethany, was also present in the chancel.

The Rev. A. H. Tripp is stationed at Minneapolis, Kansas; Rev. C. H. Powell remains assistant at the Cathedral, ministering also at Holton, Horton, and Oskaloosa; the Rev. L. G. Morony is stationed at Great Bend.

LONG ISLAND.—In the Cathedral of the Incarnation, Garden City, on Trinity Sunday, by Bishop Littlejohn, the sermon being preached by Bishop Worthington of Nebraska.

Deacons: HORACE R. FELL, who goes to the mission at Mineola; B. OAKLEY BALDWIN, HOWARD T. BARTOW, PERCIVAL M. WOOD, VINCENT E. JUDSON, GILBERT V. RUSSELL, and MARCUS A. TRATHEN.

Priests: The Rev. Messrs. DAVID T. STEELE, the assistant at Holy Trinity; A. M. JUDD, J. P. SMYTH, JR., and D. T. QUIMBY, assistant at the Messiah.

MARYLAND.—On Thursday, June 14th, Bishop Paret held an ordination at Trinity Church, Towson, as follows:

Priests: ALBERT GLENN RICHARDS, of the Holy Cross Church, Cumberland, who was presented for ordination by the Rev. J. H. Eccleston, D.D., of Emmanuel Church, Baltimore; and EVERETT H. BROSIUS, of the Ascension Church,

Baltimore, presented by the Rev. C. C. Griffith, rector of Ascension Church.

Deacons: JOSEPH PATTERSON GIBSON, of All Saints' Church, Baltimore, presented by the rector, the Rev. E. W. Wroth; and JAMES KEMP KEECH, of Trinity Church, Towson, presented by the Rev. E. S. Lawrence, of St. Mark's-on-the-Hill, Pikesville.

The sermon was preached by the Rev. Hobart Smith, rector of St. Thomas' Church, Garrison Forrest.

The Rev. Mr. Richards has not determined where he will serve. Mr. Brosius will remain as assistant at the Church of the Ascension, Baltimore; Mr. Gibson is going to St. Mark's Church, Brunswick, Md., and Mr. Keech will go to Cumberland, Md., as assistant at Holy Cross Church.

PENNSYLVANIA.—By the Bishop of Pennsylvania, in the Church of the Incarnation, Philadelphia, on Trinity Sunday, June 10th:

Deacons: CHARLES T. MURPHY, Jr., presented by the Rev. Roberts Coles; W. F. LUTZ, by the Rev. Prof. L. M. Robinson; JOHN W. BARRINGTON, and W. C. WHITE, by the Rev. Dean Bartlett, of the Divinity School.

Priests: The Rev. ROBERT LONG, presented by the Rev. Dr. H. L. Duhring; the Rev. G. DEW. DOWLING, by the Rev. Dean Bartlett; the Rev. Messrs. G. N. HOLCOMB, ROBERT BENEDICT, and ROBERT R. WINDLEY, by the Rev. Dr. J. D. Newlin. The gospel was read by the Rev. Chas. T. Murphy, Jr., and the litany by the Rev. Dr. Duhring. The sermon was preached by the Rev. R. H. Nelson, of old St. Peter's, from the text, "Thou art a priest forever after the order of Melchisedec" (Heb. vii. 21).

Of the deacons, Rev. Chas. T. Murphy, Jr., is assistant to the Rev. Roberts Coles, Church of Our Saviour, Jenkintown; the Rev. John W. Barrington, Church of the Redeemer, Bryn Mawr; Rev. W. F. Lutz will become an assistant at St. Mark's.

Of the priests, Rev. Robert Long is connected with the Philadelphia City Mission; the Rev. G. DeW. Dowling is in charge of Epiphany Chapel; the Rev. G. N. Holcomb is junior assistant at Church of the Incarnation; the Rev. Robert Benedict is assistant at St. Michael's, Germantown; and Robert R. Windley is assistant at St. Simeon's Memorial Church.

PRIESTS.

MARQUETTE.—At the Cathedral, on Thursday, June 14th, the Rev. W. A. CASH and the Rev. A. H. BROOKE, by the Bishop of the Diocese.

NEW HAMPSHIRE.—At St. James' Church, Laconia, on Tuesday, June 12, WILLIAM PORTER NILES, by the Bishop of the Diocese. The candidate was presented by the Rev. Richard W. Dow, and the sermon preached by the Rev. Lucius Waterman, D.D.

PITTSBURGH.—On Friday, June 1st, in St. Andrew's Church, Philadelphia, the Rev. WILLIAM CONEY, Deacon, was advanced to the Priesthood by the Bishop of Pittsburgh, who also preached the sermon. The candidate was presented by the Rev. Dean Bartlett, of the Philadelphia Divinity School, of which Mr. Coney is a graduate, who, with the Rev. Dr. Paddock and the Rev. Messrs. Fuller, Kelly, and Lowry, united with the Bishop in the laying on of hands. Mr. Coney will spend the summer in England, and upon his return in the fall will take up work in the Diocese of Pittsburgh.

DIED.

LOCKE.—In San Francisco, June 8th, 1900, ROBERT DOUTHITT LOCKE, M.D., aged 34 years; only and beloved son of the Rev. Clinton and Adele G. D. Locke. Buried from his home, Grace Church rectory, 2825 Indiana Avenue, Chicago, June 16.

PEARSON.—At Boston (West Roxbury), Massachusetts, on Trinity Sunday, the Rev. WILLIAM OSGOOD PEARSON, rector of Emmanuel Church, aged 49.

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

SOMERVILLE.—Buffalo, N. Y., on Friday, June 13, 1900, MURIEL, eldest child of the Rev. Henry E. S. and Margaret P. SOMERVILLE, aged 13 years.

"Blessed are the pure in heart, for they shall see God."

APPEALS.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY, the Church Missions House, 281 Fourth Ave., New York. Officers: RIGHT REV.

THOMAS M. CLARK, D.D., president; RT. REV. WILLIAM CROSWELL DOANE, D.D., vice-president; REV. ARTHUR S. LLOYD, D.D., general secretary; REV. JOSHUA KIMBER, associate secretary; MR. JOHN W. WOOD, corresponding secretary; REV. ROBERT B. KIMBER, local secretary; MR. GEORGE C. THOMAS, treasurer; MR. E. WALTER ROBERTS, assistant treasurer.

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

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

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

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

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

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

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

WANTED.

A CLERGYMAN having two children to be educated seeks position as instructor in a Church school. PRECEPTOR, care of LIVING CHURCH, Milwaukee.

WANTED.—Locum Tenency for the last four Sundays in July. Address, Rev. J. NEVILLE THOMPSON, Leesburg, Fla.

MISCELLANEOUS.

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

BOOKS RECEIVED.

CHAS. SCRIBNER'S SONS (Through The Young Churchman Co.).

Luther and the German Reformation. By Thomas M. Lindsay, D.D. Series of The World's Epoch Makers. Price, \$1.25.

Wesley and Methodism. By F. J. Snell, M.A., Oron. Series of The World's Epoch Makers. Price, \$1.25.

Our Native Trees and How to Identify Them. By Harriet L. Keeler. Illustrated. Price, \$2.00 net.

SMALL, MAYNARD & CO.

Georgia. By S. E. Kiser. Price, \$1.00.

Stephen Decatur. By Cyrus Townsend Brady. The Beacon Biographies of Eminent Americans. Edited by M. A. DeWolfe Howe. 75 cts.

THOMAS WHITTAKER.

The Life of Christ in the World. Parish Sermons. By the Rev. Arthur Brooks. No. 4. Whittaker's Library. Paper, 50 cts.

LONGMANS, GREEN & CO.

The Ministers of Jesus Christ. II. A Study of the Ante-Nicene Christian Literature. By J. Foster Lepine, Vicar of Lamorbey, Kent.

BRENTANO'S (Through The Young Churchman Co.).

The Joy of Captain Ribot. Authorized Translation from the Original of A. Palacio Valdés. By Minna Caroline Smith.

The Shellback. By Alex. J. Boyd. Edited by Archie Campbell. With an Introduction by Morgan Robertson.

A Silent Singer. By Clara Morris. \$1.25.

Address of the Bishop of Indiana to the 63d Annual Convention. 1900.

St. John's Church, Mobile, Ala., Official Directory, 1900.

Lessons from the Life and Death of D. L. Moody. By R. A. Torrey. Chicago: F. H. Revell Co.

The Church at Work.

ALBANY.

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

Two Archdeaconsries.

THE 65th regular meeting of the Archdeaconry of Albany was held in St. John's Church, Johnstown (the Rev. C. B. Perry, rector), on the 11th and 12th. The Ven. Archdeacon S. M. Griswold, rector of Christ Church, Hudson, presided at the missionary meeting on Monday evening. The Rev. W. W. Battershall, D.D., rector of St. Peter's Church, Albany, was the first speaker. Foreign Missions in their relation to us, especially Albany and Johnstown, made up Dr. Battershall's able address. The Rev. Dr. Prall, rector of St. Paul's, Albany, the second speaker, told us of our duties in regard to Cuba, Porto Rico, and the Philippines in a highly interesting address, and the Archdeacon closed with some well chosen remarks concerning Diocesan Missions. On Tuesday Holy Communion was celebrated by the Archdeacon, and at 9:30 the regular business meeting was held, after which matins were said, and an exceedingly interesting sermon was delivered by the Rev. Ralph Birdsall, rector of St. Andrew's, Albany. At noon missionary reports were made, followed by an able essay on Leadership in the Clergy, by the Rev. W. M. Cook of Ilion, which brought an interesting meeting of the Albany Archdeaconry to a close.

THE summer meeting of the Archdeaconry of Ogdensburgh was held in St. Luke's Church, Saranac Lake (the Rev. Wallis H. Larom, rector), on the 13th and 14th, the Rev. R. M. Kirby, D.D., rector of Trinity Church, Potsdam, and Archdeacon of Ogdensburgh, presiding. On Tuesday evening a stirring missionary meeting was held. The speakers were the Rev. Messrs. Sanford of Ogdensburgh, Brown of Canton, and Dickson of Gouverneur. Wednesday, there was a celebration of the Holy Communion at 11 a.m., the Archdeacon being celebrant. The sermon was delivered by the Rev. Samuel McEwan, of Fort Covington, N. Y. After an elaborate dinner, served by the rector and Mrs. Larom at the rectory, the missionary reports were heard. The Diocesan Missionary was present and told of his work in that portion of the Diocese. The Archdeacon has a wonderful grasp of the work in this real missionary part of the Diocese, and the clergy are in full sympathy with him. St. Luke's Church has made great strides under its valued and loved rector. Extensive repairs have been made, and the church is now one of the finest in the Adirondacks.

CHICAGO.

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

CHAS. P. ANDERSON, Bp. Coadj.

Girls' Friendly Society—Round Table—Wilmette—City Missions—Junior B. S. A.

THE diocesan branch of the Girls' Friendly Society held their annual service at the Epiphany last Sunday. The members of the society entered the church, preceded by the vested choir, singing a processional hymn. The preacher was the Rev. E. J. Randall, of

St. Barnabas'. The several parochial branches have each a distinctive flower, which, worn at the service by all the members, gave a pretty effect.

THE Round Table met in the Library of the Cathedral Clergy House on Monday, June 11th. The Rev. G. D. Adams occupied the chair. The Rev. Dr. Gold opened the discussion on the subject of "Protestant and Lay Baptism, and the office of Public Reception." Most of the clergy present took part in the debate.

SINCE the erection of the beautiful church of St. Augustine's, Wilmette, three years ago, the box for donations towards an altar has stood near the door. The amount necessary, \$150, was reached a short time ago and the order given for the altar. This was dedicated on Trinity Sunday by the priest in charge, the Rev. F. E. Brandt. The altar is of quarter sawed oak of chaste design, with retable and reredos finished in panel work. The growth of this mission since its formation eight years ago has been quite remarkable.

THE report of the Board of Missions to the convention spoke of the importance and growth of city missionary work. This term embraces services and visits in the penal and charitable institutions of the city of Chicago. Until the beginning of the year 1892, the Church had done no systematic work of this kind outside of St. Luke's Hospital, which has a resident chaplain. The importance of the step then taken, by the appointment of a City Missionary, is realized to-day as a review of the work exhibits its manifold characteristics. Two priests and a student of the Western Theological Seminary have been steadily engaged, one of them giving part of his time to the general missionary work of the Diocese. Two women devote themselves to daily work among the inmates of these institutions, while one of the Sisters of St. Mary, assisted by voluntary helpers, has every Sunday afternoon held a Bible class and short service for the women of the Bridewell. In addition a devoted mother gives nearly all her time to looking after women in the jail and keeping track of them after their discharge. Others from the different churches attend the services to give assistance in the music, to provide flowers for the sick, and to show Christian kindness to those in need. Services are held weekly in the County Jail, the House of Correction, the John Worthy School for Juvenile Offenders, the County Hospital, the Poor House, the Home for Incurables, and the Home for the Friendless. Visits are also made during the week in these and other institutions as opportunity serves. The effect of these services is remarkable in the glad welcome given the city missionaries by all alike—prisoners, guards, patients, doctors, and officials. Some months ago it was decided to have the Holy Communion in the Jail on alternate Sunday mornings, the Roman Church taking the other Sundays. This service is very much appreciated, and the prisoners who fill the chapel are most devout and reverent in their behaviour. The Church is striving to do her full share of this important work. The total number present at all the services each week is about 1,350. While comparatively little is known of the results, the good seed of the Gospel is sown in faith and hope that it will some day bring forth fruit.

THE Rev. J. M. Chattin of the City Mission staff visited the Church of the Atonement last Sunday and made an appeal for diocesan and city missions. Pledges amounting to \$370 were made by the congregation, this being more than double any former pledge from this parish.

THE Junior Brotherhood of St. Andrew will hold a local convention Saturday, June 23d, at the residence of Mr. H. O. Houghtel-

ing, at Winnetka, Ill. Mr. Ewing L. Miller, of Philadelphia, will be there, and a good attendance is expected. Talks will be given by the different chapters, after which a luncheon will follow. Train with special car will leave the Northwestern depot at 2:15 P. M.

CONNECTICUT.

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

Commencement Arrangements at Trinity—Semi-Centennial at New London.

NEXT week is Commencement week at Trinity College, Hartford. For the evening of Friday of the present week was appointed the annual meeting of the Board of Fellows. On Sunday, June 24th, the baccalaureate sermon will be preached in the evening at Christ Church, by the Rev. Dr. Donald, rector of Trinity Church, Boston. Monday is appointed for Class Day exercises, for the annual meeting of the corporation, and for the Class Day reception in the evening in Alumni Hall. On Tuesday, the Corporation will have a meeting in the morning, and there will also be the annual meetings of the Alumni Association and the Phi Beta Kappa. The new hall of Natural History will be thrown open, and in the evening will be held the President's reception at his residence. Wednesday is Commencement day proper. The exercises will be held in Parsons' Theatre at 11:30 a.m., the procession forming at the Hartford Medical Society's Building. The Commencement dinner will be held at the Allyn House at 2 o'clock. Notice is given that all the Alumni are invited to the luncheon at the College at 1:30 p.m. on Tuesday, to the President's reception on Tuesday from 5 o'clock to 8, and to the Commencement dinner on Wednesday, without further notice.

THE semi-centennial of the consecration of St. James' Church, New London (Rev. A. P. Grint, Ph.D., rector), was kept with joyous functions on St. Barnabas' Day, June 11th. There was an early celebration for former and present members of this "Seabury" parish, Dean Binney, of the Berkeley Divinity School, being celebrant, assisted by the Rev. Thomas Punnett, of Dobb's Ferry, N. Y., both of whom were curates of the parish under the rectorship of the Rev. Dr. Hallam. The choral celebration was at 10:15, the rector being celebrant in the greatly regretted absence of the Bishop, who was away because of the near approach of the diocesan convention. The Rev. Horace B. Hitchings was epistoler, Dr. Binney, gospeller, and the Rev. Dr. Grosvenor, rector of the Incarnation, New York, but a former New London boy, was preacher. Mr. Hitchings had been present at the consecration of the church, fifty years ago. Among the many distinguished guests, clerical and lay, was the Rev. Jared Starr, son of the warden at the time of the erection of the church.

The service was a high function, music being the most elaborate ever rendered in that part of the state in any of our services. Great credit is due to the efficient organist and choirmaster, Mr. George T. Brown.

As the procession reached the transept, several hidden electric lights were turned on, illuminating the chancel with pretty effect. The decorations of the chancel were in excellent taste, being composed of potted plants and white flowers.

The music included the festival *Te Deum* in D, by Percy Goetschins; Stainer's Communion service in F, with *Credo*, *Agnus*, and *Gloria in Excelsis* from Cruickshank in E flat. The offertory anthem was Mendelssohn's "Sing ye praise."

A banquet was tendered the visiting clergy after the service.

St. James' Church is now over 175 years of age. It was founded by the Rev. James McSparren. The first parish records are dated June 6, 1725, and tell of the subscriptions made by different persons for the erec-

tion of a church "for the service of Almighty God, according to the Liturgie of the Church of England as by law established."

The original church was located on what is now the Parade. The church building in use at the time of the Revolution was destroyed by fire when Arnold burned the town September 6, 1781. The second church was dedicated by Bishop Seabury September 20, 1787.

In 1846 the parish decided to build a new church and the beautiful structure at the corner of Huntington and Federal streets was the result of that decision. The corner stone was laid November 3, 1847, by Bishop Henshaw of Rhode Island. The edifice was consecrated June 11, 1850, by Bishop Brownell, of Connecticut. Upjohn of New York was the architect. The building cost about \$60,000.

The interior has been re-decorated at the expense of about \$2,200, under the direction of Mr. R. Geissler, of New York.

DALLAS.

A. C. GARRETT, D.D., LL.D., Bishop.

Commencement at St. Mary's College—Vested Choir at Hillsboro.

ST. MARY'S COLLEGE has entered upon its twelfth year with its high reputation increased, its student roll satisfactory, and its material facilities improved and extended. The Commencement exercises opened on Saturday, May 26th, with a Recital exhibiting the work of the preparatory department.

On Sunday, 27th, the baccalaureate sermon was preached in St. Matthew's Cathedral by the Bishop.

On Monday, 28th, there was Classwork in the English Department. The familiarity of the young people with their authors and subjects was striking, and very remarkable in view of the youth of the writers.

Tuesday, May 20th, "Senior Debate." Discussion on the resolution "That the Boers Have a True *Causus Belli*." It was sustained on both sides with ample evidence of painstaking research into all accessible sources of information, and with a vivacity and insistence carrying the fair young debaters very completely out of the merely academic atmosphere and exhibiting a thoroughly up-to-date interest in the subject.

Wednesday, May 30th, "Exercises in Modern Languages." These were pronounced by prominent critics to be happy in selection and expression, and especially excellent in pronunciation.

Thursday, May 31st, forenoon, "Exercises of the Undergraduates." The main literary feature of this morning's work was a debate on the resolution that "The Execution of Charles I. was Justifiable." In the nature of the case, not much that is new could be evolved from the subject, but the discussion

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afforded obvious evidence of diligent preparation.

On the afternoon of Thursday were the "Graduating Exercises" and the awarding of honors by the Bishop. Four young women graduated with the degree of "B.A." This is especially gratifying, meaning, as it does, the following out, with several years of diligent study, the entire curriculum of the College. The examination papers were reviewed by competent and up-to-date university men, and pronounced equal in their results to the like productions in any college in the country, reflecting true credit upon the conscientious and skilful work of the Faculty and the diligence of the students.

ST. MARY'S CHURCH, Hillsboro, introduced a vested choir on Whitsunday. The Rev. J. M. Hillyar is the priest in charge. The Bishop visited this parish and confirmed a special class of adults, one of whom was over 70 years old. The class was composed of Methodists and Baptists.

FOND DU LAC.

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

Commencement at Grafton Hall.

THE commencement exercises at Grafton Hall took place on June 9-12. They were preceded by a piano recital given by Miss Georgia Hall, a former pupil who is now an assistant teacher to R. Joseffy in New York. Sunday morning the school marched in a body to the Cathedral, where the Bishop delivered the baccalaureate sermon, taking as his text Psalm xxxvii. 5. There were five graduates and the total enrollment for the year was 65.

On Monday afternoon the class day exercises were held in the yard, and a beautiful stone vase was presented by the class to the school. In the evening a large audience assembled for the commencement concert, when the leading pupils of the music department showed the results of their training. This included the study of the piano, voice, violin, and pipe organ.

Tuesday morning occurred the commencement exercises and presentation of prizes and diplomas. In the afternoon the Alumnae held their annual meeting, which was followed by a gathering of the lady patrons. The day closed with the annual reception, which was largely attended by townspeople and friends of the school.

Out of 28 boarding pupils, nine were presented for Confirmation during the year.

IOWA.

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

Commencement at St Katharine's.

THE Commencement of St. Katharine's Hall, Davenport, was held on June 12th, when 7 young ladies received diplomas from the hand of the Bishop. The address to the class was made by President Geo. E. MacLean of the Iowa State University.

KANSAS.

F. R. MILLSPAUGH, D.D., Bishop.

Commencement at Bethany College.

THE closing exercises of the year at the College of the Sisters of Bethany, Topeka, took place from May 31 to June 6.

The principal events of the week were a musicale June 1, Class Day exercises, June 2, Baccalaureate Sermon Whitsunday, June 3, Graduating recital, Elocution Department. June 4, Junior Day exercises June 5, Concert by graduates in Music Department June 5, Commencement exercises and annual address, June 6. The baccalaureate sermon was preached by the President of the College and Bishop of the Diocese, the Rt. Rev. Frank R. Millspaugh, D.D. The annual address was delivered by Rev. Frank N. Atkin, of the Church of St. Paul, Leavenworth. His subject was "Life is Strife." There were eight graduates from the literary department and

one each from the departments of elocution and vocal music.

In 1895 the Rt. Rev. C. R. Hale, Bishop Coadjutor of Springfield, instituted a "Sunshine Prize." This is to be given to the young lady who, in the opinion of fellow pupils and teachers, has, throughout the year, shown the most sunny disposition and unselfish ways. This prize was awarded to Miss Nellie Morrison, of Kearney, Neb. The Bishop Vail Gold Medal, which is given for the highest standing in scholarship and conduct, was won by Miss Jennie Dawson, of Holton, Kansas.

The year has been very successful in all departments. The number of pupils is increasing and the outlook for next year is hopeful.

KENTUCKY.

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

Arrangements for Missionary Council.

A MEETING was held in Louisville on the evening of June 12th for the purpose of making preliminary arrangements for the entertainment of the Missionary Council to be held in that city on Oct. 23rd, 24th and 25th. Archdeacon Benton was chosen general chairman and Mr. S. T. Copeland general secretary. The chairmen of the committees were as follows:

On Invitation, the Rev. C. E. Craik, D.D.; Sunday School Reunion, the Rev. J. K. Mason, D.D.; On Finance, Geo. A. Newman; Hall and Business Meeting, the Rev. R. Estill, D.D.; Hotels and Boarding Houses, C. H. King; Press and Publicity, the Rev. G. G. Smith;

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"All the pleasures of Chautauqua can be had for a small expenditure. It is just the place for those who would rest from one kind of occupation by trying another.

"Ennui never lurks there; life and activity abound. It was a wise philosopher who said that human happiness was best reached under two conditions: Where one had just a little more money than he required and a little less time than he needed. No one at Chautauqua has enough time, and it takes only a small pocketbook to supply one's daily wants."

Tourist tickets to Chautauqua are now on sale via the Lake Shore and Michigan Southern Railway at \$20.00 for the round trip from Chicago. Good until Oct. 31.

Special excursions July 6th and 27th, \$14.00 for round trip for tickets good thirty days. F. M. Byron, G. W. A., Chicago.

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LONG ISLAND.

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

Woman's Auxiliary.

THE 28th annual meeting of the Long Island branch of the Woman's Auxiliary to the Board of Missions took place at the Church Club, Brooklyn, in May. The re-election of officers resulted as follows: Mrs. Samuel Cox, President; Mrs. Alex Hutchins, Vice President; Mrs. J. Elliott Langstaff, Rec. Sec'y; Mrs. Robert Fanning, Cor. Sec'y; Miss Mary Hunter, Treas. Mrs. Cox has been officially connected with the Auxiliary for a great many years and has been President since 1889. Mrs. Langstaff has been secretary since 1890. Long Island is the oldest branch of the Woman's Auxiliary having been formed in 1872. It has steadily grown in strength and influence, and usually reports annually about \$14,000 sent in money and boxes to the mission field.

MARYLAND.

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

New Church near Sherwood—Closing of Warfield School—Death of Samuel Claggett—Oldest Parish—Fiftieth Anniversary of St. John's School—Commencement of Hannah More Academy.

THE vestry of All Hallows Church Baltimore County, has recently bought 4 acres of land on the Falls road, near Sherwood, on which it is expected to build a church to cost about \$4,000. Of this sum \$2,500 has already been subscribed. The congregation held its first meeting since last fall on Sunday, June 3d. The Rev. Thomas E. Pattison, assistant at Emmanuel Church, Baltimore, conducted the services, the congregation being without a rector.

THE closing exercises of Warfield College School, at Sykesville, the diocesan school of Maryland, were held on Tuesday morning, June 12. The Rev. Arthur Chilton Powell, rector of Grace Church, Baltimore, began the exercises with the Creed and collects. A most admirable address to the boys was delivered by the Rev. C. Ernest Smith, D.D., of St. Michael and All Angels'.

The prizes were awarded by Mr. C. W. Stryker, headmaster. The exercises closed with collect and benediction by Bishop Paret. Luncheon was served on the lawn.

MR. SAMUEL CLAGGETT died on Wednesday, June 13th, at his home, "Oakland," near Petersville, after several days' illness, aged about 68 years. Mr. Claggett was one of the foremost citizens of Frederick county and a large land owner. He was a vestryman and churchwarden of St. Mark's Church. Mr. Claggett was the last surviving grandson of Bishop Thomas John Claggett. His father was Dr. Thomas John Claggett of Frederick county, Bishop Claggett's oldest son. A widow and six children survive him. The funeral took place on Friday, June 15.

It is not generally known that the oldest parish in Maryland is that of St. John's, Baltimore and Harford counties. As a proof of its antiquity it receives the interest from a small fund left by a certain Jeremiah Eaton, who directed in his will that it should be bestowed on the first established parish in the state. It is proposed now to erect a tablet in the present church in commemoration of that event. Many other parishes claim this distinction, but the possession of the Eaton fund is not only nine points in favor of St. John's, but establishes its right to the coveted honor beyond dispute. The church now occupied is the successor of the one at Joppa, Harford county, the original site of Baltimore town. After the removal from Joppa, another edifice was built on land

donated on the road between Kingsville and Fork. The old church was abandoned a few years ago, having become untenable from age and decay, but is still used as a Sunday School, the church having built a more modern structure, which is regarded as one of the most beautiful and tasteful rural churches in Maryland. It is constructed of Port Deposit granite, in Gothic style, and cost complete, with interior fittings, about \$17,000. There is still a debt of \$3,900 remaining to be paid, and this, the rector, the Rev. J. W. Larmour, is making an effort to provide for. Among the rectors of St. John's have been the Rev. John Ruder Keech, whose pastorate extended over 45 years; the Rev. Adolphus T. Pindell, now of Sherwood Church, Cockeysville; the Rev. A. J. Barrow, and the Rev. Edward Wroth.

THE closing exercises marking the 50th anniversary of St. John's parish school at Waverly, Baltimore, were held on Friday evening, June 15th. They consisted of a brief history of the school by the rector, an address by the Rev. Robert H. Taylor, D.D., and a short programme of songs and recitations by the children. The number of pupils this year is 34, being limited, as it is confined to children below the fifth grade.

THE annual commencement of Hannah More Academy took place Wednesday, June 13th. The Bishop of Delaware made the address, and the Rev. Geo. W. Nelson, of War-

renton, Va., preached the sermon to the graduates. A reunion of the alumnae was held on the Tuesday afternoon preceding the commencement. At a recent meeting of the Trustees, an appropriate memorial to the late W. S. Keech, Esq., was placed in the records. The treasurer's report showed an expenditure of more than \$24,000 in improvements to the school property during the past five years. The principal's report showed that the number of pupils enrolled had doubled in the same period. The enrollment this year is 94. It is intended to make a number of improvements during the summer.

MICHIGAN CITY.

JOHN HAZEN WHITE, D.D., Bishop.

The Bishop's Movements.

ON ASCENSION DAY at evensong the Bishop delivered an able sermon to the Knights Templar of Michigan City, who attended, uniformed, in a body. The following Sunday he preached morning and evening at St. John's Church, Elkhart, and confirmed 7 persons. May 31 found the Bishop at Knickerbacker Hall, Indianapolis, to deliver the Commencement address to its graduates. Whitsunday was spent in Ft. Wayne, where a class of 13 was confirmed. In addition to preaching at the regular services at Trinity Church, the Bishop visited the flourishing mission of this parish of the Good Shepherd in the afternoon. The week fol-





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lowing was spent at Howe Military School, Lima, Ind. A class of 12 was graduated June 6th, to whom the Diocesan delivered the commencement address. This institution is fitting its graduates to enter any of our leading universities, and is in a most flourishing condition.

MILWAUKEE.

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

Commencement at Kemper Hall—Departure of the Bishop.

COMMENCEMENT week at Kemper Hall, Kenosha, was an occasion of universal interest this year, it being the thirtieth anniversary of the foundation of the school. Beginning with Field day and the "Little Commencement," the celebration included an artistic out-of-door rendering of "As You Like It" by the dramatic club, a musicale, the alumnae reception and banquet, and the graduating exercises and address to the class, the latter by the Rev. E. M. Stires, rector of Grace Church, Chicago.

Many guests visited the school during the week, and general appreciation was expressed at the marked degree of excellence which was evident in every department of work done this year.

BISHOP NICHOLSON sailed from New York on Thursday of this week by the steamer *Friedrich le Gros* for a summer rest in Europe. The earlier portion of his travels will be through Germany and the Low Countries, and also in Venice. He will witness the Passion Play at Oberammergau, as he did ten years ago. Later, he will visit England, and will return to this country early in September. This will be the first extended vacation the Bishop has taken during the nine years of his episcopate, and he has well earned his respite from diocesan cares.

MINNESOTA.

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

Burial of Mrs. Gilbert—Merriam Park—Missionary Offerings—Woman's Auxiliary—Shattuck School.

WE NOTED last week the death of the widow of Bishop Gilbert, which occurred on the afternoon of June 10th. Bishop Whipple was at her bedside Saturday afternoon and administered the last rites of the Church. Since the death of the Bishop, Mrs. Gilbert had been confined to her bed. Shortly before her death, however, she revived sufficiently to give some directions concerning the disposition of her private affairs. The funeral took place from Christ Church Wednesday afternoon. Bishop Whipple conducted the burial service, assisted by the Rev. C. D. Andrews, rector, Rev. W. C. Pope, and Rev. E. Dray. The vested choir sang several appropriate hymns with excellent taste. The pall bearers were the Rev. Messrs. Purves, Carman, J. A. Ten-Broeck, G. H. Ten-Broeck, Prof. Camp, and Rev. C. C. Rollit. The remains were buried at Oakland cemetery alongside of the Bishop. At the service, the altar was decorated with simple bunches of white flowers intermingled with the delicate green of asparagus fern and smilax. The gray cloth casket was laden with lilies, roses, and violets, the gifts of loving friends.

Of her daughters, Miss Frances will continue in her educational studies at Faribault, where she has been for the past year, and Miss Lucy will in all probability remain in St. Paul.

Mrs. Gilbert was in her 45th year. She was born at New Albany, Ind., and in 1870 removed with her parents to Faribault, Minn., where she met and afterward married Bishop Gilbert. They were married at Philadelphia, and went directly to a charge in Montana. They afterward came to St. Paul to reside, when Bishop Gilbert was rector of Christ Church. Mrs. Gilbert was a woman of lovely character, and, though retiring in disposition,

was a material help to her husband in his labors.

ST. MARY'S CHURCH, Merriam Park, was reopened Sunday last, after undergoing alterations and improvements. The chancel is enlarged, a hardwood floor laid, new carpet in the church, the interior re-decorated, the chancel walls done in red and the body of the church in olive green. The effect of this combination is exceedingly rich and beautiful.

The guild room has been plastered and new lockers arranged for the choir boys' robes. The rector, Rev. G. H. Ten-Broeck, is doing excellent work in this parish.

HIGHWOOD, a suburb of St. Paul, some four miles from the city, possesses an excellent little chapel—St. Mark's—where good, faithful work is being carried on by the Rev. Chas. Holmes in addition to his duties as rector of Ascension Church, St. Paul. St. Mark's is free from debt, has about 40 communicants and some 50 Sunday School scholars. It is the only place of worship in the suburb, consequently everybody belongs to the Church—one place on earth where sectarianism has not marred the unity of the Church.

THE rector of Gethsemane, Minneapolis, Rev. Dr. Faude, sent to the treasurer of the Board of Managers in New York the sum of \$787.73, for general missions, of which \$455.82 was the Sunday School's Lenten and Easter offering, \$6.62 that of Shepherd's Fold Sunday School, and \$6.95 that of St. Thomas' (African) Sunday School.

GRACE CHURCH, Minneapolis (the Rev. J. A. Ten-Broeck, rector), recently celebrated the payment of its indebtedness by burning the mortgage and by other ceremonies of rejoicing.

THE semi-annual meeting of the Woman's Auxiliary was held on the afternoon of June 6th, the first day of the Diocesan Council, in the House of Hope Presbyterian Church, through the courtesy of the pastor.

Bishop Whipple and the Rev. C. D. Andrews made addresses paying loving tributes to the late Bishop Gilbert. The Bishop spoke also on the great advance in interest in, and knowledge of, Missions during the century, which he called the "Age of Missions."

Miss Sybil Carter, once Vice President-at-large of the Minnesota branch and organizer of the first Missions study class in St. Paul, was cordially welcomed, and spoke on the Ecumenical Conference and Missionary Loan Exhibits, held in New York. She is the only woman who has been delegate to the three great Ecumenical Councils, two of which were held in London. She said, Church Unity has come along missionary lines. At the recent Conference it made no difference under which of the Boards the Missionaries were working. The Chinese, Japanese, and other booths of the Loan Exhibit, showed the customs and work of the heathen; the delicate, spotless lace made by the North American Indian illustrated the progress of civilization and refinement which comes with Christianity. Miss Carter's lace schools are of world-wide reputation; she has a valuable exhibit at the Paris Exposition.

Miss Julia C. Emery, General Secretary of the Auxiliary, gave a forcible talk on the machinery of Missions and the workers at the Missions House, New York City, and valuable suggestions for more efficient work in all departments of the Auxiliary. She pleaded for more women to offer themselves as missionaries, and larger gifts to support workers and scholarships. A parish branch or a Sunday School class, led by a faithful teacher, could easily educate a child in one of our mission schools, at \$50.00 a year. The Baby Branch is doing beautiful work. It needs but a little thought on the part of some devoted girl to make it her business to see that every baby in her parish, at Baptism, is given a mite box, and the mother urged that the child puts

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in a penny every Sunday, and is taught the prayer, "God bless the missionary." What habits would be formed; what an opportunity for a loving, Christian mother to educate her baby in giving and praying for Missions. With a little more effort on the part of the woman who "really cares," a little more self-denial, how easily the collectors could in each parish swell the amount which is brought to our annual meeting! We expect too little, when we ask for only two cents a week from our members. The poorest working woman can give that small amount. Many a woman who earns her own living gives a penny a day, as her thank offering, yet thousands of our women, whose blessings are numberless, limit their giving to two cents a week.

Mrs. Jane Huntington Yale, one of the sweetest singers of the Northwest, led the hymns and sang with great sweetness the beautiful solo, "In Thee, O Lord, do I put my trust." The offering was for the United Offering.

A MISSIONARY rally was held on June 2nd, in Faribault; Bishop Whipple presided, and an address was made by Miss Emery. The rector and the women of the Faribault branch sent invitations to the neighboring parishes to avail themselves of the opportunity to confer with the General Secretary, on woman's work in the Church. Representatives were present from Northfield, Owatonna, and Cannon Falls.

ON JUNE 3d, Miss Emery visited four of the Sunday Schools of St. Paul, addressing them on What Sunday Schools could do for Missions. A conference of Juniors was held with Miss Wood in St. Paul on June 4th. Miss Cornelia Saunders, Secretary of the Juniors, would be glad to meet or write to any one desiring suggestions for Junior meetings.

THE annual meeting of the Auxiliary will be held Sept. 5th, at St. Mark's, Minneapolis; the Sunday School Institute, the following

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day, Sept. 6th, in St. Paul's Church, Minneapolis.

SHATTUCK SCHOOL, Faribault, has just closed one of the most successful years it has ever had. All the rooms have been full, and the work done by the students has been most satisfactory. The address to the school was given by the Rev. James S. Stone, D.D., of Chicago, on Things Worth Winning. It was received with great acclaim. Bishop Whipple also made a powerful address. At the Alumni Banquet Bishop Whipple, in a felicitous speech, unveiled an oil painting of his late Coadjutor, Bishop Gilbert, and Bishop Mills-paugh unveiled one of the Rev. James Dobbin, D.D., who for 30 years has been rector of Shattuck. The Bishop reviewed the work of the school from the beginning. He was one of the first graduates. He paid a noble tribute to Dr. Dobbin. The Rev. W. Wilkinson, and Prof. Whitney, also addressed the meeting. Plans have been drawn for a new library building.

NEBRASKA.

GEO. WORTHINGTON, D.D., LL.D., Bishop.
ARTHUR L. WILLIAMS, Bp. Coadj.

Progress in Omaha.

THE choir and sanctuary of St. Matthias' Church, Omaha, have been beautified by the addition of a costly velvet carpet, the electric lighting of the chancel has been entirely changed, the chancel being now lighted by numerous invisible lights. On Ascension Day the Knights Templars of Omaha attended evening prayer at this church, when the rector, Dr. Reilly, preached to them; the Rev. G. E. Walk, of Council Bluffs, also taking part in the service. On Trinity Sunday a "Flower Service" was held for the children of the Sunday School, each child bringing a bunch of flowers. These were formed into a great flower cross and placed on the altar and were afterwards sent to Clarkson Hospital. All the usual services will be maintained without interruption throughout the summer.

NORTH DAKOTA.

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

A Cathedral in Fargo.

THE vestry and congregation of Gethsemane Church, Fargo, have agreed to transfer the parish property to a chapter for the purpose of a Cathedral for North Dakota. Bishop Edsall recently accepted the rectorship of the parish as a temporary measure until the transfer might be effected, after which a Dean will be appointed.

OHIO.

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

Commencement at Kenyon—Corner Stone at East Liverpool—Consecration at Youngstown.

NEXT week is Commencement week at Kenyon College, Gambier, the exercises beginning on Saturday of this week, June 23rd, with athletics in the afternoon and an informal reception at Rosse Hall in the evening. On Sunday, June 24th, there will be an ordination service at 10:30 with a sermon by the Bishop of Indiana, candidates for both the diaconate and the priesthood to be ordained by the Bishop of Ohio. At the evening service at 7 p.m. the baccalaureate sermon will be preached by the Bishop of West Virginia. Monday begins with a tennis tournament and a match game of baseball in the afternoon at which the Alumni play the Undergraduates. A concert will be held in the evening at Rosse Hall, given by the Kenyon Glee and Mandolin Clubs. Tuesday is given up to the annual meeting of the Phi Beta Kappa and the annual meeting of the Board of Trustees, and, in the evening, an entertainment by the Kenyon Dramatic Club. The Commencement exercises are held on Wednesday beginning with the service in the College chapel at 10 o'clock, the Commencement proper beginning

at 10:30. The Alumni orator is the Hon. James D. Hancock, '59, of Franklin, Pa., and the Bexley Hall orator is the Rev. Wm. B. Bodine, D.D., of Philadelphia. At 5:30 is the Phi Beta Kappa initiation and supper and the senior reception at 10 o'clock.

THE foundation stone of the new St. Stephen's Church at East Liverpool (the Rev. E. Weary, rector), was laid by the Right Rev. W. A. Leonard, D.D., Bishop of the Diocese, on the Feast of St. Barnabas. On Trinity Sunday special services were held in the parish house in the morning, evensong being sung in the evening on the platform laid on the new foundations, preparatory to the exercises of the following day. Large congregations attended the services, especially the out-of-door evensong. About four hundred people were seated on the platform besides the choir and clergy, who had robed in the parish house and marched thence, singing, "Christ is made the sure Foundation" as a processional. The interest excited by this service was manifest by the presence of so great a number of reverent spectators on the street, on verandas and in the windows of adjacent dwellings.

The rector read the list of articles to be placed in the box prepared for the cornerstone, and the Rev. Frederic E. J. Lloyd, D.D., rector of St. Mark's Church, Cleveland (who had also preached in the morning) delivered a strong and vigorous address on the Witness of the Church Catholic. As the sun sank to rest behind the hills overlooking the historic Ohio, the service closed, and the large choir returned to the parish house singing "The Church's One Foundation." As impressive as unique was this the first service to be held in the new church.

The service of the laying of the cornerstone occurred at 7 p.m. in the evening of St. Barnabas' Day. The city band accompanied the singing of the choir and the vast concourse of people completely blocked the street and filled every porch and window within seeing distance of the foundation. The service preceding the laying of the stone was taken

Coffee Complexion.

MANY LADIES HAVE POOR COMPLEXIONS FROM COFFEE.

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"I am thankful to say I am not nervous any more, as I was when I was drinking coffee, and my complexion is now as fair and good as it was years ago. It is very plain that the coffee caused the trouble. Please omit my name from public print." Mrs. —, 2081 Ogden Ave., Chicago, Ill. The name of this lady can be given by the Postum Cereal Co., Ltd., Battle Creek, Mich.

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by the Rev. G. W. Hinkle of Steubenville, Rev. E. V. Shayler of Sandusky, and Dr. Frederic E. J. Lloyd of Cleveland. A more picturesque gathering it would be impossible to see. Hundreds of children in their summer attire from whose midst rose numerous banners, sat on the raised platform. Back of these were the older people; in the foreground were the choir, organist, and band, while standing immediately over the spot whereon the stone was to be laid, on a still higher platform, were the Bishop and clergy. Around stood the great hills richly clad in their summer foliage, and above, the delicious evening air. Just previous to the laying of the stone, the rector, Rev. E. Weary, presented the Bishop with a solid silver trowel on behalf of the parish, with the request that after being used in the laying of the corner-stone, it should be preserved by him as a memento of the occasion and evidence of the affection and goodwill of the parishioners for their well-loved Diocesan. Most felicitous were the Bishop's words in reply, and impressive the ceremony of the laying of the stone which immediately followed. Bishop Leonard's address, delivered in clear and resonant voice, was thoroughly characteristic—virile, concise, congruous, careful, and eloquent. He thanked the people of East Liverpool for their fidelity to him and loyalty for the Church, and highly commended the zeal and devotion of their rector, by whose untiring efforts the occasion had been made possible. The heroism of people and rector after the burning of the old church in January last, was almost without a precedent. At the close of the remarkably impressive service, an informal reception was held in the parish house when hundreds came to pay their respects to the Bishop.

St. JOHN'S CHURCH, Youngstown, one of the finest church buildings in the state, was consecrated by the Bishop on Thursday, June 14. The interior of the church was made very beautiful with tasteful floral decorations. The consecration sermon was preached by the Rev. Hosea W. Jones, D.D., of Gambier, and the Rev. Abner L. Frazer, rector of the church, assisted in the service.

PENNSYLVANIA.

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

85th Anniversary—Dr. Newlin's Anniversary—St. Luke's School—Episcopal Academy—DeLancey School—All Saints' Sisters—Brotherhood of St. Andrew—The Holy Comforter.

THE 85th anniversary of old St. John's Church, Northern Liberties, Philadelphia, was observed on Trinity Sunday. In the morning, the rector, the Rev. Oscar S. Michael, delivered a statistical anniversary sermon; and in the evening the Rev. Dr. W. F. Paddock addressed the children.

St. John's will, in the near future, establish a weekly service in German. The parish has recently received \$10,000, by bequest, which is to constitute the nucleus of an endowment fund, and which will be of considerable service in conducting the work of the parish. The present rector is the ninth incumbent, and only came at the beginning of the present year. St. John's is the seventh oldest parish in Philadelphia, having been admitted into union with the Convention in 1816.

ON TRINITY SUNDAY, the Rev. Dr. J. D. Newlin completed 40 years of service as rector of the Church of the Incarnation, Philadelphia, and services appropriate to the occasion were observed, in the presence of large congregations. The Holy Communion was celebrated at 8 a.m., and matins were said at 9:30. One hour later occurred the ordination service (particulars of which will be found in the proper column) and at its conclusion, Bishop Whitaker made an address, in which he gave an account of the work which Dr. Newlin had done during the many years he had been in charge of the parish of

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the Incarnation. Such a length of service in one place was an unusual happening. In the evening, there was a special musical service, given by the vested male choir under the direction of E. Cholmeley Jones, with Walter Denning as organist. The sermon was preached by the rector from the text, Eph. ii. 21, 22, in which he spoke of the growth of the parish from the 40 communicants on Trinity Sunday, 1860, worshipping in the chapel in the rear, to the nearly 600 now enrolled. He referred in a feeling manner to those who, having finished their course, now rest from their labors, "noble givers and zealous workers." "There have been about 1,000 persons confirmed. Let us pray that God's purpose will be fulfilled here more and more abundantly. I thank you for all the kindness you have shown me. There has been a kindness and consideration for which my heart overflows with gratitude."

Dr. Newlin is a Philadelphian by birth, was ordered deacon by Bishop Alonzo Potter

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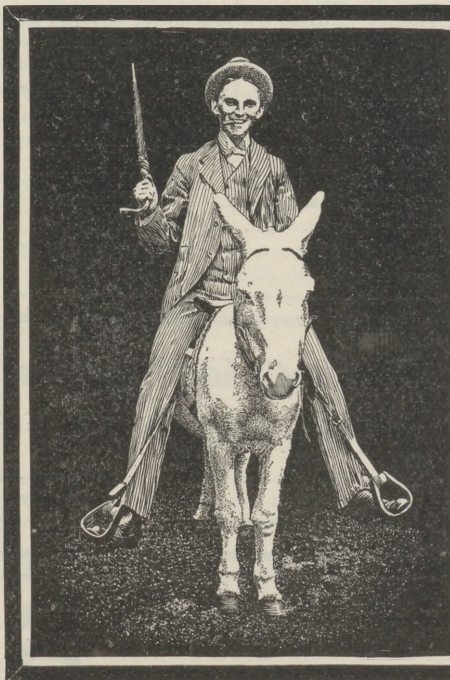


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on St. Matthew's Day, 1857, and for nearly three years thereafter was an assistant at St. Mark's, which he left to assume his present charge.

On Monday evening, 11th inst., a reception was tendered Dr. Newlin in the parish building, which was handsomely decorated with palms and flowers. The attendance was large, and during the evening there was vocal and instrumental music.

As a memorial to Dr. Newlin, subscriptions are being received for a new organ which is much needed.

At the Clerical Brotherhood's meeting on Monday, 11th inst., at the Church House, Philadelphia, the Rev. E. M. Jefferys, of St. Paul's Church, Doylestown, read a paper on Tolstoi's Resurrection.

THE closing exercises of St. Luke's School, Bustleton, Philadelphia, were held on Tuesday, 12th inst., in the school gymnasium before a large audience. The Rev. S. F. Hotchkin, rector of St. Luke's memorial Church, Bustleton, preached the baccalaureate sermon to the graduating class on Sunday morning, 10th inst., at Trinity Church, Oxford, in connection with the placing of the tablet in memory of Mrs. Jane Crawford, and conducted the devotional service at the commencement. The address to the graduates was delivered by the Rev. O. A. Glazebrook, D.D., of Elizabeth, N. J., and the diplomas were presented by the Rev. R. W. Forsyth of St. Matthew's Church, Philadelphia. The benediction was pronounced by the Rev. R. E. Dennison, of St. Timothy's Church, Roxborough. The gold medal in memory of Mrs. Jane Cooper to the most faithful boy was awarded to Albert T. Maurice. Other medals and prizes were presented to various pupils who were judged worthy to receive them; and first testimonials were awarded to 13 others.

THE graduation day exercises of the class of 1900 were held on Tuesday morning, 12th inst., at the Episcopal Academy, Philadelphia. The chapel was decorated with flowers and the Academy colors, blue and white. After the salutatory, the oration, the history, and the prophecy had been delivered, several humorous presentations were made by two of the pupils, and the valedictory followed. Certificates were awarded by Dr. William H. Klupp, Head Master, to 16 of the young men. The alumni prizes were presented by the Rev. Dr. J. Andrews Harris, president of the Alumni Society, for proficiency in Latin, Greek, and certificate in English to James B. Kempton; in mathematics to Percy A. Staples; in English to Charles F. Brice.

THE Rev. Dr. F. W. Tomkins, of Holy Trinity Church, Philadelphia, and his daughter, Miss Sallie Tomkins, will sail for Europe June 23d, to attend the international meeting of the Christian Endeavor Society. They will stay till August, when they will return and pass the rest of the summer at Rye Beach.

JOHN H. DEARNLEY, of Roxborough, Philadelphia, has presented St. Timothy's Hospital, Roxborough, the sum of \$5,000, with which to endow a free bed in memory of his sister, Miss Martha Dearnley.

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